Burton Lexicon Batch 4

Articles and explained vocabulary

Rebuilt edition · 17 October 2026

This volume is a reading lexicon for Robert Burton’s Anatomy of Melancholy in the supplied parallel edition of the 1651 text. It adds 82 substantial articles to the 296 main articles in Batches 1–3. Nine supplementary notes extend earlier articles and add nothing to the main-article count. The explained vocabulary register contains 832 supporting records with 1905 selected local attestations; those figures are not counts of additional main articles or newly discovered unique lemmas.

Each article explains the word, its work in Burton’s argument, places to read, differences in the supplied edition and related entries. Its linked vocabulary section gives compact definitions, exact printed forms, local modern expressions and the qualifications needed to read them. Earlier-batch references retain their article and record identifiers; local links connect the articles, vocabulary records and indexes.

Original wording, original margins, the supplied modern rendering and editorial explanation are distinguished. A phrase in the modern column is not automatically a word-for-word equivalent of a single original component. Where an editor corrects, identifies or expands a source, that intervention is not silently assigned to Burton. Historical medical claims and polemical descriptions are explained as features of the text, not offered as present-day advice or neutral accounts of the groups attacked.

The original-form index includes printed forms, citation keys and explicitly explained dictionary or component access forms. The modern-English index supplies the complementary route into the same explanations. Neither index asserts that every lookup heading occurs verbatim in Burton. Editorial comparison forms have their own separately labelled index. Passage routes distinguish registered attestations, earlier explanations and wider reading contexts.

DJR identifiers name units in the supplied edition; N identifiers locate its notes. Source-page labels reproduce that edition’s pagination and qualifications, including unnumbered material. They are not page numbers in this lexicon. Reading lists follow the source’s actual sequence, with preliminary matter before the main text and the Table afterwards. The printed-page directory at the end refers only to the accompanying PDF; the EPUB reflows.

Coverage comprises selected significant words, senses and argumentative uses, not an exhaustive morphological concordance. The 312 paragraphs assigned from the supplied contextual lexicon have been retained in substance, relocated where necessary, or corrected with their examples and references preserved. The earlier 296 main articles are not rewritten here.

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Anchorite

Entry BAL-0297

Explained vocabulary · Contents

The word

An anchorite is a religious recluse. Burton prints the singular “Anchorite” and the plurals “Anchorites” and “Anachorites”; the last is a related spelling, not a different religious office. The noun names withdrawal from ordinary worldly society, while the surrounding sentence decides whether that withdrawal exemplifies temperance, learning, pride or harmful excess. Burton sometimes lists hermits and anchorites separately, so the edition’s occasional use of hermit for anchorite is a local rendering rather than a reason to erase the printed distinction. (DJR-038-02; DJR-045-45; DJR-059-29; DJR-071-23.)

In the work

The earliest selected account sets the problem in the quantity of diet. “Others offend in overmuch fasting”: Burton reports Guianerius’s experience of anchorites and monks allegedly driven mad through immoderate fasting, alongside night waking. The claim concerns excess, and the hostile description “that superstitious rank” is Burton’s polemical framing. It should not be turned into a neutral verdict on religious reclusion or a statement that every fast produces madness. The following appeal to Hippocrates continues the comparison between too sparing and excessive diets. (DJR-035-35–36.)

In the solitude chapter, the emphasis changes from food to the conditions imposed by a rule of life. Burton classifies excessive solitude as a cause as well as a symptom of melancholy, then places prescribed religious withdrawal among its enforced forms; the causal concern is not a condemnation of every retirement. Students, monks, friars and anchorites “must abandon all company” and retire to a cell. Burton adopts Bale and Hospinian’s hostile description of such retreat as superstitious idleness. Yet the later paragraphs are not a minor exception: he praises properly used meditation, objects to indiscriminate destruction of abbeys, and imagines houses in which people could study, enjoy better company and serve God. His favourable reference to “some truly devoted Monks of old” prevents enforced reclusion from becoming his only model of religious retirement. (DJR-038-01–19.)

The pride discussion turns apparent self-denial against itself. Monks, hermits and “Anachorites” can despise titles and honours while becoming proud of that contempt. Burton’s targets think themselves free; his accusation is that they remain inwardly captive to self-admiration. The next paragraph’s Augustine quotation and “self-conceit of sanctity,” followed by Seneca’s warning against conspicuous austerity, explain the mechanism. The issue is not that humble clothing necessarily conceals pride, but that renunciation does not by itself prove freedom from it. Burton’s sweeping application to ascetics remains part of the polemic. (DJR-045-45–47.)

A different register appears in the dietary cure. Burton admires the “prodigious temperance of some Hermites, Anachorites, and fathers of the Church,” placing their lives beside abstemious pagans, philosophers, rulers and Luigi Cornaro. Jerome and Athanasius are among the named writers of these exemplary lives. The following paragraph makes the

argumentative step explicit: these people voluntarily restrained themselves while healthy; how much more, Burton asks, should illness prompt restraint? This admiration follows his concession that the diet helpful to one person may be harmful to another. Praise of particular exemplars is therefore not a universal prescription for the same ascetic regime. (DJR-071-20–25.)

Consolation for imprisonment supplies another favourable use. The question how many monks, friars and anchorites abandon the world helps argue that an imposed confinement can be used for contemplation and study. “mortifie thy self” then addresses the prisoner, not the anchorites as a group. At the opposite pole, religious melancholy returns to the dangers of excessive deprivation: anchorites occur in a claim about visions’ bodily or environmental precursors and in a description of people who think they converse with spirits after prolonged fasting. Burton combines those explanations with the Devil’s exploitation of the circumstances. His explicit defence of moderate, seasonable fasting and beneficial contemplation must accompany the accusation. (DJR-093-35–39; DJR-156-03–13.)

The singular “that Anchorite” belongs to a different kind of evidence: a reported individual whose reaction to the sight of a woman illustrates one extreme in a sequence of contrasting dispositions. “Yet some again” introduces aversion after proneness to love. It does not make the alleged reaction a defining property of anchorites. Together these uses show a stable noun carrying markedly different valuations, rather than a term whose meaning is simply saint or fanatic. (DJR-059-28–30.)

Places to Read

- DJR-035-34–36, Source page 75: excessive fasting in the reported medical account.
- DJR-038-01–19, Source pages 87–90: the anchorite passage itself bears the exact label “Source page 87–88”; follow the argument through the defence of useful religious houses and its return to destructive solitude.
- DJR-045-43–48, Source pages 124–125: the anchorite accusation is on Source page 124; the ensuing warning about conspicuous austerity crosses to 125.
- DJR-059-28–30, Source page 186: the individual example and the contrasting dispositions around it.
- DJR-071-20–25, Source pages 236–237: the admired group occurs in the unit labelled “Source page 236–237”; individual variation and voluntary restraint frame it.
- DJR-093-35–39: Source page 339 through the final unit’s exact label “Source page 339–327 [misprint for 340]”; reclusion helps the consolation for imprisonment.
- DJR-156-03–13, Source pages 655–657: religious visions, deprivation, demonic agency and the limits Burton places on his criticism.

In this edition

“Anachorites” becomes “anchorites” at DJR-045-45 and DJR-071-23, and “Anchorites” becomes “anchorites” at DJR-038-02. These three examples normalize the spelling consistently. Across the wider selection, however, the rendering varies: “Anchorites” becomes “Hermits” at DJR-035-35 and “hermits” at DJR-093-37, while “that Anchorite” becomes “that hermit” at DJR-059-29. The contextual English makes the religious recluse

intelligible without creating a new original spelling. In DJR-156-07, “Hermites, Anachorites” becomes “hermits or anchorites”; the supplied or belongs to the modernization’s coordination, not to the individual noun.

These passages already contribute to earlier discussions of fasting, solitude, self-love and monastic life. The complementary compact routes include Fasting (BAL-0137-V001, Batch 2), superstitiosus under Religion and superstition (BAL-0078-V035, Batch 1), Self-conceit of sanctity (BAL-0221-V005, Batch 3), Temperance under Complexion and temperament (BAL-0062-V097, Batch 1), and monk under Celibacy and vows (BAL-0235-V010, Batch 3). Here the organizing question is the religious-recluse noun and its changing use, not the discovery of previously unattested passages.

See also

Solitude (BAL-0142, Batch 2), for imposed withdrawal and useful contemplation; Mortification (BAL-0299, Batch 4), for the discipline invoked in the prison consolation; Fasting (BAL-0137, Batch 2), for restraint and excess; Self love (BAL-0221, Batch 3), for pride in renunciation; Celibacy and vows (BAL-0235, Batch 3), for monastic status and institutions.

Casuists

Entry BAL-0298

Explained vocabulary · Contents

The word

Casuists are writers who examine cases of conscience: particular problems of moral conduct, religious duty and judgment. Burton's plural "Casuists" names a class of learned authorities, while "Navarrus the Casuist" identifies one writer by that kind of work. The term need not mean someone practising evasive or dishonest argument. In the passages selected here, Burton can cite casuists as moral critics, recommend their arguments, describe the misuse of questions they discuss, and draw upon them for consolation. (DJR-078-06; DJR-163-22; DJR-164-32; DJR-166-19.)

"Cases of conscience" names the subject matter and can also designate a book. The margin to the recreation passage prints "Perkins cases of conscience. l. 3. c. 4. q. 3." It identifies the cited author, title and locator, rather than adding a second statement by Burton about what all casuists teach. The edition's expansion identifies William Perkins and spells out book 3, chapter 4, question 3; the precise passage remains uncollated in the supplied apparatus. (DJR-078-06, notes N05725–N05726.)

In the work

A central example occurs in the regulation of exercise. Burton begins by opposing excessive or ill-timed exercise on one side and idleness on the other to moderate, suitable activity. He then attacks a gentry who regard useful work as beneath their birth and devote their lives to hawking, hunting and similar recreations. "which our Casuists tax" refers to those sports and recreations; tax means censure. The concluding "too immoderate" places the complaint within his attack on excess, while "almost" and the exemption of a few governors limit the account of the nobility. The parenthesis calls in moral authorities; it does not accuse those authorities of dishonest reasoning. (DJR-078-01–10.)

That practical authority is not restricted to sport. In debating whether a desperate patient may seek a magician's aid, Burton sets casuistic writers alongside divines and schoolmen against the argument that a cure's benefit makes its source immaterial. His claim invokes "all our Divines, Schoolmen, and such as write cases of conscience" against such recourse. The possessive our and the listed categories belong to his theological appeal, not to a verified universal survey of moral opinion; the nearby list itself records advocates of the opposing position. This is a historical dispute about lawful means, not an instruction about present treatment. (DJR-067-46–53.)

Later, casuists appear within a commendation of learned divines whose books can give readers fuller satisfaction concerning God and the soul. Burton calls their arguments irrefragable, but the praise does not guarantee persuasion. He specifies receptive, well-disposed readers, qualifies the desired change with "si fieri posset," if it could be done, and ends by conceding that the endeavour often achieves little. Casuists here are valued resources, not merely targets of suspicion. (DJR-163-20–25.)

The causes of despair disclose a different hazard. Questions about mysteries, ceremonies, Sabbaths, laws and duties are things “the Casuists discuss, and Schoolmen broach”; people then mistake, misconstrue and misapply them to themselves. Keeping those agents separate is essential. The sentence does not simply say that casuists deliberately drive their readers mad. Burton proceeds to attack terrifying ministers and indiscreet pastors in his own religious community, including those who magnify small faults and honest recreations into unforgivable offences. He asks for judgment together with mercy, since either terror or complacent flattery can harm. (DJR-164-28–42.)

In the remedial discussion, the same field contributes to help rather than harm. Burton recommends exhortatory writings and cases of conscience, expressly including the Catholic writers Azorius, Navarrus and Sayrus. Medicine and counsel generally cooperate; advice must fit the person and cause, and the subsequent paragraphs add God’s word and specific pastoral preparation. “Navarrus the Casuist” then supplies a reported scheme of remedies. Burton announces ten but prints only five before “&c.”: God, medicine, avoiding the objects that occasioned the distress, submitting to other judgments and answering objections. The compressed attribution to other writers remains a citation chain, not ten reconstructed remedies or proof that every author said precisely the same thing. Burton then acknowledges that overwhelming distress can leave sufferers unable to receive counsel, pray, believe or repent; assistance must therefore meet their particular infirmities, causes and symptoms. (DJR-166-11–22.)

Places to Read

- DJR-067-46–53, Source page 221: the lawfulness of magical cures and the claimed opposition of writers on conscience.
- DJR-078-01–10, Source pages 265–266: moderate exercise, useful occupation and the censure of excessive aristocratic recreation. The casuist phrase is at DJR-078-06, “Source page 266”; its original marginal reference is N05725, “Printed page 266.”
- DJR-163-20–25, Source pages 692–693: learned arguments and their limited practical success. The casuist noun occurs at DJR-163-22, “Source page 692”; the ending unit is labelled “Source page 692–693.”
- DJR-164-28–42, Source pages 697–698: misapplied questions of conscience, harsh preaching and the necessary balance of mercy and judgment. The casuist unit’s exact label is “Source page 697–698.”
- DJR-166-11–22, Source pages 705–706: counsel, preparation and Navarrus’s reported remedies; the book-list is on Source page 705 and “Navarrus the Casuist” on Source page 706.

In this edition

“our Casuists tax” is locally aligned as “our writers on cases of conscience condemn” at DJR-078-06. The expansion explains Casuists; condemn separately renders tax. At DJR-164-32, “which the Casuists discuss, and Schoolmen broach” becomes “debated by casuists and raised by scholastic theologians”: the syntax becomes passive, but the two groups remain the agents of their respective activities. Casuist at DJR-166-19 is retained and explained by the person’s named field, not translated as moral faultfinding.

The original marginal reference in N05725 and its editorial expansion are separate layers, even though the note is labelled Burton. The quoted title and abbreviated locator are original marginal evidence; the identification William and the expanded bibliography are the edition’s explanation. Earlier discussions already treat the surrounding evidence: cases of conscience under Conscience (BAL-0053-V017, Batch 1), ad sanam mentem under Religious melancholy (BAL-0077-V049, Batch 1), well disposed under Habit and disposition (BAL-0061-V132, Batch 1), and nice points under Nice (BAL-0255-V008, Batch 3). Their shared passages are complementary routes, not newly discovered occurrences.

See also

Divine (BAL-0101, Batch 1), for theologians and spiritual care; Conscience (BAL-0053, Batch 1), for moral judgment and scruples; Calling (BAL-0144, Batch 2), for useful occupation; Schoolmen (BAL-0347, Batch 4), for the related but distinct learned category; Satisfaction (BAL-0304, Batch 4), for answering religious doubts.

Mortification

Entry BAL-0299

Explained vocabulary · Contents

The word

Mortification names the ascetic subduing of worldly and bodily desires. The selected original passages supply the verb “mortifie” and the participial “mortified,” rather than the noun used as this article’s family heading. In the consolation for imprisonment, to mortify oneself is to practise spiritual self-discipline. In “quite mortified and mad,” the same religious vocabulary is turned bitterly toward exhaustion and madness. Neither use is adequately explained by the familiar sense embarrassed. (DJR-093-37; DJR-156-01.)

The clothing expressions “go wollward,” “going wolward” and “go woolward” mean wearing wool directly next to the skin. The word does not itself establish the wearer’s motive. In the love-cure discussion it describes poor people’s coarse conditions, whereas the later religious passages make it a penitential practice. Going is not movement toward a destination, and wool worn against the skin should not be silently equated with the separately prescribed haircloth. (DJR-134-21; DJR-156-01; DJR-159-48.)

In the work

The earlier use gives mortification a constructive purpose. In consolation for imprisonment, Burton points out that people willingly seek some forms of confinement or retirement. Monks, friars and anchorites abandon the world; the monk-in-a-city comparison leads into “Art in prison? Make right use of it and mortifie thy self.” The addressee is the imagined prisoner. Contemplation and study follow as possible uses of quiet, and the next examples concern intellectual and spiritual achievements under confinement. This is an attempt to revalue an unwelcome condition, not a claim that imprisonment is always beneficial or that mortification requires physical self-injury. (DJR-093-35–39.)

The later sentence belongs to the causes of religious melancholy and changes the agency. The “he” who has baits to entice people further is the Devil, whose means have already been introduced; “they” are the people Burton describes as possessed by blind zeal and nurtured in superstition. To make them “quite mortified and mad” is the alleged goal of that enticement. Burton’s “under colour of perfection” exposes the claimed holiness as a deceptive appearance. His list joins penance, wool worn against the skin, whipping, alms and fasts to an effort to earn merit. The point is the exploitation of devotion under a claim of perfection, not a neutral definition of all penitential practice. (DJR-155-10, 39–46; DJR-156-01.)

Burton immediately supplies a violent example: he dates a German sect of whippers to 1320 and describes its members lashing and cruelly tormenting themselves. The original margin cites Münster’s Cosmography, book 3, chapter 19. The edition retains the printed date while leaving the precise episode for collation; the citation should not be converted into independent verification. The following paragraph extends the polemic to claims of merit “for themselves and others” and to practices said to make people “macerate and consume

their bodies.” Mortified therefore keeps its spiritual aspiration while the adjacent language makes the alleged bodily cost unmistakable. (DJR-156-01–02; N12295–N12296.)

The qualification arrives within the same argument. Fasting is expressly not to be condemned in itself: Burton praises it as bodily restraint and preparation for devotion, but only when moderately and seasonably used. He then attacks exaggerated merit claims, counterfeit observance and the elevation of food rules above the commandments. The later discussion of visions combines bodily and environmental conditions with demonic exploitation, before again distinguishing beneficial contemplation from abuse. Reading only “mortified and mad” would conceal these limits and make Burton’s denunciation broader than his surrounding prose permits. (DJR-156-03–10.)

“go woolward” reappears in the attack on obedience enforced by fear. Whatever fine or penance is imposed, Burton says, people “dare not but do it.” Wearing wool, whipping and building religious institutions occur in a list that escalates into travel, regicide and mortal danger. The condition of being ordered matters, and the sweeping assertion that the targets perform everything without hesitation belongs to his anti-Catholic polemic. It documents the use he makes of a penitential practice, not the actual conduct of every member of the group he attacks. (DJR-159-42–DJR-160-02.)

The spelling “wollward” also occurs outside the explicitly penitential lists. Burton says poor people eat coarse food, work hard and “go wollward and bare”; the supplied rendering distinguishes wool next to the skin from the accompanying lack of clothing. He then reports Guianerius prescribing haircloth, exposure to cold, whipping and fasting to a patient. Poverty’s conditions and the subsequent deliberate regimen are different subjects and must not be fused into a claim that poor people perform those penances. The edition also notes that the Ovid quotation’s omitted next line does not recommend choosing poverty for this purpose. The body’s abstention from all kinds of food and the margin’s bread-and-water fast have different scopes. Finally, the later exception allows wine and a substantial diet for people deeply dejected, physically weakened and approaching despair. The account illustrates historical reasoning about restraint, not present-day treatment advice. (DJR-134-19–33; N10504–N10505.)

Places to Read

- DJR-093-35–39: Source page 339 through the last unit’s exact label “Source page 339 –327 [misprint for 340].” The positive imperative “mortifie thy self” is at DJR-093-37, Source page 339.
- DJR-134-19–33, Source pages 545–547: poverty, the distinct prescribed regimen and the later weakened-patient exception. The wollward unit is exactly labelled “Source page 545–546”; its original medical margin N10504 specifies “Printed page 546.”
- DJR-155-10, Source page 651, and DJR-155-39–46, Source pages 654–655: the Devil’s means, the pronoun’s agency and the lead-in about blind zeal and hoped-for merit.
- DJR-156-01–10, Source pages 655–656: the central “mortified and mad” passage, its penances and flagellant example, followed by the explicit limits on the criticism. DJR-156-01 and the N12295 margin are labelled Source page 655.

- DJR-159-42–DJR-160-02, Source pages 674–675: “go woolward” at DJR-159-48, Source page 674, within the claim of terrified obedience and the contrast with allegedly self-indulgent leaders.

In this edition

“quite mortified and mad” becomes “utterly mortified and mad” at DJR-156-01. Utterly explains quite, while mortified remains to preserve the religious vocabulary and its bitter turn. The earlier “mortifie thy self” becomes “discipline your worldly desires” at DJR-093-37. That is an explanatory construction: the modern identifies the desires to be subdued rather than mechanically replacing each word. “going wolward” becomes “wearing wool against the skin,” and “go woolward” becomes “wear wool next to the skin.” These two renderings explain the same clothing practice. At DJR-134-21, “go wollward and bare” becomes “go with wool next to their skin and with little clothing”: wollward supplies the wool next to the skin, while and bare separately supplies the lack of clothing. The three spellings are related forms, not three different penitential acts.

The note labelled Burton at DJR-156-01, N12295, has two layers. “Flagellatorum secta. Munster. lib.3. Cosmogr. cap.19.” is the original marginal wording; “The sect of flagellants. Münster, Cosmography, book 3, chapter 19.” is the editorial translation and expansion that follows it. The latter is not another quotation by Burton. Related passages are already explained under monk in Celibacy and vows (BAL-0235-V010, Batch 3), Macerate (BAL-0171-V008, Batch 2), fasting and fast (BAL-0137-V001 and BAL-0137-V002, Batch 2), and opportunity/occasion (BAL-0231-V019, Batch 3). Those shared attestations remain complementary reading routes rather than new discoveries.

See also

Solitude (BAL-0142, Batch 2); Supererogation (BAL-0305, Batch 4), for merit beyond obligation; Anchorite (BAL-0297, Batch 4), for religious reclusion; Non naturals (BAL-0082, Batch 1), for the historical framework of regimen; Zeal (BAL-0308, Batch 4), for blind and rightly directed devotion; Fasting (BAL-0137, Batch 2); Macerate (BAL-0171, Batch 2).

Faith, assurance and presumption

Entry BAL-0300 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Faith can name belief among the powers of understanding, religious trust, or the confidence placed in a person or claim. These uses are related without being identical. In the philosophical enumeration it stands beside experience, suspicion, opinion and science; in the cure of despair it concerns trust in God and salvation. Faithful describes someone trustworthy, while poetical faith is the acceptance appropriate to an imaginative story. Latin fides likewise requires its object: the fidelity of a compiler is not automatically the saving faith of the religious discussion.

Assurance is confidence concerning one’s spiritual condition. Burton can express it through certainty of faith, be secure, or security. The last word is favourable in the sufferer’s question about distinguishing “my security” from “carnall presumption,” but elsewhere security names culpable complacency. Carnal presumption is unwarranted confidence rooted in the unrenewed self, not merely sexual appetite. The distinction is between trust with proper grounds and a false claim to spiritual safety, rather than between feeling confident and feeling anxious.

In the work

The account of understanding places Faith among durable intellectual habits, available for use rather than confined to a passing act. “Some reckon” introduces the enumeration: Burton is reporting a scheme before attempting to reconcile it with a different Aristotelian list. Faith is not one of the three powers identified here as innate. In the ensuing medical disagreement, faith, opinion, discourse and reasoning are said to be impaired “by accident,” through a defect of imagination. Faith there means belief, and the impairment is secondary, not accidental in the sense of happening by chance. The two passages distinguish a capacity of understanding from its disturbed exercise (DJR-026-29–31; DJR-027-22–23).

The wider book supplies useful contrasts. Burton’s defence of compilation says that medical writers can follow Galen in another style without a different fidelity: non diversâ fide concerns faithfulness to material, not a different religion. A faithful friend can relieve distress because affection and trust make disclosure possible. Poetical faith, by contrast, is requested for the tale of Death falling in love with the young woman he means to strike. It signals the kind of assent the story invites, not proof that the event occurred (DJR-005-03–05; DJR-083-36–38; DJR-118-17–19).

Faith joined to medical imagination has another speaker. Paracelsus, as Burton reports him, tells patients to have good faith and a strong imagination and promises effects regardless of theological objections. Burton has already called the application of “you are gods” to magicians profane, and the later answer rejects magical cures even when relief is claimed. “A good faith” is therefore confidence commended within a position Burton opposes, not his own unrestricted recommendation of confidence as a cure (DJR-067-47–51).

In the praise of charity, faith and hope sustain love; the three become an indissoluble cord, a Gordian knot and an equilateral triangle. Union does not cancel rank: Burton repeats Paul’s statement that love is greatest. In the religious controversy he distinguishes mysteries accepted by faith from the absurdities he attributes to superstition. The Trinity, Incarnation and resurrection are his examples. Julian’s objection that Christianity enslaves understanding to faith is followed by a defence: supernatural mysteries have grounds of credibility, although they are not accepted only after certain demonstration. The Gregory-associated Fides non habet meritum is placed after an assertion of “good reasons,” not offered as an instruction to discard every reason for belief. The following refusal to defend the doctrine Burton calls “pontificial consubstantiation” also shows how confessionally selective his defence is (DJR-111-37–39; DJR-157-22–29).

The quantity of confidence alone cannot establish its worth. In his hostile account of sectarian religion, Burton calls the faith that ventures into infected houses, expels devils and imitates Christ’s forty-day fast presumptuous. His target is confidence claiming extraordinary warrant; the catalogue is his polemical generalization, not an account of every member of the groups named. He also criticizes preaching at both extremes. Judgement without mercy drives hearers to despair, while mercy presented without judgement breeds security in the adverse sense. The English says terrifying preachers do more harm; the quoted Erasmus margin instead leaves the comparative danger undecided. Both agree that either extreme is dangerous (DJR-160-19–21; DJR-164-33–35).

The consolation makes the contrast explicit through Hemmingius: good hope from God’s word is to be embraced, but perverse security and presumption are to be rejected as harmful as despair. Burton nevertheless calls both “Antidotes,” an awkwardness the edition preserves. His discourse initially addresses people examined and prepared to receive comfort, then immediately recognizes that distress may prevent the prayer, belief and repentance that advice requires. Assistance must meet the particular infirmity rather than assume that the sufferer can already perform the desired response (DJR-166-17–21).

The sufferer’s objection opens the next exchange: the promised mercy would suffice if repentance were possible, but no ability to believe or repent can be felt. Burton answers that delay is not final exclusion. “No fruit, no feeling” calls for patience, not the inference “I am a reprobate.” He likens cold or apparently dead faith to trees that flourish after winter and to sparks concealed from sight. The winter-tree image is expressed through may and peradventure, alongside the confident promises surrounding it that God will call the sufferer and that belief will come. The wish to believe then becomes the basis for the prayer “Lord help mine unbelief.” The reassurance does not claim that the distress has already disappeared (DJR-167-01–07).

Desire matters, but the argument carefully qualifies what it accomplishes. The person can be penitent in affection before action; desire to repent counts as repentance not in its nature but in God’s acceptance. The ensuing conclusion gives efficacy to divine mercy joined to faith and repentance, rather than to those human acts considered alone. Bradford’s answer to Careless supplies a concrete parallel: a heart desiring to repent and believe is accepted as penitent and believing. Their exchange is quoted testimony, not Burton’s own confession (DJR-167-08–14).

Later the problem of certainty becomes a dispute with the accuser. Asked how they can know that they are not reprobates, Burton asks how they can know that they are. The

charcoal-burner answers the devil’s doctrinal interrogation only by saying that he believes as the Church does, and that the Church believes as he does. The circularity is the point: he refuses the endless contest rather than demonstrating every doctrine. Christ’s protection then becomes a brazen wall, and “certainty of faith” a support against accusation. The pronouns in “Though he say” return to Satan after Christ has been named as protector. A subsequent “this perswasion” has an uncertain antecedent which the edition does not silently settle (DJR-167-40–48).

Burton’s exhortation “be secure” is immediately challenged by the sufferer: how can assurance be distinguished from carnal presumption when faith is weak? The complaint gives a substantial list of supposedly missing signs: sorrow for sin, thirst for grace, groanings of the spirit, love of Christians as Christians, avoidance of occasions of sin, endeavour after new obedience, charity, love of God and perseverance. Abernethy is the marginal authority for the signs. These are not defects independently established by the narrator. Burton replies that the elect themselves lack such signs before conversion; their weakness or absence now cannot warrant the conclusion of final rejection. He urges the means of conversion, prayer, desire and waiting, not the abandonment of those practices (DJR-167-53–55).

The continuing doctrinal dispute prevents the preceding confidence from becoming a simple assertion that everyone will finally be saved. Burton reports wider claims, rejects the universal-restoration conclusion, and distinguishes the invitation to all from the elect being taken hold of. Yet he forbids deciding who is finally rejected or condemning oneself or others, because reception may be late. Near the end, faith, hope and repentance are embers under ashes and the troubled soul a sun behind a cloud. “We must live by faith, not by feeling” refuses to make present feeling the sole guide. Waiting and renewed confidence, rather than a report of an already completed cure, give these images their work (DJR-168-01–22, 44–51).

Places to Read

- DJR-005-03–05 (Source page 8): fidelity and changed method in the defence of compilation.
- DJR-026-29–31 (Source page 28 to Source page 28–29): faith among intellectual habits; differing enumerations.
- DJR-027-22–23 (Source page 33): belief impaired indirectly through imagination.
- DJR-067-47–51 (Source page 221): Paracelsian confidence reported and magical cures rejected.
- DJR-083-36–38 (Source page 293): the trustworthy friend and the relief of disclosure.
- DJR-111-37–39 (Source page 428): faith and hope supporting love, which is ranked greatest.
- DJR-118-17–19 (Source page 457 to Source page 458, including Source page 457–458 at DJR-118-18): poetical faith and Death’s imagined infatuation.
- DJR-157-22–29 (Source page 662 to Source page 663): mystery, faith, reasons for belief and a confessionally selective defence.

- DJR-160-19–21 (Source page 676 to Source page 677): presumptuous claims of extraordinary warrant.
- DJR-164-33–35 (Source page 698): dangerous preaching, judgement and mercy.
- DJR-166-17–21 (Source page 706): prepared recipients, rejected presumption and help fitted to individual difficulty.
- DJR-167-01–14 (Source page 709 to Source page 710): objection, delayed conversion, dormant faith, desire and divine acceptance; especially DJR-167-05 (Source page 709).
- DJR-167-40–48 (Source page 713 to Source page 714): certainty, the charcoal-burner and the protective wall.
- DJR-167-49–55 (Source page 714 to Source page 714–715): universal invitation, assurance, the objection at DJR-167-54 (Source page 714), and the reply.
- DJR-168-01–22 (Source page 715 to Source page 717): the doctrinal dispute and prohibition of final self-condemnation.
- DJR-168-44–51 (Source page 719 to Source page 720): remembered mercy, hidden embers, faith and feeling.

In this edition

“Faith” remains “faith” in DJR-026-30, whereas “faith” becomes “belief” in DJR-027-23. The different wording follows the local account of understanding. “A good faith” becomes “firm faith” in the report of Paracelsus (DJR-067-48). “Poetical faith” becomes “a poet’s faith” in the supplied construction “with a poet’s faith” (DJR-118-18). These English originals are not passages in another source language; the modern column explains or recasts them.

“Despair not, or think thou art a Reprobate” is rendered “Do not despair or think yourself rejected by God” (DJR-167-05). “Discern my security from carnall presumption” becomes “distinguish my assurance from fleshly presumption” (DJR-167-54): discern supplies distinguish, security supplies assurance, and carnall presumption supplies fleshly presumption. Fleshly preserves the theological contrast without restricting it to sensual indulgence. The favourable “be secure” becomes “Be assured” (DJR-167-53), while “perverse security” becomes “perverse complacency” in DJR-166-18. No single equivalent serves both uses.

The printed marginal Matthew 6:23 beside “Lord help mine unbelief” is preserved in the source, while the editorial note identifies Mark 9:24 (DJR-167-07, N13136–N13138). The Abernethy margin at DJR-167-54 is only the name; the explanation of the signs belongs to the modern editorial apparatus (N13193–N13194). Likewise the Latin in the Hercules de Saxonia margin is an original source quotation, but its English translation is editorial, not a second Burton sentence (DJR-027-23, N01831). The Gregory maxim and the compressed Aristotelian enumeration retain the supplied notes’ textual qualifications; no new collation of those witnesses is claimed.

See also

Despair (BAL-0076; Batch 1); Conscience (BAL-0053; Batch 1); Hope (BAL-0159; Batch 2); Habit and disposition (BAL-0061; Batch 1); Reason (BAL-0041; Batch 1); Friendship

(BAL-0156; Batch 2). Election and reprobation (BAL-0301) and Grace (BAL-0302) continue the theological argument in this batch. Carnal presumption is treated within this article, especially the objection and reply above. Secure is the separate companion family for safety, freedom from care, complacency and protection. The assurance construction is also discussed in Hope, compact record BAL-0159-V006; its presence here is a shared contextual attestation, not a newly discovered occurrence.

Election and reprobation

Entry BAL-0301 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

In the theological discussion, election is God’s choosing for salvation, and the elect are those chosen. Reprobation names rejection or exclusion from salvation; a reprobate, or the plural reprobates, names a person placed in that category. Predestination concerns prior divine appointment. None of these words, merely occurring in an account of fear, establishes the truth of the feared judgement. “They account themselves Reprobates” reports the sufferers’ judgement of themselves; Burton’s answer contests their supposed certainty.

The family also has non-salvific uses. Election can mean appointment to office, free choice, or an astrologer’s selection of a supposedly favourable time. Elect in “elect Archbishop” marks a person chosen for that office, not a judgement about his salvation. A physician “predestinated” to cure a particular patient is a reported Paracelsian requirement, not a statement that the physician has been chosen for salvation. Reprobate sense is a further construction: it concerns a depraved or corrupt understanding, though in the religious controversy it stands close to the language of rejection. Context and grammatical object decide which use is present.

In the work

The ordinary sense of choosing appears in Burton’s imagined commonwealth, where some dignities are hereditary and others bestowed by election or gift. The later “elect Archbishop of Lisbone” likewise concerns an office-holder’s chosen status in an anecdote against compulsory celibacy; the story’s date and identity remain uncollated. In the account of the rational soul, “with election” means by choice. Astrological elections have an object supplied by the practice: favourable times for an undertaking. Burton satirizes such elections beside predictions in his attack on useless study. Later “election of times” belongs to the question whether love and hatred can be compelled, a question he defers; the following honourable love cannot be compelled. These examples belong to choosing and its proposed means, not to the divine selection of souls (DJR-016-19–21; DJR-026-21–23; DJR-055-20–22; DJR-110-23–25; DJR-142-13–17).

The same satire of study has already listed election, predestination and reprobation among the questions by which scholastic theology perplexes its students: how many will be saved or damned? The attack is on inquiry represented as fruitless and tormenting, within a catalogue that also mocks disciplines Burton uses extensively himself. A different predestinarian claim enters medical astrology when Paracelsus requires a physician specifically destined to this patient and illness. Burton calls the practitioners too peremptory, then checks his own competence to decide the whole controversy. Neither episode makes every occurrence of predestination a declaration of Burton’s settled theology (DJR-055-17–22; DJR-069-07–09).

Burton himself uses “reprobate sense” in hostile polemic: his portrait of the “Carnalists” declares “no hope of their conversion” before the comparison attributed to Melanchthon.

That is not a sufferer's self-accusation. It stands in tension with his later prohibition on deciding who is finally rejected, a tension already noted under Despair (DJR-161-60–64; DJR-168-20). The distinction between final and temporary despair is crucial to the later argument. "Some divide" introduces the scheme: final despair belongs to reprobates, while temporary rejection of hope and comfort can afflict the best of God's children. The Zanchi margin says the reprobate persist stubbornly to the end. Duration and finality, not the mere presence of terrible feeling now, determine the contrast. Burton still calls the temporary condition a grievous sin, but separately allows a proper despair of one's own unaided resources when it leads to trust in God. These are theological categories, not diagnoses of a modern patient (DJR-163-39–42).

His account of causes then shows how the doctrines become destructive when applied without warrant. Platter's subjects think they are not predestined and are forsaken, although otherwise devout. Biblical passages about calling, choosing and mercy become terrifying when misconceived; people seek unrevealed knowledge and then misapply what is revealed to themselves. Burton does not reserve criticism for other confessions: "Our indiscreet Pastors" dwell on eternal reprobation, withdrawal of grace, passing over and the signs by which hearers are told to test themselves. His complaint is that indiscriminate preaching turns even small faults and morally indifferent recreations into unforgivable offences (DJR-164-11–13, 29–39).

The symptoms preserve the sufferer's voice. "No hope, no faith, past cure, reprobate" continues the preceding account of what distressed people think and feel. Likewise "account themselves Reprobates" records a conviction of being abandoned, already damned and incapable of mercy. The reply begins "But these men must know" and insists that no offence is beyond mercy in itself. The continuation specifies believers who are truly penitent, grieved for their offences and desirous of reconciliation, then repeats the call to repentance; the promise is not detached from those qualifications. Reading the earlier self-accusations as Burton's confirmed verdict would invert the consolatory exchange (DJR-165-38–40; DJR-166-21–25).

Misread scripture subsequently becomes a "rock of despair." The question "Who knows … whether he be elect?" is attributed to Solomon, but no biblical locator is supplied and the edition leaves its exact source unresolved. Burton's rejoinder changes the burden of proof: if sufferers cannot know that they are not reprobates, how can they know that they are? He then assigns the accusations to the devil, whose testimony cannot provide certainty, and opposes Christ's protection to them. In the example of Peter, Paul and David, grave sins do not prevent reception; Solomon "may be converted," a possibility rather than an assertion of established conversion. The claim that only impenitency testifies to final reprobation leads towards the universal invitation (DJR-167-40–50).

The invitation reaches each hearer: "him, and him, and them" presses the general promise upon individuals. Burton includes belief and repentance in the scriptural sequence. The sufferer's ensuing lack of felt signs cannot prove exclusion, because the elect themselves lack those signs before conversion. Burton therefore urges the means of conversion and patient waiting, allowing that some are called at the eleventh hour. His argument refuses a premature conclusion; it does not claim that present feelings are a complete register of an eternal decree (DJR-167-50–55).

The doctrinal digression is not a single continuous endorsement. Burton first describes the revival of universal grace, calling the doctrine plausible and saying some move to another extreme. He then attributes a wider claim to Caelius Secundus, or a possible impostor writing under that name. It is this author who calls special election and reprobation prejudiced and likely to drive everyone to despair. Burton labels the ensuing inference about the devil's greater sovereignty erroneous, and his margin directs readers to counterarguments. The reported position moves through the salvation of virtuous pagans to the eventual salvation even of devils, with disappearance into nothing given as an alternative. Burton explicitly rejects these paradoxes in the name of "our Church" (DJR-168-01–18).

What follows that rejection remains compressed. Burton places foreseen faith, foreseen works, passing over, the absolute decree, humanity considered before or after the Fall, and perseverance of the saints in an uneven account of disagreements. "As many of our Church hold" is not the same as every member holding an identical scheme. The printed negatives and alternatives must remain; the passage cannot safely be rewritten as an orderly modern taxonomy of all the schools he names. Its practical conclusion is clearer: all are invited, but only the elect are "apprehended," a passive form meaning taken hold of. Nevertheless "we must not determine who are such," or condemn ourselves or others, because the invitation is universal and reception may be early or late (DJR-168-18–20).

Burton ends the digression by invoking the declaration prefixed to the Church's Articles in his 1633 edition, which restricts speculative dispute and private interpretations. His concluding Erasmus passage prefers endurance of authority only provided it does not compel impiety. After returning to the sufferer's distress, Burton eventually calls election an immutable decree and an uneraseable mark. That confident pastoral address belongs beside, not instead of, the prohibition on identifying anyone as finally rejected. The original Table's "Election misconceived, cause of despair" points back to the reading problem, rather than treating election itself as an invariably harmful doctrine (DJR-168-21–23, 50–51; DJR-171-175).

Places to Read

- DJR-016-19–21 (Source page 63): election as appointment, contrasted with hereditary dignity.
- DJR-026-21–23 (Source page 27): the rational soul acting by choice.
- DJR-055-17–22 (Source page 166 to Source page 167, including Source page 166–167 at DJR-055-18): theological speculation and astrological elections in the satire of study.
- DJR-069-07–09 (Source page 226–227 to Source page 227): a healer predestined for an individual cure, a reported and criticized claim.
- DJR-110-23–25 (Source page 421–422 to Source page 422): choosing times in a deferred question about compelled love.
- DJR-142-13–17 (Source page 581): elect Archbishop as a title of office, not salvific status, in an uncollated historical anecdote.
- DJR-152-20–22 (Source page 638 to Source page 638–639): reprobate sense in the classification of religious deficiency.

- DJR-161-60–64 (Source page 685): Burton’s own hostile reprobate sense and the claim that conversion is hopeless.
- DJR-163-39–42 (Source page 694): final and temporary despair, with the Zanchi margin.
- DJR-164-11–13 (Source page 695–696 to Source page 696): Platter’s subjects believe they are not predestined.
- DJR-164-29–39 (Source page 697 to Source page 698): misconceived election, misapplication and indiscreet preaching.
- DJR-165-38–40 (Source page 703): reprobate in the sufferers’ reported experience, especially DJR-165-39.
- DJR-166-21–25 (Source page 706 to Source page 707, including Source page 706–707 at DJR-166-24): self-condemnation at DJR-166-22 and the answer through mercy, qualified by belief and repentance.
- DJR-167-40–55 (Source page 713 to Source page 714–715): the reversal at DJR-167-42 (Source page 713), accusation and protection, universal invitation and delayed conversion.
- DJR-168-01–23 (Source page 715 to Source page 717): reported alternatives, explicit rejection, disputed doctrinal syntax, the passive apprehended and the prohibition of final judgements. The refusal of final judgement at DJR-168-20 contrasts with the earlier claim that conversion is hopeless.
- DJR-168-50–51 (Source page 720): the concluding promise of restoration and confidence in election.
- DJR-171-175 (Source page unnumbered Table): the original heading “Election misconceived, cause of despair, 713,714,715.” This is a Table unit, not a running-body paragraph.

In this edition

“Reprobate” becomes “rejected by God” in the reported symptoms (DJR-165-39), while “account themselves Reprobates” becomes “consider themselves reprobates” in the next stage of the argument (DJR-166-22). “Whether he be elect” becomes “whether he is among the elect” (DJR-167-42); the original predicative adjective elect is recast as membership “among the elect,” a collective substantive phrase. The modern text subsequently renders “not reprobates” as “not rejected by God,” retaining the negation before Burton reverses the question. Speaker and scope are as important as the headwords.

“In a reprobate sense” becomes “with depraved judgement” in DJR-152-21, and “they are in a reprobate sense” becomes “Their understanding is corrupt” in Burton’s own polemic at DJR-161-64. By contrast, “have a reprobate mind” belongs to the later doctrinal construction in DJR-168-20. “All are invited, but onely the elect apprehended” becomes “All are invited, but only the elect are taken hold of.” Apprehended is passive; the elect are its grammatical patients, not people silently rewritten as actively accepting the offer. In DJR-168-19 the modern column supplies grammatical connections to a difficult list, not independent authority for a complete doctrinal system.

The boundary uses are also explicit: “with election” becomes “by choice” (DJR-026-22); “vain elections” becomes “futile choices of auspicious times” (DJR-055-21); “election of times” becomes “choosing favourable times” (DJR-110-24). “Elect Archbishop of Lisbone” becomes “archbishop-elect of Lisbon” (DJR-142-15): the older adjective before the title becomes the modern postposed -elect compound. The astrological quality is supplied from context, not contained in every use of election. The Zanchi margin’s original Reprobi and the English translation that follows it are different source layers (DJR-163-40, N12891). The medical margin Prædestinatum ad hunc curandum likewise remains separate from its editorial translation, “Predestined to cure this person” (DJR-069-08, N05055). In the body at DJR-164-12, nec prædestinati becomes “and not predestined,” still within the sufferers’ belief. The Solomon question and the Caelius attributions retain the supplied notes’ unresolved source limits rather than receiving invented biblical or historical locators.

See also

Faith, assurance and presumption (BAL-0300); Grace (BAL-0302). Despair (BAL-0076; Batch 1); Conscience (BAL-0053; Batch 1); Religious melancholy (BAL-0077; Batch 1); Astrology (BAL-0093; Batch 1). Election, the supplementary note to Astrology, treats choosing and astrological timing separately; it is not another title for predestinarian election. The earlier Astrology records BAL-0093-V006 and BAL-0093-V033 already explain the timing constructions, and Despair record BAL-0076-V057 already distinguishes Caelius’s allegation from Burton’s conclusion. Those shared passages are routes between articles, not newly discovered occurrences. Celibacy and vows (BAL-0235; Batch 3) and its record BAL-0235-V017 already use the archbishop-elect anecdote to explain votaries; Astrology record BAL-0093-V008 already discusses the medical-astrological context. These are shared source contexts, not newly found episodes.

Grace

Entry BAL-0302 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Grace in the religious argument is God’s favour, mercy and help: it assists, restrains, receives the sinner and makes possible the hope of salvation. Burton distinguishes the presence or beginning of grace from the immediate feeling of it. The word can also name a particular gift, human favour or patronage, a quality of excellence, and the comeliness or charm that makes something attractive. A prayer at a meal is grace, and a grace cup is the cup passed after it. Latin gratias can instead mean thanks, and the borrowed adverb gratis means without payment. These are distinct local senses, not interchangeable manifestations of one technical doctrine.

To grace can mean honour, adorn or show favour: learning is graced by scholars, jewels grace the fingers, and a woman graces an admirer by her reception. Gracious and the printed gratious can mean graceful or pleasing, or favoured, according to their construction. Graceless in the upbringing polemic means lacking moral goodness or discipline, not simply moving awkwardly. The plural Graces can instead name the mythological figures who attend Venus; Charites is another name for them. Latin gratia also changes with its construction: favour in a lover’s appeal, comeliness in the account of beauty, divine grace in theology, but “for the sake of” when placed after a genitive in a purpose expression.

In the work

Grace can be something one person confers on another without any claim about salvation. Burton’s satire makes the best optics the ability to reflect a great man’s “favor and grace” upon oneself. In the consolation for failed advancement, a French authority says offices are mostly gained through “favour and grace,” with a powerful intermediary securing preferment. The modern patronage clarifies this social mechanism. The same contrast between favourable and adverse reception shapes the lover’s recollection of how his beloved smiled and graced him, or refused and disgraced him. In the windmill emblem, her gratia is the favour without which he claims to become a lifeless log. These are portraits of dependency, not declarations that the favoured person deserves advancement or affection (DJR-047-33–35; DJR-096-04–06; DJR-128-09–11; DJR-130-05–07). The Latin thanks branch concerns a response to benefits rather than the benefit itself: Burton borrows Giovio’s formula about welcome thanks among the rewards of writing, while the maiden in Apuleius promises thanks to the ass if he restores her to her family and bridegroom. Neither is saving grace (DJR-005-15–17; DJR-117-45–49). Gratis supplies a different limit: the pettifoggers plead without charge for poor people, Burton alleges, only to attract richer clients. The absence of a fee does not prove disinterestedness; he has expressly exempted worthy lawyers from the attack (DJR-013-26–31).

Verbal grace also concerns the distinction bestowed on its object. Learning once graced by discerning scholars is now, in the preface’s satire, debased by scribblers. Precious stones grace the fingers in a catalogue that goes on to claim protection and medical effects: their

ornamental function is not evidence that those further powers are real. A sharply different derivative, graceless, concludes the accusation that excessive parental indulgence produces wilful and undisciplined children. Burton’s complaint belongs to his moral argument about upbringing, with its hostile generalization about fond mothers, not a neutral test of a child’s worth (DJR-004-07–09; DJR-050-50–52; DJR-100-25–27).

A grace can be an exceptional gift. Ketell’s supposed ability to see and converse with devils is “an especiall grace,” followed by Gratiam divinitus collatam, a divinely conferred gift. The claim is framed by “if you will believe” the account in William of Newburgh. Meal-time grace has a more ordinary reference: a nun eats a lettuce without Grace, meaning without blessing it. Burton presents that possession story within an attack on allegedly fabricated exorcistic narratives; the supplied note identifies a malformed clause concerning the sign of the cross. The lexical explanation neither authenticates the possession nor certifies the anecdote’s claimed cause (DJR-030-36–38; DJR-031-21–23).

The feast gives two more constructions. After grace has been said, a grace cup is brought to prolong conviviality. The intervening Latin exhilarationis gratia means for cheerfulness or to promote it: gratia follows the genitive exhilarationis and expresses purpose, rather than naming another blessing. Burton approves the feast, but the next paragraph allows health-drinking only without compulsion. Prayer, ceremonial cup and Latin purpose expression occur in one unit without sharing a single definition (DJR-104-28–30).

The account of beauty makes grace the comeliness proceeding from beauty. One explanation has goodness radiating outward; another finds beauty in the fitting proportion and arrangement of parts. Burton places these accounts beside each other, then says beauty and grace are so closely joined in their effects that judgement cannot distinguish them. The imagery of rays from a divine sun does not make every graceful object an instance of saving grace. This local sensory discussion assigns beauty and grace to eyes and ears, while pleasure belongs to the other senses; music stands beside gardens, buildings and animals. A later passage makes the consequence explicit: charm can arrive through hearing and description, so the beloved need never have been seen (DJR-108-33–41; DJR-117-06–08).

Grace can also be the excellence or quality that attracts. The account of divine love denies that God loves humanity for any “merit or grace of ours”: grace there belongs to what might be credited to the creature, and the modern text calls it excellence. In honourable human love, by contrast, virtue, wisdom and integrity are real inward worth. Burton applies gratia gratum faciens, the theological phrase for grace that makes its recipient pleasing or acceptable, to these qualities and follows it with a disposition infused by God. Eloquence, good conversation, wit and honesty can then be a “peculiar grace,” the initiating attraction compared to a first mover and lodestone. His examples of Christ’s favour and speech are followed by Mercury escorting the Graces, or Charites. The sequence crosses theological, ethical and mythological vocabularies without making them identical (DJR-109-21–23; DJR-110-25–28).

In the explicitly religious uses, grace has a causal role. Early in the account of human misery, God is said to permit folly by withdrawing assisting grace; the syntax distinguishes permission from making God the immediate actor in every human excess. Later a polemical counterfactual imagines violent people consuming one another were it not for restraining grace, fear, shame, punishment and infamy. Grace is one named restraint among these, not

the sole word for the entire social mechanism. Burton's account belongs to his theology of conduct and providence (DJR-021-42–44; DJR-161-50–52).

The cure of despair insists that the magnitude of sin does not make mercy impossible: grace abounds beyond sin and is sufficient in weakness. The ensuing promise concerns believers who are truly penitent, grieved by their offences and desirous of reconciliation, and the next scriptural appeal again specifies repentance. When the sufferer answers that repentance and belief cannot be felt, Burton urges patience rather than the verdict of rejection. "No fruit, no feeling" concerns perceived signs; it is followed by a confident promise that the call will come in God's time. The desire to repent is then accepted as repentance "though not in nature, yet in Gods acceptance." That qualification preserves the difference between what repentance is and how God receives a willing heart. The person who lacks grace and longs for it is promised grace, not told that every desired outcome has already occurred (DJR-166-21–25; DJR-167-01–09).

Burton presses the distinction through second-order grief: can the sufferer grieve at being unable to grieve? A constant and earnest wish to believe and repent counts, in a "touched heart," as acceptance and reconciliation. The next paragraph locates the efficacy not in faith and repentance themselves but in God's mercy joined to them. Its conclusion is that feeling the lack of grace and grieving for it is itself grace. The conjunction matters: mere awareness of absence is not the whole stated formulation. The marginal Latin attributed to Chrysostom mentions repentance and mercy, while Burton's body adds faith and acceptance of the will for the deed. Bradford's answer to Careless then supplies a particular example of this consolatory reasoning (DJR-167-10–14).

The universal offer introduces a dispute rather than concluding it. Burton addresses grace to each individual and to all, while the ensuing biblical sequence retains belief and repentance. He then describes universal grace as a plausible doctrine revived by Arminians and maintained by writers he groups as Fathers, Lutherans and Catholics; he adds that some go to another extreme. Plausible here means attractive or persuasive, not a verdict that every claim is true. The assertion that grace is common to all who will believe remains a reported position within a compressed and polemical classification (DJR-167-50–55; DJR-168-01–02).

The more expansive case attributed to Caelius, whose authorship Burton doubts, includes salvation for those who never heard of Christ "ex puris naturalibus," by unaided natural powers. That phrase expresses the absence of added grace; it does not mean that such people are naturally pure. Burton associates the view with Pelagians and reports arguments from Origen and others, but these are his attributions, not verified summaries of every named author. The supplied note on Gwalther, for example, distinguishes salvation through grace from salvation through each religion in itself. The digression eventually reaches salvation even for devils and an alternative of vanishing into nothing, then Burton rejects the paradoxes. His subsequent formulation preserves a universal invitation, the elect being taken hold of, and the prohibition against deciding who is finally rejected (DJR-168-03–22).

At the end, "no feeling of grace for the present" is rejected as a reliable guide to final condition. Wishing for grace is called its beginning, and expect and tarry name waiting. The figure of embers under ashes has already represented faith, hope and repentance as hidden rather than necessarily extinguished. These are historical pastoral assurances within an

argument about felt absence, divine help and time; they are not instructions to infer anyone’s present spiritual worth from symptoms (DJR-168-44–48).

Places to Read

- DJR-004-07–09 (Source page 7): learning honoured or debased by its practitioners.
- DJR-005-15–17 (Source page 10 to Source page 10–11): welcome thanks in Burton’s borrowed account of literary rewards.
- DJR-013-26–31 (Source page 49–50 to Source page 50): pleading gratis, the allegation of concealed advantage, and the worthy-lawyer qualification.
- DJR-021-42–44 (Source page 5–6 to Source page 6): assisting grace withdrawn within the account of permitted folly.
- DJR-030-36–38 (Source page 49 to Source page 50, including Source page 49–50 at DJR-030-37): Ketell’s reported special gift.
- DJR-031-21–23 (Source page 53): meal-time grace in the contested lettuce story.
- DJR-047-33–35 (Source page 133–134 to Source page 134): favour and grace as reflected patronage.
- DJR-050-50–52 (Source page 149 [sequence; printed 145]): graceless in the polemic against indulgent upbringing.
- DJR-096-04–06 (Source page 350): favour, patronage and preferment.
- DJR-100-25–27 (Source page 370): jewels gracing fingers amid attributed medical claims.
- DJR-104-28–30 (Source page 390): grace, the grace cup, purpose expressed by gratia, and the rejection of compelled drinking.
- DJR-108-33–41 (Source page 412 to Source page 413): beauty, comeliness, sight and hearing, and the mythological Graces.
- DJR-109-21–23 (Source page 416): divine love not grounded in human merit or excellence.
- DJR-110-25–28 (Source page 422): gratia gratum faciens, inward worth, gifts, eloquence and Charites.
- DJR-117-06–08 (Source page 452): charm through description and hearing as well as sight.
- DJR-117-45–49 (Source page 456): the maiden’s conditional promise of thanks, honours and food to the ass in Apuleius.
- DJR-128-09–11 (Source page 512): the lover’s dependence upon favour in the windmill emblem.
- DJR-130-05–07 (Source page 524): favourable and humiliating reception in the lover’s recollections.
- DJR-161-50–52 (Source page 684): restraining grace in a polemical counterfactual about violence.

- DJR-166-21–25 (Source page 706 to Source page 707, including Source page 706–707 at DJR-166-24): mercy and sufficient grace, followed by the qualifications of belief and repentance.
- DJR-167-01–14 (Source page 709 to Source page 710): lack of felt signs at DJR-167-05 (Source page 709), desire and divine acceptance at DJR-167-09 (Source page 710), grief over lack of grace at DJR-167-13 (Source page 710).
- DJR-167-50–55 (Source page 714 to Source page 714–715): general promises, individual hearers and the objection about missing signs.
- DJR-168-01–22 (Source page 715 to Source page 717): universal grace at DJR-168-02 (Source page 715), unaided natural powers at DJR-168-09 (Source page 715), and the reported positions with their later rejection and qualifications.
- DJR-168-44–48 (Source page 719 to Source page 720): hidden embers, present feeling, desire and waiting.

In this edition

Religious “Gods Grace” remains “God’s grace” (DJR-167-09). “To feel in our selves the want of grace” becomes “to feel the lack of grace within ourselves” (DJR-167-13), but the whole conclusion also requires grief over that lack. “Grace is common to all that will beleeve” becomes “grace is available to all who will believe” (DJR-168-02); all is qualified by the relative clause. “Ex puris naturalibus” becomes “by their unaided natural powers” (DJR-168-09), with their supplied from the people under discussion. The distinction “not in nature, yet in Gods acceptance” remains in the account of repentance, and vailable is rendered by “has effect” rather than treated as an assertion that human acts operate independently of mercy.

Other contexts require other equivalents: “favour and grace” becomes “favour and patronage” (DJR-096-05); “any merit or grace of ours” becomes “any merit or excellence of our own” (DJR-109-22); “a grace commeth from hearing” becomes “charm comes through hearing” (DJR-117-07). In “Christ was gratious with God and men,” the modern uses “Christ found favour with God and men” (DJR-110-27). The charm or favourable reception belongs to the local construction, not to every occurrence of gracious. The grace cup remains named and is explained by its position after the meal-time prayer. “Gratasque gratias” becomes “their welcome thanks” (DJR-005-16): gratas qualifies gratias, while their comes from the people just named and -que coordinates this reward with the others. “Gratis” becomes “without charge” (DJR-013-30). In Apuleius’s speech, the shared habebo is distributed over “what thanks shall I give you, what honours shall I pay you”; gratias supplies thanks, not honours or both English verbs (DJR-117-47).

The Latin purpose phrase exhilarationis gratia is translated “to promote cheerfulness” inside the larger sentence about cups being offered; gratia alone does not mean cheerfulness. The original margin defining comeliness as grace is distinct from the editorial English translation that follows it (DJR-108-37, N08233). In the Chrysostom margin, only repentance and God’s mercy are named; Burton’s English body adds faith and acceptance of intention (DJR-167-13, N13145–N13146). No exact Chrysostom work is supplied. The Perkins comparison in N13140 supports the nature/acceptance distinction without identifying Burton’s edition. The printed 2 Corinthians 11:9 at DJR-166-23 is retained as his

citation, while N13080 locates the promise at 12:9. These distinctions belong to the supplied apparatus, not fresh historical collation.

See also

Faith, assurance and presumption (BAL-0300); Election and reprobation (BAL-0301). Despair (BAL-0076; Batch 1); Beauty (BAL-0202; Batch 3); Favour and feature (BAL-0207; Batch 3); Prime mover (BAL-0102; Batch 2); Love (BAL-0200; Batch 3); Charity (BAL-0168; Batch 2). Beauty already discusses the proportion-and-radiance context, and Prime mover compact record BAL-0102-V007 already treats the lover’s ni spiret gratia. Their reuse here makes the senses of grace easier to compare without claiming new unique occurrences. Tax (BAL-0287; Batch 3), especially BAL-0287-V007, already treats the mixed reception of Burton’s writing; Law and justice (BAL-0294; Batch 3), including BAL-0294-V006, preserves the worthy-lawyer exception. The thanks and gratis records revisit those contexts for different lexical purposes.

Salvation

Entry BAL-0303 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Salvation is religious deliverance, especially being saved rather than condemned. In Burton's consolation it is the object of hope, the end desired by divine mercy and the subject of anxious questions about assurance. Health can likewise mean deliverance in scriptural language, not merely bodily soundness. Safety can carry precisely this religious sense: "hope of safety" becomes "hope of salvation." The verb save and its participle saved need a local object and setting. A claim that a patient was saved by a treatment concerns bodily preservation; a question whether a soul may be saved concerns its eternal condition.

Latin salus has a comparable range. Salutis is the form in "of salvation," salute follows de in a belief "about salvation," and salutem can name ordinary safety. The passive forms salvantur and salvari mean are saved and to be saved. They must not be confused with salutari, to be hailed, which occurs beside salvari in a polemical quotation. Saviour is an agent-title for Christ, not another name for the believer's feeling of certainty.

In the work

The early explanation of human suffering makes salvation a purpose of correction. In its scriptural lament, "want health" means lack deliverance: the Isaiah-associated health is salvation even while Burton applies it to bodily illness. Burton first describes punishment, then offers another account: chastisement can humble, teach and test patience. The Lemnius phrase Nostræ salutis avidus presents God as eager for human salvation, pulling people by the ear to recall their duties. The movement is towards understanding and reform, not an inference that every illness proves a particular offence. Elsewhere Burton calls Christ a spiritual physician and uses the relation between spiritual and bodily healing to defend his own mixed medical and theological undertaking (DJR-021-14–21; DJR-006-19–21).

Ordinary preservation remains a useful contrast. The household satire borrows Demea's claim that Safety herself could not rescue a family whose head is a spendthrift or drunkard. The military discussion borrows Virgil's paradox that the defeated find their sole safety in abandoning hope of safety: desperate courage may achieve what timid calculation cannot. Neither construction promises religious redemption. In the medical dispute, Platter's claim that countless patients were "saved" by bloodletting is explicitly opposed to another physician's contrary experience, and Burton leaves the matter to physicians (DJR-017-26–29; DJR-163-29–33; DJR-036-24–26).

The subject's voice is decisive when salvation enters a description of melancholy. The devout person is said to be saved at one moment and damned at another, just as neighbouring examples vary with the preoccupations of the lover and scholar. These are changing thoughts within Burton's account, not alternating verdicts certified by the narrator. Similarly, the later question "How shall they be assured of their salvation?" articulates distress over signs of election. Burton answers the alleged certainty of rejection with another question: how can they know that they are rejected? He shifts the burden of

proof rather than making present confidence or terror an infallible sign (DJR-061-05–07; DJR-167-40–43).

The “hope of safety” passage is more specific than a general appeal to optimism. Its preceding paragraph names repentance as a remedy, a wing raising the fallen and a lodestone drawing mercy. Hence and this continue that subject: by this sinners are saved and God is moved to mercy. Release, light, repair and restored life extend the spiritual remedy through several images. The continuation receives the fornicator, drunkard, proud person and idolater rather than excluding a class of offences or persons. The margin’s bare Isidor does not securely identify a work; the repentance context supplies the connection that the isolated phrase would lose (DJR-166-43–46).

Salvation after a self-inflicted death is presented as a dispute, not settled by the initial severity. Burton first fears the worst where obstinacy and suddenness leave no wish for mercy; he then allows charitable judgement where an inward appeal may have occurred. The reported survivors supply his example of instantaneous repentance. He goes further when illness impairs the will and previous evidence of spiritual rebirth is present: the most favourable interpretation must be made. The earlier conclusion of the First Partition likewise reserves the soul’s outcome to God and urges charity. These are historically conditioned arguments about responsibility and judgement, not a clinical forecast or a verdict on any individual (DJR-166-03–07; DJR-066-20–22).

Religious certainty also operates socially. In the concord-and-discord discussion, an accepted belief de salute, about salvation, binds people into close fellowship while religious factions divide Europe. Burton then ridicules groups that claim an exclusive inheritance of heaven: “they alone are to be saved.” He reproduces hostile accusations against Jews and extends his catalogue to Muslims, Catholics and Protestant separatists. The universalizing accusations are his polemic and attributed polemic, not neutral summaries of those communities. A different quotation in the marriage argument, “A woman shall be saved by bearing children,” is used among inducements to marry; the supplied note identifies an echo of 1 Timothy 2:15 without converting that isolated sentence into a complete exposition of the verse (DJR-157-02–04, 14–18; DJR-142-34–36).

The late consolation preserves conditions even when its promise is confident. Those who are penitent, grieved, or desirous of being so are told that the offences will not be charged to them; salvation is promised if mercy is not finally rejected. The definition attributed to Hemmingsen makes the contrary sin wilful and final renunciation of Christ to the end. Christ then appears as Saviour and protector against Satan’s accusation. The pronouns change referent: the protecting he is Christ; the subsequent speaker saying that the sufferer is rejected is Satan (DJR-167-36–48).

The following controversy must be read through its ending. Burton reports the claim that more will be saved than damned, the possibility of salvation for virtuous Gentiles, and an intermediate position that they may be salute non indigni, not unworthy of salvation. He then returns to the expansive conclusion that even devils will be saved, sets disappearance into nothing beside universal restoration as a different alternative, and rejects these paradoxes. His own compressed formulation distinguishes universal invitation from only the elect being taken hold of. Yet it expressly forbids deciding who is finally rejected or condemning oneself or others, since reception may be early or late. Universal invitation,

assured salvation and universal final salvation are therefore not interchangeable propositions (DJR-168-01–22).

Places to Read

- DJR-006-19–DJR-006-21 (Source page 16): spiritual and bodily healing in the defence of Burton’s subject.
- DJR-017-26–DJR-017-29 (Source page 68 to Source page 69): personified Safety and the failing household.
- DJR-021-14–DJR-021-21 (Source page 2 to Source page 3): scriptural health as deliverance, punishment, corrective trial and the desire for salvation.
- DJR-036-24–DJR-036-26 (Source page 81): saved in the disputed medical claim.
- DJR-061-05–DJR-061-07 (Source page 194 to Source page 195): changing thoughts of salvation and damnation.
- DJR-066-20–DJR-066-22 (Source page 454): mitigated judgement and the soul’s outcome reserved to God; the source’s anomalous printed 454 is retained.
- DJR-142-34–DJR-142-36 (Source page 583): the scriptural childbearing sentence among arguments for marriage.
- DJR-157-02–DJR-157-04 (Source page 660): belief about salvation, fellowship and faction.
- DJR-157-14–DJR-157-18 (Source page 661 to Source page 661–662): exclusive-salvation claims in religious polemic.
- DJR-163-29–DJR-163-33 (Source page 693): ordinary salus in the argument about military despair.
- DJR-166-03–DJR-166-07 (Source page 704 to Source page 705): the dispute over salvation, repentance and impaired will.
- DJR-166-43–DJR-166-46 (Source page 708): repentance, hope of safety and the provisional Isidor margin.
- DJR-167-36–DJR-167-48 (Source page 713 to Source page 714): conditional promise, assurance question, counter-question and protecting Saviour.
- DJR-168-01–DJR-168-22 (Source page 715 to Source page 717): reported wider-salvation claims, their rejection and the final restraint on judgement.

In this edition

“Want health” becomes “lack deliverance” in the Isaiah-associated lament (DJR-021-15); N01380 explicitly identifies the salvation sense. “Hope of safety” becomes “hope of salvation” (DJR-166-45), making a contextually religious sense explicit; “assured of their salvation” remains unchanged (DJR-167-42). The repentance passage’s “provoked” becomes “moved,” without the modern implication of anger. “Which if thou do not finally contemn” becomes “if you do not finally reject it” (DJR-167-37), with it referring to mercy. These changes preserve the repentance context, the promise’s condition and the later reversal of self-condemnation.

The Latin comparisons require separate grammatical scopes. Nostræ salutis avidus means “eager for our salvation,” but salutis alone supplies salvation in the genitive construction. De salute means “about salvation”; salute non indigni means “not unworthy of salvation,” while the surrounding English may and refusal to decide absolutely remain essential. In the Isidor-labelled margin, Spes salutis and peccatores salvantur supply different portions of the translated sentence. The original Latin quotation, its editorial English translation and the editorial uncertainty about attribution are separate layers (DJR-021-20; DJR-157-03; DJR-166-45, N13112–N13113; DJR-168-14).

The same noun does not compel the same English everywhere: Virgil’s salus / salutem is safety, and personified Safety rescues a household. The supplied Terence note explains that the printed capiat differs from the cited cupiat, whose wish-sense the modern follows. Medical saved remains saved but concerns bodily recovery. The source question attributed to Solomon has no verified biblical locator, and the supplied Origen note describes a more qualified discussion than Burton’s sweeping salvation-of-devils summary. These are the edition’s disclosed limits, not newly verified historical identifications.

See also

Faith, assurance and presumption (BAL-0300); Election and reprobation (BAL-0301); Grace (BAL-0302); Sin and venial (BAL-0306); Temptation (BAL-0307). Despair (BAL-0076; Batch 1); Charity (BAL-0168; Batch 2); Calling (BAL-0144; Batch 2); Mediocrity (BAL-0126; Batch 2); Ligation and ligature (BAL-0090; Batch 1). Despair’s BAL-0076-V023 already treats ex vi morbi; BAL-0076-V057 distinguishes the reported Caelius argument from Burton’s conclusion. Mediocrity’s BAL-0126-V004 and Calling’s BAL-0144-V008 already cover the intermediate judgement and universal invitation. Ligation’s BAL-0090-V035 explains the released bonds in the repentance margin. These are shared contexts, not newly discovered occurrences.

Satisfaction

Entry BAL-0304 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Satisfaction can mean making adequate amends, especially for sin, or answering a doubt so as to provide reassurance. Satisfactory charity is charity intended to atone: the adjective does not merely pronounce the building acceptable or well made. The plural satisfactions can name penitential acts of reparation. The person who owes satisfaction, the person or authority to whom it is owed, and the means claimed to provide it all matter. A prayer saying that personal repentance is insufficient is not equivalent to a claim that divine mercy is insufficient.

Outside that theological field, creditors may be satisfied by payment, an injured person may seek satisfaction as redress, an angry person may be satisfied or appeased, and a demand or law may be satisfied by being fulfilled. Satisfie is the common original spelling of satisfy. An appetite may be gratified or a bodily need met; a reader may be pleased, a doubt answered, a troubled mind put at ease, or a person urged to rest satisfied with present circumstances. Latin satisfacere likewise changes meaning with its object and construction. These uses belong together as a family, but neither happiness nor atonement is an adequate single gloss for all of them.

In the work

The charitable example exposes the difference between an attempted atonement and adequate restitution. Burton imagines rich benefactors who have acquired wealth through fraud and oppression, then build a satisfactory almshouse, school or bridge near the end of life (DJR-016-05–07). The next paragraph compares the exchange to stealing a goose and leaving a feather. Relieving ten after robbing a thousand does not, in his account, discharge the wrong. His proposed alternative is public provision for the needy rather than dependence on occasional gifts and foundations supporting a fixed number. Satisfactory therefore describes the reparative purpose attributed to the gift, not Burton’s certification that the purpose succeeds.

The argument returns in the account of reluctant charity. A donor may contribute for public credit, or be moved by threats concerning works of satisfaction and merit, hell and purgatory (DJR-112-17–21). Satisfaction and merit are related but not identical: the former concerns making amends, the latter the claimed worth of the work. Burton attacks the motives and religious inducements he describes, yet expressly allows many sincere and compassionate benefactors in the continuation. His criticism must not become a claim that every charitable act is fraudulent. Later satisfaction appears among the means by which, in his hostile account, papal authority frightens and subordinates its followers, and satisfactions occur in the catalogue of practices he attacks as human traditions (DJR-154-37–39; DJR-159-35–37). Those passages are anti-papal polemic, not a neutral institutional description.

The language of what is owed is broader than that polemic. Calamities are described as satisfying God’s wrath, and divine action as punishment of sin and satisfaction of justice (DJR-021-16–18; DJR-028-04–06). The former argument says the law requires obedience or punishment. Elsewhere the claim that people can satisfy the Law and then do more than it requires introduces the attack on supererogation (DJR-152-17–19). Satisfying the law there means fulfilling its demands, not simply paying a penalty after breaking it. Burton also turns the criticism towards proud members of his own community; the surrounding attack is not confined to an entirely external religious enemy.

In the cure of despair, the direction of the argument changes. Mercy is said to be able to satisfy for everyone’s sins, accompanied by antilutron, a ransom in exchange (DJR-166-27–29). The later prayer attributed to Anselm says that the speaker’s repentance will not suffice for satisfaction, but that God’s mercy overcomes all his transgressions (DJR-166-36–38). The I is the prayer’s speaker, not a sudden autobiographical confession by Burton. Nor does the insufficiency of repentance cancel its place in the surrounding counsel: the preceding paragraph urges continuing repair of the soul through repentance and calls for grace. The contrast is between inadequate personal amends and exceeding divine mercy, not between doing nothing and earning complete release.

Secular satisfaction can also involve a debt or a wrong. In Burton’s imaginary commonwealth, creditors being satisfied means their being paid; the surrounding proposal attaches imprisonment and a severe eventual penalty to unpaid indebtedness (DJR-016-43; DJR-017-01–02). This is his punitive utopian scheme, not a statement of present law. In the argument against vindictive anger, no satisfaction or composition will be accepted: reparation and a negotiated settlement alike fail to appease the implacable antagonist (DJR-112-02–04). In a different literary example, the two women raped by one man demand opposed forms of satisfaction, execution and marriage. The note identifies a declamatory problem in Seneca the Elder, not a documented consensual affair or a legal recommendation by Burton (DJR-149-44–46).

Satisfaction can also mean the appeasing of anger. Burton’s English verse after an Ovid couplet says that a noble spirit is quickly satisfied: the parallel word pacified fixes the sense (DJR-096-38–42). This is Burton’s separate English verse, not an original Latin satisfacere occurrence in the preceding couplet. The jealousy section gives a comic narrative in which a furious husband pursues an adulterer with a sword but accepts his confession and leaves him (DJR-149-24–28). The husband is the person satisfied; the admission appeases him. It neither proves that no injury occurred nor records monetary compensation. The continuation recommends restraint, but also contains reported anecdotes and sharp satire, not a generally binding remedy for marital betrayal.

Explanatory satisfaction is announced near the beginning of the book, when the masked author offers reasons for his assumed name, title and subject (DJR-001-01–03). It can concern disputed knowledge as well as authorial self-explanation. Burton recommends accounts of apparitions to readers who still doubt them, promising ample satisfaction from the collected examples; those references remain claims and testimony, not independent proof that the apparitions occurred (DJR-028-45–48). In the later argument against unbelief, he refers readers seeking fuller satisfaction to theologians, schoolmen and casuists. The arguments whose full exposition would require a volume are those of the preceding positions; Burton then directs readers to their theological opponents. He praises the replies but also admits that they often have little effect (DJR-163-21–23).

An unusual construction makes the difficulty of explanation itself the object: diversity of climate in places similarly situated can hardly be satisfied, alongside diversity of plants and animals (DJR-074-05–09). The modernization interprets the compressed sentence as saying that climatic and biological differences are hard to account for together. This is not a claim that plants cause climate, nor an unproblematic word-for-word replacement of satisfied by explained. The medical programme gives this explanatory sense a practical end. Showing sufferers the inward causes of their symptoms is intended to give satisfaction in place of their fears of devils, bewitchment or divine abandonment; at least it may help them bear their condition more patiently (DJR-063-17–21). The explanations are historically humoral and internally contested. Burton’s later praise of Blancanus’s demonstrations of echoes offers a more particular example of explaining strange sounds, but his discussion immediately afterwards still favours an evil-spirit explanation for certain extraordinary symptoms (DJR-065-01–04). The purpose of reassurance must therefore not be rewritten as a uniform rejection of supernatural agency throughout the book. Equally, satisfaction is not automatically achieved by a learned explanation: Burton complains that the writers on elaborate medicinal mixtures fail to give their readers the satisfaction they ought, because they do not adequately explain why so many ingredients and those quantities are needed (DJR-101-08–10).

Putting a mind at ease is related to answering it, but extends beyond an argument’s evidential force. Friends are told to discover concealed grievances, divert the sufferer, alter the course of life and, if possible, provide security and satisfaction (DJR-084-04–09). Burton reports rapid cures when minds are satisfied and makes strong claims for removing the troubling object or cause. The advice to grant a desire is qualified by possibility and convenience; bodily and mental treatment are to be joined (DJR-084-17–19). His range of historical methods includes coercion and physical punishment when gentler means fail, not merely sympathetic conversation (DJR-084-28–30). These claims and practices are being described, not offered as present-day clinical guidance.

The jealousy counsel gives reassurance a more expressly humane setting. Friends are to identify the person, occasion or company that excites suspicion and, if possible, remove the cause; the sufferer should be treated gently rather than mocked or hated (DJR-151-01–05). Satisfaction here is relief from distress, not proof that every suspicion was accurate or a payment to the sufferer. Consolation after rejection from office offers another route to ease: awareness that appointments often follow patronage rather than merit is some satisfaction to the rejected candidate (DJR-096-03–05). Finally, rest satisfied can mean accept one’s present condition. Fables about creatures worse off support that injunction in the consolation against discontent, while the final counsel on religious affliction adds the important limit for the present (DJR-087-19–22; DJR-168-47–49). Temporary endurance does not assert that the distress has already ended.

Pleasure and appetite supply further ordinary uses. A writer cannot satisfy every reader, as the argument about Seneca and literary judgement shows; the accompanying Latin says scarcely anyone can satisfy another person in every respect (DJR-005-18–20). The painter’s reversed picture gives satisfaction by meeting the customer’s requested position, an anecdote Burton applies to the reversibility of his criticism of men and women (DJR-138-12–14). Physical satisfaction may mean meeting hunger and thirst within a temperate regimen, or gratifying an appetite represented as limitless (DJR-071-05–07; DJR-035-11–15). The marginal praise of Paul the hermit says he satisfied nature with his cupped hands, contrasting few needs with luxurious possessions (DJR-093-28–30). By

contrast, satisfying lust in the hostile report about Mehmed II means gratifying desire regardless of wrongdoing; the attribution to Giovio and its accusatory force remain visible (DJR-161-55–57). Neither use is penitential atonement merely because it employs the same family.

Places to Read

- DJR-001-01–03 (p. 1): the masked author’s explanatory satisfaction
- DJR-005-18–20 (p. 11): pleasing readers and marginal satisfaciat
- DJR-016-05–07 (p. 61): satisfactory charity and the goose-and-feather criticism of inadequate restitution
- DJR-016-43 (pp. 65–66): the commonwealth context before the debt proposal
- DJR-017-01–02 (p. 66): creditors satisfied by payment in the punitive imagined scheme
- DJR-021-16–18 (pp. 2–3): satisfying wrath through punishment and the law’s alternative demand
- DJR-028-04–06 (p. 37): punishment and satisfaction of divine justice
- DJR-028-45–48 (p. 41): further reading offered to satisfy doubts about spirits
- DJR-035-11–15 (p. 73): gratifying the gut and the world’s inability to satisfy excessive appetite
- DJR-063-17–21 (pp. 205–206): natural explanation intended to reassure, and disagreement within the humoral account
- DJR-065-01–04 (pp. 211–212): explaining echoes, followed by Burton’s demonic exception
- DJR-071-05–07 (p. 235): meeting hunger and thirst in the historical temperance regimen
- DJR-074-05–09 (pp. 248–249): the compressed difficulty of accounting for climatic and biological diversity
- DJR-075-30–32 (pp. 255–256; margin N05551 itself p. 255): marginal satisfecisti in the reported lunar argument
- DJR-084-04–09 (pp. 294–295): friends, reassurance and claims about removing the cause
- DJR-084-17–19 (p. 292 [296]): satisfying desire, possibility and convenience
- DJR-084-28–30 (pp. 297–298): coercive alternatives when reassurance and gentle methods fail
- DJR-087-19–22 (pp. 310–311): rest satisfied as contentment in comparative consolation
- DJR-093-28–30 (p. 338): Paul’s minimal needs and naturæ satisfecit in the margin
- DJR-096-03–05 (p. 350): satisfaction as consolation after rejection from office

- DJR-096-38–42 (p. 353): satisfied as appeased, in Burton’s English verse after the Ovid couplet
- DJR-101-08–10 (p. 373): explanation of medicinal mixtures judged inadequate
- DJR-112-02–04 (p. 429): rejected reparation and settlement
- DJR-112-17–21 (pp. 430–431): works of satisfaction and merit, with the exception for sincere charity
- DJR-138-12–14 (pp. 564–565): meeting the pictured-horse request and reversing the sex addressed
- DJR-149-24–28 (p. 621): the confession that appeases the enraged husband in a comic anecdote
- DJR-149-44–46 (p. 623): satisfaction as opposed demands for redress in a declamatory problem
- DJR-151-01–05 (pp. 630–631): humane reassurance of the jealous sufferer
- DJR-152-17–19 (p. 638): fulfilling the law distinguished from claiming works beyond duty
- DJR-154-37–39 (p. 650): satisfaction among the alleged instruments of papal authority
- DJR-159-35–37 (p. 673): satisfactions as penitential practices in a hostile catalogue
- DJR-161-55–57 (p. 685): satisfying desire in Giovio’s hostile report about Mehmed II
- DJR-163-21–23 (p. 692): fuller intellectual satisfaction sought from theological replies
- DJR-166-27–29 (p. 707): mercy’s sufficiency and antilutron
- DJR-166-36–38 (p. 708): repentance’s insufficiency in the attributed Anselm prayer, with the surrounding appeal to grace
- DJR-168-47–49 (p. 720): rest satisfied for the present, not a claim of completed relief

In this edition

“build a satisfactory alms-house, school, or bridge” becomes “building an almshouse, school, or bridge to make amends” (DJR-016-06). The full construction supplies the matched scope: school and bridge do not come from the word satisfactory. “give some satisfaction” becomes “give some reassurance” (DJR-063-18); “satisfactions” becomes “acts of satisfaction” (DJR-159-36); and “suffice for satisfaction” becomes “suffice to make satisfaction” (DJR-166-37). Make amends and reassurance separate the two principal senses. Where the modern retains satisfaction, the local account explains whether the meaning is penitential reparation, an adequate explanation or another kind of fulfilment.

Ordinary constructions require different English. Creditors “be not satisfied” becomes “have not been paid” (DJR-017-01). “no satisfaction, no composition” becomes “No reparation or settlement” (DJR-112-03), distributing the two nouns rather than making either one stand for the whole phrase. “some satisfaction” becomes “some consolation” after rejection from office (DJR-096-04). “rest satisfied for the present” becomes “be content for the present” in the concluding counsel (DJR-168-48). The circumstances explain the translation without making contentment, reassurance, payment and reparation interchangeable. In the climatic puzzle, “this diversity of aire, in places equally site elevated and distant from the Pole, can

hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us” becomes “the differences of climate between places equally situated, elevated, and distant from the pole are hard to account for, together with the differences in plants, birds, and animals so familiar to us” (DJR-074-07). This is a checked whole-construction alignment, with an interpretive recasting of the awkward relation expressed by with, not a lexical claim that satisfied alone supplies the complete modern clause.

The Latin is checked in its own source layer. In the marginal Anselm prayer, “ad satisfactionem” is “to make satisfaction”: satisfactionem is accusative after ad, expressing the end for which repentance is said not to suffice (DJR-166-37, N13099). The margin’s opening says conscience has deserved damnation, whereas the body says conscience tells the speaker that he deserves it; those are distinct formulations. Marginal “ut alteri per omnia satisfaciat” means “as to satisfy another in every respect,” a result construction with a present subjunctive; “naturæ satisfecit” means “he satisfied nature,” with the recipient of the satisfaction in the dative (DJR-005-19, N00273; DJR-093-29, N06962). The lunar argument’s “His argumentis planè satisfecisti” is unfolded as “By these arguments you have fully established,” with the following proposition completing what was established (DJR-075-31, margin N05551, p. 255; the containing source unit spans pp. 255–256). Finally “ut suis desideriis satisfaceret” is rendered “if it satisfied his desires”: the supplied translation recasts the Latin purpose construction conditionally, a shift that should be identified rather than presented as word-for-word identity (DJR-161-56, N12739).

The reassurance construction “security and satisfaction” also has an earlier explained route in Remedy by diversion (BAL-0163-V003; Batch 2). The phrase “satisfaction of his Justice” is discussed under its divine-justice component in Law and justice (BAL-0294-V032; Batch 3). These are shared passages, brought together here to explain the satisfaction family, not newly discovered occurrences.

The supplied notes explain that hospitals include charitable residences and institutions of care, not only medical wards, and that the gouty benefactor is a satirical figure of wealth and indulgence (DJR-016-06, N01017). They also mark the modern column’s syntactic expansion of the compressed hear or see, &c., separately from satisfaction becoming reassurance (DJR-063-18, N04721). The exact prayer attributed to Anselm and its attribution remain to be collated (DJR-166-37, N13100).

See also

- Conscience (BAL-0053; Batch 1) — the judgement voiced in the attributed Anselm prayer.
- Repentance and penitence (BAL-0324; Batch 4) — continuing amendment distinguished from adequate personal satisfaction.
- Mercy and forgiveness (BAL-0325; Batch 4) — divine mercy exceeding personal amends.
- Supererogation — fulfilling a requirement distinguished from doing more than duty requires.
- Casuists — the theologians recommended for fuller satisfaction.
- Despair (BAL-0076; Batch 1) — the pastoral use of explanation and reassurance.

- Charity (BAL-0168; Batch 2) — reparative gifts and the allowance for sincere giving.

Supererogation

Entry BAL-0305 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

To supererogate is to perform good works beyond what duty requires. Supererogation names that alleged surplus of performance and, in Burton's theological argument, its claimed merit; supererogations are works regarded as exceeding strict obligation. The word therefore does not mean merely working hard, observing a religious practice, or doing something praiseworthy. Its force depends on an asserted relation between what is commanded and what is supposedly done beyond the command.

Burton's uses are argumentative and often sarcastic. He denies that anyone perfectly fulfils religious duty, still less exceeds it, and attacks the claim that extraordinary observances earn a surplus for oneself or others. That is his confessional position, not a neutral description of the beliefs of every Catholic writer he names. The associated evangelical counsels are recommendations concerning religious perfection, distinguished from commandments. Councels in one occurrence is a spelling of counsels, not a reference to an assembly of church authorities.

In the work

The early supererogate concludes a series of accusations against religious orders (DJR-009-12–16). The imagined Democritus would see a Jesuit professing poverty while possessing wealth, recommending fasting while indulging himself, and professing chastity while behaving otherwise. Burton then calls the monks professional renouncers of the world but politically entangled, professed peacemakers but incendiaries, traitors and assassins. His declaration that this is to supererogate and merit heaven for themselves and others is sarcastic: it exposes the contradiction he alleges between religious profession and conduct. The charges remain polemical accusations, not established facts about the orders as a whole.

The Latin tag hâc itur ad astra sharpens the same reversal. Literally this is the way to the stars, it represents the alleged misconduct as a grotesque road to heaven. Merit here is a verb, earning or deserving the reward, while supererogate identifies the supposedly more-than-required character of the works. Neither word endorses the acts just charged. The following paragraph turns to the opposite extreme among Burton's own schismatics, conformists and opportunists, and the next attacks professions of zeal contradicted by life. This larger setting keeps the satire from looking like a detached technical definition or a declaration that hypocrisy belongs only to one community.

The later classification of religious melancholy gives the theological distinction more explicitly (DJR-152-16–20). Burton has divided the field into excess and deficiency, but immediately denies that true worship or love of God can be excessive. People cannot love God too much; in his argument they cannot even fulfil their duty as they ought or attain perfection in this life. Much less can they supererogate. Excess instead consists in doing something else: zeal without knowledge and anxious occupation with unnecessary

ceremonies. The Latin aliud agere marks the change of object, not a greater quantity of the same proper love. The scriptural image of unprofitable servants undercuts a claim to have put God in one’s debt through a surplus performance.

Burton next joins the supposed ability to satisfy the law with the stronger claim to do more than is required through evangelical counsels and works of supererogation, earning merit for others. He attributes the defence of these claims to Bellarmine, Gregory of Valencia and their allies; the supplied note correctly treats the passage as Burton’s Protestant polemical summary, not a verified quotation from either author. His further allegation that some members of the mendicant orders imagine nothing could be charged against them dramatizes the same claim of perfection. The next paragraph’s some of us again attacks privileged self-estimation and contempt for others within his own religious community. Surplus merit and spiritual pride are thus locally connected without becoming identical terms.

The fasting discussion tests how far this criticism reaches (DJR-155-42–46; DJR-156-01–09). Burton first represents blind obedience and the expectation of reward as forces leading followers into violence, self-sacrifice and penitential practices. He says works performed in this way are considered meritorious for oneself and others, combining ex opere operato, by the work performed, with ex condigno, by strict desert. The supplied note identifies these as distinct theological expressions concerning efficacy and merit which Burton combines polemically. They should not be expanded into a claim that all Catholic accounts of sacramental efficacy simply equate every penitential act with surplus merit.

Yet Burton expressly refuses to condemn fasting in itself. He calls it a preparation for devotion and medicine of the soul, commending restraint and the production of chaste thoughts and true zeal. He accepts the traditional praise when fasting is used moderately and seasonably, in the manner of the scriptural examples he names. His objection arises when people claim by that means to supererogate, and, in the saying attributed to Erasmus, think heaven an insufficient reward for their merits. The object of criticism is the inflated claim and the destructive excess, not every instance of abstinence. The following paragraph attacks the buying and selling of merits and the supposed preference of observances over commandments and Christ’s passion. Those are Burton’s accusations; his comparison between eating meat in Lent and killing a person is not a trustworthy summary of Catholic moral teaching.

The sequence then turns from claimed spiritual gain to alleged bodily and mental harm. Immoderate fasting, poor diet, sickness and solitude are said to precede or accompany deceptive experiences; Burton treats them as opportunities for the Devil and illustrates the argument with reports of wasted ascetics. His historical account combines physiological and supernatural explanations, rather than treating them as exclusive alternatives. Its sweeping causal claims and its applications of earlier saints’ lives are not independent clinical proof. What matters to this family is the reversal from a supposedly excessive stock of merit to an excess that weakens the body and endangers the soul. The approval of moderate, timely fasting remains a necessary part of that argument.

The plural supererogations appears in a later indictment of the displacement of divine commands by human observances (DJR-159-38–48). A long catalogue of shrines, rituals and practices culminates in the claim that older religious forms have passed into Christianity with altered outward names and circumstances. Burton then accuses the teachers of

preferring traditions to Scripture and evangelical counsels, including poverty, obedience, vows, alms and fasting, to God’s commandments. The following account describes frightened consciences, readiness to despair over an omitted ceremony, and obedience overriding family bonds. Supererogations here names the alleged works beyond obligation within that accusatory ordering. It neither means church councils nor proves the genealogy of religions which Burton’s surrounding comparison asserts.

Places to Read

- DJR-009-12–16 (p. 29): the original sarcastic supererogate, its alleged peacemakers and the following turn to other communities
- DJR-152-16–20 (p. 638): excess distinguished from true love, duty and perfection, evangelical counsels, and works of supererogation
- DJR-155-42–46 (pp. 654–655): pride, blind obedience and followers’ expectation of heavenly reward
- DJR-156-01–09 (pp. 655–656): penitential merit, the two Latin expressions, qualified approval of fasting and the charge of claiming too much for it
- DJR-159-38–48 (pp. 673–674): the long polemical context, Councels and supererogations, and the ensuing fear of omission

In this edition

“to supererogate” becomes “to perform works beyond duty” in the early satire (DJR-009-14). The phrase retains the technical meaning that makes the irony intelligible. “merit heaven for themselvs and others” becomes “earning heaven for themselves and others”; the alleged beneficiaries are not lost. “hâc itur ad astra” becomes “This is the way to the stars!” The explanatory context shows why the ascent is sarcastic rather than an endorsement of the preceding accusations.

“much less supererogate” becomes “much less do more than duty requires” (DJR-152-17); “such works of supererogation” becomes “such works beyond duty” in the following paragraph (DJR-152-18). These are locally the denial of a capacity and the description of a contested claim, not two contradictory endorsements. “aliud agere” is “pursuing something else,” identifying misplaced activity rather than too much genuine love. “supererogations” later becomes “works beyond strict obligation,” and “Evangelical Councels” becomes “evangelical counsels” (DJR-159-45). The modernization resolves the potentially misleading spelling without inventing an ecclesiastical assembly.

“ex opere operato” and “ex condigno” become “by the work performed” and “by strict desert” (DJR-156-02). The first has an ablative noun and agreeing participle after ex; the second uses the substantive force of the adjective for what is deserved. Their juxtaposition is Burton’s polemical combination. “Cœlum non sufficere putant suis meritis” becomes “think heaven insufficient for their merits” (DJR-156-05): heaven is the accusative subject of the infinitive, non retains the negation, and meritis is the dative plural with sufficere. Burton follows the Latin with his own English restatement, Heaven is too small a reward for it. That second phrasing is his application to the fasting practice, not a replacement original for the Latin plural merits.

For the particular voluntary-poverty component of these counsels, see Poverty and riches (BAL-0258-V019; Batch 3), which treats “wilfull poverty” and its later occurrence in the counsels list. The present article explains the relation of counsels and claimed works beyond duty to commandments; it does not count the shared passages as newly discovered occurrences.

See also

- Mortification — bodily discipline and the charge of ascetic harm.
- Fasting (BAL-0137; Batch 2) — moderation and timing distinguished from excessive abstinence.
- Satisfaction — fulfilling a requirement and making amends distinguished from exceeding duty.
- Grace — divine assistance and acceptance distinguished from claims of personal perfection.
- Zeal — misdirected religious ardour rather than excessive genuine love.
- Indulgences and pardons (BAL-0316; Batch 4) — the related language of transferable merit and remission.
- Martyrdom and pseudomartyrdom (BAL-0323; Batch 4) — followers’ disputed assurance of reward for suffering.

Sin and venial

Entry BAL-0306 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Sin names religious wrongdoing, either an individual offence or the condition of corruption discussed in the account of original sin. Actual transgressions there are acts committed by individuals, not merely offences that are real rather than imagined. A mortal sin is grave and can endanger the soul; a venial sin is a lesser one in the theological distinction Burton cites. The words classify gravity, but a negative, conditional statement or ironic speaker can reverse what an isolated label seems to assert.

Venially is an English adverb modifying sins; venialiter is its Latin counterpart. In the marriage passage both occur under a denial: marrying for beauty is said not even to incur venial guilt. Peccadillo means a small fault. Latin peccatum is the noun sin, while peccat and peccas are forms of the verb to sin. Irremissible means unforgivable, but Burton first places that judgement in a sufferer’s objection and then contests its application. The presence of a frightening thought, its willing acceptance and a final rejection of mercy are distinct matters in his answer.

In the work

The early account traces human misery to Adam’s disobedience and makes original sin the spring of bad inclinations and actual transgressions. Burton calls this an impulsive cause, an impelling or originating cause, before distinguishing the instruments through which suffering occurs. His later alternative in the same discussion describes affliction as correction, instruction and a trial of patience. That qualification does not erase the theological account of punishment, but prevents every instance of suffering from being reduced to one simple punitive explanation (DJR-021-11–20).

The preliminary satire turns the mortal–venial distinction into an exposure of social privilege. A poor person’s fornication brings disinheritance, loss, disgrace and penance: “a mortal sin.” For a grandee the same behaviour is treated as not venial, not even a peccadillo, indeed no offence at all. The movement down the scale is ironic. Burton is not granting the rich a theological exemption; he is displaying the unequal treatment already attacked in the account of manipulated laws and judgements. The next paragraph places responsibility on governors who punish poor people without removing the conditions driving them to theft (DJR-010-17–20).

The marriage example uses denial without that irony. Against parents who insist upon wealth and rank, Burton calls beauty a sufficient dowry and invokes Jacob’s marriage to Rachel. Bonaventure is cited as denying that a man even sins venially by marrying a maiden for her physical beauty. This strengthens the permission; it does not concede a minor fault. The marginal Non peccat venialiter states the denial in Latin. Burton also cites marriage with a captive woman, minimizing the prescribed conditions as “some small circumstances”; the supplied note keeps that minimizing description his, not an adequate summary of Deuteronomy. He continues by allowing poverty and low birth to be compensated by virtue,

religion and good upbringing, with the express qualification that no pressing reason or serious impediment exists (DJR-140-83–87).

Another venial classification belongs to hostile confessional polemic. Burton attributes to people he calls Pseudocatholikes a policy of punishing adultery severely while treating fornication as venial and tolerating brothels to avert greater harm. He compares this with tolerated usury and then with Cato’s household arrangements. The conclusion does not simply erase the pragmatic argument: Burton expressly concedes its force in civic policy while opposing it in religion. The passage therefore needs both distinctions, between his accusation and independently established Catholic teaching, and between civic expediency and religious approval (DJR-149-48–52).

Mortal is not confined to sexual offences. The ridicule chapter says mockers must recognize a mortal sin even if they claim only to amuse themselves; the surrounding account insists on the lasting injury of cruel jokes. Burton invokes Aquinas, but the supplied note observes that Aquinas distinguishes intention and degree. A similar compression occurs in the kissing discussion. Burton conditionally cites severe positions, including “contactus & osculum sit mortale peccatum,” to ask what will become of immodest acts, then returns to tracing lust’s progress. The editorial note states that Aquinas does not call kisses and touches mortal sins in themselves. By contrast, Burton’s own warning that adultery can endanger the soul is direct moral counsel, not that conditional citation (DJR-051-40–43; DJR-123-47–49; DJR-136-36–38).

The appearance of goodness does not settle the question either. Splendidum peccatum, splendid sin, follows the examples of eloquence, prophecy, giving away all one’s goods and surrendering one’s body. Without charity these impressive actions profit nothing in Burton’s account. The adjective marks outward splendour, not moral approval. Elsewhere his admission that “we are all sinners” gives a different practical use to a grave moral classification: failings in Noah, Lot, David and Peter encourage the disgraced person not to despair, while the following advice still calls for repentance and amendment (DJR-111-33–35; DJR-097-36–38).

The cure of despair refuses to make either the number or magnitude of offences a limit to divine mercy. The accompanying qualification is explicit: the encouragement is not meant to produce negligent complacency. When the imagined sufferer objects that repeated wrongdoing makes repentance useless, the reply calls for repeated repentance and likens the soul to an old house needing continuing repair. Peccatum vulnus, pœnitentia medicinam makes sin the wound and repentance the medicine. The metaphor names repair and dependence upon mercy; it does not turn repentance into a quantified payment adequate in itself (DJR-166-31–37, 43–46).

The subsequent objection claims an exceptional, unforgivable guilt: sins against the Holy Spirit, “of the first magnitude.” Burton then asks whether the disturbing thoughts are approved. The sufferer’s resistance, abhorrence and wish to think otherwise permit him to call them “thy crosses, the Divels sins,” shifting responsibility away from the unwilling person. His historical explanation combines demonic agency with disordered imagination, humours and vapours. The argument also reaches beyond complete absence of assent: partial delight subsequently rejected is distinguished from a confirmed, settled will. “At least if they please thee not” remains an explicit condition in the next reassurance (DJR-167-15–19, 26–35).

Burton adds another answer rather than merely repeating the first: where sin has occurred, pardon is still possible through mercy if the person is penitent and sorry. He then promises comfort to those who desire such penitence and defines the sin against the Holy Spirit, following Hemmingsen, as wilful and final renunciation of Christ and his word to the end. This is not identical to an intrusive thought, temporary fear or partial assent afterwards rejected. The sequence distinguishes denied culpability from forgiveness of actual guilt, and both from the final rejection under discussion (DJR-167-36–39).

Places to Read

- DJR-010-17–DJR-010-20 (Source page 34–35 to Source page 35): mortal, venial and peccadillo in the satire of unequal punishment.
- DJR-021-11–DJR-021-20 (Source page 2 to Source page 3): original sin, actual transgression, punishment and corrective trial.
- DJR-051-40–DJR-051-43 (Source page 150): cruel ridicule and the compressed Aquinas classification.
- DJR-097-36–DJR-097-38 (Source page 357): universal fallibility followed by repentance and amendment.
- DJR-111-33–DJR-111-35 (Source page 428): splendidum peccatum and the necessity of charity.
- DJR-123-47–DJR-123-49 (Source page 487): conditional claims about kissing, with editorial doctrinal qualifications.
- DJR-136-36–DJR-136-38 (Source page 557): adultery, mortal sin and the different case of prospective marriage.
- DJR-140-83–DJR-140-87 (Source page 577): Bonaventure-associated denial of venial guilt; Latin margin N11072 and editorial qualification N11073.
- DJR-149-48–DJR-149-52 (Source page 623 to Source page 624): venial classification in polemic, civic toleration and religious opposition.
- DJR-166-31–DJR-166-37 (Source page 707 to Source page 708): magnitude, repeated offences, continued repentance and mercy.
- DJR-166-43–DJR-166-46 (Source page 708): sin as wound and repentance as medicine.
- DJR-167-15–DJR-167-19 (Source page 710 to Source page 711): the imagined accusation of irremissible sin.
- DJR-167-26–DJR-167-39 (Source page 711 to Source page 713): unwanted thoughts, consent, pardon and final wilful rejection.

In this edition

“Denies that he so much as venially sins” becomes “denies that a man commits even a venial sin” (DJR-140-85). The modern adjective and noun replace the adverb and verb without weakening the denial. The margin’s “Non peccat venialiter” becomes “He does not commit a venial sin” (N11072; also identified as DJR-140:B34). Non negates the predicate; venialiter

supplies only its venial qualification, not the subject, negation or whole action. Both examples oppose the reading that marrying for beauty incurs a lesser fault.

The supplied apparatus locates Rachel’s marriage in Genesis 29, correcting the printed Genesis 26 while retaining it as source wording. It preserves the limits of Burton’s captive-marriage description and leaves the Bonaventure and Apuleius passages uncollated (N11070–N11073). The same separation governs other authorities: N03779 qualifies the ridicule account attributed to Aquinas, and N09519 qualifies the kissing account rather than silently rewriting Burton’s claim as accurate doctrine. The actual earlier Kissing and embracing record BAL-0204-V013 already preserves that distinction.

“Irremissible sins” becomes “unforgivable sins” within the objection (DJR-167-15). “Thy crosses, the Divels sins” becomes “your afflictions and the devil’s sins,” retaining the different possessors (DJR-167-32). “Confirmed will” becomes “settled will” in the partial-assent qualification (DJR-167-33). The grammatical irregularity “No mans sins” is regularized as “No one sins,” not mistaken for a plural possessive noun; “Holy Ghost” becomes “Holy Spirit” (DJR-167-38). The Hemmingsen margin is original Latin followed by editorial translation, and its exact historical source remains unresolved.

See also

Conscience (BAL-0053; Batch 1); Consent and essence (BAL-0063; Batch 1); Will and nill (BAL-0052; Batch 1); Despair (BAL-0076; Batch 1); Charity (BAL-0168; Batch 2); Kissing and embracing (BAL-0204; Batch 3); Adultery (BAL-0236; Batch 3); Dowry and jointure (BAL-0238; Batch 3); Usury (BAL-0289; Batch 3). Satisfaction (BAL-0304), Salvation (BAL-0303) and Temptation (BAL-0307) continue the neighbouring theological vocabulary. Adultery’s BAL-0236-V002 already includes the polemical venial classification; Consent’s BAL-0063-V080 preserves partial assent later rejected. These shared attestations gain a different lexical focus here, not a new occurrence.

Temptation

Entry BAL-0307 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Temptation, also printed tentation, can be a trial that tests someone, an inducement towards wrongdoing, or a disturbing impulse. These meanings share pressure or testing but differ in agency and purpose. A storm tests a sailor without seducing him; desire can entice a person towards an act; unwanted thoughts may distress someone who resists them. Divine temptation therefore names a trial of faith in the passage attributed to Perkins, not a statement that God entices people to wrongdoing.

The verb also has less obviously religious uses. To tempt the appetite is to make something attractive or palatable. Tempt can mean attempt: Pluto “dares not tempt or do” what the satirical targets will undertake. A tempter is an agent of enticement, not the trial itself; Burton uses the plural for both demonic figures and human solicitors. Latin tentatio names trial, tentationes its plural, and tentat and tentare are verbal forms whose sense changes between testing and attempting.

In the work

The universal-misery argument makes life itself a temptation. Burton follows the Latin question about life on earth with “A meer temptation is our life”: mere here means nothing but, and the modern calls it a trial. The next paragraph asks where a middle condition free from trial could be found. Prosperity provokes fear of adversity; adversity prompts desire for prosperity. The question is not whether one can find a life entirely without seductive offers, but whether any condition escapes burdens and tests (DJR-042-14–16).

The consolation gives trial a positive, formative function. The furnace tests the potter’s vessel; gold is tested by fire; threshing separates grain from chaff. Against that background the sailor in a storm, runner in a race, captain in battle and brave person in adversity explain the Christian “in tentation & misery.” The marginal Latin puts trial in the active subject position: tentatio tests and examines the Christian. The spiritual comparison does not require replacing every unchanged modern temptation with enticement. Its companions, correction, endurance and instruction, determine the sense (DJR-087-23–30).

The later “divine temptation” appears after stories associating guilty rulers with fearful dreams and apparitions. Burton adds that sometimes God has a hand in such distress, to show power, humble, discipline, try faith and punish sin. Perkins supplies the name; the supplied edition locates a parallel in Cases of Conscience describing conflict with God experienced as signs of wrath. Trial of faith belongs among the stated purposes, not a claim that every fear proves guilt or that the afflicted person is already condemned (DJR-165-05–10).

Enticement has different agents. The account of the will puts the devil’s suggestions beside corrupt desire and acquired habits, but its statement of inability to resist continues with an exception: divine precepts and good impulses can restrain the will. David’s refusal to take

revenge upon Saul illustrates that counterweight. Elsewhere the scriptural formulation says everyone is tempted by his own concupiscence. The cause there is the person’s disordered desire, within Burton’s argument about bodily influence on the soul; temptation is not always the action of an external tempter alone (DJR-026-39–41; DJR-056-43–45).

Circumstances can also be called temptations. Want is “a great temptation to all mischief” in the account of poverty’s pressure on conscience and social life. Burton’s accompanying accusations about people feigning illness are historical hostile claims, not established descriptions of poor people. In the love discussion, natural beauty is a temptation whose force grows with clothes, gestures, ornaments and favourable time and place; Burton then gives artifice the greater force. The same vocabulary also warns against wanting to be rich: those who desire riches fall into fears and temptations in the adapted scriptural quotation. Want and the pursuit of wealth can therefore both supply pressure, in different arguments. The word names inducement, while context gives its direction (DJR-053-31–33; DJR-090-02–04; DJR-120-20–22).

Attraction need not be morally bad in itself. Burton hopes his own writing will resemble gilded pills, tempting the appetite so that a useful but unwelcome medicine can be taken. Pleasing the reader is made a means of correcting the mind. A sharper linguistic contrast occurs in the satirical couplet about Pluto, an old woman and a monk. The Latin tentare and the English “tempt or do” mean attempt or undertake; the object is an action ventured upon, not a victim being enticed. The violent confessional and gendered satire remains the context of that older verb sense (DJR-108-04–06; DJR-125-69–71).

Tempters identifies agents by their activity. A demonological classification places tempters of various kinds in its ninth category, with Mammon as their prince, before other authorities supply different arrangements. In the jealousy discussion, “tempters and solliciters” are people frequenting suspect places. Burton treats such surroundings as possible grounds for suspicion, not proof that a particular woman has yielded. The repeated noun does not make the human solicitors demons, and the lists do not establish the truth of every allegation (DJR-029-28–30; DJR-146-74–76).

The Platter-associated cases give temptations a distressing local object: impulses towards self-destruction. Burton’s merchant’s wife is described as long troubled by them; a man in the Rhine provides another reported case. The margin calls the wife vexationibus tentata, assailed by torments: its Latin does not itself spell out the English body’s particular destructive impulses. The preceding claim about what happens to most sufferers is his sweeping prognosis, not a measured frequency. The ensuing theological discussion qualifies harsh judgement where inward repentance may have occurred and where illness diminishes willing agency. A reported outcome must therefore not turn the lexical meaning into an inevitable course for everyone described as tempted (DJR-166-03–07).

The phrase tentationes fœdæ & impiæ names the content of unwanted blasphemous thoughts as foul and impious. It does not by itself settle the sufferer’s guilt. Burton asks whether those thoughts are approved; abhorrence, resistance and the desire to think otherwise lead him to distinguish affliction from consent. He even allows partial assent or delight subsequently rejected, rather than requiring an absolute absence of every moment of assent. This historical theological and humoral account must be read through its qualifications, including the further assurance of pardon where actual sin has occurred (DJR-167-26–38).

The closing assurance returns to trial rather than seduction. Affliction becomes an academy preparing its students for divine life. The Augustinian maxim says that God tests not to overwhelm but to crown; Burton’s separate English restatement says that God permits trial for the sufferer’s good. Finally “give an issue to temptation” promises a way out of trial. Burton simultaneously calls present pain intolerable and promises that it will not exceed what can be borne. The edition preserves that pastoral tension instead of reducing intolerable to mild or treating the promised relief as an already observed cure (DJR-168-28–32, 48–51).

Places to Read

- DJR-026-39–DJR-026-41 (Source page 29 to Source page 30): tempting the will, with the restraining continuation.
- DJR-029-28–DJR-029-30 (Source page 44): tempters in one demonological classification and its competitors.
- DJR-042-14–DJR-042-16 (Source page 107): human life as trial and the question of a middle state.
- DJR-053-31–DJR-053-33 (Source page 159): want as an inducement towards wrongdoing.
- DJR-056-43–DJR-056-45 (Source page 172): temptation by one’s own concupiscence.
- DJR-087-23–DJR-087-30 (Source page 311): furnace, threshing, sailor, athlete and Christian trial; especially tentation at DJR-087-29.
- DJR-090-02–DJR-090-04 (Source page 322): desire for wealth as a source of temptation in the adapted scriptural warning.
- DJR-108-04–DJR-108-06 (Source page 409): the gilded-pill figure and attraction of appetite.
- DJR-120-20–DJR-120-22 (Source page 469): beauty, artifice and erotic inducement.
- DJR-125-69–DJR-125-71 (Source page 500): Latin tentare and English tempt meaning attempt.
- DJR-146-74–DJR-146-76 (Source page 607): human tempters and solicitors in the jealousy argument.
- DJR-165-05–DJR-165-10 (Source page 700): divine temptation at DJR-165-08, its stated purposes and Perkins attribution.
- DJR-166-03–DJR-166-07 (Source page 704 to Source page 705): such temptations at DJR-166-04 in the Platter-attributed cases, followed by qualifications.
- DJR-167-26–DJR-167-38 (Source page 711 to Source page 713): unwanted suggestions, their moral description and the distinctions of consent and pardon.
- DJR-168-28–DJR-168-32 (Source page 718): permitted trial, the academy and the crown.
- DJR-168-48–DJR-168-51 (Source page 720): present pain, promised limits and the way out of trial.

In this edition

“Tentation & misery” becomes “temptation and misery” (DJR-087-29), retaining the noun while normalizing spelling and conjunction. “Divine temptation” becomes “divine testing” (DJR-165-08), making the trial-of-faith sense explicit. “Such temptations” remains “such temptations” in the Platter-associated narrative (DJR-166-04), where the reported impulses determine its meaning. An unchanged English word therefore does not imply an unchanged sense across all three places.

“A meer temptation” becomes “nothing but a trial” in its complete sentence (DJR-042-14); “give an issue to temptation” becomes “provide a way out of the trial” (DJR-168-50). Issue contributes the way out, temptation the trial. “Tempt the appetite” remains the attraction expression, while “tempt or do” becomes “attempt or do.” In the Latin couplet, tentare is likewise attempt. Tentatio is trial in the life question and the marginal sailor comparison; tentationes is plural in the later phrase about disturbing thoughts.

The apparatus preserves distinct limits on authority. The Augustinian son-without-sin sentence has a close parallel, not an exact verified source, and the Basil reference remains uncollated (N06456–N06458). Perkins’s Cases of Conscience supplies a located parallel for divine trial, but Burton’s edition remains unidentified (N12997). The Platter cases remain attributed reports, not prevalence evidence (N13054); tentata in the adjoining Latin margin is a feminine passive participle, rendered “assailed,” with the wife as the person afflicted (N13053). At DJR-168-31 the scan’s coronet means crown, not curet, heal; the exact Augustinian locus is still unverified (N13241). Latin quoted in a Burton-labelled margin and the English translation supplied after it remain different layers.

See also

Conscience (BAL-0053; Batch 1); Concupiscence (BAL-0050; Batch 1); Consent and essence (BAL-0063; Batch 1); Will and nill (BAL-0052; Batch 1); Despair (BAL-0076; Batch 1); Fear (BAL-0074; Batch 1); Mediocrity (BAL-0126; Batch 2); Issue (BAL-0192; Batch 2). Faith, assurance and presumption (BAL-0300), Salvation (BAL-0303) and Sin and venial (BAL-0306) distinguish adjacent theological questions. Concupiscence’s BAL-0050-V008 already treats the inward agent of temptation; Despair’s BAL-0076-V022 treats the Rhine case; Issue’s BAL-0192-V009 explains the promised way out. These are shared contexts, not new unique occurrences.

Zeal

Entry BAL-0308 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Zeal is ardent commitment, devotion or solicitude; zealous describes someone who has it. Religious fervour is a major use, but not the only one. Burton also names protective feeling towards what one loves, friends' devotion, lovers' anxious care and the jealous wish to keep a beloved exclusively. The printed noun appears as zeal and zeale; the religious adjectives and phrases must keep their qualifications: true zeal, blind zeal, preposterous zeal, too much zeal and zealous without knowledge do not make the same judgement.

The family does not intrinsically mean fanaticism. True zeal can be praised, a display of zeal can be accused of hypocrisy, and sincere intensity can nevertheless be judged misdirected. Latin zelus in the jealousy margin belongs to the related field of jealous care. Its particular construction concerns beauty and a rival's possible enjoyment, rather than furnishing a single translation for every English religious use.

In the work

The account of the passions gives zeal a precise relational structure: it takes offence against someone who harms what it loves (DJR-025-28–29). The loved object, its injurer and the protective response must not collapse into one another. The jealousy section later reports Cardano's zeal for love, joined with envy and fear of being deceived. The Latin margin instead speaks explicitly of someone else enjoying the beauty one loves. Both concern the threatened exclusiveness of affection, but the margin and English summary are not identical formulations (DJR-144-09–11).

Other personal uses are less hostile. In the Spenser verses, zeal of friends is devotion grounded in matching virtues. The surrounding comparison sets friendship beside family affection and erotic love, then prefers faithful friendship (DJR-111-30–32). In the counsel against jealous confinement, a faithful wife's vow, love, virtue, religion and zeal are better guardians than locks, eunuchs or prisons (DJR-149-04–11). These passages make commitment an inward bond rather than a name for religious controversy.

Solicitude can become extravagant. The lovers who would rather see a city sacked and thousands of kings perish than their mistress's little finger ache are zealous in comic hyperbole (DJR-128-02–05). A separate nursing anecdote calls an unnamed queen precise and zealous for forcing her infant to reject another nurse's milk. Burton immediately says she was too jealous. The supplied note leaves the queen's identity and the story's historical basis open, so the episode illustrates excessive possessiveness in his narrative, not an authenticated example to follow (DJR-050-32–34).

Burton expressly recognizes worthy zeal in religion. He praises deserving patrons' true religious zeal and esteem for scholars, and allows many sincere benefactors who clothe, feed, comfort and forgive out of true zeal and compassion (DJR-049-18–21; DJR-112-17–22). Likewise many politicians are truly zealous and religious, although he turns immediately to

an attack on most politicians' insincerity (DJR-153-41–DJR-154-02). The concession is real; most does not erase many. Fasting too is said to produce true zeal when practised moderately and at the proper time, in contrast with the excess and claims to merit attacked around it (DJR-156-03–06).

The charge of pretended zeal is different from the charge of excessive zeal. The opening satire distinguishes followers moved by zeal or fear from others who ostentatiously attend sermons and call for reform while practising usury and extortion. It is the latter group's conduct that contradicts its profession (DJR-009-15–17). Those enriching themselves from church property are similarly accused of professing zeal while counterfeiting religion. Burton's vehemence includes an admission that his own charity is deficient (DJR-048-22–24). Neither passage establishes that every public profession is fraudulent.

Misguided zeal may attack something useful because it has been abused. Burton criticizes the wholesale demolition of religious houses: some buildings and revenues could have supported study, education, communal retirement and devotion. In the recreations discussion, preposterous zeal would abolish good uses because of bad ones, as though wine must be forbidden because some people become drunk. He instead permits recreation at suitable times (DJR-038-13–16; DJR-080-13–15). The point is discrimination of use, purpose and degree, not indiscriminate approval of every practice.

That distinction governs the religious argument. Burton explicitly denies that love or worship of God can be excessive. His excess consists in pursuing something else, zealous without knowledge, and becoming preoccupied with unnecessary ceremonies (DJR-152-16–19). Blind zeal is then described both as a cause and as a symptom. It helps explain, in his account, unexamining obedience and attachment to one's party; his distinction between allegedly credulous followers and proud learned leaders prevents ignorance from being the sole explanation of every error (DJR-155-39–41; DJR-157-01–02; DJR-159-33–35). These are Burton's theological and social classifications, not neutral diagnoses.

The central example applies Romans 10:2, zealous without knowledge, across a hostile catalogue of communities. The claim that they alone can be saved is attributed to those communities; Burton does not affirm their exclusive claims. He lists fasting, vows, voluntary poverty, endurance and extreme sacrifice, then uses Josephus's account of resistance to Pilate's images as an instance of attachment to ancestral observance. The antisemitic judgements in the preceding Luther- and Buxtorf-attributed account and Burton's further disparagement remain polemic, not descriptions adopted by this article (DJR-157-15–20).

The criticism also reaches his own camp. Precisians are attacked for too much zeal against Roman rites, abolishing ceremonies and ecclesiastical government; some are accused of rejecting universities and human learning. The English margin says that zeal overruns their wits, but also that these opponents deserve pity rather than refutation (DJR-160-14–18; DJR-160-48–50, N12654). Burton later combines public suppression of gatherings and books with a different proposal for particular disturbed prophets and dreamers: changes of life, discussion, threats, promises, persuasion and medicine (DJR-161-23–26). The latter passage supplies context for zeal, not another original occurrence of the word. Its coercion and historical medical categories should remain visible.

Finally, fervour is not proof of spiritual ease. In the Platter-based cases, people believe themselves damned or abandoned by God although otherwise very zealous and religious.

The damnation is their feared conclusion, not a verdict endorsed by Burton. His preceding distinction allows melancholy without distress of conscience and their occasional interaction; this local example therefore does not identify all devotion with illness (DJR-164-11–13).

Places to Read

- DJR-009-15–17 (pp. 29–30): zeal, fear and a distinct hypocritical profession.
- DJR-025-28–29 (p. 25): protective zeal among mixed passions.
- DJR-038-13–16 (p. 89): overzealous demolition contrasted with retained religious houses.
- DJR-048-22–24 (pp. 137–138): pretended zeal and Burton’s admitted failure of charity.
- DJR-049-18–23 (pp. 141–142): worthy patrons and the clergyman’s printed zeale.
- DJR-050-32–34 (p. 147 [sequence; printed 143]): the nursing anecdote and its limiting judgement.
- DJR-080-13–15 (p. 276): misguided zeal against recreation.
- DJR-107-24–25 (unnumbered [405]): the synopsis’s zeal without knowledge and blind zeale.
- DJR-111-30–32 (p. 427): friends’ devotion in the Spenser quotation.
- DJR-112-17–22 (pp. 430–431): sincere charitable zeal amid criticism of donors’ motives.
- DJR-128-02–05 (p. 512): hyperbolic lovers’ devotion.
- DJR-144-09–11 (p. 591; margin N11348): zeal for love and Latin zelus.
- DJR-149-04–11 (p. 619): inward fidelity rather than confinement.
- DJR-152-16–19 (p. 638): misplaced observance, not excessive love of God.
- DJR-153-41–DJR-154-02 (pp. 645–646): sincere politicians and the contrary judgement of most.
- DJR-155-39–41 (p. 654): followers’ blind zeal and learned leaders’ pride.
- DJR-156-03–06 (pp. 655–656): moderate fasting said to produce true zeal.
- DJR-157-01–02 (p. 660): blind zeal as both symptom and cause.
- DJR-157-15–20 (pp. 661–662): Romans 10:2, exclusive salvation claims and extreme observance.
- DJR-159-33–35 (p. 673): unexamining adherence and the contagion analogy.
- DJR-160-14–18 (p. 676): the attack on rigorists within Burton’s own camp.
- DJR-160-26–28 (p. 677): preposterous zeal and the allowance for otherwise sensible thought.
- DJR-160-48–50 (p. 680; margin N12654): excessive scruple and zeal outrunning judgement.

- DJR-161-23–26 (pp. 682–683): public suppression and treatment of particular sufferers; contextual evidence, not a zeal occurrence.
- DJR-164-11–13 (pp. 695–696): devoted sufferers who fear damnation.

In this edition

Zealous and without knowledge are both retained at DJR-157-17, including the reference to Romans 10:2. The whole qualification must accompany the adjective. Elsewhere preposterous zeal becomes misguided zeal, and too zealous innovators becomes overzealous reformers. In secular settings, zeal of friends becomes friends' devotion, and so zealous are they becomes so devoted are they. These translations bring out attachment rather than forcing a religious sense into every occurrence.

The edition keeps distinct layers in the jealousy definition. Cardano's English zeal for love remains in the modern body, whereas marginal Zelus de forma is translated Jealousy concerning beauty in N11348. The margin's ne clause expresses the feared rival's enjoyment, not a desired outcome. The Spenser note identifies The Faerie Queene 4.9.1–2 against the printed marginal book 5. N12383 distinguishes the correctly printed Romans reference from a damaged digit in the separate Acts margin. N12654 is itself an original English marginal quotation; its phrase zeal overruns their wits is not a modernization from the body.

Several passages already have complementary explanations in earlier batches. The denial of excessive divine worship is treated in Religious melancholy (BAL-0077-V031; Batch 1); the Furies phrase in the central Romans passage has its own record (BAL-0077-V039; Batch 1). The inward-fidelity construction is shared with Religion and superstition (BAL-0078-V060; Batch 1), and the margin against secular learning with Humane learning (BAL-0277-V005; Batch 3). Those are existing contextual routes, not newly discovered occurrences. This article brings their zeal components into the wider family.

The supplied note identifies the opposite-extremes quotation preceding too much zeal as Horace, Satires 1.2.24, rather than Burton's own maxim (DJR-160-14, N12605).

See also

- Religion and superstition (BAL-0078; Batch 1): the confessional distinction between true and misplaced devotion.
- Mortification (BAL-0299; Batch 4): bodily restraint and its religious purposes.
- Precise (BAL-0309; Batch 4): strict observance, rigorists and excessive scruple.
- Charity (BAL-0168; Batch 2): practical acts motivated by true zeal.
- Friendship (BAL-0156; Batch 2): devotion grounded in corresponding virtues.
- Jealousy (BAL-0007; Batch 1): protective care and the desire for exclusive possession.

Precise

Entry BAL-0309 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Precise can mean strict, scrupulous or exacting, especially in religious observance. A precisian is a person insistently strict in that field; preciseness names the strictness or scrupulosity itself. The words frequently carry Burton’s criticism of an extreme, and the personal noun often targets Puritan rigorists. But the family is broader than a party-name: a diet may be over precise, a ruler may observe a practice precisely, and a predictor may set down a date precisely. The object and qualifying words determine the sense.

Precisely is the adverb; precisely given is a construction for an established disposition, here strictly religious. Precise life and precise fasting describe conduct and practice rather than accuracy of thought. Conversely, precisely set down can genuinely concern exact specification, even when the alleged prediction is unfounded. Strictness, scruple, accuracy and certainty should therefore not be used as interchangeable glosses.

In the work

The dependent chaplain must take his patron’s religious colour. Burton compares him to a bird or butterfly controlled by a child’s string: if the patron is precise, the chaplain must be so; if papistical, the clergyman must conform or be dismissed. The contrast makes a strict Puritan an appropriate local modernization of precise. The main point is enforced dependence, not a definition of every form of religious strictness. The following complaint contrasts such pliant clerics with university men denied useful employment (DJR-049-32–35).

The later polemic makes the inward direction of the attack explicit: Precisians appear even in our own bosoms, at an extreme opposed to the Roman practices Burton has attacked. He accuses these opponents of rejecting ceremonies, music and church government; some reject universities and human learning. His qualifications vary, so the whole list cannot be assigned to every person labelled a precisian (DJR-160-14–18). Another passage calls many of them intellectually formidable and otherwise sensible, while locating their alleged disorder in the particular religious matter, through the comet whose shape is regular except where it blazes (DJR-160-26–28).

The object of excessive scruple is often a practice Burton regards as permissible. Some of us, he says, are too precise, make a matter of conscience of every trifle and lose the legitimate use of recreation. The original English margin extends the complaint to refusing secular authors and disciplines, while saying that such opponents deserve pity rather than refutation (DJR-160-48–50, N12654). Burton’s comparison with Indian abstinence is part of that argument, not an adequate neutral classification of the communities he names.

Strict religious conduct and outward appearances are also distinct. In the hostile account of wives who attend church to see, be seen or seek lovers, precise and holy is governed by seem. Burton continues a Platina-attributed charge of hypocrisy rather than establishing the

motive of every woman attending worship (DJR-146-53–57). Elsewhere precisely given describes an actual prior disposition in the historical medical argument: the bodily humour is said to impress symptoms according to the sufferer's inclinations. The conditional does not make all scrupulous believers ill (DJR-151-21–25).

Preciseness enters the proposed response to particular prophets, dreamers and disturbed sufferers. Burton first calls for laws, fines, burned books and prohibited gatherings for the common people. He then recommends changing individual sufferers' lives and combining discussion, threats, promises and persuasion with medicine. Public suppression and individual management are different parts of the paragraph, not synonyms for cure. The following reports include a counterfeit angel used to end a fast and Rhazes's account of combining persuasion with medicine (DJR-161-23–26). The categories and coercive remedies belong to Burton's period.

Strictness can coexist with vulnerability rather than confident self-righteousness. Burton reports Lemnius's claim that solitary, precise or very devout people are more troubled in conscience, then gives Foreest's minister whose rigorous Lenten fasting and meditation preceded terrifying perceptions. The minister believed himself already in hell; the physician disputed that belief, and the narrative ends in cure (DJR-164-18–21). Later the most devout and precise, with tender consciences and least cause for alarm, are said to be especially liable to be wounded by frightening preaching (DJR-164-39–42). These passages do not validate their fear of damnation.

The concluding counsel returns to precise life under an important condition: if the sufferer certainly knows that the malady arose from such observance, fasting, meditation, books or severe preachers. The sentence is interrupted and syntactically loose, as the note explains. The continuation calls for removing the troubling cause, redirecting thought and restorative recreation with friends' help. It is not an unconditional instruction that every religious person should abandon devotion (DJR-169-25–28).

Outside religious controversy, strictness can be excessive or simply exact adherence. Over precise eating rules specify ounces, foods and hours; Burton objects particularly when they are imposed on healthier bodies. Yet Montanus is elsewhere reported as tying a patient precisely to two meals, in a discussion that rejects both overfilling and absolute fasting (DJR-035-32–35; DJR-071-03–06). The queen precise about nursing carries maternal insistence too far, but the next paragraph allows another nurse when the mother is unable. These examples concern regimen and care, not Puritan identification (DJR-050-32–34).

Royal seclusion supplies another ordinary adverb: ancient Persian kings are said to have precisely observed the practice of remaining out of sight to preserve reverence. The point in the consolation is the ruler's loss of ordinary freedom (DJR-090-16–19). In the prophetic catalogue, by contrast, precisely set down refers to the claimed year, month and day of the world's end. Burton mocks the claim to privileged knowledge. Exact detail is not evidence of a prediction's truth (DJR-160-18–21).

Places to Read

- DJR-035-32–35 (p. 75): over-particular diet, distinguished from every regulated regimen.

- DJR-049-32–35 (pp. 142 [printed 128]–143): the patron’s religious position and enforced chaplaincy conformity.
- DJR-050-32–34 (p. 147 [sequence; printed 143]): strict nursing observance, the too-jealous qualification and allowance for another nurse.
- DJR-071-03–06 (pp. 234–235): precisely limiting a patient to two meals.
- DJR-090-16–19 (p. 323): scrupulous royal seclusion.
- DJR-146-53–57 (p. 606): seeming precise and holy in the hostile portrayal of churchgoing.
- DJR-151-21–25 (pp. 632–633): precisely given as a prior religious disposition.
- DJR-160-14–18 (p. 676): Precisians within Burton’s own religious camp.
- DJR-160-19–21 (pp. 676–677): an exactly specified end-of-world prediction.
- DJR-160-26–28 (p. 677): rigorists, misguided zeal and otherwise coherent understanding.
- DJR-160-48–50 (p. 680; N12654): too precise and the original English margin on secular learning.
- DJR-161-23–26 (pp. 682–683): preciseness, public suppression and individual treatment.
- DJR-164-18–21 (pp. 696–697): precise fasting in Foreest’s reported case and its eventual cure.
- DJR-164-39–42 (p. 698): precise hearers and frightening sermons.
- DJR-169-25–28 (p. 722): precise life and the conditional recommendation to change the cause.

In this edition

The principal equivalents remain distinct: precise becomes a strict Puritan in the patronage contrast (DJR-049-33); Precisians becomes religious rigorists in the attack within Burton’s camp (DJR-160-14); and preciseness becomes religious scrupulosity in the treatment passage (DJR-161-24). The first is a local confessional expansion, the second a wider name for strict people, and the third an abstract quality. None supplies a universal definition of the family.

Other constructions require other equivalents. Over precise becomes over-particular; precisely given becomes strictly religious; precise fasting becomes rigorous fasting; precisely observed becomes observed so scrupulously; and precisely set down becomes set down exactly (DJR-035-33; DJR-151-23; DJR-164-20; DJR-090-17; DJR-160-19). In the nursing phrase, strict translates precise while zealous remains a separate adjective. The English margin N12654 is original marginal text, not a modern body translation.

Precisely given already has a full construction record in Religious melancholy (BAL-0077-V006; Batch 1). The treatment clause is shared with distempered in Complexion and temperament (BAL-0062-V158; Batch 1), while the secular-learning margin has a route in Humane learning (BAL-0277-V005; Batch 3). Curiosity (BAL-0247; Batch 3) already explains the nursing anecdote’s curiously and its limiting continuation. The present family

supplies complementary components and senses rather than claiming those passages as new discoveries.

The supplied notes preserve a difference in the chaplain comparison: Heinsius’s Latin margin has a butterfly or caterpillar, while Burton’s body has a bird or butterfly; the precise Heinsius passage remains unlocated (DJR-049-33, N03603–N03604). At DJR-160-14, the editor identifies the opposite-extremes quotation as Horace, Satires 1.2.24, and the tares image as recalling Matthew 13 (N12605).

See also

- Religion and superstition (BAL-0078; Batch 1): the confessional grounds of the criticism.
- Curiosity (BAL-0247; Batch 3): scruple, exactness and attentive care.
- Zeal (BAL-0308; Batch 4): sincere devotion distinguished from misdirected excess.
- Church patronage (BAL-0267; Batch 3): the material dependence of the chaplain.
- Religious melancholy (BAL-0077; Batch 1): prior disposition and the historical causal account.

Professor

Entry BAL-0310 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

A professor can be someone who professes a faith, a teacher, or a practitioner of an art. Christian Professors and a true Professor refer to professing believers, not necessarily university teachers. By contrast, Regius Professor of physick is an academic title, while Iatromathematicall professors means practitioners of astrological medicine. Burton also prints professours. A further unusual phrase, private professors, is rendered private landholders by this edition from its agricultural context.

The surrounding family separates a role from a declaration. Profession may be a calling or a declared religious allegiance; to profess may mean practise, teach, or avow. Professed enemies are avowed enemies, not professional soldiers, and professed Christians can fail to live by their declaration. Latin professor and professores name teachers or a professed expert, profiteor has similarly varied local constructions, and de professo means expressly. These relations do not justify translating every form as academic employment.

In the work

The church-revenue argument gives the first principal religious use. Those who appropriate clerical income are said to leave parsons without maintenance, increase ignorance and cause a decay of Christian Professors. The following question asks who will undertake theological study if its labour yields nothing to live on. The connection is between material support, learning and Christian religious life, not merely a fall in the number of academic officeholders (DJR-048-16–19).

In the consolation of a distressed believer, the wish to be a true Professor has a hopeful force. The person loves God’s children and saints, does not hate or persecute them, and wishes to be as they are and as the person formerly was. Burton treats this desire as a good sign of conversion and pardonability. His conclusion remains you are, or surely will be, reconciled; it does not make present reconciliation the only possible state. The surrounding counsel distinguishes desire from action and repentance in its nature from repentance in God’s acceptance, then places effectiveness in divine mercy (DJR-167-08–13).

Religious profession elsewhere can fail to match conduct or coexist with hesitation. The imagined Democritus would see many professed Christians but few imitators of Christ. The later catalogue even places hesitant people who profess religion among what Burton calls atheistical spirits, while explaining that the diversity of religions and clerical misconduct trouble them. That polemical category does not turn their hesitant profession into a straightforward avowal of unbelief, and Campanella is said both to raise and answer the argument (DJR-009-08–16; DJR-162-01–03).

Academic professors have an independent place in the work’s network of authorities. The Regius Professor’s lecture supports the relation between bodily and spiritual treatment; the note identifies Clayton at the 1621 academic exercises without claiming to have collated the

lecture. Religious Professors in famous Universities are devout university teachers invoked to defend disputed reports. Religious describes their piety, not a subject professorship in religious studies, and their status is Burton’s reason for trusting them rather than independent proof of the reports (DJR-006-19–22; DJR-032-22–24).

Academic authority is also open to criticism. One man professeth for a thousand crowns while deserving, in the Cardano-attributed comparison, fewer than ten; a more deserving person cannot obtain ten. Here the verb refers to paid teaching, with the unfair relation between reward and merit carrying the argument (DJR-096-05–08). In the Latin attack on degree conferrals, Doctores and Professores are accused of profiting from hurried ceremonies and wealthy candidates. The continuation expressly praises the many learned and upright members of Church and universities, so the indictment must not become a universal definition of professors (DJR-050-04–09).

Medical professors need not hold chairs. Some Iatromathematicall professors are practitioners who combine medicine with astrology. Burton criticizes their certainty about matching healer, patient and treatment time, then questions his own ability to settle the wider matter (DJR-069-07–09). Professors and professours in the medicinal controversy are likewise practitioners whose ignorance or claim to treat every disease is attacked. The later turn is decisive: Burton distinguishes abuse from use and honours medicine as a noble science (DJR-099-10–12, 20–24). The criticisms therefore do not amount to his rejection of medical care.

Profession names a field or calling in Burton’s defence of his own undertaking. He is a clergyman by profession and a physician by inclination, explicitly studying medical theory without intending to practise. His earlier question about a clergyman professing medicine tests a professional boundary, not a confession that he bought a church living or a claim that he already practises medicine. Later students turn towards law, medicine and divinity because those professions promise material advantage while other studies lack patrons (DJR-006-15–22; DJR-047-32–34).

The ordinary declaring sense has several objects. Burton calls himself a professed disciple on the particular issue of plain expression; the modern makes that an explicit declaration. Professed usurers are openly practising usury, an accusation contrasted with religious display. Professed enemies are overt enemies whom walls can exclude, unlike concealed human malice. None of these constructions requires a university office (DJR-005-27–29; DJR-009-15–17; DJR-021-36–38). In the reported history of magic, however, publicly professed is rendered publicly taught because the context names universities and subsequent condemnation (DJR-031-37–39).

Two less familiar uses resist a default academic gloss. Private professors occurs amid proposals for supervisors to allocate and regulate land; this edition reads it as private landholders whose interest may conflict with public benefit. The original remains professors, and the interpretation is tied to that setting (DJR-016-17–20). In the love discussion, Latin hujus negotii professor represents Socrates as claiming expertise in love despite disavowing other knowledge. Maximus of Tyre is a later admirer rather than a contemporary pupil, and the Latin nominal description becomes a verbal profession of expertise in the modern column (DJR-133-23–25).

Places to Read

- DJR-005-27–29 (pp. 12–13; margin N00300 itself p. 12): professed intellectual allegiance and Latin professores as teachers.
- DJR-006-15–22 (pp. 15–16): practising medicine, academic title and Burton’s profession/inclination distinction.
- DJR-009-08–17 (pp. 28–30): profession, conduct and openly practised usury.
- DJR-014-36–38 (p. 56; N00942): Latin profiteri a trade.
- DJR-016-17–20 (pp. 62–63): private professors interpreted as landholders.
- DJR-021-20–22 (p. 3; N01397): promises made in sickness and Latin profitemur.
- DJR-021-36–38 (p. 5): professed enemies contrasted with hidden malice.
- DJR-031-37–39 (p. 55): magic said to have been publicly taught.
- DJR-032-22–24 (pp. 59–60): devout university professors as sources.
- DJR-047-32–34 (pp. 133–134): financially advantageous professions.
- DJR-048-16–19 (p. 137): Christian Professors and diverted church revenues.
- DJR-048-39 (p. 139; N03548): Latin Professoribus as professors of law receiving honours.
- DJR-050-04–09 (p. 144 [sequence]): Latin Professores and contextually rendered professionibus, with the exception for good scholars.
- DJR-069-07–09 (pp. 226–227): astrological medical practitioners and Burton’s qualification.
- DJR-096-05–08 (p. 350; N07172): professeth and profitetur as paid teaching.
- DJR-099-10–12 (pp. 363–364), continued at DJR-099-20–24 (pp. 364–365): practitioners criticized, medicine defended.
- DJR-133-23–25 (p. 541): Socrates as a professed expert in love.
- DJR-153-02–04 (p. 641): Christian by profession amid a hostile comparison of churches.
- DJR-159-37–39 (p. 673; N12571): de professo, expressly, in the original mixed-language margin.
- DJR-162-01–03 (pp. 685–686): hesitant religious profession, not a simple avowal of unbelief.
- DJR-167-08–13 (p. 710): wishing to be a true Professor, with present-or-future reconciliation.

In this edition

Christian Professors becomes those who profess Christianity; a true Professor becomes a true professing believer (DJR-048-17; DJR-167-11). The second passage retains are, or surely will be, reconciled. Elsewhere religious Professors becomes devout professors, and Iatromathematicall professors becomes practitioners of astrological medicine: the modifier

supplies the particular art, while professors supplies the people practising it (DJR-032-24; DJR-069-08). The expanded phrases must not be assigned whole to the noun alone.

Latin forms are distinguished by grammar and layer. Marginal professores at DJR-005-28 is accusative plural after aspernabatur and means teachers of the previously named art of oratory. Marginal Professoribus at DJR-048-39 is dative plural: teachers of law receive imperial honours. Body Professores at DJR-050-05 is nominative plural, joined with Doctores as the subject. At DJR-133-24, professor is singular and hujus negotii gives the field of professed expertise. The related professionibus is ablative plural after ex; academic ceremonies remains a contextual rendering pending collation, not a securely established universal gloss.

The deponent verb also needs its construction. Profiteri is an infinitive in practising a trade; profitemur is first-person plural: while ill, we declare what we will be; profitetur is third-person singular, here holding paid teaching employment. These are original marginal Latin with supplied editorial translations, not extra English body occurrences. The mixed-language margin’s de professo becomes expressly (N00942; N01397; N07172; N12571). None of these forms independently proves the truth of what is professed.

Existing routes include Iatromathematicall professors in Astrology (BAL-0093-V008; Batch 1), the Regius Professor’s lecture in Exhibition (BAL-0275-V003; Batch 3), and professed usurers in Usury (BAL-0289-V011; Batch 3). Divine (BAL-0101; Batch 1) already explains Burton’s clerical profession and medical inclination. These are shared contexts; the present article expands the professor and profess family rather than claiming new discoveries of those passages.

The supplied editor explains Julian, the fourth-century emperor called the Apostate by Christian writers, as the persecuting precedent in the church-revenue comparison. The marginal references are Nicephorus, book 10, chapter 5, and Coke’s Reports, part 2, folio 44; both passages remain to be checked in full (DJR-048-17, N03508–N03510).

See also

- Divine (BAL-0101; Batch 1): a clergyman or theologian as a distinct professional role.
- Physician (BAL-0106; Batch 2): medical standing, practice and duties.
- Astrology (BAL-0093; Batch 1): the particular art of iatromathematical practitioners.
- Exhibition (BAL-0275; Batch 3): educational support, lectureships and lectures.
- Faith, assurance and presumption (BAL-0300; Batch 4): pastoral interpretation of a believer’s desire.
- Church patronage (BAL-0267; Batch 3): revenues, study and religious livelihood.

Secure

Entry BAL-0311 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Secure can mean safe, untroubled or confidently at ease, but also heedlessly complacent. Security may name safety from harm, welcome freedom from anxiety, spiritual assurance, an unwarranted sense of safety, or a guarantee that conditions will be fulfilled. The adverb securely changes similarly with its action: confidently ridiculing, safely reading, or robbing with impunity are not the same use. As a verb, secure can mean protect a place or reassure a person. The printed family includes secure, securely, secured, security and securitie.

Freedom from fear is not automatically approved or condemned. Rest and friendship can bring desirable ease; inattentiveness to danger or religious duty can make the same family accusatory. Latin securus and securitas likewise range between untroubled confidence and complacency, while marginal secure is a Latin adverb rather than the English adjective. The particular speaker, comparison and object of confidence determine which meaning is active.

In the work

The satire turns confidence against the person who feels it. We securely deride others while failing to recognize our own faults; the Chinese saying and Scaliger’s contempt illustrate competing claims to superiority, not a hierarchy the article adopts. The next unit turns the story back upon the laugher (DJR-011-23–25). Securely can also expose impunity: a powerful official may safely rob provinces while a poor thief is hanged. May describes the opportunity his rank gives him, not moral permission (DJR-010-12–14).

Be not secure closes the account of causes with a warning to the fortunate. Present goods of mind, body and fortune do not guarantee the evening; prosperity calls for sobriety and watchfulness, while sickness and poverty call for moderation. The injunction therefore means do not be complacent, not do not be safe (DJR-057-49–51). The Solomonic-book story makes complacency a consequence of misplaced reliance: people allegedly neglect prayer because they trust the book’s remedies. Burton reports the story through Suidas and a Tholosanus margin; the edition does not identify a surviving book by Solomon or establish their relationship (DJR-068-14–19).

The prognosis uses a different evaluation. The form of melancholy accompanied by laughter is called most secure, gentle and remiss: comparatively the safest, mildest and least severe. This belongs to an attributed medical judgment among good and bad signs, not a promise that the condition is harmless. The surrounding account conditions hope on nonhereditary illness treated early, then disputes other supposed signs and turns to difficult chronic cases (DJR-065-05–09). Elsewhere Burton says the rest of his book may be read securely after warning susceptible readers against applying symptoms and prognoses to themselves. The restriction on what may be read safely matters (DJR-006-27–28).

Safety claims about medicines also retain their conditions and speakers. White hellebore may be securely given at the outset if properly prepared, after objections concerning

suffocation, severe distress, weakness and the need for great caution. Burton next criticizes excessive and irrational household dosing. For black hellebore, the attributed permission to give a preparation safely to women, children and weak people follows Vidius’s rejection of the substance itself and preference for an extract, with decoction and infusion also named. These are competing historical judgments about preparation and administration, not modern recommendations (DJR-101-36–40; DJR-102-30–33).

A secure and composed mind is desirable for sleep. Burton joins the mental condition to a quiet place, then admits that it may not be obtained or may fail to suffice (DJR-082-33–35). Friendship offers another route: telling troubles to a faithful friend is said to ease pain and anger because the friend sees what passion obscures. Latin securitas is translated freedom from care; Burton’s following English praises what security the exchange brings (DJR-083-36–40). The good is relief from distress, not the negligent spiritual ease condemned elsewhere.

In the practical counsel, secure is an action upon someone’s state of mind. Many are said to recover when secured and satisfied, but the next objection asks how such mental correction can actually be achieved (DJR-083-05–08). Friends are to change distressing circumstances and, if possible, give security and satisfaction. Alexander’s preceding account qualifies its cures by imaginings not being deeply rooted; Burton nevertheless proceeds to assert categorically that reassuring the sufferer completes the cure and changing the course of life requires no other medicine. The later instruction let him be secured becomes reassure him, alongside limits of possibility and convenience and the joining of bodily and mental care. These are the text’s claims and historical methods, not promises of clinical success (DJR-084-04–09, 17–19).

Consolation for poverty gives security both a physical and a mental application. Humble wooden and earthen vessels are contrasted with the rich person’s gold and fear of poison: security means safety from harm, not only a reassuring feeling (DJR-090-19–21). Freedom from care is another proposed advantage of reduced wealth. Securitie stands among the advantages the poor person has, or at least may have; that alternative prevents the list from certifying everyone’s actual circumstances (DJR-091-45–47). Security succeeds after financial loss means freedom from anxiety follows. Burton says the lost money would otherwise have ruined its possessor, whereas the related marginal maxim says perhaps. The surrounding argument acknowledges the pain of lost prosperity and then makes Zeno’s shipwreck an example of unencumbered philosophical life. It does not provide a material guarantee that poverty is safe (DJR-092-50–55).

Religious controversy gives secure and security their sharply adverse force. Worldly, secure belongs to Burton’s hostile catalogue of deficient religious life, but that same broad extreme also includes people who distrust divine mercy too much. Complacency and despair are different failures, not synonyms (DJR-152-20–22). The preaching argument opposes judgement without mercy to mercy without judgement; the original Bernard margin specifies a misleading display of mercy. The Erasmus margin leaves undecided which extreme is worse, whereas Burton’s English says terrifying preachers do more harm. Hemmingius’s good hope is to be embraced, perverse security and presumption rejected, despite Burton calling both antidotes. Chrysostom’s encouragement expressly aims not to make the sufferer secure and negligent (DJR-164-33–35; DJR-166-17–19, 32–34).

The favourable spiritual sense must not disappear. Be secure becomes be assured, and the sufferer immediately asks how my security can be distinguished from carnal presumption. The signs of sanctification are alleged to be missing by the sufferer; Burton refuses the inference that weakly felt signs establish final rejection and urges prayer, desire and waiting. The later doctrinal distinction between universal invitation and the elect being taken hold of prevents this reassurance from becoming an assertion of universal final salvation (DJR-167-53–55; DJR-168-18–20). Faith, assurance and presumption (BAL-0300-R14; Batch 4) already explains this shared exchange; its R10 explains the adverse security at DJR-164-34 and DJR-166-18. Secure gathers these senses into the wider lexical family rather than claiming a new discovery.

A guarantee is different from both inward assurance and complacency. In the satire of church patronage, an applicant must put in good security to perform all covenants: he supplies the guarantee and the patron demands it. The passage names neither a particular bond nor collateral, so financial or contractual security should not be narrowed to a specified instrument (DJR-049-28–30). The protective verb has another object at the end of the work: betony allegedly did secure the places where it grew. The herb was held to be holy and protective against frightening visions; this reported belief and its Musa attribution are not verified medical effects (DJR-169-08–10).

Latin examples make the changing evaluation especially visible. The contented person is Securus, untroubled by how the fates fall, in Burton’s adapted Poliziano verse. In the diet argument, Jerome-attributed securitas is untroubled ease associated with lust. Tacitus’s Securi describes the Fenni’s freedom from wants in its identified setting, but Burton repurposes it as a charge of irreligion and adds that they are safe to their thinking. Finally securus es connects assurance with repentance while healthy, in an Augustine-attributed passage transmitted among doubtful sermons. None of these contexts lets the adjective alone certify the grounds of the confidence (DJR-090-47–49; DJR-116-43–45; DJR-161-57–59; DJR-169-33–35).

Places to Read

- DJR-006-27–28 (p. 17): the qualified permission to read safely.
- DJR-010-12–14 (p. 34): the powerful official’s impunity.
- DJR-011-23–25 (p. 40): confident ridicule turned back upon the laugher.
- DJR-049-28–30 (p. 142 [printed 128]): security for performance of covenants.
- DJR-057-49–51 (p. 178): prosperity, vigilance and the negative imperative.
- DJR-065-05–09 (pp. 212–213): comparative safety and the broader prognosis.
- DJR-068-14–19 (p. 223): the reported Solomonic book and misplaced reliance.
- DJR-082-33–35 (pp. 287–288): quiet rest, secure and Latin securo.
- DJR-083-05–08 (pp. 289–290): claims about reassurance followed by an objection about means.
- DJR-083-36–40 (p. 293): relief through friendship, English security and Latin securitas.

- DJR-084-04–09 (pp. 294–295) and DJR-084-17–19 (p. 292 [296]): reassuring action, claims of cure and practical qualifications.
- DJR-090-19–21 (p. 323): the noun security as safety from poison in the consolatory contrast.
- DJR-090-47–49 (pp. 325–326): Latin Securus in the contented-person description.
- DJR-091-45–47 (p. 330): securitie among the consolatory goods of poverty.
- DJR-092-50–55 (pp. 335–336): Security succeeds and the marginal securitas, N06901.
- DJR-097-52–54 (p. 358; N07335): Latin adverb secure in a textually difficult margin.
- DJR-100-13–15 (p. 369): betony and the feminine plural securas.
- DJR-101-36–40 (pp. 376–377): white hellebore, preparation, cautions and excess.
- DJR-102-30–33 (pp. 380–381): black hellebore’s prepared forms and attributed safety.
- DJR-116-43–45 (p. 450): securitas as ease associated with lust.
- DJR-152-20–22 (pp. 638–639): secure in a polemical catalogue that also includes excessive distrust.
- DJR-161-57–59 (p. 685): Tacitean Securi repurposed within a religious accusation.
- DJR-164-33–35 (p. 698; N12948): mercy, judgement and security/securitatem.
- DJR-166-17–19 (p. 706), then DJR-166-32–34 (p. 707): rejected presumption and encouragement distinguished from negligence.
- DJR-167-53–55 (pp. 714–715), qualified by DJR-168-18–20 (pp. 716–717): assurance, the sufferer’s objection and the doctrinal continuation.
- DJR-169-08–10 (p. 721): betony’s alleged protective action.
- DJR-169-33–35 (p. 723): hope, vigilance and the closing Latin assurance.

In this edition

Eight contrasting alignments show why no single gloss suffices: securely deride becomes confidently ridicule (DJR-011-24); Be not secure, Do not be complacent (DJR-057-51); most secure, the safest (DJR-065-06); made the people secure, made the people complacent (DJR-068-17); Security succeeds, Freedom from anxiety follows (DJR-092-53); worldly, secure, worldly, complacent (DJR-152-21); the other security, the other complacency (DJR-164-34); and did secure such places, protecting the places (DJR-169-09). The last is a transitive action, not an adjective describing those places.

The related reassurance constructions must keep their components apart. In be secured and satisfied, secured becomes reassured while satisfied remains separate; in security and satisfaction, security remains security while satisfaction supplies reassurance. Secure him expands into make him feel secure, and let him be secured into reassure him (DJR-083-07; DJR-084-05, 08, 18). By contrast, good security remains sound security for performance of conditions (DJR-049-29). An English equivalent may clarify one construction without replacing every use of the source word.

The Latin grammar is independently visible. Securo agrees with ablative animo; Securus and the closing securus are nominative singular, while Securi is nominative plural. In

securas de metu reddit, the feminine plural securas agrees with animas, souls, not the neuter corpora, bodies. Burton’s separate English expands the claimed benefits beyond the shorter Latin. Securitas is nominative, while pessimam securitatem is the accusative object produced by the misleading display of mercy. The marginal adverb secure modifies requiescas, may rest, without settling the defective wording elsewhere in its note (DJR-082-34; DJR-090-48; DJR-097-53 N07335; DJR-100-14; DJR-161-58; DJR-164-34 N12948; DJR-169-34).

Earlier explained routes remain useful: Hope (BAL-0159-V006; Batch 2) already separates assurance from carnal presumption; Remedy by diversion (BAL-0163-V003; Batch 2) explains security and satisfaction; Friendship (BAL-0156-V003; Batch 2) explains the unburdening that brings ease. Helleborism (BAL-0185-V005; Batch 2) preserves the medical dispute and its cautionary continuation. Satisfaction (BAL-0304; Batch 4) examines the reassurance construction from the adjoining noun, while Faith, assurance and presumption (BAL-0300-R10 and R14; Batch 4) provides a fuller pastoral explanation. These are shared passages and complementary lexical routes.

The supplied notes identify be sober and watch with 1 Peter 5:8 and the fortune counsel with Ausonius, Epigrams 2.7–8 in Evelyn-White’s numbering (DJR-057-51, N04309–N04310). They distinguish Hippocrates, Aphorisms 6.11, on haemorrhoids from Burton’s addition of varices and fluid beneath the skin: varices are enlarged veins, not fluid, and the margin makes the fluid an alternative preferred by some, unlike the body’s equation (DJR-065-06, N04815–N04816). At DJR-092-53, the editor reports a Pseudo-Seneca parallel, De remediis fortuitorum 11.1–3, through the Manipulus florum Amissio h/l source sheets; Burton’s intermediary, Camden’s passage, the fortune-and-mind maxim and Jerome’s heavy-metals phrase remain unlocated, the last not found in Letter 125 (N06901–N06904). The authorship and transmission of the treatise attributed to Musa also remain for separate collation (DJR-169-09, N13271–N13272).

See also

- Faith, assurance and presumption (BAL-0300; Batch 4): favourable assurance distinguished from carnal presumption.
- Despair (BAL-0076; Batch 1), with Desperate: supplementary note (Batch 3): despairing and reckless senses alongside the opposite danger of complacency.
- Plausible (BAL-0283; Batch 3): attractive counsel or doctrine does not by itself establish truth.
- Satisfaction (BAL-0304; Batch 4): reassurance and the settling of a troubled mind.
- Friendship (BAL-0156; Batch 2): trustworthy disclosure and relief.
- Helleborism (BAL-0185; Batch 2): historically disputed safety and preparation.
- Church patronage (BAL-0267; Batch 3): the covenants for which security is demanded.

Idolatry and images

Entry BAL-0312 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Image is the wider word: a likeness or representation may be a portrait, a statue, an artistic invention, a magical figure, a seeming sight or a figurative embodiment. God’s image in humanity is a further, theological likeness, not an object manufactured for worship. Idol identifies the object through its condemned religious use; idolatry names the worship Burton judges false. Neither word licenses treating every image as an idol. (DJR-170-09, DJR-170-12–DJR-170-13; DJR-021-04–DJR-021-12; DJR-025-18–DJR-025-20; DJR-031-54–DJR-031-55; DJR-043-35–DJR-043-37; DJR-064-17–DJR-064-19; DJR-158-10.)

Deified means raised to divine status or treated as a god. The related “deifying love” is different: charity is positively praised for making people godlike, not for manufacturing a new object of worship (DJR-111-33–DJR-111-35). Burton applies “deified” both to a departed person in a reported Platonist account and to the city of Rome in his account of political flattery. A statue may intervene between remembrance and worship, but it is not identical with that process. Idolatry also becomes an erotic metaphor: a mistress can be an idol, while a playful fantasy makes idols themselves worshippers of beauty. (DJR-118-13–DJR-118-15; DJR-157-40–DJR-157-43; DJR-158-05, DJR-158-08; DJR-161-35–DJR-161-40.)

In the work

The frontispiece already distinguishes a portrait from an idol. The kneeling figure is “on his Idol fixt,” absorbed in worship and tormented between hope and fear; Burton both condemns and pities him. The author’s own “Image,” by contrast, presents his face and clothing. Art cannot adequately express his mind: the writings must disclose that. The continuation denies vanity and says the printer insisted upon the portrait. An appearance made public is not thereby a claim to divine honour. (DJR-170-09, DJR-170-12–DJR-170-13.)

Other images serve other arguments. God’s image in human beings expresses the dignity of soul and faculties; the later “decayed image of God” is impaired but explicitly still remaining. Poets’ and painters’ images show imagination inventing forms, whereas the image of King Duff belongs to an alleged magical operation. Burton’s next paragraph denies inherent power to the spells and signs and assigns deceptive agency to the Devil. The images apparently seen by distressed people, on the other hand, are explained through internal vapours, eyes and brain. These historical explanations must not be flattened into a single theory of images, and the optical discussion’s continuation still permits demonic deception. (DJR-021-04–DJR-021-12; DJR-025-18–DJR-025-20; DJR-031-51–DJR-031-55; DJR-064-17–DJR-064-19, DJR-064-27–DJR-064-29; DJR-155-10–DJR-155-13.)

Artistic viewing can instead be commended. In the recreations of study, Burton repeats an attributed claim that seeing a statue by Phidias may dispel care. The edition identifies the authority as Dio Chrysostom, not John Chrysostom, and explains that Burton broadens Dio’s particular example. This is an illustration of consolation, not a verified instantaneous treatment. Elsewhere covetousness is the “Image” and epitome of melancholy: the word

means a representative embodiment, and no visible picture is needed. (DJR-043-35–DJR-043-37; DJR-080-31–DJR-080-33, note N05918.)

The sustained religious argument concerns how gods are made. Burton first reports the deification of rulers and benefactors, quoting deificare homines, “to deify people,” and follows it with his own account of the Devil entering temples, statues, tombs and altars. Maximus of Tyre’s ensuing account is different: a good person’s soul becomes an intermediate spirit who helps friends and guards mortals. “So they will have it” marks Burton’s distance, and “or the divel in his likeness” is his intervention in the reported vision. The ancient intermediate spirit is not automatically an evil demon in the account being reported. (DJR-157-40–DJR-157-43, notes N12419–N12423.)

The examples then vary the alleged motive. Poets are said to make gods as children make dolls. Proculus announces Romulus’s ascent to heaven to pacify the people; the edition notes that Burton turns Livy’s less categorical report into a firmer story of murder and deception. Syrophanes erects his son’s statue, and servants decorate it to appease the father’s anger until the son is worshipped “by little and little.” Flora’s benefaction and the supposed wish to make her festival acceptable furnish another explanation; Alabanda’s deification of Rome becomes political flattery on one side and arrogance on the other. These are Burton’s assembled explanations and valuations, not an independently established history of the origins of religion. (DJR-158-01–DJR-158-09, especially notes N12428, N12433–N12439.)

The material argument turns upon the relation between work and maker. Images are carved and gilded in wood, iron, ivory, silver, brass and stone. The Horatian fragment remembers a tree-trunk; the Seneca-attributed sentence says worshippers honour wooden gods while despising their craftsmen. Burton’s English compresses that reversal into “they adore work, contemn the workman.” The Tertullian-attributed conditional goes further: without human favour there would be no gods. “Stupid statues” here means lifeless statues, not unintelligent people. Their susceptibility to nesting animals and dirt is recruited to ridicule the divinity ascribed to them. (DJR-158-10, note N12443.)

The next paragraph juxtaposes human manufacture with claims of heavenly origin. Burton describes images in animal and human configurations and repeats the report that local people believed Minerva’s image had fallen from the sky. His descriptions mix traditions and retain his hostile adjectives; the edition does not harmonize them. He then attacks the conduct and vulnerability assigned to gods in myth, quotes the challenge “If they are gods, why do you mourn them?”, and recounts Diagoras using Hercules’s image as cooking fuel. The “thirteenth labour” is the anecdote’s joke: an object praised as divine is made useful as material. (DJR-158-11–DJR-158-15, notes N12445–N12452.)

The final turn concerns the worshipper. After distinguishing religion’s humanizing effect from superstition’s brutalizing effect, Burton conditionally invokes a maxim attributed to Plotinus: “if that of Plotinus be true,” worship aims to make people like its object. He then asks whether idolaters must become blocks and stones, or worshippers of pagan gods become devils. The maxim, its conditional introduction and the Christian premise that the nations’ gods are demons are separate parts of the inference. The rhetoric is moral and theological, not a claim about literal human petrification; the next paragraph develops the alleged torment of superstition. (DJR-158-40–DJR-158-42, notes N12501–N12506.)

Erotic writing both transfers and reverses this religious vocabulary. The mistress called an idol receives devotion preferred to the gods’ favour; the surrounding mock religion makes

appetite itself a divinity. The earlier joke is more elaborate: idols and mirrors fall in love when their beautiful mistresses look at them. “In this kind” marks erotic idolatry, and “if you will believe Poets” signals literary extravagance. The following Latin poem and Burton’s separate English version give feeling to what begins without feeling. These are figures for beauty’s commanding power, not evidence that statues are alive. (DJR-118-11–DJR-118-15; DJR-161-35–DJR-161-40.)

Places to Read

DJR-170-09; DJR-170-12–DJR-170-13: idol-directed worship and the author’s portrait; unnumbered preliminary matter, scan p. 8.

DJR-021-04–DJR-021-12: human excellence, divine likeness and the account of its loss; source pp. 1–2.

DJR-025-18–DJR-025-20: imagination’s artistic images beside memory and reason; source pp. 23–24.

DJR-031-51–DJR-031-55: alleged magical instruments and the denial of their inherent power; source pp. 56–57.

DJR-043-35–DJR-043-37: covetousness as the image and epitome of melancholy; source p. 114.

DJR-064-17–DJR-064-19 and DJR-064-27–DJR-064-29: internally produced appearances, optical tricks and the demonic allowance; source pp. 209–211.

DJR-080-31–DJR-080-33: statues and other works of art as recreations; source p. 278.

DJR-111-33–DJR-111-35: charity’s positive “deifying love,” distinguished from the making of false gods; source p. 428.

DJR-118-11–DJR-118-15: idols and mirrors as erotic worshippers; source p. 457.

DJR-155-10–DJR-155-13: the impaired but remaining divine image; source p. 651.

DJR-157-40–DJR-157-43: benefactors made gods and the attributed intermediate-spirit account; source p. 664.

DJR-158-01–DJR-158-15: invented gods, human deification, work and maker, claimed heavenly images and satire; source pp. 665–666.

DJR-158-40–DJR-158-42: the conditional imitation argument and its continuation in superstition’s torment; source p. 669.

DJR-161-35–DJR-161-40: appetite’s mock divinity and the mistress as idol; source pp. 683–684.

In this edition

Image often remains image, but “Phidias Images” becomes “Phidias’s statues.” “Gods own Image” becomes “God’s own image,” whereas the later “decayed” becomes impaired and “yet remaining” still remains. In the magical catalogue the edition explains the King Duff figure as a harmful magical likeness; that explanation belongs to note N02213, not to a

newly discovered adjective in Burton’s noun. In the perceptual account, “as they suppose” and “which indeed are not” preserve the contrast between apparent external sight and what the speaker denies is externally present. (DJR-021-05; DJR-031-54; DJR-064-18; DJR-080-32; DJR-155-11.)

The manufacturing argument likewise depends on component distinctions. Gilt becomes gilded; stupid becomes lifeless; Image and statue remain the objects those adjectives qualify. Latin deificare contributes “to deify,” while homines contributes “people.” The supplied modern column translates the Seneca-attributed sentence and Burton’s separate English work/workman restatement separately, rather than pretending that the shorter English repeats every Latin component. At DJR-158-41 the Latin’s unus makes the aim sole; Burton’s English “that’s the drift” is shorter, and his opening if must still govern the use of the maxim. Editorial identifications and unresolved source notices remain editorial, not additional words by Burton. (DJR-157-40; DJR-158-10, DJR-158-41 and their notes.)

See also

Charity (BAL-0168; Batch 2) for deifying love; Simulacra (BAL-0038; Batch 1) for the Latin representation family and its optical and erotic contexts, especially BAL-0038-V012 and BAL-0038-V013 for the separate optical margin; Form (BAL-0057; Batch 1) for shaping and configuration; Religion and superstition (BAL-0078; Batch 1) and Religious melancholy (BAL-0077; Batch 1) for the broader classification. Stupid (BAL-0350; Batch 4) retains the wider insensibility family. Sacrifice, oblation and donaries (BAL-0313; Batch 4) and Relics and shrines (BAL-0314; Batch 4) distinguish related acts and objects.

Sacrifice, oblation and donaries

Entry BAL-0313 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Sacrifice can name a ritual act or what is offered in it; as a verb it means to make such an offering. Recipient, purpose and material must be supplied by the local sentence. Oblation likewise means an offering, while donaries are gifts: some are dedicated at shrines, others support charitable institutions or public expenditure. Hecatombes names hecatombs, literally sacrifices of a hundred cattle. These words overlap without forming a rigid system in which every gift must be killed or every donation must be religious. (DJR-016-07; DJR-017-17; DJR-068-27, DJR-068-38; DJR-151-06; DJR-152-17; DJR-158-16–DJR-158-18, DJR-158-26.)

The vocabulary also reaches conduct outside ritual. Soldiers are “sacrificed” to others’ ambitions; civic heroes “sacrifice themselves” for their country. Money, leisure, laughter, appetite and erotic service receive the language of worship in satire or comparison. Latin oblationem can even mean an offer of injury, expressly rejected by harmless sociability. The object and agency prevent these uses from being mistaken for one religious ceremony. (DJR-009-18; DJR-010-26; DJR-019-30; DJR-020-03; DJR-051-49; DJR-111-25; DJR-130-46; DJR-161-35–DJR-161-40.)

In the work

The sacrificial catalogue begins with expenditure. Fear of gods Burton calls fictitious is alleged to consume goods, lives, fortunes, time and the best days of life. Hecatombs and thousands of animals make the cost visible. His “Marcus Julianus” requires particular care: the edition’s comparison with Ammianus distinguishes Julian from an earlier Marcus Caesar, rather than confirming a single ruler of that name. The nicknames “sacrificial slaughterer” and “bull-burner” are editorial explanations of Victimarius and Tauricremus; their source remains unresolved. The rhetoric is one of ruinous excess, not a newly verified account book. (DJR-158-16, notes N12453–N12456.)

The next step separates public from private occasions. Emperors and great people spend “pro communi bono,” for the public good, but private people also offer for health, wealth, kingship, discovery or safe return. The Pythagoras story belongs to this catalogue of purposes. Burton’s body says nine bulls for the return from Troy to Pylos, while his quoted Latin margin says a hundred. The edition preserves the disagreement and compares Lucian’s nine for the journey and hundred for kingship. Quantities cannot be transferred from one purpose or textual layer to another. (DJR-158-17, notes N12457–N12458.)

“Every God almost” then assigns a particular offering to a particular recipient: horses to the Sun, fire to Vulcan, a white hart to Diana, a turtledove to Venus, a pig to Ceres, a black lamb to Proserpina and a bull to Neptune. Almost limits the generalization, and the list includes materials beyond slaughtered animals. Burton’s turtle is a bird, not a reptile. His suggestion that gods are treated as enjoying blood and smoke is sharpened by Lactantius’s quoted hungry, thirsty and darkened deity: victims, wine and lights are supplied as though a god

needed them. The repeated “as if” or “as though” is the point of the ridicule. (DJR-158-18–DJR-158-22, notes N12460–N12465.)

Propitiation is a purpose, not an assured effect. In the Angerona account, annual sacrifice is intended to appease the goddess so that distress may be driven away; the original margin supplies the latter purpose explicitly. In the account of marital reconciliation, the offering accompanies prayer and a hearing before impartial friends or arbitrators, and disputes are “commonly,” not invariably, settled. The edition’s Plutarch parallel supports excluding gall as an emblem of bitterness, but not Burton’s white stag. A sacrificial act, an emblem and human mediation are related in his account without being identical causes. (DJR-068-25–DJR-068-29, especially N05018–N05019; DJR-151-05–DJR-151-08, note N11961.)

Dedicated gifts make a different material field. Donaries at the healing shrine of Aesculapius and at Loreto stand beside tablets, inscriptions and hanging objects. The following Horatian quotation about hanging clothes for the sea-god adds an object offered after escape. Burton uses the comparison to attack Catholic claims of cures, eventually identifying the supposed agent with the same Devil he assigns to ancient gods. The section had begun by stating a dispute; it proceeds through allegations of fraud and finally asks why, even supposing the saints could help, one should not turn to Christ. The objects’ names do not themselves prove or disprove the stories attached to them. (DJR-068-22–DJR-068-43.)

The later list accumulates votive gifts, hanging ornaments, other offerings and presents, with gold statues, tiles and an altar as examples. “No man came empty-handed” is Burton’s universal flourish, not a verified attendance record. He then calls these offerings paltry only “in respect,” by comparison with the reported offering of living people. The Leucadian account has a defined propitiatory purpose, but the edition notes that Burton omits Strabo’s rescue precautions and adds voluntary participation. His subsequent colonial reports likewise have unsettled quantities and source relations: the cited Acosta chapters do not simply confirm his annual total or the further figure for children. These allegations are retained as reported evidence of his argument, not adopted as neutral descriptions of peoples or procedures to reproduce. (DJR-158-25–DJR-158-35, especially notes N12474–N12475, N12486–N12491.)

The contrast is not simply between sacrifice and its absence. Burton explicitly denies that genuine love or worship of God can be excessive; what he condemns is misplaced zeal, unnecessary observance and claims to exceed duty. His later catalogue of Catholic oblations, donaries and pilgrimage expenses runs through several units before reaching “will think”: he invites the observer to see earlier religions continuing under changed names and appearances. That governing conclusion is a polemical comparison, not something established by the bare nouns offerings or gifts. (DJR-152-17–DJR-152-19; DJR-159-40–DJR-159-44.)

Donaries need not have a sacred destination. In the imagined commonwealth, charitable gifts limited to a set number are replaced by continuing public support for everyone in need. The rebuke to a man who robs a thousand and relieves ten concerns the adequacy of restitution, not an etymology of donation. Elsewhere donaries appears among ordinary public disbursements, beside feasts, rewards and hospitality. Gifts and liberality already explains the charitable and votive distinction; here that distinction prevents the sacrificial

catalogue from absorbing every occurrence of the word. (DJR-016-06–DJR-016-08; DJR-017-15–DJR-017-19.)

Figurative sacrifice changes its moral force with agency. Men sent to war for another's private aims are passively "sacrificed to Pluto"; the civic catalogue instead says heroes "sacrifice themselves" for public welfare. The latter compresses different stories of service and death and is eventually subordinated to Christian charity. Satire makes daily service to Money a rite, treats drinking at leisure as worship of Vacuna, and threatens an intrusive critic with sacrifice to laughter. Erotic feats become sacrifices pleasing Venus, but the quoted Latin explicitly contrasts them with incense and literal victims. None of these transfers requires a shrine or a single religious community. (DJR-009-17–DJR-010-04; DJR-010-25–DJR-010-29; DJR-019-29–DJR-019-31; DJR-020-01–DJR-020-05; DJR-111-19–DJR-111-35; DJR-130-45–DJR-130-48.)

One cognate makes the nonreligious range especially plain. In "omnem injuriæ oblationem abhorrens," oblationem means offer, and injuriæ supplies the injury offered. Harmless sociability recoils from every such injury. Burton goes on to reject personal humiliation even when an offence has occurred, then exempts satire aimed at vice in general. Reading oblationem as a sacred donation would obscure the ethical distinction the sentence actually makes. (DJR-051-48–DJR-051-50.)

Places to Read

DJR-009-17–DJR-010-04: soldiers sacrificed for private motives and the later exception for necessary war; source pp. 29–32.

DJR-010-25–DJR-010-29: daily sacrifice to personified Money; source p. 36.

DJR-016-06–DJR-016-08; DJR-017-15–DJR-017-19: charitable and public donaries; source pp. 61 and 67–68.

DJR-019-29–DJR-019-31; DJR-020-01–DJR-020-05: Vacuna and the mock sacrifice to laughter; source p. 77 and unnumbered postscript, scan p. 95.

DJR-051-48–DJR-051-50: oblationem as the offer of injury; source p. 151.

DJR-068-22–DJR-068-43: propitiation, healing-shrine gifts, dispute, allegations and the final hypothetical concession; source pp. 224–226.

DJR-111-19–DJR-111-35: civic self-devotion within the hierarchy of charity; source pp. 426–428.

DJR-130-45–DJR-130-48: lovers' services as sacrifices to Venus; source pp. 527–528.

DJR-151-05–DJR-151-08: the reported marital offering and impartial arbitration, with uncertain further remedies; source p. 631.

DJR-152-17–DJR-152-19: offerings within the distinction between genuine worship and misplaced zeal; source p. 638.

DJR-158-16–DJR-158-22: hecatombs, purposes, recipients, divergent figures and the hungry-god satire; source pp. 666–667.

DJR-158-25–DJR-158-35: votive gifts and reported human offerings, with attribution and geographical limits; source pp. 667–669.

DJR-159-40–DJR-159-44: oblations and donaries within the completed confessional comparison; source pp. 673–674.

DJR-161-35–DJR-161-40: the separate Latin and English mock worship of Belly; source pp. 683–684.

In this edition

The modern column sometimes changes grammar: “offer sacrifice” becomes sacrificed, while the object noun remains a sacrifice in the marriage account. Oblations is retained in the Isaiah-related list but rendered offerings in the later devotional catalogue. Donaries becomes gifts in the civic passages and votive gifts at sacred destinations. Pendants independently becomes hanging objects or hanging ornaments. These are component alignments, not permission to assign the translation of an entire list to every noun within it. (DJR-010-26; DJR-016-07; DJR-017-17; DJR-068-27, DJR-068-38; DJR-151-06; DJR-152-17; DJR-158-26; DJR-159-42.)

The Latin keeps further distinctions. Hostias names the victims slaughtered in the hungry-god satire; victimis names the literal victims contrasted with erotic service. In averruncandæ deorum iræ causa, the whole phrase marks the purpose of averting divine anger, while Burton’s following English says more briefly “to pacifie their Gods.” Oblationem is an offer in the injury construction, not a religious offering. The edition’s note on the hecatomb, its correction of the Lactantius locator from the printed 2.6 to the compared 6.2, and its notes on the differing bull counts and Leucadian narrative remain editorial explanations. Burton’s printed wording, source attributions and separate English restatements are retained. (DJR-051-49; DJR-130-46; DJR-158-16–DJR-158-17, DJR-158-21, DJR-158-27.)

See also

Gifts and liberality (BAL-0230; Batch 3) for donaries, giving and motive; War and peace (BAL-0296; Batch 3) for pacified and the qualified denunciation of war; Charity (BAL-0168; Batch 2) for civic and Christian love; Mirth (BAL-0147; Batch 2) for the limits of recreation; Religion and superstition (BAL-0078; Batch 1) for the broader religious judgment. Idolatry and images (BAL-0312; Batch 4) and Relics and shrines (BAL-0314; Batch 4) distinguish related recipients and objects.

Relics and shrines

Entry BAL-0314 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Relic is not always a holy object. Burton’s relique and reliques can mean surviving portions or traces: nourishment left after digestion, illness not wholly removed, or something of God’s image remaining after the Fall. Old relics can be antiquities for a gallery. The devotional sense identifies a remnant or associated object venerated through its connection with a saint; a lover’s cherished belongings can then be called relics by comparison. The object’s name does not by itself establish authenticity, sacred power or fraud. (DJR-021-09; DJR-024-30; DJR-065-11; DJR-080-33; DJR-104-18; DJR-130-47; DJR-151-35; DJR-154-37.)

A shrine is the sacred place or repository, not simply another name for every relic or gift within it. A capcase is a small case or box: the anxious householder’s container is ordinary, while the silver case containing Saint Fillan’s arm serves as a reliquary. That last word is the editor’s explanation of its use, not Burton’s printed noun. Shrine also becomes figurative when Love is imagined as a god to whom an unwilling bachelor might be reconciled. (DJR-044-17; DJR-068-22; DJR-143-45–DJR-143-48; DJR-153-36.)

In the work

Remnants can be small without being absent. The Fall passage excepts “some few reliques”; the divine-love argument later allows non-Christian worshippers to retain something of God’s image, even while Burton judges their way of worship mistaken. Physiological remnants have a different status: food residues are expelled, and matter thought to remain after purging is to be cleared away. The prognosis compares persistent melancholy with gold left in the recesses of a weathered statue and expressly conditions the comparison on a body once affected. These are historical theological and medical explanations, not interchangeable definitions or present-day treatment advice. (DJR-021-08–DJR-021-09; DJR-024-30; DJR-065-10–DJR-065-12; DJR-104-17–DJR-104-19; DJR-151-34–DJR-151-36.)

The valuation of material objects also varies. Ancient relics belong to a pleasurable gallery of coins, craftsmanship and antiquities; their value is not automatically devotional. In the account of Rome’s sack, relics and costly pictures are defaced by soldiers. The continuation laments the destruction of the city alongside human suffering. That passage should not be rewritten as approval of destruction merely because Burton elsewhere attacks relic worship. Latin reliquiae likewise need not be sacred: the quoted wish to uproot avarice would leave no remnants, while a denunciation attributed to Chrysostom depicts dependent teachers fed with the remnants of unjust feasts. (DJR-043-35 and N03136; DJR-049-30–DJR-049-32; DJR-054-44–DJR-054-48; DJR-080-31–DJR-080-33.)

The discussion of religious remedies opens with questions: should saints be invoked, and can their shrines, relics and consecrated things help? Burton first assembles attributed reports and then speaks for a confessional “we” who reject them as inventions or diabolical illusions. Aesculapius’s sanctuary supplies the comparison: tablets, inscriptions and offerings commemorate cures, just as at Loreto. Burton claims a continuing demonic agency

across the practices, but that is his polemical explanation, not independent evidence about the worshippers. His final hypothetical concession is crucial: even suppose they could help, he asks why they should be preferred to Christ. A relic's alleged efficacy, the author's rejection and his argument about the proper recipient of prayer are distinct propositions. (DJR-068-22–DJR-068-43.)

The saintly-intervention catalogue combines places, bodies and containers. "Our S. Thomas Shrine" is identified by the edition as Becket's at Canterbury. In the next paragraph, Fillan's arm is said to have fought at Bannockburn after being enclosed in a silver capcase. Burton immediately qualifies the report: "if Hector Boethius doth not impose." The margin instead tells of the casket opening of its own accord and someone fighting for the Scots. These are related but not identical formulations, and neither is authenticated here. The following Saint Magnus example is attributed to the same author. Burton places the stories beside ancient divine interventions to press his comparison; his hostile "pseudocatholiques" belongs to that argument, not to neutral historical description. (DJR-153-34–DJR-153-38, especially N12144–N12146.)

The later argument shifts from intervention to income. Burton says towns and clergy are enriched through relics and images, then claims that possession of even one saint's relic can secure a city's maintenance for ever. The extravagance is his. Erasmus's description of Walsingham supports the chapel's splendour, not Burton's assertion that its wealth surpassed ancient sacred centres. The following comparison with Demetrius and the Ephesian craftsmen explains the supposed resistance to Luther as defence of livelihood. The final devotional catalogue joins shrines, relics, offerings and petitioners to expenditure of money, time and life. Its "he that shall observe" does not reach its main verb until "will think" at DJR-159-44: the conclusion is an invited anti-Catholic inference, not a demonstrated genealogy of religions. (DJR-154-34–DJR-154-38; DJR-159-40–DJR-159-44.)

Erotic writing borrows the same material practices. The lover adores a mistress's dog, portrait and clothes as a relic; a garter or bracelet becomes more precious to him than any saint's relic, is stored in a casket and kissed daily. The comparison identifies transferred devotion, not a newly authenticated sacred object. Shrine imagery can instead express hope: the imagined convert to marriage makes a pilgrimage to Love's shrine, before Burton's conclusion requires the desires of both partners. Other shrines carry no such assurance. Venus's shrine is invoked in an oath the reader is told not to trust; Protesilaus's shrine offers relief within an explicitly "fabulous" literary catalogue, with "almost all" diseases in the body rather than the margin's all. (DJR-125-24–DJR-125-26; DJR-130-45–DJR-131-01; DJR-139-53–DJR-139-56; DJR-143-44–DJR-143-48.)

Places to Read

- DJR-021-04–DJR-021-12 (Source page 1 through Source page 2): Human dignity, the Fall and the explicit exception for surviving remnants.
- DJR-024-25–DJR-024-31 (Source page 20 through Source page 21): Nourishment, expulsion and food residues within the historical physiological scheme.
- DJR-043-29–DJR-043-36 (Source page 113 through Source page 114): Cloacina's shrine as a comic location; later, the original marginal wish that no remnants of avarice remain.

- DJR-044-16–DJR-044-18 (Source page 116 through Source page 116–117): The ordinary capcase in the account attributed to Theophrastus; the editor separates Distrustfulness from Burton’s Covetousness label.
- DJR-049-30–DJR-049-32 (Source page 142 [printed 128]): Latin reliquiis, remnants of feasts, followed by Burton’s expanded English restatement; retain the printed-page discrepancy.
- DJR-054-44–DJR-054-48 (Source page 164 through Source page 165): Material loss, damaged relics and the lament over Rome’s destruction.
- DJR-065-10–DJR-065-12 (Source page 213): The qualified prognosis, the statue’s residual gilding and the condition that the body has once been affected.
- DJR-068-22–DJR-068-43 (Source page 224 through Source page 226): The whole dispute about saintly help: reports, rejection, shrine gifts, hostile comparison and hypothetical concession.
- DJR-080-31–DJR-080-33 (Source page 278): Artistic recreation and antiquarian relics in the gallery.
- DJR-082-41–DJR-082-44 (Source page 288 through Source page 289): The poem denies divine or shrine origins for dreams; the displaced Aristeas marker and ensuing Ptolemy anecdote are distinguished.
- DJR-104-17–DJR-104-19 (Source page 389 through Source page 389–390): Remaining humoral matter and the historical purpose of alteratives and cordials.
- DJR-119-18–DJR-119-19 (Source page 463): The lip as suaviorum delubrum, already explained in Kissing and embracing (BAL-0204-V006).
- DJR-125-24–DJR-125-26 (Source page 496): Venus’s shrine invoked in oaths whose credibility is explicitly denied.
- DJR-130-45–DJR-131-01 (Source page 527 through Source page 528): Adoration of belongings, the blessed relic exclamation and the continuation into cherished places; shared with BAL-0207-V008.
- DJR-139-53–DJR-139-56 (Source page 572): Protesilaus’s healing shrine inside the fabulous-remedies sequence, not an endorsed treatment.
- DJR-143-44–DJR-143-48 (Source page 588 through Source page 588–589): Love’s imagined shrine and the concluding marriage by both parties’ desires.
- DJR-151-34–DJR-151-36 (Source page 634): Remnants of God’s image, acknowledgment of God and Burton’s contrast of ways of worship.
- DJR-153-34–DJR-153-38 (Source page 644–645 through Source page 645): Ancient and saintly interventions; Fillan’s arm, the silver capcase and the explicit doubt about Boece.
- DJR-154-34–DJR-154-38 (Source page 649 through Source page 650): Shrine wealth and the livelihood argument, with the limits of the Erasmus evidence.
- DJR-159-40–DJR-159-44 (Source page 673–674 through Source page 674): The full governing sentence for the concluding list of shrines, relics, offerings, costs and practices.

In this edition

The modern column usually regularizes reliques as relics in devotional and antiquarian contexts, but selects remnants, remains or remaining matter for non-sacred residues. The metaphoric relic remains a relic, with “as” and “more precious than any” still marking the comparison. Capcase becomes small case in the domestic scene and casket in the Fillan narrative. The latter’s editorial identification as a reliquary explains function rather than introducing a word into Burton’s body text. In the original margin, Loculos is a plural Latin form; the supplied editorial translation uses the singular casket. The arm’s reported fighting in the body and the casket’s opening in the margin must remain separately attributable. (DJR-021-09; DJR-024-30; DJR-044-17; DJR-065-11; DJR-080-33; DJR-104-18; DJR-130-47, DJR-130-56; DJR-153-36.)

A modern shrine is not always a printed English shrine. Aesculapius’s “church” becomes shrine; Plautus’s sacrum supplies shrine in the location by Cloacina; delubra deûm supplies gods’ shrines in the poem denying their agency in dreams. The beloved’s suaviorum delubrum supplies shrine of kisses, with of kisses belonging to the genitive suaviorum. The phrase is already explained in Kissing and embracing (BAL-0204-V006). Latin reliquiæ and reliquiis supply remnants in a hypothetical no-remains clause and a meal-scraps construction respectively. The exact words, negations and grammatical relationships matter more than a single English search label. (DJR-043-30, DJR-043-35 and N03136; DJR-049-31; DJR-068-38; DJR-082-43; DJR-119-18.)

See also

Simulacra (BAL-0038; Batch 1) and Idolatry and images (BAL-0312; Batch 4) distinguish representations and worship; Religion and superstition (BAL-0078; Batch 1) supplies the broader theological opposition. Favour and feature (BAL-0207; Batch 3), especially BAL-0207-V008, already explains the love-token comparison; Kissing and embracing (BAL-0204; Batch 3), especially BAL-0204-V006, already explains shrine of kisses. Excrements (BAL-0029; Batch 1) and Concoction (BAL-0028; Batch 1) explain the physiological setting. Gifts and liberality (BAL-0230; Batch 3) and Sacrifice, oblation and donaries (BAL-0313; Batch 4) distinguish the gifts brought to shrines. Counterfeit (BAL-0272; Batch 3), Suit (BAL-0286; Batch 3) and Magnanimity and pusillanimity (BAL-0161; Batch 2) retain the complementary labels, petitioners and praise of Luther in shared passages.

Purgatory and limbo

Entry BAL-0315 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Purgatory names purification after death in the Catholic teaching referred to by this edition. It is not another name for hell. The two limbos are distinguished by their occupants: limbus patrum is the traditional abode of righteous people who died before Christ and awaited his redemption; limbus infantum is the proposed state of infants dying without baptism. These definitions are supplied by the edition’s explanatory notes. Burton commonly presents the names inside attacks on Catholic belief, so his descriptions of their invention or exploitation need to be separated from what the terms designate. (DJR-030-23, N02087; DJR-073-22, N05399; DJR-159-36, N12568.)

The same English word can name a legendary entrance to the other world, St Patrick’s Purgatory, or a tormenting condition in this life. The marital “a purgatory” is such a figure. Latin purgatoriis and purgatorio belong to the afterlife vocabulary; the fuller constructions determine whether the text speaks of purgatories, souls from purgatory, or a vision of it. (DJR-009-11, N00514; DJR-030-23, N02085; DJR-073-09; DJR-138-33; DJR-156-21, N12336.)

In the work

In the discussion of hauntings, Thyraeus supplies three alternatives: devils, damned souls seeking revenge, or souls from purgatory seeking relief. The different motives matter. Relief belongs to the purgatorial souls, revenge to the damned; Burton reports the Jesuit’s account beside examples attributed chiefly to Luther. A taxonomy borrowed for the anthology is not an unqualified profession of its doctrines. (DJR-030-21–24.)

The aerial digression turns otherworldly geography into speculative travel. The narrator would descend with classical visitors to the underworld, entering at St Patrick’s Purgatory, Trophonius’s cave or a volcano, in order to examine the earth’s interior. Later he asks whether the supposed region is hell, purgatory, the limbo of the fathers or “Ignatius parler.” The joke about men who have made maps follows a report that others reject such local proofs as fables or illusions. The alternatives remain questions, not the narrator’s geographical discoveries. (DJR-073-08–10, 18–25.)

Elsewhere purgatory supplies both a threat and the promise of release. Burton alleges that wealthy offenders can buy pardons and redeem themselves even from hell; he also makes fear of the afterlife one possible inducement to a reluctant benefactor. That latter argument retains its conditions: the donor must be receptive to religion, the response is only likely, and Burton then explicitly recognizes many sincerely charitable people. In the religious partition, named regions become objects of hope and fear, while Lavater’s exclamation calls purgatory a tormenting invention. These passages concern the uses of belief as Burton portrays them, not one uniform account of the soul’s fate. (DJR-052-36–40; DJR-112-15–21; DJR-155-10, 35–38.)

His “subterranean Geography” gathers purgatory and the two limbos into an accusation that popes built dominion and wealth through human traditions. Naming them together does not remove their differences. Near the account of despair he again alleges terror through purgatorial tales, then abruptly argues sarcastically that abundant pardons and “gaol-deliveries” should make Catholic despair impossible. Prison release is the local image; the sweeping inference is part of the polemic. The intervening turn criticizes “our” indiscreet pastors too for terrifying teaching about election and reprobation, so the account of religious fear is not confined to Catholics. The later sarcastic sequence ends by accusing spiritual advisers of tightening and loosening consciences for their own advantage. (DJR-159-34–37; DJR-164-35–38; DJR-165-14–19.)

Vision literature provides another use. Sir Owen’s descent into Saint Patrick’s Purgatory is placed beside the monk of Evesham’s sight of heaven and hell among experiences Burton says may be attributed to melancholy. A later narrative attributed to “Carolus Magnus,” with the impossible date “An.185,” names heaven and hell in the body but purgatory in the original margin. The edition offers a possible Charles/885 parallel without treating it as a licence to repair Burton’s name, date or destination. (DJR-156-14–23, especially N12336–37.)

The marriage satire brings the region down to everyday life. Courting lovers think themselves in heaven; once confined, “some of us” are in a purgatory, “if not hell it self.” Both the limited some and the escalation to hell matter. The passage develops images of cages and traps, but subsequently calls its comic violence comic and says that marriage itself can be an honourable, happy estate when the spouses agree. (DJR-138-31–44.)

Places to Read

The marginal catalogue: source pp. 28–29, with the quoted entry beginning on printed p. 28; DJR-009-10–12, N00514. Apparition alternatives: source p. 48; DJR-030-21–24. Wealth and supposed redemption: source pp. 155–156; DJR-052-36–40.

Imagined descents and maps: source pp. 244–246; DJR-073-08–10, 18–25. The donor’s motives and sincere-charity exception: source pp. 430–431; DJR-112-15–21. Marriage as confinement: source pp. 565–567; DJR-138-31–44.

Hope, fear and Lavater’s complaint: source pp. 651, 653–654; DJR-155-10, 35–38. Visionary destinations: source pp. 657–658; DJR-156-14–23. Papal “geography”: source p. 673; DJR-159-34–37. Renewed terror and mock release: source pp. 698, 701; DJR-164-35–38; DJR-165-14–19.

In this edition

“Limbus patrum” becomes “the limbo of the fathers.” In “Limbus Patrum, Infantum,” the second Latin genitive means “of infants,” with limbus understood; the modern column makes that shared construction easier to read. It does not make Infantum alone mean the whole phrase “limbo of infants.” “Gaol-deliveries out of Purgatory” becomes “releases from the prison of purgatory,” exposing the prison metaphor. In the marital figure, the modern moves “some of us” to the front but preserves the limitation. (DJR-073-22; DJR-138-33; DJR-159-36; DJR-165-15.)

The margin’s purgatoriis is translated “purgatories,” and its de purgatorio “of purgatory.” These are translations of original quoted marginal Latin, not new words in Burton’s paired English body. At the disputed vision, the modern body continues to say heaven and hell while the marginal translation continues to say purgatory. Keeping both prevents an attractive but unsupported harmonization. (DJR-009-11, N00514; DJR-156-21, N12336–37.)

See also

Soul (BAL-0032, Batch 1); Fear (BAL-0074, Batch 1); Despair (BAL-0076, Batch 1); Religious melancholy (BAL-0077, Batch 1); Ecstasy (BAL-0080, Batch 1); Marriage (BAL-0234, Batch 3). Indulgences and pardons (BAL-0316, Batch 4) follows the vocabulary of remission and its alleged price.

Cosmography and chorography (BAL-0365, Batch 4), especially its subterranean geography discussion, considers the mapping metaphor alongside other forms of geographical description.

Indulgences and pardons

Entry BAL-0316 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

An indulgence is an ecclesiastical remission of penalties for sin; pardon can name a grant of religious remission or the forgiveness it is claimed to convey. The edition gives that institutional explanation beside Burton’s hostile catalogue. Plenary means full or complete, so “plenary remission” specifies extent, not price or duration. Burton’s own phrase “of all his sins” belongs to his sarcastic argument and should not be substituted for a careful definition of Catholic teaching. (DJR-154-31, N12213; DJR-165-14, N13007.)

The terms also have ordinary uses. Parental “indulgence” is permissive leniency; “indulgence to corrupt affection” is giving way to disordered passions. Neither names a church grant. Pardon can likewise be the forgiveness Burton asks from his reader, or the divine forgiveness offered in consolation. The surrounding agent, object and purpose identify the sense. (DJR-005-23; DJR-050-48; DJR-163-20; DJR-166-23–25.)

In the work

The early imagined survey of Catholic worship places indulgences and pardons beside saints’ pictures, vigils and fasts; Bale’s original marginal list begins with Latin indulgentiis. Later, the satire of wealth claims that rich offenders buy pardons and redeem their souls from purgatory and even hell. Its escalation exposes the rhetoric of impunity. The clause is an accusation about money’s apparent power, not proof that an indulgence authorizes wrongdoing or releases a damned person. (DJR-009-10–12, N00514; DJR-052-36–40.)

In the attack on enforced celibacy, Burton says he does not know what “Merits and Indulgences” its adherents accumulate, then turns to a confident catalogue of alleged harms. In the religious partition he joins pardons and indulgences to meritorious good works and hope of heaven, picturing the willing devotee as an overdriven horse. The vocabulary explains the supposed benefits that make the inducement work; the charges of exploitation and bodily or moral injury remain his historical polemic. (DJR-142-09–14; DJR-154-28–33.)

A further catalogue alleges “indulgences for 40000. years to come.” The supplied note confirms that the scan reads forty thousand, but does not identify a supporting document. Burton repeats the future duration when describing general pardons. The first context proceeds to terrified consciences and readiness to despair if a ceremony is omitted; the second abruptly claims that abundant remission should make Catholic despair impossible. Reading them together reveals the sarcastic reversal rather than a consistent statistical account of religious distress. (DJR-159-40–48; DJR-165-14–19.)

The later sequence provides a small vocabulary of distribution. A “Treasure of Indulgences and merits” is a store of spiritual benefits; dispensator names its administrator, identified as the pope. “Jubilies” are special observances associated with indulgences. Burton then brings in general pardons, masses, altars, prayers, penance and releases from purgatory as if their abundance guaranteed freedom from scruple. These are different acts, occasions and

benefits within his argument, not interchangeable meanings of indulgence. (DJR-165-14–16, N13008.)

The price language sharpens the taunt. “Easie rates” are low charges; dispensations are releases from obligations, here linked by Burton to a sweeping allegation about offences. His title Taxa Cameræ Apostolicæ names a fee schedule. The apparatus notes tax schedules printed before his claimed first publication under Leo X, without identifying his particular edition or authenticating its contents. The existence of administrative charges does not by itself prove the sale of forgiveness. His further “me thinks” marks the inference that such a system invites people to sin. (DJR-165-17, N13010.)

The “parable” pardon is obtainable, not a story with a moral. Small “cost and suit” are the expense and effort of applying for it. Burton’s closing accusation makes confessors skilled at raising and relieving scruples for their own advantage. Yet his subsequent consolation includes Catholic writers, and his own assurance that no sin is inherently unpardonable invokes God’s mercy, followed by promises addressed to believers who are truly penitent, grieved for their offences and desirous of reconciliation. Institutional satire does not exhaust the work’s language of pardon. (DJR-165-18–19; DJR-166-15–16, 21–25.)

Places to Read

Authorial pardon: source p. 12; DJR-005-23. The worship catalogue: source pp. 28–29, marginal entry on printed p. 28; DJR-009-10–12, N00514. Ordinary parental indulgence: source p. 149 [sequence; printed 145]; DJR-050-48. Wealth and purchased impunity: source pp. 155–156; DJR-052-36–40.

Celibate vows and supposed spiritual gain: source p. 581; DJR-142-09–14. Religious exploitation: source pp. 648–649; DJR-154-28–33. The forty-thousand-year accusation and frightened conscience: source pp. 673–674; DJR-159-40–48. Indulgence of passions: source p. 692; DJR-163-20–21.

Treasury, plenary remission, jubilees and prices: source p. 701; DJR-165-14–19. Consolatory reading: source pp. 705–706; DJR-166-15–16. Divine pardon and its pastoral conditions: source pp. 706–707; DJR-166-21–25.

In this edition

“Plenary remission” becomes “complete remission”; “Treasure” becomes “treasury”; and “the Pope is dispensator” becomes “the pope administers.” The last rendering changes a noun describing a role into a verb while keeping the pope as subject and the treasury as object. “Jubilies” becomes “jubilees,” and “easie rates” becomes “low rates.” The translated terms clarify Burton’s construction without verifying his accusations. (DJR-165-14–17.)

“So gentle and parable a pardon” becomes “so lenient and easily obtained a pardon”: gentle supplies lenient, parable supplies easily obtained, and pardon is what can be obtained. The following “cost and suit” becomes “expense and effort.” Parable’s other applications are treated in the supplementary note to Living and preferment (BAL-0280, Batch 3; B4C-0280, Batch 4). In the parental passage, “Two much indulgence” becomes “Too much indulgence”; the page’s sequence number 149 and printed number 145 remain distinct. (DJR-050-48; DJR-165-18.)

See also

Despair (BAL-0076, Batch 1); Affection (BAL-0046, Batch 1); Custom and education (BAL-0125, Batch 2); Parents and children (BAL-0242, Batch 3); Suit (BAL-0286, Batch 3); Tax (BAL-0287, Batch 3). Grace (BAL-0302), Satisfaction (BAL-0304), Supererogation (BAL-0305), and Purgatory and limbo (BAL-0315), all Batch 4, distinguish divine help, penitential reparation, claimed works beyond duty, and afterlife states.

Light of nature

Entry BAL-0317 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

“The light of Nature” is the means by which Burton says non-Christian philosophers advanced towards knowledge of God. Light is an intellectual and spiritual metaphor: natural awareness and the created world disclose something of the divine without giving the clarity he attributes to Christian revelation. His wording allows both achievement and limitation. The philosophers went as far as they could and wrote many things well, yet possessed only a “confused light, a glimpse.” Confused here means indistinct, not wholly meaningless. (DJR-155-13–19.)

The adjacent vocabulary measures the degree and source of knowing. “Gross knowledge” is crude or imperfect understanding. “Proportionally” describes knowing the maker by analogy through created beauty. To be “illuminated by his word” instead identifies Scripture as the means of enlightenment. These distinctions keep partial natural knowledge, analogy and revealed instruction from collapsing into either total ignorance or complete comprehension. (DJR-151-33–37; DJR-155-17–19.)

In the work

The positive argument begins in the account of divine beauty. The beauty of creatures draws human affection; Burton then asks how much more powerfully the source of that beauty should draw the soul. Wisdom 13:5 supplies the analogical movement from the greatness and beauty of creatures to their maker. The following paragraphs credit pagans and philosophers with acknowledging, admiring, worshipping and seeking God through the remnants of the divine image and the world’s structure. Burton calls their manner of worship mistaken, but does not deny that they seek. He then contrasts regenerate Christians whose understanding is opened by God’s word. (DJR-151-31–37.)

The remains matter as much as the damage. In the later causal argument Burton calls God’s image “decayed” but expressly “yet remaining in us.” The synopsis likewise lists the decayed image among causes of religious error. Earlier, the account of the Fall had used the stronger phrase “privation or destruction of Gods image,” but its own preceding description of human obscurity already allowed “some few reliques excepted.” The difference in wording should not be turned into a simple opposition between total loss and survival. In the natural-light sequence, the residual image helps explain why religious awareness persists and why it can be misdirected. (DJR-021-08–12; DJR-107-23; DJR-155-10–13.)

Conscience and nature supply inward testimony: “we know there is a God.” Burton reinforces this with Cicero and Maximus of Tyre, then repeats that no nation is so barbarous as to lack the belief. Yet the same continuation excepts a few places said to have no god. The unnamed “he” who grants that exception is not securely identified and should not be assigned automatically to the preceding ancient author. The universal-sounding claim and its exception belong to Burton’s argument and reports, not a verified ethnographic survey. (DJR-155-12–14.)

Visible creation supplies a second kind of evidence. Psalm 19’s heavens declare divine glory; “Every creature will evince it” enlarges the claim to every created thing, not merely animals. The following Latin line says every plant reveals God’s presence. Maximus’s “Nolentes sciunt, fatentur inviti” and Burton’s “will or nill” then present acknowledgment as unavoidable even for the reluctant. These forceful claims lead into, rather than replace, the limit on how clearly the divine can be understood. (DJR-155-15–17.)

That limit is represented as a journey through woods in uncertain moonlight. Burton quotes Virgil’s “sub luce malignâ,” in grudging light, and restates the comparison as groping in the dark. The simile concerns difficult, partial seeing: the earlier praise of philosophical writing is still present. He extends the uncertainty from God’s nature to the soul’s immortality and future happiness. Jerome’s reported contrast among Pythagoras, Democritus and Socrates adds differing claims, not a single philosophy held by all pagans. (DJR-155-17–20.)

The two prayers used as examples require separate treatment. Burton’s Latin address to a God who may be heaven, earth or something else freely recasts Hecuba’s prayer in Euripides; the edition notes that its alternatives differ and its conclusion is omitted. “Ens entium miserere mei,” “Being of beings, have mercy on me,” is attributed to Aristotle, but the attribution is not verified in his surviving works. Neither the recasting nor the attribution should be made to prove what those ancient authors themselves knew. Burton’s next step attributes further error to demonic deception and the self-interest of religious ministers, in the account associated with Lemnius. (DJR-155-19–22, N12257–60.)

The distinction does not make Burton demand demonstrative proof for every Christian belief. Elsewhere he defends good reasons for believing while rejecting the requirement that faith accept nothing without certain demonstration. The “light of the Gospel” can free people from idolatry in his thanksgiving, or be “eclipsed” by traditions in his attack on papal authority. Natural light and revealed light thus belong to a confessional account of knowledge, error and faith, not a general rejection of all reasoning or all religious belief. (DJR-152-32–34; DJR-157-23–27; DJR-159-35–38.)

Places to Read

The Fall’s loss-language and surviving-remnant exception: source pp. 1–2; DJR-021-08–12. The causal synopsis: source page unnumbered [405]; DJR-107-23. Created beauty, remaining image and Christian illumination: source p. 634; DJR-151-31–37. Gospel light against idolatry: source p. 640; DJR-152-32–34.

The integrated natural-knowledge argument: source pp. 651–652; DJR-155-10–22. Read through the exception at 14, the limited light at 17–19, and the subsequent deception account at 21–22. Grounds for faith and the limit of demonstration: source pp. 662–663; DJR-157-23–27. Gospel light eclipsed: source p. 673; DJR-159-35–38.

In this edition

“Proportionally” becomes “by analogy,” and “illuminated by his word” becomes “enlightened by his word.” In the later sequence, “Every creature will evince it” becomes “Every created thing will prove it”; “a confused light” becomes “an indistinct light”; and “a gross knowledge” is recast as “their knowledge was crude.” The rendering keeps natural

knowledge limited without erasing it. “Sub luce malignâ” supplies only “in grudging light,” not the entire moonlit-wood comparison. (DJR-151-33, 36; DJR-155-15, 17–19.)

The plant verse’s “quælibet herba” contributes “every plant,” while the full line becomes “And every plant reveals God’s presence.” Its immediate source remains unidentified in the supplied note. “Ens entium” means “Being of beings”; “miserere mei” supplies “have mercy on me.” The modern column’s “that saying attributed to Aristotle” makes the reported status explicit rather than silently authenticating it. The explanatory notes are the edition’s apparatus, not further words by Burton or by the ancient speakers. (DJR-155-16, N12252; DJR-155-19, N12257.)

See also

Reason (BAL-0041), Will and nill (BAL-0052), Conscience (BAL-0053), Synderesis (BAL-0054), Matter (BAL-0059), and Religion and superstition (BAL-0078), all Batch 1; Civil and barbarous (BAL-0293, Batch 3). Faith, assurance and presumption (BAL-0300), Idolatry and images (BAL-0312), and Relics and shrines (BAL-0314), all Batch 4, supply the related distinctions between faith and proof, divine likeness and manufactured images, and surviving remnants and devotional objects.

Ignorance and credulity

Entry BAL-0318 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Ignorance is lack of knowledge; credulity is excessive readiness to believe. They meet when a person accepts an assurance without the examination needed to judge it, but they are not identical. Burton’s opening account reports a distinction between ignorance, not knowing necessary things, and error, knowing them falsely: an absence is contrasted with a positive act of judgment. His later religious argument asks not only who lacks knowledge, but who benefits by keeping knowledge from them. (DJR-008-06; DJR-155-26–DJR-155-34.)

The family is wider than religious abuse. Burton says “we are too credulous” about our own good qualities, making flattering belief a shared fault. In the Sarmiento story, “nimis credulus” means excessively credulous; the alleged vision of splendid cities answers what the explorer wanted to see. Credulity concerns the relation between belief, evidence and desire, not simply the amount of schooling a person has received. (DJR-045-18–DJR-045-20; DJR-064-16–DJR-064-18.)

In the work

The religious sequence begins by joining vulnerability to exploitation. In the account associated with Lemnius, the Devil misleads worshippers and inspires ministers with falsehood; the ministers willingly cooperate for their own ends. Simplicity, fear and ignorance provide their opportunity. Burton thus gives the alleged deceivers agency rather than treating false belief as a wholly self-generated defect in the followers. His causal synopsis separately lists influences from others and dispositions in the people affected. (DJR-107-23; DJR-155-21.)

The flock image makes conformity visible. Lead one ram through a gap and the rest follow; the “bellua multorum capitum,” beast with many heads, acts collectively without testing its direction. “Non quâ eundum, sed quâ itur” distinguishes where one ought to go from where people do go. Burton then supplies changes of imperial religion as examples of allegiance following authority. His claim about common sense is qualified by “many times”; the catalogue’s sequence is rhetorical and even places Constantius after Julian. It should not become an independently established chronology or a finding about every member of a social class. (DJR-155-22–DJR-155-23, N12262, N12264.)

Ignorance then occupies three positions: a cause of superstition, a symptom, and madness itself. Cause explains how the condition arises; symptom marks its manifestation; the final predicate identifies it with the condemned state. The relations remain distinct even when Burton puts them in one sentence. His conclusion follows Cardano’s disparagement of children, women and older people. The adjoining verse adds that ignorance is both the cause of its punishment and its own punishment, intensifying the circular account rather than supplying a modern diagnosis. (DJR-155-24–DJR-155-26.)

The commercial comparison describes belief accepted “a trust,” on credit, like goods from a mercer. The next clause changes the emphasis from the customers’ readiness to the promoters’ method: they first introduce the religion, then preserve it by keeping people continually ignorant. “Ignorance is the mother of devotion” names the supposed generative condition of this unexamined observance. It is part of an accusation about cultivated submission, not an unqualified recommendation to remain ignorant. (DJR-155-26–DJR-155-27.)

The qualification is explicit in the next paragraph. Christ’s “few silly Fishermen” confound worldly wisdom and save sinners; exploiters instead turn lack of knowledge to their own advantage. Silly here means simple or unlearned and is compatible with an honoured vocation. Limited learning alone therefore cannot identify the false religion. Burton nevertheless immediately resumes prejudicial generalizations about Islam and then Catholic and separatist communities; the positive contrast does not remove those attacks from the text. (DJR-155-28–DJR-155-33.)

The asserted restrictions are specific: no comment or dispute, belief “implicitè,” without question, and threats against contradiction in the anti-Muslim account; concealed Scripture, Latin readings for only a few, and saints’ legends for the rest in the anti-Catholic account. These are Burton’s hostile claims, not neutral descriptions of either tradition. “Blind bayards,” blind horses, describes the people he says have been brought up and kept in darkness. He says most of the Catholics he attacks, not all, even though the immediately preceding separatist accusation uses all. (DJR-155-29–DJR-155-33.)

Lavater’s counterfactual makes instruction the missing alternative. If pastors had taught properly and had not prohibited Scripture, the people would not have remained as they were. Burton’s hawks are “hood-winked”: literally blindfolded, with the falconer’s hood becoming a figure for obstructed understanding. The quoted Latin margin promises correct opinions “de multis,” on many matters, not perfect knowledge of everything; it joins proper instruction and non-prohibition where Burton’s English uses or. The body and margin support the same broad accusation without saying exactly the same thing. (DJR-155-34, N12277–78.)

The continuation adds emotional management to withheld teaching. The schoolmaster’s mixture of encouragement and, chiefly, fear becomes an analogy for teachers who flatter and coax listeners while threatening them. The ensuing examples of frightening apparitions and purgatory lead to another bird image, a hobby intimidating a lark. This is not merely a claim that followers choose badly: Burton portrays an organized use of instruction, its absence and punitive fear. The cited Egyptian illustration needs the edition’s warning that Burton turns Curtius’s reassuring scene into intimidation. (DJR-155-35–DJR-155-38, N12282.)

Two further uses prevent the family from becoming a single religious label. The proverb “who so bold as blinde Bayard” condemns rash medicinal prescribing, not compulsory blindness. Elsewhere the claim that ignorance is an effortless remedy for troubles belongs to a reported consolatory paradox: some think unawareness happier than anxious knowledge. The continuation still acknowledges distress and pity. Neither passage recommends ignorance or licenses the historical medical practices described. (DJR-098-33–DJR-098-37; DJR-101-39–DJR-101-42.)

The original and marginal layers can even disagree about belief. At the supposed charm cures, the English body prints incredulity, disbelief, but Weyer's quoted margin has credulitate, credulity; the edition translates both rather than correcting one by the other. In a separate marginal warning about reported cures, fear of being credulous is itself said to risk excessive disbelief. These passages complicate any universal rule that ready belief is always the fault and doubt always its cure. The alleged cures remain historical claims, not established medical effects. (DJR-039-28, N02798–99; DJR-067-42, N04957.)

The later charcoal-burner story supplies another boundary. The Devil tells the man that ignorance of religious principles prevents salvation; Burton presents that accusation as something to resist. The man answers only that he believes as the Church does, and the Church as he does, until the interrogator leaves him. Here refusal to enter an endless doctrinal dispute protects faith rather than proving false religion. The next sentence directs the troubled person to Christ's protection. This is not a general licence for manufactured ignorance, but a pastoral limit on what ignorance can be made to prove. (DJR-167-43–DJR-167-45.)

Places to Read

Ignorance and error distinguished: source pp. 22–23; DJR-008-06. The body/margin credulity conflict: source p. 96; DJR-039-28. Credulity about oneself: source pp. 121–122; DJR-045-18–DJR-045-20. Desired appearances and the Laet-attributed denial: source p. 209; DJR-064-16–DJR-064-18. The marginal warning against both credulity and disbelief: source p. 220; DJR-067-42, N04957. The reported consolation of unawareness: source pp. 361–362; DJR-098-33–DJR-098-37. Blind Bayard in reckless prescribing: source p. 377; DJR-101-39–DJR-101-42. The causal synopsis: source page unnumbered [405]; DJR-107-23.

The sustained argument: source pp. 652–654; DJR-155-21–DJR-155-38. Read the willing ministers, herd and three-role classification at DJR-155-21–DJR-155-26; credit and the fishermen exception at DJR-155-27–DJR-155-28; asserted restrictions and blind horses at DJR-155-29–DJR-155-33; Lavater's counterfactual and hooded hawks at DJR-155-34; and the following coercive use of fear at DJR-155-35–DJR-155-38.

The later countercase, already discussed under Faith, assurance and presumption: source pp. 713–714; DJR-167-43–DJR-167-45. The Devil's claim that doctrinal ignorance entails rejection is resisted, not endorsed. The unnumbered Table route "Ignorance the mother of devotion 655" is at DJR-171-263; its historical page reference is retained, not silently substituted for this edition's source label 653 at the proverb.

In this edition

"Still" in "keep them still in ignorance" means continually, not motionlessly. "Too credulous" becomes "too readily believe," whereas the Latin "nimis credulus" is rendered "excessively credulous." The phrase "beleeved implicitè" becomes "believed without question"; the adverb supplies only "without question," not the whole compulsory passive construction. "Hood-winked" becomes "blindfolded," and the added "hooded" before "hawks" explains the image. (DJR-045-19; DJR-064-17; DJR-155-27, 30, 34.)

The two ignorance-as-remedy formulations remain separate: Latin "iners" gives "effortless," while Burton's English "down-right" gives the sense outright or thorough. In Lavater's

margin, the original Latin is Burton’s quoted marginal evidence; the English translation that follows it and the comparison in the Editor note belong to this edition. The body’s “they had not been as they are” must not replace the margin’s narrower correct judgment on many matters. (DJR-098-34, N07406; DJR-155-34, N12277–78.)

See also

Wit (BAL-0043), Action (BAL-0056), Common sense (BAL-0036), Religious melancholy (BAL-0077), Religion and superstition (BAL-0078), and Enthusiasm (BAL-0079), all Batch 1; Idiot (BAL-0278), Silly (BAL-0285), and Collogue (BAL-0270), all Batch 3. Faith, assurance and presumption (BAL-0300), Light of nature (BAL-0317) and Scripture and interpretation (BAL-0319), Batch 4, distinguish partial knowledge from revelation and the uses of textual access from manipulation.

Scripture and interpretation

Entry BAL-0319 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Scripture names the biblical writings as a source of divine authority, instruction and consolation. Burton also treats them as an address: a message, an exhortation and a love letter sent to creatures. Interpretation can enable that address to be understood, or can distort it to suit an interpreter’s purpose. The contrast is therefore not between literal reading, always good, and figurative reading, always bad. Burton himself develops Christian allegories while attacking interpretations he judges self-serving. (DJR-151-36–DJR-151-41; DJR-159-26; DJR-160-06–DJR-160-08.)

Canonicall means belonging to the canon of Scripture; authentical means authoritative. Neither simply means that a document’s authorship has been authenticated. Burton can affirm scriptural authority despite uncertainty about the named speaker, then elsewhere reject the equal authority that objectors assign to pagan works. Tropological interpretation draws a moral meaning from a text; allegorical interpretation reads another spiritual or figurative meaning through its language and figures. (DJR-007-09; DJR-160-07; DJR-162-35–DJR-162-36.)

In the work

The preface gives two strong affirmations. Whether the confession in Proverbs belongs to Solomon or Agur, Burton says, the words are canonical. In the comparison of human and divine wisdom, Scripture alone is “arx Minervæ,” Minerva’s citadel, while human writings remain shallow and imperfect. The classical name becomes an image for wisdom concentrated in Scripture, not an additional divine authority competing with it. “In this sense” limits the immediate comparison of humans to fools; Burton then extends his satire to ordinary conduct. (DJR-007-09; DJR-007-25–DJR-008-01.)

The chapter on occupation makes reading a positive remedy. Scripture is praised as lifting the mind from worldly cares and as shelter refreshing a distressed soul. Later it becomes an apothecary’s shop with a remedy for every disease of the soul, and Gregory’s mirror for seeing one’s infirmities. These are theological and therapeutic comparisons, not present-day clinical findings. They also require an activity from the reader: Jerome’s advice joins continual reading with meditation upon what has been read. (DJR-081-27–DJR-081-28; DJR-081-36–DJR-081-37.)

The divine-love section explains how figures can disclose what direct description cannot encompass. Scripture’s love letter leads into the Song of Solomon as a wedding song of Christ and the Church. Gold, a garden and bridal beauty furnish a composite paraphrase, not a continuous biblical quotation. Through these figures the reader may perceive some resemblance of divine beauty. The next comparison with the heavenly Jerusalem is then qualified: divine glory is not merely as beautiful as the created objects used to represent it, but exceeds the terms available to human apprehension. (DJR-151-37–DJR-151-41.)

Access to the text becomes part of the causal argument about religious error. Burton accuses Catholic teachers of concealing Scripture, reading it in Latin and only to a few, while feeding other listeners saints' legends. Lavater's counterfactual follows: better instruction and access would have enabled correct judgment on many matters. These are confessional accusations, not a neutral history of Catholic reading or a claim that Latin as a language necessarily conceals meaning. The distinctive question is who controls language, audience and instruction. (DJR-155-27–DJR-155-34.)

His account of sectarian leaders describes the opposite danger, not lack of a text but a monopolized interpretation. No interpretation counts as good unless their supposedly infallible spirit dictates it. "Cædem scripturarum faciunt" says they massacre Scripture; "ad materiam suam" identifies their own subject or case as the purpose. The nose of wax then turns this violent charge into an image of pliability: Scripture can allegedly be twisted into whatever shape serves their ends. Burton generalizes a Tertullian passage about Marcion, changing a singular accusation into a plural one. (DJR-159-24–DJR-159-28, N12547.)

The attack on scholastic exposition must be read as a complete sentence. First Burton names the doctrines and institutional interests supposedly being defended; then comes the catalogue of moral and allegorical interpretations designed "to salve all appearances," to explain away difficulties; finally he opposes this apparatus to sound commentaries and good preachers. The value of exposition is disputed, not abolished. His positive bridal reading elsewhere prevents the mere word allegorical from proving fraud. The adjacent technical vocabulary belongs with Schoolmen rather than making every item a new term of biblical interpretation. (DJR-160-05–DJR-160-08.)

A different controversy concerns the level of authority itself. The reported objectors regard Aristotle as equal in authority to Scripture, Seneca's letters as canonical as Paul's, and pagan poetry or moral handbooks as equal to biblical writings. "To them" fixes the viewpoint; the closing "some of them" qualifies who voices these opinions openly. Burton is reporting and rejecting that parity, not teaching that every religious or philosophical work has the same canonical status. The preceding Celsus comparison is likewise presented with Origen's refutation. (DJR-162-34–DJR-162-36.)

Finally, interpretation is consequential for the distressed reader. "Inconsiderate reading" is reading insufficiently considered; "mis-interpretation of some places" concerns particular passages. Wrongly applying such material to oneself is an additional step, turning a misunderstood statement into a verdict on one's own election. The list even includes "Fear not little flock," a consolatory saying. Burton's problem is not that every cited sentence intrinsically threatens its reader. Bodily predisposition, tender conscience and religious concern qualify his account, and the next paragraph warns against both terrifying preaching and complacent flattery. (DJR-164-28–DJR-164-33.)

The later objection tests Burton's own advice to read: the more some sufferers search, the more they become entangled like a bird in a net. His reply does not accept their inference of rejection. Asked how they know they are not reprobates, he asks how they know they are. The charcoal-burner's refusal to enter the Devil's endless doctrinal interrogation then gives a practical limit to such dispute. The Table preserves both sides under Scripture: misconstrued Scripture as a cause, Scripture as a cure. (DJR-167-40–DJR-167-44; DJR-172-155.)

Places to Read

Canonical words despite disputed speaker: source pp. 18–19; DJR-007-09. Scripture’s wisdom and the ensuing qualification: source pp. 21–22; DJR-007-25–DJR-008-01. Reading as comfort: source p. 282; DJR-081-27–DJR-081-28. Apothecary, mirror and meditation: source p. 283; DJR-081-36–DJR-081-37. Divine address, composite bridal paraphrase and the limit of figures: source pp. 634–635; DJR-151-36–DJR-151-41.

Withholding instruction and the Lavater alternative: source p. 653; DJR-155-27–DJR-155-34. Self-certified interpretation and the wax nose: source p. 672; DJR-159-24–DJR-159-28. The complete scholastic-exposition sentence: source p. 675; DJR-160-05–DJR-160-08. Objectors’ parity claim: source p. 689; DJR-162-34–DJR-162-36. Unreflective reading and self-application, with both preaching extremes: source pp. 697–698; DJR-164-28–DJR-164-33. The objection and reply about intensified reading: source p. 713; DJR-167-40–DJR-167-44. The historical Table’s cause/cure pairing: source page unnumbered Table and closing notice; DJR-172-155.

In this edition

“Gods Epistle” becomes “God’s letter”; “canonicall” becomes “belong to the canon of Scripture”; “authentical” becomes “carry ... authority.” “Tropological” gives “moral,” while “expositions” gives “interpretations.” “To salve” becomes “to explain away” in the hostile catalogue. The modern column often expands a compact word into a phrase without making that whole phrase the meaning of every adjoining component. “Some places” means “particular passages,” and “misapply to themselves” becomes “applying them wrongly to themselves.” (DJR-007-09; DJR-151-37; DJR-160-07; DJR-162-36; DJR-164-28, 32.)

Quoted Scripture, Burton’s paraphrase and editorial identification remain separate. The bridal catalogue combines verses, the Revelation margin prints an impossible chapter 27, and Gregory’s letter has different numbering in the consulted collection. The edition preserves the original locators while explaining them; it does not silently replace Burton’s words with a modern Bible text. Its note on Tertullian identifies the narrower original target without turning Burton’s generalized Latin into a verbatim quotation from that source. (DJR-151-37–DJR-151-41, N12005–11; DJR-159-26, N12547.)

See also

Matter (BAL-0059) and Synderesis (BAL-0054), Batch 1; Study and reading (BAL-0153), Batch 2; Glass (BAL-0225), Marriage (BAL-0234), Curiosity (BAL-0247), Nice (BAL-0255), and Law and justice (BAL-0294), Batch 3. Faith, assurance and presumption (BAL-0300), Light of nature (BAL-0317), Ignorance and credulity (BAL-0318), Schoolmen (BAL-0347), and Translation and paraphrase (BAL-0356), Batch 4, provide the related arguments and differentiated technical terms.

Sacraments and Eucharist

Entry BAL-0320 · Explained vocabulary · Contents

Selected significant uses and their contexts, not an exhaustive concordance.

The word

Sacraments are sacred rites in these passages. Burton names “ours of Baptism and the Lords Supper” when comparing reported American ceremonies with Christian practice. The Lord’s Supper is the rite at issue in the later discussion of consecrated bread, its container and bodily presence. Eucharist is used here as an explanatory subject name, supported by the edition’s identification of the host as eucharistic bread; it is not presented as an original English word printed in those passages. (DJR-153-24; DJR-157-24; DJR-157-28–DJR-157-30.)

The objects and grammatical forms must remain distinct. A pyx is the vessel; the host is the consecrated bread it contains. The Latin paragraph prints “pixidem auream,” golden pyx, and “hostiæ,” of the host. This hostia sense differs from sacrificial victim elsewhere. “Integer” means whole, while “idem corpus numero” identifies the selfsame body, not merely another body of the same kind. The ensuing question joins wholeness in each particle to presence in many locations. (DJR-156-29; DJR-157-30; compare DJR-158-21.)

In the work

Sacramental language does not always introduce doctrinal controversy. In the jealousy discussion Burton imagines seeing a monk or friar climb through a bedroom window at midnight and says he would hardly suppose the purpose was to administer sacraments or hear confession. The if and hardly think make this a hypothetical inference, not a witnessed offence. The passage supplies the ordinary clerical-ministration sense while making no systematic statement about the number or classification of sacraments. (DJR-146-78–DJR-146-79.)

The comparison with American rites is quite different. Burton invokes Acosta for temples, priests, sacrifices and ceremonies resembling Christian baptism and the Lord’s Supper, then treats the parallels as the Devil’s imitation of biblical institutions. The likeness is part of his polemical explanatory scheme. European reports are not independent proof of either a supernatural counterfeit or identical meanings in the communities described. The succeeding travellers catalogue gives authorities for reports, not a new definition of sacrament. (DJR-153-23–DJR-153-25.)

The pyx first appears amid a deliberately double response. Burton says he laughs at such practices as kissing it, then weeps at the same people’s self-torment. The next paragraph alternates ridicule of rites and pity for misery, and the next extends that pity to bloodshed. The word identifies a concrete object in the account, but does not make the hostile judgments surrounding it neutral descriptions of the religious traditions grouped together. (DJR-156-27–DJR-156-31.)

Before the sacramental objections, Burton defends mysteries of what he calls true religion: the Trinity, Incarnation and resurrection are apprehended by faith. Gerhard’s “Mirari non rimari” contrasts wondering with probing, and its margin cites a meditation on the Lord’s

Supper. Julian’s charge that Christians make understanding slavishly subject to faith is then answered, not endorsed. Burton allows good grounds for belief while denying that faith must wait for certain demonstration. This surrounding argument prevents his later refusal from becoming a general rejection of religious mystery. (DJR-157-22–DJR-157-27.)

The decisive turn is “I will not justifie”: he will not defend “pontificial consubstantiation.” Pontificial here is papal. The wording must remain visible even though the edition explains that the Roman Catholic doctrine under attack is ordinarily called transubstantiation. Burton’s later catalogue actually prints “transubstantions,” which the modern column renders “transubstantiations.” These are two source readings with different local roles, not permission to silently repair the first or claim that the terms are doctrinally interchangeable. (DJR-157-28, N12399; DJR-160-06, N12594.)

He says Muslims and Jews justly object, and introduces Campanella’s description of the doctrine as most difficult and exceptionally exposed to hostile criticism. The subsequent “Deum in pane manducari,” that God should be eaten in bread, is what those objectors hold impossible. It is an indirect statement, not an instruction to eat. “Vide gentem comedentem Deum suum,” look at a people eating their own God, is assigned to a certain Moor. That particular attribution does not establish that every ensuing Latin objection was spoken by the same person. (DJR-157-28–DJR-157-30.)

The longer objection begins with vulnerability: flies and worms foul and devour, fire and water threaten, thieves steal and throw down the golden vessel. Its grammar distinguishes the pyx from what it contains. It then asks how the deity can be whole “in singulis hostiæ particulis,” in every particle of the host. Every matters: the challenge is not about one privileged fragment or presence in the whole collection alone. The next compressed phrase asks about the numerically same body in so many places, in heaven and on earth. These are reported attacks on bodily presence, not the article’s endorsement of their premises or a complete account of Catholic sacramental teaching. (DJR-157-30.)

The distinction between numerical identity and similarity has an instructive comparison elsewhere. In the symptom discussion the place in a river can remain the same while the “numericall water” does not: the water is not the selfsame particular water. That lexical distinction clarifies numero here without making the river an argument Burton explicitly offers against the sacrament. After the Eucharistic objections, he resumes a broad attack on religious texts and traditions and announces a return to particular symptoms. His local change of subject supplies no separate reasoned solution to the question of many locations. (DJR-059-53; DJR-157-31–DJR-157-32.)

The later dispute over practice also uses the name Communion. Burton attacks rigorists within his own religious camp who reject kneeling at Communion and the sign of the cross at baptism. His objection here is to the removal of those ceremonies, not to the rite of Communion itself. This internal conflict complicates a simple opposition between every Catholic practice condemned and every Protestant objection endorsed. The neighbouring catalogue groups distinct opponents together and includes more limited claims about some of them. (DJR-160-14–DJR-160-17.)

Places to Read

Numerical identity explicitly negated in the river comparison: source p. 190; DJR-059-53.
Sacraments as a hypothetical clerical purpose: source p. 608; DJR-146-78–DJR-146-79.

American rites compared with the Christian pair: source pp. 643–644; DJR-153-23–DJR-153-25. Pyx, ridicule and pity: DJR-156-27–DJR-156-31, beginning at source p. 658, continuing through the exact label “Source page 658–651 [659]” at DJR-156-30 and “Source page 651 [659]” at DJR-156-31.

Faith, wonder, Julian’s objection and the answer: source pp. 662–663; DJR-157-22–DJR-157-27, with Gerhard’s original margin N12392 at DJR-157-24. Printed consubstantiation, reported eating-God objections, pyx, host and identity: source p. 663; DJR-157-28–DJR-157-30. The polemical continuation and transition: source p. 663; DJR-157-31–DJR-157-32. The distinct sacrificial hostias sense: source p. 667; DJR-158-21. Printed transubstantions in its complete sentence: source p. 675; DJR-160-05–DJR-160-08. Communion and the internal dispute over ceremonial practice: source p. 676; DJR-160-14–DJR-160-17.

In this edition

The original English “pyx” remains “pyx”; Latin “pixidem auream” becomes “golden pyx.” The latter is an object thrown down, while “hostiæ” supplies “of the host” in the phrase about particles. “Singulis” contributes “every,” “integer” contributes “whole,” and “idem corpus numero” becomes “the selfsame body.” Numero marks particular identity rather than quantity. None of these components alone translates the whole objection. (DJR-156-29; DJR-157-30.)

The original margin “de cœna domin.” becomes “on the Lord’s Supper.” The abbreviation stays printed as an abbreviation; the expanded citation form is only a lookup aid. “Consubstantiation” remains unchanged, with the doctrinal-name problem explained in the Editor note, while “transubstantions” is regularized in the modern column at its own later occurrence. The host-and-pyx definitions and the identification of the book Mus exenteratus are editorial apparatus, not additions to Burton’s Latin. The supplied note warns that the latter work’s attribution does not simply confirm the printed “Hossman.” (DJR-157-24, N12392–N12393; DJR-157-28, N12399; DJR-157-30, N12401–N12402; DJR-160-06, N12594.)

See also

Religion and superstition (BAL-0078), Intellect (BAL-0040), Reason (BAL-0041), Apprehension (BAL-0044), and Sorrow (BAL-0075), all Batch 1; Inseparable and individual (BAL-0240), Batch 3. Faith, assurance and presumption (BAL-0300), Sacrifice, oblation and donaries (BAL-0313), and Scripture and interpretation (BAL-0319), Batch 4, distinguish faith from proof, sacrificial victims from consecrated bread, and authority from interpretive distortion.

Atheism and infidelity

Entry BAL-0321 · Explained vocabulary · Contents

The word

Atheism names denial of God, but Burton’s accusation reaches beyond that single proposition. He writes Atheism, Atheisme and athiesm; the personal noun appears as Atheist, Athiest and Atheists, and the adjective as atheisticall or Atheistical. In the religious subsection, denial can concern God’s existence or attributes, while conduct and hesitant profession also come under the label. Infidel means an unbeliever relative to a religious standpoint. Infidelity here can mean lack of faith, not necessarily the sexual unfaithfulness familiar in modern usage (DJR-015-31; DJR-161-28–DJR-161-34; DJR-162-01; DJR-162-32; DJR-164-47).

The distinctions are made most plainly by verbs: some deny that there is a God; some confess, or acknowledge one, without believing; a third group acknowledges and believes but refuses to worship or obey. Confess in this sequence is profession, not confession of sins. Burton’s further category of local gods belongs to a compressed passage whose Socinus attribution the edition leaves uncertain. The resulting classification is not a neutral description of modern atheism, nor does the word alone verify the beliefs of any person named (DJR-163-20–DJR-163-22).

In the work

The opening satire already makes irreligion an offence in public and private life. Atheism appears among practices said to prevent a country’s prosperity, while the imagined great reformer would root out athiesm alongside schism and superstition. Elsewhere a hostile catalogue calls Socrates an Athiest after recounting lavish praise of his wisdom. These are moral judgments and rhetorical reversals, not independent biographical findings. The later heading Religious Melancholy in defect supplies the sustained setting: the deficiency concerns love, knowledge, faith, fear and hope, and encompasses excessive distrust as well as heedless confidence (DJR-007-16–DJR-007-22; DJR-013-07–DJR-013-09; DJR-015-28–DJR-015-33; DJR-161-28–DJR-161-30).

The first portrait is combative: people mock religion and deny God’s wisdom, power, providence, mercy and judgment. Biblical and classical voices then supply their supposed outlook. The invitation to enjoy present pleasures in Wisdom is spoken by the ungodly within that book, not offered as its endorsed teaching. Burton’s description of people who worship their belly converts appetite into a rival devotion. His professed Atheists may use God’s name in oaths while scorning worship; the accusation therefore joins claims about belief to claims about conduct. Melanchthon’s monstrous and poisoned melancholy are the polemical names already explained in Religious melancholy (BAL-0077; Batch 1), not present-day clinical diagnoses (DJR-161-30–DJR-161-52).

A milder sort still professes religion, but timide & hæsitanter, timidly and hesitantly. Religious diversity and priestly misconduct make assent uncertain. Rival communities defend incompatible claims with equal firmness, so the reported sceptics ask why all might not be false and why any should be preferred. Una tantum potest esse vera means at most

one can be true, not that exactly one must be true. Burton attributes this reasoning to others and names Christian apologists who answer it. Campanella both raises and answers the objection; his title Atheism Conquered must not be mistaken for a declaration in favour of atheism (DJR-162-01–DJR-162-05).

The next objection concerns prosperity and suffering. Selius, in Burton’s Martial-derived verses, infers that there are no gods because he prospers while denying them. The plague narrative similarly reports people concluding that worship made no difference when good and bad died alike. Complaints about disability, poverty and illness are given in the dialect, or manner of speaking, of discontented people. Chrysostom is the authority reporting those complaints, not an advocate of their final conclusion. Burton then dismisses the objections and points to their alleged refutation. Calling this his own settled denial of providence would reverse the argument’s speakers (DJR-162-05–DJR-162-12).

The philosophical group is not simply a repeat of the indulgent first portrait. Burton expressly allows many philosophers and Deists to be temperate, upright and sober, while charging them with attributing everything to natural causes and treating religion as fiction. Deists here is his accusation, not a precise definition of a later movement. His reply identifies nature and fortune with divine action; yet he also rejects Seneca’s supposedly inevitable necessity. The intervening report of Vanini includes Vanini’s stated Christian rejection of the doctrines he recites. That disclaimer’s sincerity is unresolved, and the account distinguishes spirits from celestial intelligences rather than simply denying every incorporeal being (DJR-162-13–DJR-162-32).

The list of ancient atheists then checks itself. After historical names and the epic Mezentius, Burton says they were not simple Atheists: Cicogna’s distinction allows rejection of pagan gods without denial of all divinity. He immediately goes on to reject defences of Lucian and Epicurus. Both the qualification and its reversal matter. The edition notes that Epicurus denies all overstates a doctrine in which immortal gods are free from human affairs. Simple (BAL-0349; Batch 4), Epicure (BAL-0127; Batch 2) and Apologize (BAL-0263; Batch 3) explain the adjoining adjective, philosopher and act of defence. The three-rings tale likewise remains a character’s strategic answer, transmitted through an intermediary, rather than proof of Boccaccio’s creed. Mersenne’s suspicions about books and his Paris estimate remain attributed claims, not verified beliefs or a census (DJR-162-38–DJR-162-49).

Professed Christians enter next through a different charge: they know there is a God and judgment to come, but live as if neither constrained them. In all their life is Epicurism and Atheism, the noun judges a way of life, not a spoken denial. Burton also describes apparently charitable, sober and peaceable people whose inward condition only God can judge, then asks who can penetrate their hearts. The sharp contrast between public profession and private purpose must retain that limit. Finally he distinguishes denial, acknowledgment without belief and belief without obedience, even while giving atheism, idolatry, heresy and hypocrisy a common root and different remedies (DJR-163-01–DJR-163-22).

Infidel is particularly dependent on the direction of accusation. In the family-provision passage it is a comparator: the negligent householder is worse than an unbeliever, not necessarily a person who has declared unbelief. In Burton’s account of Muslim–Christian relations Christians are the people called infidels; at the later exchange of accusations, Muslims apply the term to both Catholic and Protestant Christians. Burton then

acknowledges a general fault in us all. These reciprocal uses establish how the label functions in his argument, not the truth of his sweeping descriptions of other communities (DJR-109-50; DJR-157-07–DJR-157-09; DJR-160-34–DJR-160-38).

Lack of faith also enters the account of despair. Infidelity is rendered unbelief; the marginal ab infidelitate is from lack of faith, beside a passage allowing temporary despair to befall the best believers. Later, an imagined sufferer accuses himself of being worse than an Infidel and of thinking there is no God. The answer distinguishes unwelcome thoughts from approval: the person abhors and resists them, and never consented. These changes of voice prevent the accusation from becoming the reader’s final verdict. The theological explanation combines bodily disturbance and demonic agency; it is not a modern diagnosis of doubt (DJR-163-39–DJR-163-40; DJR-164-47; DJR-167-13–DJR-167-18; DJR-167-29–DJR-167-32).

The Latin family also has nonreligious uses. Humanæque satur infidelitatis describes being sated with human faithlessness after disappointed applications to friends and patrons. The marginal infideles and intensified infidelissimæ concern alleged unfaithfulness to men, especially old men, in a misogynistic quotation. Neither occurrence means denial of God. The relation in which trust fails, and the speaker making the charge, determine the local meaning (DJR-095-51–DJR-095-54; DJR-145-27–DJR-145-29).

Places to Read

- DJR-007-16–DJR-007-22 (Source pages 20–21): Praise of Socrates reversed into an attributed catalogue of accusations.
- DJR-013-07–DJR-013-09 (Source page 47): Atheism among public impieties in the civic argument.
- DJR-015-28–DJR-015-33 (Source pages 59–60): The desired reformer and the spelling athiesm.
- DJR-026-13–DJR-026-19 (Source page 27): The reported Leo X debate and atheisticall Moderator.
- DJR-095-51–DJR-095-54 (Source page 349): Human faithlessness in disappointed patronage.
- DJR-109-49–DJR-109-50 (Source page 419): Infidel as a comparator for household neglect.
- DJR-145-27–DJR-145-29 (Source pages 598–599): Infideles and infidelissimæ in a hostile marital generalization.
- DJR-157-07–DJR-157-09 (Source pages 660–661): Christians as the reported objects of the infidel label.
- DJR-160-34–DJR-160-38 (Source pages 678–679): Reciprocal accusations followed by shared fault.
- DJR-161-28–DJR-161-52 (Source pages 683–684): Denial, appetite and conduct in the first portrait.
- DJR-162-01–DJR-162-12 (Source pages 685–687): Hesitant profession, disagreement, prosperity and suffering objections, with replies.

- DJR-162-13–DJR-162-32 (Source pages 687–689): Philosophers, natural causes, necessity and Vanini’s disclaimer.
- DJR-162-38–DJR-162-49 (Source pages 689–690): Not outright atheists, the reversal, contested books and attributed estimates.
- DJR-163-01–DJR-163-25 (Source pages 690–693): Professing Christians, knowledge of hearts, distinct responses to God and apologetic titles.
- DJR-163-39–DJR-163-40 (Source page 694): Temporary despair and marginal lack of faith.
- DJR-164-46–DJR-164-48 (Source page 699): Infidelity among attributed causes of despair.
- DJR-165-36–DJR-165-38 (Source page 703): Atheistical speeches in a reported crisis.
- DJR-167-13–DJR-167-18 (Source pages 710–711): The sufferer’s accumulating self-accusation.
- DJR-167-29–DJR-167-32 (Source page 712): Resistance and absence of consent in the reply.

In this edition

Atheism’s spelling variants become atheism; Athiest becomes atheist. Atheisticall may remain atheistical, while the reported speeches at DJR-165-37 become atheistic. Infidel usually becomes unbeliever, but the paired list Gaures, infidels, miscreants retains infidels and translates miscreants as unbelievers. This is not a fixed one-to-one substitution. Incredulity and infidelity become doubt and unbelief respectively, and the Latin infidelitas family divides between human faithlessness and religious lack of faith (DJR-007-21; DJR-015-31; DJR-157-08; DJR-164-47; DJR-165-37; DJR-095-53; N12892).

Timide supplies timidly and hæsitanter separately supplies hesitantly. Simple supplies outright in not simple Atheists, without canceling the later reversal. Confess becomes acknowledge in the three-part distinction, while the two different negations remain attached to belief and obedience. Atheomastix becomes Scourge of Atheists; Atheismi Triumphati and Atheismus Triumphatus refer to Atheism Conquered, not atheism triumphant. The translations inside Burton-labelled notes are editorial aids, separate from the original marginal quotations (DJR-162-01; DJR-162-03; DJR-162-40; DJR-163-21; DJR-163-24–DJR-163-25).

See also

Religious melancholy (BAL-0077; Batch 1); Religion and superstition (BAL-0078; Batch 1); Fear (BAL-0074; Batch 1); Despair (BAL-0076; Batch 1); Conscience (BAL-0053; Batch 1); Epicure (BAL-0127; Batch 2); Constancy (BAL-0158; Batch 2); Apologize (BAL-0263; Batch 3); Simple (BAL-0349; Batch 4); Sect, schism and heresy (BAL-0322; Batch 4).

Sect, schism and heresy

Entry BAL-0322 · Explained vocabulary · Contents

The word

Sect names a group joined by allegiance or opinion. In the religious argument it is a party or community; elsewhere it can be a professional fraternity, school or political party. Religious sectaries can be distinguished from the Sectaries who follow competing medical schools. Schism names division in religious fellowship, while heresy names belief condemned as error, or the movement identified with it. Sectaries, schismatics and heretics name adherents or agents, not interchangeable abstract doctrines. Burton often sets the labels side by side rather than maintaining a rigid taxonomy (DJR-006-16; DJR-067-49; DJR-099-11; DJR-110-33; DJR-157-01; DJR-159-24–DJR-159-32).

Spelling varies: heresie and heresies; schism, schisme and schismes; Hereticks, heretiques and heretickes; Schismaticks, schismatickes and Scismatiques. The Latin secta and hæresis likewise occur in marginal labels, reported narratives and titles. Sectator means a follower and need not carry the narrower charge of religious dissent. The typographical abbreviation Sect. in references means section, not a party (DJR-002-07; DJR-020-10; DJR-133-24; DJR-152-20; DJR-155-11; DJR-155-40; DJR-159-29–DJR-159-30; DJR-160-37).

In the work

The broader sense of sect is visible before the sustained religious polemic. Replying to a hypothetical physician, Burton calls physicians their sect, modernized as their fraternity, and argues that their movement into church employment licenses his movement into medicine. Later others of that sect are authorities sharing a permissive opinion about magical cures. The word groups them by opinion; Burton subsequently rejects the permission. Atticus provides a positive political example: men of divers sects, or different parties, are said to love him for his character. Nor does Latin follower automatically mean a dangerous sectarian. Maximus of Tyre is Socrates’ sectator, a later admirer rather than a contemporary pupil. Elsewhere sectatores are devotees of the city’s pleasures in Aretino’s literary Lucretia episode, transmitted through Barth’s Latin version; the word names their pursuit, not a church. By contrast, Vesaniæ sectatores, followers of madness, is an opponents’ insult applied to Christians whom Burton defends (DJR-006-15–DJR-006-17; DJR-007-12–DJR-007-16; DJR-067-47–DJR-067-52; DJR-110-32–DJR-110-34; DJR-118-34–DJR-118-36; DJR-133-23–DJR-133-25).

Religious division first arrives among the news, books and controversies reaching Burton’s study. His discussion of folly distinguishes ignorance, not knowing, from error, knowing falsely, and derives heresy from the latter. Elsewhere Penotus is reported to make false imagination a source of heresy and superstition. These are explanations of how the person believes, not merely lists of doctrinal names. Burton’s judgment that the imagined belief is false remains integral to the account (DJR-002-06–DJR-002-08; DJR-008-05–DJR-008-07; DJR-039-13–DJR-039-15).

The later analysis separates leaders from followers. The Devil remains the subject when another scene of heretics and schismatics is introduced; Burton makes pride, ambition and

blind zeal generate new doctrines and subdivisions, setting rulers, subjects and relatives against one another. His account of Beheim illustrates both novelty and zeal as reasons for joining a crowd. It also asserts that the movement disappeared with its leader’s execution, a claim the supplied edition does not verify. The causal portrait of disappointed ambition similarly gives motives to Donatus and Arius, but its particular stories remain disputed or untraced, not established psychological biographies (DJR-155-01–DJR-155-11; DJR-155-38–DJR-155-46).

In the explicit twofold division, those who lead are heretics, schismatics, false prophets, impostors and their ministers; those who are led embrace what is proposed. The leaders supposedly recognize no interpretation except their own and bend Scripture to their purposes. Followers are accused of approving without further examination, moved by novelty, simplicity, hope, fear or blind zeal. The image of belief spreading like livestock disease and rabies turns social transmission into contagion. It is a polemical analogy, not evidence that religious allegiance is literally an infectious illness (DJR-159-23–DJR-159-34).

Exclusive claims of salvation unite the portrait. Burton has the rival parties speak as if they alone were the true church and the sole heirs of heaven. Feesimple and entail make salvation sound like exclusive hereditary property; Simple (BAL-0349; Batch 4) explains the legal terms and their deliberately piled-up combination. The claim they alone are to be saved belongs to the opponents Burton is caricaturing, not to an impersonal definition of sect. His sweeping all hereticks and schismaticks and the extension across several communities must remain visible as his generalizations. Religious affection can also unite people in aid and friendship, as Religion and superstition (BAL-0078; Batch 1) explains (DJR-157-01–DJR-157-07; DJR-157-15–DJR-157-20).

Obstinacy is the persistence of allegiance after argument supposedly succeeds. Non persuadebis etiamsi persuaseris, you will not persuade me even if you persuade me, separates being intellectually convinced from consenting to change. An earlier margin gives the same paradox beside an account of doing as one’s predecessors and friends have done. In the later passage the Japan and Radbod stories illustrate adherence to ancestral company; Burton’s claim that neither persuasion nor torture moves such people is part of his representation, not verification of every adherent’s disposition (DJR-011-31–DJR-011-33; DJR-157-15–DJR-157-20).

The learned dispute can itself become a form of obstinacy. Leaders defend their statements through whole volumes of replies and further replies. Burton repeats Bernard’s accusation against Abelard while expressly acknowledging that some consider it erroneous. He then borrows Catholic writers’ probable tests, love of novelty and defence of rash statements, only to turn those tests against their authors: they might have recognized themselves in the accusation. Probable conjectures must not be converted into infallible criteria. The doctrinal catalogues that follow are similarly adversarial; the earlier Nicholas narrative even has an alternative early account separating his conduct from his later followers’ interpretation (DJR-149-39 and N11818; DJR-159-24–DJR-159-34).

Sectaries in the medical survey are followers of competing schools, whose disagreements Burton blames for harm; the modern recasts the adherents as sects. The accusation of heresy also moves outside theology. Erastus and the Galenists revile chemical practitioners as Hereticks in Physick, heretics in medicine, and compare Paracelsus’s medical change with Luther’s religious change. This is their hostile analogy. Burton closes by leaving the

dispute unresolved rather than endorsing either party’s invective. A religious label applied to a medical innovator is not proof that the innovator held any particular religious error. The adjective hereticall has a different function in the astronomical digression: the Church of Rome is said to have condemned claims about the earth’s motion as heretical. The original margin dates the judgment to 1616, not Galileo’s later trial; the supplied note identifies Burton’s compressed treatment of the stationary sun and moving earth. This is a reported ecclesiastical judgment, not the medical analogy (DJR-075-31–DJR-075-33; N05553–N05554; DJR-099-10–DJR-099-12; DJR-103-50–DJR-103-56).

Finally the direction of accusation turns inward and then becomes reciprocal. Burton attacks schismatics and some heretics within his own community, especially opponents of its ceremonies and discipline. Catholics call his group heretics, and his group calls Catholics the same; the other communities exchange their own exclusionary names. The next sentence admits a general fault in us all and something blameworthy even in the best. This is a qualification of blame, not a declaration that all doctrines are identical. Zeal itself remains distinct from sect or heresy, and Burton elsewhere denies that genuine love and worship of God can be excessive. He subsequently reports advocates of general toleration, then chooses a middle course: gentle admonition first, excommunication if it fails, and for the common people restrictive laws, fines, burned books and forbidden meetings. For the separately described prophets, dreamers and other disturbed people he proposes changes of life and medical treatment alongside discussion, threats, promises and persuasion. These distinctions neither make him a blanket toleration advocate nor reduce every dissenting person to a medical case (DJR-152-17–DJR-152-19; DJR-160-14–DJR-160-17; DJR-160-34–DJR-160-38; DJR-161-18–DJR-161-24; DJR-163-20).

Places to Read

- DJR-002-06–DJR-002-08 (Source pages 3–4): Schisms and heresies among incoming news and books.
- DJR-006-15–DJR-006-17 (Source pages 15–16): Physicians as a professional sect.
- DJR-007-12–DJR-007-16 (Source pages 19–20): Followers of madness as a hostile name applied to Christians.
- DJR-008-05–DJR-008-07 (Source pages 22–23): Error distinguished from ignorance as a source of heresy.
- DJR-011-31–DJR-011-33 (Source page 41): Persistence despite persuasion and the original marginal paradox.
- DJR-020-09–DJR-020-11 (Source page 97): Sect. and Memb. as synopsis abbreviations rather than groups.
- DJR-039-13–DJR-039-15 (Source page 94): Penotus’s attributed account of false imagination.
- DJR-049-37–DJR-049-39 (Source page 143): Sectaries in the clergyman’s complaint.
- DJR-067-47–DJR-067-52 (Source page 221): A school of permissive opinion and Burton’s rejection of magical cures.
- DJR-075-31–DJR-075-33 (Source pages 255–256): Hereticall as an attributed ecclesiastical judgment, dated 1616 in the margin.

- DJR-099-10–DJR-099-12 (Source pages 363–364): Medical Sectaries and the modern rendering as sects.
- DJR-103-50–DJR-103-56 (Source page 387): Heretics in medicine, competing charges and an unresolved dispute.
- DJR-110-32–DJR-110-34 (Source pages 422–423): Atticus’s friendship across political sects.
- DJR-118-34–DJR-118-36 (Source pages 458–459): Sectatores as pleasure-devotees in a literary episode.
- DJR-133-23–DJR-133-25 (Source page 541): Maximus of Tyre as Socrates’ follower.
- DJR-149-38–DJR-149-41 (Source page 622): Secta and heresy in the contested Nicholas narrative.
- DJR-152-17–DJR-152-22 (Source pages 638–639): Genuine devotion distinguished from the excess-branch catalogue.
- DJR-155-01–DJR-155-12 (Source pages 650–651): Religious innovators, Beheim, motives and worldwide accusations.
- DJR-155-38–DJR-156-02 (Source pages 654–655): Learned pride, disappointed ambition, followers and secta in the margin.
- DJR-157-01–DJR-157-07 (Source page 660): Affection within religious communities and hatred across them.
- DJR-157-15–DJR-157-20 (Source pages 661–662): Exclusive salvation, firmness and the persuasion paradox.
- DJR-159-23–DJR-159-34 (Source pages 672–673): Leaders, followers, novelty, disputed accusations and contagion metaphors.
- DJR-160-14–DJR-160-17 (Source page 676): Schismatics and some heretics inside Burton’s own community.
- DJR-160-34–DJR-160-38 (Source pages 678–679): Reversed accusations and the admission of shared fault.
- DJR-161-18–DJR-161-24 (Source page 682): Hæreticis in reported coercive policies and their continuation.
- DJR-162-34–DJR-162-36 (Source page 689): The doubters’ demand that sectarians agree before receiving belief.
- DJR-163-20–DJR-163-22 (Source page 692): Different growth and remedies despite the claimed common root.

In this edition

Sect becomes fraternity for the physicians and school for authorities sharing an opinion, while remaining sect in the religious argument. Private sect means an individual or particular community. Political sects becomes parties; medical Sectaries is recast as sects, whereas religious Sectaries becomes sectarians; heretiques and Scismatiques become heretics and schismatics. At DJR-155-40 the original plural heretickes, schismatickes becomes the predicative singular heretic or schismatic: the modern supplies or where the

original has a comma. These local grammatical changes do not erase the distinct labels (DJR-006-16; DJR-067-49; DJR-099-11; DJR-110-33; DJR-152-20; DJR-155-40; DJR-157-01; DJR-160-37).

In the Latin, sectatores supplies followers, while Vesaniæ separately supplies of madness; sectator identifies Maximus’s allegiance to Socrates. Accusative sectatores after ad instead names the pleasure-devotees reached by news of Lucretia. Secta and sectam name the party, not the practice or person qualifying it. Hæresis, hæresibus and hæreses vary with grammatical function; in adversus hæreses the preposition supplies against. The abbreviation de hæres. is a book-title route, not a complete printed inflection. Hæreticis is ablative after cum in one marginal recommendation, but dative as the recipients of imposed silence in the next. The supplied translations inside Burton-labelled notes remain editorial, separate from their original quotations (DJR-007-13; DJR-118-35; DJR-133-24; N11817; N12244; N12247; N12295; DJR-159-29; N12555; N12686–N12687).

See also

Religious melancholy (BAL-0077; Batch 1); Religion and superstition (BAL-0078; Batch 1); Dotage (BAL-0066; Batch 1); Enthusiasm (BAL-0079; Batch 1); Action (BAL-0056; Batch 1); Matter (BAL-0059; Batch 1); Synderesis (BAL-0054; Batch 1); Paracelsian (BAL-0110; Batch 2); Apologize (BAL-0263; Batch 3); Liberty and servitude (BAL-0241; Batch 3); Simple (BAL-0349; Batch 4); Atheism and infidelity (BAL-0321; Batch 4); Martyrdom and pseudomartyrdom (BAL-0323; Batch 4).

Martyrdom and pseudomartyrdom

Entry BAL-0323 · Explained vocabulary · Contents

The word

A martyr suffers or dies for religion; martyrdom names that suffering and the status claimed for it. Burton can praise the sufferer’s fidelity, dispute the religious merit attributed to the same kind of endurance, or transfer the language to torment without a religious cause. Pseudomartyrdom is therefore not simply fictitious pain. It is suffering to which he denies the religious value claimed for it. The personal pseudo-martyrs and the abstract pseudo-martyrdome keep that judgment explicit (DJR-088-16; DJR-155-46; DJR-157-20; DJR-160-38).

The verb has its own agency. An officer ready to martyr believers is ready to put them to death, not to become a martyr himself. Martyrdom can also mean prolonged suffering in schooling or jealousy, where religious witness is not the asserted cause. Latin martyres, martyrum and martyribus vary by grammatical role, while martyrio occurs in a cited title whose attribution remains unverified (DJR-050-42–DJR-050-44; DJR-066-19; DJR-108-40; DJR-110-38; DJR-144-57; DJR-152-26).

In the work

Martyrs first serve as a resource for consolation, not merely an object of controversial history. Someone enduring painful illness is urged to take comfort as martyrs do, with honour and immortality. The comparison offers a way to understand suffering; it does not turn an ordinary patient into a martyr. The surrounding argument expects illness to end in recovery or death, and its claim that stronger pain lasts less time is not a reliable medical rule. The next example, Epicurus remembering his discoveries, supplies a different kind of comfort rather than a simple Christian martyr narrative (DJR-088-14–DJR-088-18).

In the consolation for captivity, martyrs demonstrate that bodily injury need not conquer the upright mind. Burton emphasizes how patiently they bore suffering and how willingly they embraced it. These are qualities attributed to the remembered examples, not assertions of bodily immunity. The later account of true religion similarly pictures believers facing persecuting rulers and an officer ready to martyr them. Yet the very next paragraph allows that Phalaris trusted in divine protection in an unjust cause. Courage and confidence do not themselves settle the justice of a cause (DJR-092-26–DJR-092-29; DJR-152-25–DJR-152-28).

Their beauty belongs to the same distinction between outward condition and inward worth. Formam martyrum, the beauty of the martyrs, describes virtue seen by the mind. The fuller Augustine-attributed discussion says that justice’s beauty shines despite the body’s injuries. Burton prints Psalm 84, but the supplied note identifies Exposition of Psalm 64.8, corresponding to Psalm 65 in common English numbering. The earlier compressed phrase is only a contextual parallel, not a verified exact Augustinian quotation. The original Latin margin also adds a bodily-deformity qualification absent from Burton’s English paraphrase (DJR-108-38–DJR-108-41; DJR-110-36–DJR-110-40; N08241; N08389–N08390).

The hostile religious argument changes the valuation, not necessarily the physical reality. Burton accuses instigators of encouraging overseas martyrdom with expectations of merit

and sainthood. His rhetorical questions combine pilgrimage, martyrdom-seeking and assassination, but those activities remain distinct and their alleged common motive unproved. In the subsequent leader-and-follower account, leaders propose claims while followers defend them, endure misery and expect reward. Pseudo-martyrs names these followers under Burton’s adverse judgment; their full assurance that they will merit heaven is a reported conviction, not the narrator’s certification of their reward (DJR-154-40–DJR-154-41; DJR-155-45–DJR-155-46; N12237).

The comparison across religions makes the evidential problem explicit. Burton describes rival communities as equally tenacious and willing to suffer, then says that Catholics cannot boast of their martyrdoms: other groups have done as much and more. His Josephus example presents people preferring ancestral law to life; Burton supplies the surrounding hostile evaluation. The argument is not that the endurance never occurred, but that endurance and willingness cannot alone demonstrate the truth or merit claimed for a religious cause. Nor does a hostile label establish the historical reliability of every example: the Ursula passage asks who martyred the supposed victims while Burton calls their story a fable (DJR-157-15–DJR-157-20; DJR-160-02–DJR-160-04).

The charge then turns back upon the speaker’s community. After reciprocal accusations, Burton admits a fault in us all and something blameworthy even in the best. Pseudomartyrdome follows within that admission, and we heap troubles upon ourselves closes the sentence. This is broader than an allegation against one external church, but not an assertion that every kind of suffering or religious belief is equivalent. The later contrast between cheerful early Christian martyrs and people overwhelmed by despair restores the positive example while acknowledging that the latter cannot find the same consolation (DJR-160-34–DJR-160-38; DJR-165-31–DJR-165-34).

An earlier philosophical use also contests the honour of dying. Burton cites martyres stultæ Philosophiæ, martyrs of foolish philosophy, among authorities rejecting self-killing. The Jerome attribution misnames the addressee: the supplied note identifies Paula, not Marcella, and separately leaves the Cyprian title attribution unchecked. The argument does not end in condemnation. Burton next mitigates harsh judgments where reason is impaired, reports a punitive burial decision reversed after investigation, and finally reserves souls’ fate to God and urges charity. This continuation changes how the condemnatory phrase should be read without turning it into praise or present advice (DJR-066-15–DJR-066-22; N04920).

The metaphorical martyrdoms need no doctrinal dispute. In the clerical complaint introduced as a preacher’s sermon, grammar-school suffering is compared with martyrdom’s torments. Later, severe schoolmasters make many children endure a martyrdom throughout their schooldays, followed by Burton’s personal recollection and an Augustine attribution. Many does not mean every child, and the teachers, not the pupils, impose the ordeal. In the jealousy discussion a martyrdome is likewise prolonged torment, one image in a catalogue attributed to Ariosto whose exact extent is unverified. Neither use claims a death for faith (DJR-048-01–DJR-048-03; DJR-050-41–DJR-050-44; DJR-144-56–DJR-144-58; N03488; N03682; N11428).

Places to Read

- DJR-048-01–DJR-048-03 (Source page 135): The preacher’s school-torment comparison and the qualified Augustinian parallel.

- DJR-050-41–DJR-050-44 (Source page 148 [sequence; printed 144]): Many children’s schooling as a martyrdom and Burton’s personal recollection.
- DJR-066-15–DJR-066-22 (Source pages 217–454): Rejection of philosophical self-killing, contested authorities, mitigation and final charity.
- DJR-088-14–DJR-088-18 (Source pages 313–314): Martyrs and Epicurus as distinct consolatory examples.
- DJR-092-26–DJR-092-29 (Source pages 333–334): Patient religious endurance and inward freedom despite bodily suffering.
- DJR-107-23–DJR-107-27 (Source page unnumbered [405]): False martyrdom in the Third Partition synopsis.
- DJR-108-38–DJR-108-41 (Source page 413): Formam martyrum and inward moral beauty.
- DJR-110-36–DJR-110-40 (Source page 423): Martyrs, justice’s beauty and the original Latin margin.
- DJR-144-56–DJR-144-58 (Source page 596): Jealousy as metaphorical martyrdom.
- DJR-152-25–DJR-152-28 (Source page 639): The verb martyr, religious courage and confidence in an unjust cause.
- DJR-154-40–DJR-154-41 (Source page 650): Hostile allegations about martyrdom-seeking and motives.
- DJR-155-45–DJR-155-46 (Source page 655): Leaders, followers, false martyrs and expected reward.
- DJR-157-15–DJR-157-20 (Source pages 661–662): Rival claims, willing endurance and the objection to boasting of martyrdoms.
- DJR-160-02–DJR-160-04 (Source page 675): Martyred in the contested Ursula narrative.
- DJR-160-34–DJR-160-38 (Source pages 678–679): Reciprocal accusations, shared fault and pseudomartyrdom.
- DJR-165-31–DJR-165-34 (Source pages 702–703): Cheerful martyrs contrasted with the distress of despair.

In this edition

Martyrdome becomes martyrdom; pseudo-martyrdome and pseudomartyrdome become false martyrdom, while pseudo-martyrs becomes false martyrs. The noun and the people remain distinct. To martyr them expands to to make martyrs of them, preserving the persecutor’s agency and the threatened sufferers. By whom martyred becomes who martyred them, making the passive question active without identifying an otherwise unknown killer (DJR-107-25; DJR-152-26; DJR-155-46; DJR-160-03; DJR-160-38).

The Latin components do not each mean the whole translated phrase. Martyrum supplies of the martyrs, formam beauty; martyres supplies martyrs, stultæ Philosophiæ of foolish philosophy. In de duplici martyrio, de supplies On, duplici the twofold qualification rendered two kinds of, and martyrio martyrdom. The title remains a reported bibliographical

attribution. The complete original margin at N08389 and its editorial translation are separate layers; neither should be substituted for Burton’s shorter English body. The source’s anomalous page 454 and the school passage’s 148 [sequence; printed 144] are retained rather than silently regularized (DJR-050-42–DJR-050-44; DJR-066-19; DJR-108-40; DJR-110-38).

See also

Religious melancholy (BAL-0077; Batch 1); Religion and superstition (BAL-0078; Batch 1); Fear (BAL-0074; Batch 1); Constancy (BAL-0158; Batch 2); Patience (BAL-0169; Batch 2); Beauty (BAL-0202; Batch 3); Liberty and servitude (BAL-0241; Batch 3); Generous (BAL-0252; Batch 3); Censure (BAL-0266; Batch 3); Law and justice (BAL-0294; Batch 3); Atheism and infidelity (BAL-0321; Batch 4); Sect, schism and heresy (BAL-0322; Batch 4).

Repentance and penitence

Entry BAL-0324 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Repent can mean regret a past action or condition, without yet implying a religious conversion. Repentance also names sorrow for sin and a return expressed in reformed conduct; penitency is the corresponding state of contrition, and penitent the adjective. The poem's "I now repent" becomes regret, whereas the cure of despair makes repentance continuing repair and return home. The difference depends on the object, speaker and sequel, not spelling alone (DJR-170-53; DJR-068-13; DJR-166-35–36, 48).

In the work

Regret need not complete a moral change. The reported Herod is sorry when his anger cools and violent again almost at once; the editor also distinguishes Burton's Josephus from Joseph, Herod's brother-in-law. The ruined spendthrift repents at leisure when thrift is too late to save his estate. These are different limits from the later assurance that it is not too late to repent spiritually. The love-melancholy poem likewise speaks through its own distressed voice, not as a pronouncement about the limits of divine forgiveness (DJR-041-35; DJR-044-40; DJR-170-53; DJR-167-03–04). The Herod construction remains the existing Sorrow record BAL-0075-V057, without a new attestation here. "Matter of repentance," an occasion for regret in Burton's hostile stepmother portrait, likewise remains Matter (BAL-0059; Batch 1), BAL-0059-V059, rather than a neutral description of stepfamilies (DJR-055-45).

The religious argument first admits a practical obstacle: distress can prevent the very prayer, belief and repentance which counsel demands. Burton therefore calls for help fitted to the particular infirmity. When the imagined sufferer objects that repeated relapse makes repentance pointless, a Chrysostomic injunction answers with repeated repentance. The old house supplies the governing image: keep mending one part or another, reforming some vice rather than treating a further fault as proof that all repair is impossible. The following Anselm prayer expressly says that repentance does not suffice to make satisfaction; divine mercy surpasses the offences (DJR-166-20–21, 33–37). Reform means amend a vice, not repent as an interchangeable verb; its component route remains Form (BAL-0057; Batch 1), BAL-0057-V113.

The extended healing sequence gives that repair several forms. Repentance is a sovereign remedy, a wing that raises the fallen again, protection against sin's venom and an attraction drawing mercy. It loosens bonds, repairs breakage, gives light and restores life to what seemed hopeless. These are linked spiritual images, not instructions to use a literal amulet or magnet. Lodestone and adamant (BAL-0215; Batch 3), BAL-0215-V002, retains the magnetic word's established route; Ligation and ligature (BAL-0090; Batch 1), BAL-0090-V035, and Despair (BAL-0076; Batch 1), BAL-0076-V056, explain the marginal release and life-giving constructions (DJR-166-44–46; N13110–N13115).

Welcome becomes transformation. Repentance receives the kinds of sinner whom the catalogue names rather than refusing them; the original margin additionally includes an adulterer. Paul and Peter exemplify gaining teaching office and ministry through repentance, with Chrysologus, not Chrysostom, named at that point. The prodigal's journey home leads into a sequence turning wolf to sheep, tax collector to preacher, thorn to olive and blasphemer to singer of praise. Making Alexander the coppersmith devout is a claim about transformative power, not a report that his conversion occurred. The next sentence makes changed language concrete: a mouth used for slander, lies, oaths and corrupt songs turns to psalms. "Prodigious cures" and a "stupend metamorphosis" mean extraordinary healing and astonishing transformation (DJR-166-46–49).

The ark and temple comparison sharpens the difference between preservation and change. Animals leave Noah's ark as the same kinds they entered; in the sacred temple of repentance, a hawk becomes a dove, a wolf a sheep and a lion a lamb. Burton attributes the comparison to Chrysostom. The edition identifies a parallel with different homily numbering and a serpent–lamb final pair, but does not rewrite Burton's lion. These images culminate in "only repent": repentance suffices. Yet the next voice immediately answers that it cannot repent. Even the intervening Senecan maxim says the person regretting sin is almost innocent, not simply innocent (DJR-166-50–DJR-167-01; N13122, N13126).

Opportunity therefore remains part of the meaning. The body's "heaven of repentance" stays open, although the corresponding Latin margin calls it a harbour. Absence of signs now does not establish final exclusion. Penitent in affection differs from penitent in action, and desire counts as repentance in God's acceptance, not in its nature. These already established distinctions are developed in Faith, assurance and presumption (BAL-0300; Batch 4), Grace (BAL-0302; Batch 4), and Will and nill (BAL-0052; Batch 1), BAL-0052-V013 and V062. Here they qualify the preceding transformative catalogue: its efficacy finally belongs to God's mercy joined to repentance, not to performance alone (DJR-167-01–14).

Continuing opportunity does not become counsel to postpone. A concluding Latin maxim urges repentance while healthy, when the person could still sin, rather than waiting for final illness. Burton attributes it to Augustine; the supplied note finds a close parallel among sermons of doubtful authorship. The contrast concerns health, not simply sanity. Read beside the promise of possible late repentance, it distinguishes refusing despair after delay from recommending delay in advance (DJR-169-34; DJR-167-03–05).

The same family also takes personified and playful forms. In the ruined spendthrift's story, Repentance is one of the companions left after pleasure, wealth and flatterers depart. It is belated regret, not the later healer that brings the prodigal home. The adjacent prodigal comparison itself puts music and feasting before ruin; N03194 records that Luke places the celebration after the return. Elsewhere an opponent of marriage is imagined recanting, doing penance and singing "penitentiall ditties" before pilgrimage and sacrifice to the god Love. This mock penitential language belongs to Burton's persuasive marriage rhetoric, not to a report of Christian absolution; the conclusion requires the partners' mutual desire (DJR-044-26; DJR-143-43–48).

Places to Read

- DJR-170-53 (scan page 16 in unnumbered preliminary matter, poem): retrospective regret in love melancholy.

- DJR-041-35 (Source page 105): Herod’s remorse followed by renewed anger.
- DJR-044-26 (Source pages 117–118): personified regret and the rearranged prodigal analogy.
- DJR-044-40 (Source page 119–120): belated regret after financial ruin.
- DJR-068-13 (Source page 223): penitency, confession and the reported order of prayer and medicine.
- DJR-143-43–48 (Source pages 588–589): transferred penance and penitential songs to Love.
- DJR-166-20–21 (Source page 706): prescribed repentance and acknowledged inability.
- DJR-166-33–37 (Source pages 707–708): relapse, continuing repair and the insufficiency of repentance as satisfaction.
- DJR-166-43–DJR-167-01 (Source pages 708–709): healing, welcome, transformation, ark and temple, then the sufferer’s objection.
- DJR-167-02–14 (Source pages 709–710): continuing opportunity, heaven and harbour, desire, acceptance and divine efficacy.
- DJR-169-34 (Source page 723): repent while healthy; qualified Augustinian attribution.

In this edition

Penitency becomes repentance; affection becomes desire within “penitent in desire, though not yet in action.” Neither equivalence transfers the full phrase’s meaning to an isolated component. Rerear becomes raise up again, prodigious becomes extraordinary, stupend becomes astonishing and metamorphosis becomes transformation. The original throat-cleansing in the body remains distinct from the soul-purifying in original margin N13119 and its editorial translation (DJR-068-13; DJR-166-44, 49; DJR-167-08). Penitentiall ditties becomes penitential songs; the noun means songs, with penitence supplied by the adjective. The modern omits the indefinite some without changing the imagined penitential activity (DJR-143-46).

The Latin family is not one invariant form: pœnitentia names repentance, pœnitentiæ means of repentance, pœnitentiam is the object in the command to repent, and pœnitet is the verb in the Senecan maxim about regretting sin. Pene, almost, limits innocence. The body’s heaven is not silently corrected to haven; portus in N13131 is harbour. The English translation of that marginal quotation is editorial, not another original Burton sentence. The awkward printed medicinam in the wound-and-medicine maxim is preserved while its intended sense is made intelligible (DJR-166-44, 52; DJR-167-04; DJR-169-34).

See also

Mercy and forgiveness (BAL-0325; Batch 4) explains the divine efficacy to which this sequence returns; Satisfaction (BAL-0304; Batch 4) distinguishes repentance from adequate amends for sin. Confession and absolution (BAL-0326; Batch 4) treats disclosure and pardon. Faith, assurance and presumption (BAL-0300; Batch 4), Grace (BAL-0302; Batch 4),

Despair (BAL-0076; Batch 1), Will and nill (BAL-0052; Batch 1), Affection (BAL-0046; Batch 1) and Action (BAL-0056; Batch 1) retain their related distinctions. Sorrow (BAL-0075; Batch 1), BAL-0075-V047, explains grieving at an inability to grieve.

Mercy and forgiveness

Entry BAL-0325 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Mercy can be compassion for someone else's suffering, not necessarily forgiveness of an offence. In the religious consolation it is God's compassionate forgiveness and help. Pardon and forgive also operate between people, including the reader asked to excuse a book's faults. Remission of sins names forgiveness; it is distinct from remission as diminished intensity or rest from labour. The long mercy argument therefore brings together related acts without making them one undifferentiated sense (DJR-019-38; DJR-041-07; DJR-096-31; DJR-166-23–24). Forgive can also release a financial debt, while leaving someone to the world's mercy means exposing them to uncertain treatment, not ensuring compassion (DJR-129-05; DJR-008-12).

In the work

The contrast with envy defines human mercy positively: envy grieves at another's good and enjoys another's harm; mercy grieves at misfortune. Burton's accompanying claim that compassion may adversely affect the compassionate body belongs to his account of passions. The Latin margin is already explained in Sorrow (BAL-0075; Batch 1), BAL-0075-V021. In another register, Burton asks his reader to pardon what is wrong in his writing or misconceived by its recipient. His later advice to forgive injuries links forgiveness with patience and opposition to revenge, retaining the condition "as often as he repents" and the printed seventy-seven (DJR-041-07; DJR-019-34–39; DJR-096-31).

Mercy must not be excluded from preaching judgement, but neither is every display of mercy sound. Burton's Bernard passage says that judgement alone produces despair and mercy alone complacency; the original marginal Latin is more precise about the second danger, calling it a misleading display of mercy. Immediately before it, Burton's English says terrifying preachers do greater harm, whereas the Erasmus margin leaves which extreme is worse undecided. Judgment (BAL-0042; Batch 1), BAL-0042-V012, and Faith, assurance and presumption (BAL-0300; Batch 4) retain these established distinctions (DJR-164-33–35; N12946–N12949).

The sustained consolation begins by opposing the sufferer's conviction that the offences are too great to forgive. Burton says no sin is unpardonable in itself. He does not leave that as an isolated slogan: the next paragraph addresses believers who are truly penitent, grieved by their offences and desirous of reconciliation. The promises that follow compare divine compassion to a father's reception of a returning child and remove sins as far as east from west. The phrases "towards them that fear him" and "if they shall so come" remain part of the argument (DJR-166-21–27).

Payment and medicine make the assurance concrete. The reply to Cain attributed to Augustine says mercy exceeds the sins; antilutron names a ransom in exchange, with 1 Timothy 2:6 supplied as reference. Mercy then becomes a panacea or cure-all, balsom or balm, and Alexipharmacum or antidote to all sin. The same paragraph moves from Solomon,

Manasseh and Peter to the hearer: it may be so to you. The medical figures describe the relief of an afflicted soul, not a medicine to administer or a claim that every illness has sin as its sole cause (DJR-166-28–29). The antilutron wording and alignment are retained only through Satisfaction's existing compact BAL-0304-R13, not recreated here.

The comparison changes as the objection intensifies. The sufferer calls the offences infinite; the Fulgentius answer calls divine mercy infinite and unbounded. The Chrysostom passage then makes human wickedness measurable and mercy immeasurable. A drop of water beside the sea first offers a scale, but the text immediately rejects that proportion: even the sea is measurable. Its point is not that sins are a fixed small fraction of mercy, but that no finite proportion adequately expresses the comparison. The next qualification denies that this encouragement is meant to make the hearer secure and negligent (DJR-166-31–33).

A further limit concerns the sufferer's own contribution. In the prayer attributed to Anselm, repentance does not suffice to make satisfaction, while mercy surpasses all offences. The ensuing comparison makes Christ more able to save than the devil to destroy. A physician analogy distinguishes capacity from willingness: if skilful, he can cure; if merciful, he will. The continuation nevertheless asks patience under correction and at God's chosen time. Satisfaction (BAL-0304; Batch 4) owns the full amends-and-payment distinction; the present sequence explains why mercy is not merely a reward measured out by the adequacy of repentance (DJR-166-37–43).

The conclusion makes effective agency explicit: it is not faith and repentance that are vailable, but God's mercy annexed to them. Vailable means effective; annexed means joined. The original Chrysostom margin names repentance and mercy, while the body adds faith and God's acceptance of the will for the deed. This is shared ground with Grace (BAL-0302; Batch 4) and Will and nill (BAL-0052; Batch 1), BAL-0052-V013, not a new claim that human performance alone compels pardon. The later assurance again retains penitence or its desire and the condition that mercy not be finally rejected; final, wilful rejection is then distinguished from intrusive thoughts (DJR-167-08–14, 32–38).

Other settings expose the differences among release, dependence and pity. Gobrias offers to forgive Mystilus money and outstanding accounts if he may obtain the captive Rhodanthe as a wife. Forgive here means release a debt; would marks the offer, not an accomplished cancellation. When persuasion fails, the romance turns to treachery, force and villainy. In the Democritus narrative, neglected adult offspring are left "to the worlds mercy": the phrase marks exposed dependence, not a promise of kind treatment. Arcite's dying "mercy Emely" is different again, a lover's direct petition to his lady for pity, preserved in Burton's freely abridged Chaucer. These are not interchangeable instances of divine pardon (DJR-129-05; DJR-008-12; DJR-130-35–37).

Places to Read

- DJR-008-12 (Source page 24): exposed dependence upon the world's mercy.
- DJR-019-34–39 (Source page 78): the author's request for readerly pardon.
- DJR-041-07 (Source page 101): mercy as compassion, opposed to envy.
- DJR-096-31 (Source page 353): forgiveness of repeated injury.
- DJR-129-05 (Source page 517): an offered release of debt within a coercive romance petition.

- DJR-130-35–37 (Source pages 526–527): the dying lover’s appeal to Emily and its surrounding examples.
- DJR-164-33–35 (Source page 698): preaching, mercy and judgement, with distinct Erasmus and Bernard margins.
- DJR-166-21–27 (Source pages 706–707): feared exclusion, pardonability and the qualified promises.
- DJR-166-28–33 (Source page 707): ransom, medicine, infinite mercy and the rejected drop–sea proportion.
- DJR-166-34–43 (Source pages 707–708): relapse, forgiveness, satisfaction, power and willingness, then patience.
- DJR-167-08–14 (Source page 710): desire, divine acceptance and mercy’s efficacy.
- DJR-167-32–38 (Source pages 712–713): involuntary suggestions, pardon and final rejection.

In this edition

Mercy becomes compassion in the envy passage but remains mercy in the divine consolation. Remission of sins becomes forgiveness of sins, not reduced symptom severity. Pardonable is rendered through unpardonable in the negated sentence at DJR-166-23, preserving “in itself”; “may be forgiven” keeps possibility and the following condition. Terminated and circumscribed mean bounded, not respectively a cancelled event and a drawn physical circle (DJR-041-07; DJR-166-23–24, 31–32; DJR-167-36). In the financial construction, forgive becomes release from money owed; in the world’s-mercy idiom, naked becomes figuratively exposed. Arcite’s mercy is retained as a direct appeal rather than replaced with a claim of forgiveness (DJR-129-05; DJR-008-12; DJR-130-36).

The medical nouns receive separate equivalents: panacea is cure-all, balsom balm and Alexipharmacum antidote; antilutron separately supplies ransom in exchange. In the Latin margins, misericordiæ means of mercy and misericordia mercy. Neither form alone includes the surrounding judgement about misleading display or effective agency. The English translations within N12948 and N13145 are editorial; they are not additional Burton-authored English. The original “not … but” at DJR-167-13 must govern the interpretation of vailable, or the sentence’s agency would be reversed.

See also

Repentance and penitence (BAL-0324; Batch 4); Confession and absolution (BAL-0326; Batch 4); Grace (BAL-0302; Batch 4); Salvation (BAL-0303; Batch 4); Satisfaction (BAL-0304; Batch 4); Faith, assurance and presumption (BAL-0300; Batch 4). Charity (BAL-0168; Batch 2) owns favourable judgement of others where inward repentance is unknown; Sorrow (BAL-0075; Batch 1) treats compassion as sorrow; Intention and remission (BAL-0164; Batch 2), BAL-0164-V016, supplies the existing remission-of-sins route.

Confession and absolution

Entry BAL-0326 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Confession is an acknowledgement or avowal: an admission, a profession of faith, disclosure of distress, or acknowledgement of sin. Confessors hear religious confession; auricular confession is private confession spoken to a priest. Absolve has a separate, easily missed sense: finish or complete. Its printed forms absolved, absolves and absolve can describe a canal and celestial movements, not pardon. The ecclesiastical release in the dancers' legend and the Latin acquittal in a judgement belong to different local constructions (DJR-007-07; DJR-015-12; DJR-075-12; DJR-076-03; DJR-083-01; DJR-132-47; DJR-152-29; DJR-154-38; DJR-164-53).

In the work

The engineering example makes completion unmistakable. Burton reports that Sesostris, Darius and Egyptian pharaohs attempted a canal between Africa and Asia, abandoned because the Red Sea was said to stand above Egypt and threaten flooding. Ptolemy later renewed the work and absolved it in a more suitable place. The object is the undertaking; abandonment followed by resumption establishes the sense. Burton's own margin questions the unequal-water-level claim through Archimedes. The supplied editor identifies the ancient Nile–Red Sea canal tradition and Ptolemy II's water-control device, not the modern Suez Canal (DJR-015-12, Source page 57–58; N00975–N00979).

The same verb completes movements rather than works. In the astronomical alternatives Saturn absolves its assigned motion in thirty years; the account also retains a three-year period for Mars. Scheiner's solar spots and bright patches are said to absolve a regular period of twenty-seven or twenty-eight days. These are reported models and measurements. Burton's preference for a rotating earth still at the centre is distinct from the preceding threefold Copernican motion, and the edition does not silently turn the printed Mars period into a correct modern value (DJR-075-12; DJR-076-03).

Release has a different object in the dancing legend. The young people continue their churchyard song despite the priest's request; his curse condemns them to dance for a year, after which the archbishop absolves them. Burton has already said "if you will believe it." The act ends a narrated curse, not an engineering task, and the edition preserves "all three" although the opening named a company. A forensic contrast appears in the Juvenal margin: no guilty person is acquitted in his own judgement even if influence corrupts the external court. The negation belongs to the whole sentence, not to the verb absolvitur itself (DJR-132-44–48; DJR-164-52–55, N12980).

Admission and testimony need not be sacramental. Confessions join evidence and arguments in the satirical attempt to show widespread folly; Seneca's own confession supplies testimony to sleepless study. Alleged confessions in the incubus controversy are a more hazardous use of testimony: Burton cites Lipsius, concedes opposing theologians and concludes only that the account is likely. The existence of stories or admissions does not

establish the supernatural event. Lucian’s divine confession, by contrast, professes the divine source of religion. He is the Antiochene priest, not the satirist, and the supplied note distinguishes the Latin-tradition parallel from the Eusebius passage named by Burton (DJR-007-07; DJR-046-30; DJR-114-12; DJR-152-29).

To confess grief is to disclose distress, not necessarily acknowledge wrongdoing. The heading of the treatment subsection explicitly gives a friend as recipient; the later Porphyry story makes disclosure precede Plotinus’s consoling reply. The edition notes that Burton turns the source’s visit, advice to travel and subsequent recovery into a chance encounter and immediate exchange. Friendship (BAL-0156; Batch 2), especially BAL-0156-V001 and V003, develops the already established unburdening sequence. The original Table independently labels it confession of grief and sends the reader to 293; that is a navigational heading, not a second case. Commines’s final counsel in the subsection first opens the sufferer to God, then to a specially trusted friend (DJR-083-01, 32–43; DJR-084-27; DJR-171-118).

Confessing sins is explicit in the advice attributed to Commines that puts prayer and penitence before medicine. The cure of despair similarly presupposes people who have confessed and been examined, before immediately recognizing that distress may obstruct the required responses. Later David receives mercy upon confession, and an Augustinian declaration speaks in God’s person: pardon answers acknowledged offence. The confessor’s institutional office should not be confused with every such disclosure. In the polemical catalogues, auricular confession and confessors become alleged instruments of coercion or illicit access; Bawd (BAL-0211; Batch 3), BAL-0211-V012, retains the latter construction. These accusations are Burton’s uses of the practice, not its definition (DJR-068-13; DJR-125-68–72; DJR-154-38; DJR-166-17–21; DJR-168-36–39).

Places to Read

- DJR-007-07 (Source page 18): confessions as admissions in an argument.
- DJR-015-12 (Source page 57–58): the abandoned and completed canal undertaking, with original margins and editorial qualifications.
- DJR-046-30 (Source page 128): Seneca’s own admission.
- DJR-068-13 (Source page 223): prayer, penitence, confession and medicine.
- DJR-075-12 (Source page 253) and DJR-076-03 (Source page 257): absolve meaning complete a motion.
- DJR-083-01 (Source page 289); DJR-083-32–43 (Source pages 292–294): confession of grief and trusted disclosure.
- DJR-084-27 (Source page 297): Porphyry and Plotinus, with the source/retelling distinction.
- DJR-114-12 (Source page 439–440): contested supernatural testimony.
- DJR-125-68–72 (Source page 500): confessors and alleged abuse of private access.
- DJR-132-44–48 (Source pages 537–538): the qualified dancing legend and absolution.
- DJR-152-29 (Source page 639–640): Lucian’s profession of faith.
- DJR-154-38 (Source page 650): private confession in anti-Catholic polemic.

- DJR-164-52–55 (Source page 699): guilty conscience and marginal absolvitur.
- DJR-166-17–21 (Source page 706): preparation and inability; DJR-168-36–39 (Source pages 718–719): confession and mercy.
- DJR-171-118 (unnumbered Table): confession-of-grief entry, printed destination 293.

In this edition

“Absolved it” becomes “completed it” in the canal account; absolves and absolve become completes and complete in the astronomical uses. Those choices prevent the familiar sense of pardon from intruding. In the legend, absolved remains absolved because an archbishop’s release is intended. Latin absolvitur is rendered is acquitted in the editorial translation of the original Juvenal margin; no guilty person is the larger sentence’s subject and negation (DJR-015-12; DJR-075-12; DJR-076-03; DJR-132-47; DJR-164-53, N12980).

Confessions becomes admissions in the introductory argument, while confessing grief becomes confiding or disclosing it. Confessed at DJR-166-17 is expanded to have confessed, distinct from the examination expressed by tryed. Auricular confession becomes private confession; the contextual explanation supplies the priest as hearer. David’s confession becomes confessing, with the printed Psalm 31 retained and the editor distinguishing Psalm 32:5. These renderings keep object, recipient and consequence visible rather than translating every confession as a sacrament (DJR-007-07; DJR-083-01; DJR-084-27; DJR-154-38; DJR-166-17; DJR-168-36).

See also

Absolute (BAL-0328; Batch 4), for complete and perfected; Fact (BAL-0337; Batch 4), for a deed or performed act. Repentance and penitence (BAL-0324; Batch 4) and Mercy and forgiveness (BAL-0325; Batch 4) distinguish contrition from pardon and divine help. Conscience (BAL-0053; Batch 1) develops inward judgement; Friendship (BAL-0156; Batch 2) develops entrusted disclosure; Bawd (BAL-0211; Batch 3) retains the polemical auricular-confession route.

Providence, necessity and contingence

Entry BAL-0327 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Providence may be human foresight or divine ordering and care. Contingence denotes events that need not happen as they do; its modern form is contingency. Necessity can name compelling circumstances, but in the theological dispute it names a determination that cannot be altered. These are not simply three exclusive explanations applied everywhere in the book. Burton can call the same event contingent for a human being and necessary to God, while rejecting a fate that would constrain God himself (DJR-008-17; DJR-017-02, N01085; DJR-026-42; DJR-076-17; DJR-162-14, 19, 31).

In the work

The human sense appears in Democritus’s speech: people would govern their actions better with discretion and providence, judgement and foresight. Recognition of the world’s changes should restrain misplaced confidence. Divine providence has a different agent and reach. It watches over all in the consolation and expresses love through protection of the world generally and the elect particularly. Burton also invokes special providence in his speculation about a six-hundred-year migration of peoples to purify their blood. His “I think” and the seed-renewal comparison matter: this is his providential and bodily theory, not an established historical or biological cycle (DJR-008-17; DJR-032-47; DJR-092-25; DJR-109-21).

Contingency is not always a denial of God. In the will discussion, Burton rejects the Stoic denial of freedom and says the will is free relative to ourselves and contingent things, though events are necessary relative to God’s determinate counsel. The Columbus example gives this distinction narrative form: God directs the discovery at that time, while the discoverer experiences it contingently. The sentence then explains revelation and concealment as dependent on God’s will. Its European discovery language is Burton’s; it does not imply that the inhabited Americas were previously unknown to their peoples (DJR-026-42; DJR-076-17).

The medical classification must remain separate from that theological contrast. Cause (BAL-0058; Batch 1), BAL-0058-V007, preserves the synopsis’s uncertain Contingent, translated incidental, without silently correcting it to the later Continent. BAL-0058-V089 preserves contingent causes arising from particular circumstances. The account of non-necessary causes explains that some may be avoided, then nevertheless prints “contingent and inevitable.” Its inconsistency is retained rather than solved by changing inevitable to evitable. Similarly, extreme necessity in the casuistical margin about poverty names a local compulsion, not an all-governing destiny (DJR-020-29; DJR-050-25; DJR-017-02, N01085).

The later attack on contingence of all things has a stronger scope. Burton accuses philosophers and deists of assigning everything to natural causes and contingency while treating religion as fiction. He reports Melanchthon’s hostile designation and Vanini’s claim that fear of magistrates prevents public avowal. The preceding concession that these people can be temperate, upright and morally instructive remains part of the passage. Neither the

universal accusation nor its insults supply a neutral survey of their philosophies. The original Melanchthon margin reinforces the scope: they maintain that everything happens contingently. The printed Vanini book-and-dialogue locator remains uncollated (DJR-162-13–15; N12773–N12775).

Burton answers by making nature and fortune names for divine action. Scaliger is named for nature as God’s ordinary power, Calvin for nature as God’s order; fortune is then God’s unrevealed will. That final definition should not automatically be assigned to either named authority. Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V012, and Will and nill (BAL-0052; Batch 1), BAL-0052-V061, retain the existing fortune and hidden-purpose routes. Seneca initially helps this answer, but Burton immediately reverses his approval: Stoic fate is the other extreme, an inevitable necessity that would constrain God (DJR-162-16–19).

The objection to stellar prediction likewise concerns total and inevitable control, not merely the occurrence of the word cause. Burton attacks the claim that stars directly determine every future event. His account of Vanini retains celestial intelligences while denying spirits in another sense; it therefore cannot be simplified into a rejection of every incorporeal being. The theory of recurring religions says the same in kind, not the identical individuals. Its ensuing first-person Christian repudiation is Vanini’s quoted disclaimer; the passage alone does not settle its sincerity (DJR-162-20–27).

The Roman portents bring the alternatives together: divine judgement, nature, stars, chance and necessity. Burton says Coriolanus’s banishment and then execution; the original margin says exile, and the supplied comparison supports exile without supplying the whole list of causes. The following fortune account is attributed to Sallust, though its parallel is transmitted as pseudo-Sallust. Finally, Seneca’s alleged necessity binds God to secondary causes: once a decree is given, no prayer, force or thunder changes it. The subject unable to alter the decree is God; this is the position Burton condemns, not his own account of divine limitation. Ligation and ligature (BAL-0090; Batch 1), BAL-0090-V033, and Cause (BAL-0058; Batch 1), BAL-0058-V105, explain the established Latin construction (DJR-162-28–34).

Questions about suffering require the same attention to voice. The challenge that illness and poverty cannot accord with providence is given through Chrysostom’s representation of discontented people, not his final teaching; a comparable earlier challenge is Caecilius’s in Minucius Felix. Later Burton positively interprets affliction as a school under divine permission and providence, while recognizing its present grievousness. These historical theological arguments should not be turned into a modern explanation of illness or a warrant to infer a sufferer’s moral condition (DJR-076-10–11; DJR-162-10–12; DJR-168-24–33).

Places to Read

- DJR-008-17 (Source page 25): human foresight in Democritus’s speech.
- DJR-017-02 (Source page 66), N01085: extreme necessity in a reported casuistical claim.
- DJR-020-29 (scan page 98, unnumbered preliminary synopsis): uncertain Contingent; see Cause BAL-0058-V007.
- DJR-026-42 (Source page 30): freedom, contingency and relative standpoints.

- DJR-032-47 (Source page 62): providential migration speculation.
- DJR-050-25 (Source page 146 [sequence; printed 142]): non-necessary causes and the unresolved inevitable wording.
- DJR-076-10–17 (Source pages 257–259): objections about providence, then contingent discovery and divine direction.
- DJR-092-25 (Source page 333); DJR-109-21 (Source page 416): divine care and protection.
- DJR-162-10–19 (Source pages 686–687): suffering objection, contingence of all things, nature and fortune, then the turn against Seneca.
- DJR-162-20–27 (Source pages 687–688): stellar necessity, intelligences, recurrence and Vanini’s disclaimer.
- DJR-162-28–34 (Source pages 688–689): Roman explanations, chance and the alleged binding of God.
- DJR-168-24–33 (Source pages 717–718): affliction interpreted through permission and providence.

In this edition

“Contingence of all things” becomes “the contingency of all things,” modernizing the noun without removing the universal claim attributed to Burton’s opponents. Marginal contingenter becomes contingently; omnia supplies everything, while volunt is they maintain, not an assertion about God’s will. Providence becomes foresight where human conduct is at issue, but stays providence in divine government. Fatum Stoicum becomes Stoic fate, and inevitable necessity becomes inescapable necessity (DJR-008-17; DJR-162-14, 19).

The older contingent/necessary antithesis retains its two standpoints. In the later fatalism passage, second causes becomes secondary causes; bound belongs to alligatus, not to causis secundis alone. These Latin components already have their prior routes. The supplied annotations preserve rather than settle the Vanini locator at DJR-162-14, the Scaliger and Calvin attributions at DJR-162-16, and the distinct Senecan references at DJR-162-31. The original marginal quotations remain separate from their editorial English translations (N12773–N12778; N12801–N12802).

See also

Cause (BAL-0058; Batch 1), especially BAL-0058-V007, V089 and V105; Accident (BAL-0060; Batch 1), for occurrences without a built-in causal explanation; Will and nill (BAL-0052; Batch 1), for qualified freedom and unrevealed will; Happiness and fortune (BAL-0162; Batch 2), for fortune’s distinct meanings; Astrology (BAL-0093; Batch 1), for stellar prediction; Ligation and ligature (BAL-0090; Batch 1), for the binding metaphor. Nature (BAL-0368; Batch 4) owns the noun’s broader local range rather than the whole providence dispute.

Absolute

Entry BAL-0328 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Absolute often means complete, perfected or lacking nothing of its kind. An absolute cure joins the care needed for body and soul; to make a person absolute would make that person complete. The adjective may praise a remedy, literary workmanship, virtue or beauty, but the praise can be disputed, ironic or confined to an admirer's judgement. "Perfect" here does not always mean morally good: the thing qualified and the speaker determine the valuation.

There are also different senses. An absolute monarchy has unrestricted rather than mixed or limited rule. An absolute decree is presented as not conditional upon foreseen faith or works. The adverb absolutely can mean categorically or without qualification, wholly or altogether, and simply when an object is being considered in a classification. These uses cannot all be reduced to completeness of a cure. Latin absolutus, absoluta and absolutas provide inflected forms of the perfect or complete sense.

In the work

The writer's defence begins from the impossibility of universal approval. Seneca himself has critics; Burton, scarcely his shadow, cannot expect exemption. "No man so absolute" means that no writer is perfect enough to satisfy all readers, unless long authority restrains criticism, and even that protection can fail. The Erasmus-associated margin is not verbally identical: Vix aliquis says scarcely anyone; alteri is another person; per omnia means in every respect. The body strengthens and redistributes those qualifications into no man and all (DJR-005-18–21; N00273).

A complete cure gives a positive use of the same idea of wholeness. Burton defends his undertaking as belonging to two professions: the clergyman's object is the soul and the physician's the body. Melancholy, as he describes it, is shared by both: a clergyman without medicine is insufficient, and the physician alone is insufficient "in some kinds of melancholy." "Both make an absolute cure" completes the preceding "whole physician," and the Latin line insists on mutual help. This is Burton's historical medical-theological rationale, not a guarantee that combined treatment always succeeds; his ensuing self-description expressly says he studied medicine without intending to practise (DJR-006-19–24).

Human completeness is denied in the catalogue of impossible advantages. Samson's hair, Milo's strength, Solomon's wisdom, Absalom's beauty, Croesus's wealth, eloquence, magical attributes and Nestor's years would still not "make thee absolute." The point is not that the list lacks one final possession: worldly contentment itself fails or cannot last. The ensuing fish-tailed woman and change from fair morning to gloomy afternoon enact that instability. Later consolation repeats it in the verse "There's no perfection is so absolute," followed by the claim that everything beneath the moon changes. The strength, wealth and fabulous

powers are literary and inherited examples, not authenticated possessions (DJR-042-26–31; DJR-087-10–14).

The cure vocabulary also appears in claims made for particular remedies. Voschius promises a full and absolute cure of all diseases through European medicines; Burton supports the preference for local herbs but subsequently allows that imported plants might be stronger or more suitable and grown locally. Rulandus's "absolute medicine" is a supposedly perfect remedy in a catalogue of celebrated preparations, beside the pointed "what not" about its extravagant names. The adjective describes claimed completeness or excellence; it does not certify safety or efficacy (DJR-099-38–42; DJR-103-46–50).

Love gives perfection several different owners. The charitable love of God and neighbour produces "true and absolute vertues," accompanied by faith and hope; its margin has absolutas, perfect. In courtship satire, wealth makes the prospective wife "absolute and perfect" to mercenary suitors. In the account of biased attraction, borrowed eyes transform imperfections into perfection. The jealousy argument is explicit that even a woman not judged beautiful becomes absolute "in his conceit": the husband projects his own admiration onto every other man. These are different appraisals, not a single authorial verdict about the women described (DJR-111-36–40; DJR-122-02–05; DJR-129-64–67; DJR-145-61–64).

The beauty discussion moves from complete form to its testing. Literary descriptions promise an "absolute feature," perfect proportion through every member. The attempted cure then asks whether the beloved is an absolute form only in the lover's eye. When an imagined objector insists that everyone agrees, Burton provisionally grants the perfection and asks how long it will last. Finally, facies absoluta and "an absolute face without fault" are said to be rare, not impossible. The accompanying disparagement of bodies and character is a rhetorical strategy of the historical love-cure argument. Divine "absolute beauty," by contrast, belongs to an inexhaustible vision, of which present life offers only a glimpse (DJR-119-09–12; DJR-136-44–47; DJR-137-20–30, 49–54; DJR-151-41–45).

The political distinction is clearest when Burton praises freedom from political worries. His contented private man does not trouble himself over whether monarchies should be mixed, temperate or absolute. The adjective opposes limited rule; the passage does not choose absolute government as the best constitution. More's "absolute Utopian Common-wealth," elsewhere invoked for music at everyone's meals, instead means ideal or perfected. Superstition's "absolute tyranny" transfers total domination into a polemical contrast with true religion's easy yoke. Political power, ideal completeness and oppressive totality are related applications, but the context prevents their being treated as synonyms (DJR-085-18–22; DJR-090-46–52; DJR-156-33–37).

The adverb can mark the scope of an assertion rather than its emotional intensity. The Stoics "absolutely deny" free acts: their categorical denial is answered with Burton's distinction between freedom relative to ourselves and necessity relative to God's counsel. In the classification of passions, "absolutely joy and love" and "absolutely hate" identify the direct movements towards good or away from evil; the modern gives simply. In diet, "may not absolutely fast" forbids complete abstention alongside overeating. In theology, believers "absolutely believe" on grounds that do not amount to demonstration, while other writers refuse to "absolutely decree" the salvation of virtuous Gentiles. The presence of not and the identity of the speaker change the force (DJR-026-40–43; DJR-040-01–05; DJR-071-02–06; DJR-157-24–27; DJR-168-12–15).

Absolute reprobation first appears among terrifying conclusions that distressed readers construct from misunderstood Scripture. Burton challenges their certainty of rejection. The subsequent “Gods absolute decree” belongs to a doctrinal comparison excluding foreseen faith and works as grounds, with differences among churchmen still recorded. The next unit forbids deciding who is finally rejected or condemning oneself or others. Explaining unconditional determination must therefore not turn a sufferer’s fear into an established verdict. The nearby claim that divine goodness would not be absolute and perfect if unable to overcome all wickedness, serves consolation and is followed by patience with God’s timing (DJR-166-38–42; DJR-167-40–43; DJR-168-12–20).

Places to Read

- DJR-005-18–DJR-005-21 (Source page 11): writerly perfection and the differently qualified Erasmus margin.
- DJR-006-19–DJR-006-24 (Source pages 16–17): spiritual and bodily care in the complete cure.
- DJR-026-40–DJR-026-43 (Source pages 29–30): categorical denial and Burton’s relational account of freedom.
- DJR-040-01–DJR-040-05 (Source page 97 [PDF197]): simply in the classification of passions; the qualified source page is retained.
- DJR-042-26–DJR-042-31 (Source pages 108–109): exceptional advantages unable to secure completeness or lasting happiness.
- DJR-071-02–DJR-071-06 (Source pages 234–235): the prohibition on fasting altogether.
- DJR-085-18–DJR-085-22 (Source pages 300–301): More’s perfected commonwealth and music.
- DJR-087-10–DJR-087-14 (Source pages 309–310): no perfection wholly free of impurity.
- DJR-090-46–DJR-090-52 (Source pages 325–326): mixed, limited and absolute government as worries escaped.
- DJR-099-38–DJR-099-42 (Source pages 366–367): the claim for European remedies and its local qualifications.
- DJR-103-46–DJR-103-50 (Source page 387): Rulandus’s perfect remedy among celebrated preparations.
- DJR-111-36–DJR-111-40 (Source page 428): true and perfected virtues; Latin absolutas in N08476.
- DJR-119-09–DJR-119-12 (Source page 462): complete form in bodily beauty.
- DJR-122-02–DJR-122-05 (Source page 478): wealth-induced perfection in satire.
- DJR-129-64–DJR-129-67 (Source pages 521–522): the admirer’s transformed judgement.
- DJR-136-44–DJR-136-47 (Source page 558): perfection in the lover’s eye.

- DJR-137-20–DJR-137-30 (Source page 560): the imagined objection and the reply about impermanence.
- DJR-137-49–DJR-137-54 (Source page 562): rare faultless faces and the dissuasive catalogue.
- DJR-145-61–DJR-145-64 (Source page 601): perfection in the jealous husband’s imagination.
- DJR-151-41–DJR-151-45 (Source page 635): divine perfect beauty and present versus future vision.
- DJR-156-33–DJR-156-37 (Source page 651 [659]): absolute tyranny in the attack on superstition.
- DJR-157-24–DJR-157-27 (Source pages 662–663): unqualified belief without demanding demonstration.
- DJR-166-38–DJR-166-42 (Source page 708): complete goodness and patient consolation.
- DJR-167-40–DJR-167-43 (Source page 713): self-condemning construction and its challenge.
- DJR-168-12–DJR-168-20 (Source pages 716–717): refusal to pronounce absolutely, doctrinal decree and restraint on judging persons.

In this edition

“Absolute cure” becomes “complete cure,” and “make thee absolute” becomes “make you complete” (DJR-006-21; DJR-042-28). These preserve the relation to wholeness and do not, in those passages, name unrestricted government or unconditional certainty. The wider family does include those other applications: monarchy remains absolute, while the Utopian adjective becomes ideal. The modern alternates complete, perfect and faultless in evaluative contexts, retaining the imagined observer’s qualifications rather than certifying perfection.

Phrase scope matters. “A most absolute form” becomes “a perfect beauty” or “a faultless figure”: absolute contributes perfect or faultless, not the whole noun phrase. “May not absolutely fast” becomes “must not fast altogether”: the modal construction states the prohibition and absolutely supplies altogether. In the passion classification absolutely becomes simply, not intensely. At DJR-168-14 “will not absolutely decree it” becomes “will not pronounce on it absolutely,” preserving the refusal rather than supplying an absolute decision.

The Latin forms require their own grammar. Absolutus agrees with the indefinite person in the Erasmus margin; absolutas agrees with plural virtutes; absoluta agrees with singular facies. The marginal English translations are supplied editorial material, distinct from the quoted Latin, even where a note carries a Burton label. N00273 retains the printed longæ and explicitly leaves the exact external wording unchecked. The legendary catalogue’s N03041 likewise leaves Pases’s coin unverified and identifies “Perseus Pegasus” as Burton’s conjunction rather than silently repairing it.

See also

Just (BAL-0340; Batch 4); Simple (BAL-0349; Batch 4); Generous (BAL-0252; Batch 3); Confession and absolution (BAL-0326; Batch 4), including Absolve. Cure (BAL-0104; Batch 2), especially BAL-0104-V007; Utopia (BAL-0292; Batch 3), whose BAL-0292-V014 already explains the absolute Utopian phrase; Form (BAL-0057; Batch 1), especially BAL-0057-V036 on the constructed fatal conclusions; Fasting (BAL-0137; Batch 2), especially BAL-0137-V002; Complexion and temperament (BAL-0062; Batch 1), whose BAL-0062-V121 explains politically temperate; Envy, malice and hatred (BAL-0246; Batch 3), whose BAL-0246-V007 covers the simply-hating clause. These are shared source contexts, not new unique occurrences. Beauty (BAL-0202; Batch 3); Will and nill (BAL-0052; Batch 1); Election and reprobation (BAL-0301; Batch 4).

Admire

Entry BAL-0329 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Admire can mean to wonder at, marvel at or find astonishing, without implying approval. It also has the familiar approving sense: to esteem, praise or take delight in someone or something. The object, speaker and surrounding argument decide between them, and wonder can accompany esteem. The printed forms include admire, admires, admired, admir’d and admiring. Admiration likewise ranges from amazement to admiring regard; admirable can mean wonderful or remarkable, and an admirer is someone who esteems or champions an object. None of these words guarantees that Burton endorses the response he reports.

The Latin family supplies additional constructions, not merely alternative spellings of English. Admirari and admirabatur express the act of admiring or marvelling; admiratio and its inflected forms name wonder or admiring esteem; admirator names an admirer. Forms of admirandus can describe what deserves wonder or admiration. Their grammatical roles and local objects matter, especially when a whole translated phrase contains words contributed by other Latin components.

In the work

Adrian VI’s response occurs in a sustained attack on luxurious cookery. Burton moves from individual foods to mixed dishes, cakes, sauces and “Apician tricks.” Pope Adrian VI “so much admired” the elaborate preparations described in the accounts of his predecessor Leo X: he found them astonishing, not necessarily praiseworthy. “Prodigious riot, and prodigality” supplies the condemning frame. The next paragraph gives alleged bodily consequences within historical humoral medicine; the ensuing discussion says excess in quantity, frequency and timing can do more harm than the substance of food. The scene therefore joins astonishment at expenditure to a wider dietary argument, not a report that Adrian praised culinary artistry. Burton’s margin points to Giovio’s Life; the exact anecdote is not freshly authenticated here (DJR-034-44–DJR-035-02).

Other non-approving uses make the distinction unmistakable. Symptoms may be derided in one person, pitied or “admired” in another: wondered at, within a catalogue that stresses variation rather than one uniform presentation. In the tale of Philip the Good’s prank, a countryman wakes in a ducal bed and is “admiring how he came there.” His later “admiration” is amazement; after being returned to his old surroundings, he firmly believes he has seen a vision. The belief belongs to the deceived man, not to the narrator’s explanation. The marginal Vives comparison turns the joke towards the illusions of ordinary life, but its unfinished “except that” is not completed by the edition (DJR-059-48–53; DJR-080-25–29).

The same distinction applies to conspicuous dress. Heliogabalus was “admired in his age” for jewels in his shoes, while Lampridius censures him. Astonishment at the extravagance, rather than approval of it, supports Burton’s complaint that what once startled an emperor’s

contemporaries has become ordinary in his own age. The supplied note both identifies the biographical parallel and warns that Burton’s pairing of the Valerian and Oppian laws obscures opposing positions in Livy. The comparison is Burton’s historical polemic, not independent proof of the anecdote or a neutral account of Roman legislation (DJR-121-36–40).

Approval is nevertheless a real sense, not a modern misunderstanding everywhere. At the opening, books are like beauty: one reader admires what another rejects. Hippocrates admires Democritus’s good fortune and leisure after praising his work, in contrast to the crowd’s belief that he is mad. Burton himself says “I admire him for it” when praising Alexander’s marriage to Roxane for beauty. This is approval of that particular act. Earlier, admiration for Alexander’s wish to conquer more worlds belongs to “some” and is answered with Seneca’s rebuke. The two passages must not be turned into either an unwavering endorsement or an unwavering condemnation of Alexander (DJR-005-09–12; DJR-008-10–13; DJR-010-06–08; DJR-118-46–50).

Admiration can be misplaced, excessive or ineffectual without ceasing to be approval. Narcissus-like self-admiration accompanies an inflated opinion of our own gifts: Burton’s “we” includes writer and reader, and his later transition distinguishes inward self-estimation from flattery supplied by others. In the complaint about patronage, Psyche’s spectators admire, praise and desire her without marrying her; learning likewise receives praise without material support. Burton adds lack of a dowry to the Psyche story, an explanation the editor does not find in Apuleius. Juvenal’s miser merely admires the eloquent, like boys looking at a peacock. Burton’s separate English verse repeats the comparison; neither version means that the scholar has received the appointment he needs (DJR-045-18–21, 48; DJR-049-22–29).

Lovers supply another test of agency. The man who “applauds and admires” everything his beloved wears, says or does expresses his own uncritical valuation, not the narrator’s certification of her excellence. Daniel’s three-line progression distinguishes being seen, being admired and being desired in love: these are stages, not synonyms. Anchises’s admirabatur combines marvelling at beauty with the effect of splendid clothing; Burton’s following English verse is a separate version, changing details of the Latin dress. Later, lovers turn poet so that their beloveds may be remembered and admired by everyone. Burton qualifies the generalization with “likely” and “to their ability”; the margin speaks specifically of beauty where the body says “good parts” (DJR-121-20–28; DJR-129-84–87; DJR-132-38–41).

One erotic construction must remain unsettled. “Love and admire a servant” has uncertain elliptical syntax. The supplied modern text interprets the lovers as acting as servants to the beloved and her whole household, consistent with the ensuing gifts, feasts and services. It does not silently repair the original or prove that “a servant” is the direct object of admire. The surrounding devotion even extends to her dog, portrait and clothes, treated as relics; the point is the spread of veneration through association (DJR-130-45–49; N10203).

The noun and adjective need the same care. An “admirable league of Nature” is a wonderful bond connecting appetite, the moving faculty, bodily spirit and organ in Burton’s physiological account. “Admirably well” praises Seneca’s writing, yet the sentence immediately says even he cannot please everyone. The “greatest admirer” of black hellebore is Paracelsus, especially an advocate of its extract. His reported claim that no other

medicine can help retains an exception for mineral medicine. By contrast, “admirers of themselves” appears in a hostile catalogue of old people; the editor notes that Cicero’s source answers such charges as faults of character, a qualification Burton’s quotation stops short of reproducing. Neither the drug claim nor the age stereotype becomes the lexicon’s judgement (DJR-005-17–20; DJR-025-30–32; DJR-032-28–31; DJR-102-31–35).

Medical marvels are reports with particular speakers. Rulandus’s “admirable water” becomes remarkable water amid extravagant medicinal names punctured by Burton’s “what not.” The preceding title de curis admirandis means On Remarkable Cures, while the alleged rapid recoveries are Cardan’s boast. A different “admiration” belongs to onlookers in Salvianus’s story of recovery after a fall and skull injury. The original Latin margin uses a negative construction, “not without” their astonishment, which the editorial translation makes emphatic. The continuation reserves cauteries for failed alternatives and then records Messaria’s rejection. These passages neither validate the cures nor advise injury or historical treatment (DJR-103-46–50; DJR-104-10–16).

Wonder may also structure an argument rather than a spectacular event. In the defence of writing about love, Maximus of Tyre is said to feel not only admiratio but stupor: wonder and astonishment at philosophers who expel Homer while treating love themselves. The next turn imagines hostile objections and then acquits Socrates and Plato; stopping at the reproach would reverse the sequence. The printed comparison between an admirer of beauty and a madman is awkward, and its precise source wording remains unestablished. Elsewhere the Latin admirationem has evaluative force in the account of bodily beauty: Burton’s altered Seneca quotation says that the whole appearance gives distinction to the individual parts. That is not astonishment at a strange event (DJR-107-43–47; DJR-119-09–12).

The religious discussion brings wonder and reverence together without making them identical. Divine beauty draws creatures to love, admire and adore; admiration of divine goodness is reverent regard, within Burton’s own distinction between pagan inventions and Christian illumination. Later “some again admired” means that some divine matters are to be wondered at, following Gerhard’s contrast between wondering and probing. The sequel answers Julian’s objection by distinguishing grounds for belief from demonstrative certainty. Finally, admirandis in Vanini’s book title describes marvellous secrets of nature, not Burton’s endorsement of their explanation. Burton condemns the naturalistic account he reports, distinguishes spirits from celestial intelligences, and reproduces Vanini’s own Christian disclaimer without establishing its sincerity (DJR-151-31–37; DJR-157-23–27; DJR-162-21–28).

Places to Read

- DJR-005-09–DJR-005-20 (Source pages 9–11), DJR-008-10–DJR-008-13 (Source pages 23–24), and DJR-010-06–DJR-010-08 (Source page 33): variable literary judgement, praise of Seneca, Hippocrates’s approval and contested hero-worship.
- DJR-025-30–DJR-025-32 (Source page 25) and DJR-032-28–DJR-032-31 (Source page 60): wonderful physiological coordination and the hostile old-age catalogue.
- DJR-034-44–DJR-035-02 (Source pages 71–72): elaborate cookery and Adrian VI’s astonishment; Adrian’s reaction occurs at DJR-034-46, Source page 72.

- DJR-045-18–DJR-045-21 and DJR-045-48 (Source pages 121–122, 125): self-admiration and the distinction between inward conceit and outward flattery.
- DJR-049-22–DJR-049-29 (Source pages 141–142; page 142 is printed 128): Psyche, the unrewarded scholar, Juvenal’s verse and Burton’s separate English version.
- DJR-059-48–DJR-059-53 (Source pages 188–190) and DJR-080-25–DJR-080-29 (Source pages 277–278): wondered-at symptoms, the ducal-bed prank and the countryman’s amazement.
- DJR-102-31–DJR-102-35 (Source pages 380–381), DJR-103-46–DJR-103-50 (Source page 387), and DJR-104-10–DJR-104-16 (Source pages 388–389): Paracelsus’s advocacy, remarkable medicines and onlookers’ astonishment at a reported recovery.
- DJR-107-43–DJR-107-47 (Source pages 407–408), DJR-118-46–DJR-118-50 (Source pages 459–460), and DJR-119-09–DJR-119-12 (Source page 462): the Platonic defence, praise of Alexander’s marriage and Burton’s altered Seneca quotation.
- DJR-121-20–DJR-121-28 (Source page 475) and DJR-121-36–DJR-121-40 (Source pages 476–477): desire for admiration, Anchises and the shoe-jewel example.
- DJR-129-84–DJR-129-87 (Source page 523), DJR-130-45–DJR-130-49 (Source pages 527–528), and DJR-132-38–DJR-132-41 (Source page 537): lovers’ valuation, the uncertain servant construction and praise in verse.
- DJR-151-31–DJR-151-37 (Source page 634), DJR-157-23–DJR-157-27 (Source pages 662–663), and DJR-162-21–DJR-162-28 (Source pages 687–688): divine beauty, reverent wonder and Vanini’s marvellous secrets.

In this edition

“so much admired” becomes “found so astonishing” in Adrian’s case (DJR-034-46). The wider phrase supplies the degree; astonishing is the local sense of the verb. “Pitied or admired” becomes “pitied or wondered at” in the symptom catalogue; “admiring how” becomes “wondering how” in the prank. The shoe-jewel sentence changes passive “admired in his age” into active “astonished his age,” preserving the effect on contemporaries while changing its grammatical presentation. These choices must not be extended to “I admire him for it” or “applauds and admires,” where the modern column rightly retains approving admiration (DJR-059-50; DJR-080-27; DJR-118-48; DJR-121-39; DJR-129-86).

Admiration becomes “amazement” after the prank and “astonishment” for the spectators of the alleged recovery, but remains “admiration” for divine goodness. Admirable becomes “wonderful” in the natural bond and “remarkable” in Rulandus’s water. “Admirers of themselves” is recast as “admiring of themselves,” whereas Paracelsus remains an “admirer.” Such changes of word class are local translations, not evidence that the original noun was a verb (DJR-025-31; DJR-032-30; DJR-080-28; DJR-102-33; DJR-103-47; DJR-104-12; DJR-151-35).

The Latin and English verse versions remain separate. In Juvenal, admirari means to admire, while the modern repeats admire in the peacock comparison where the Latin leaves the action understood. Burton’s ensuing English also receives its own modernization. Anchises’s admirabatur means marvelled at, not the complete phrase about beauty and wondrous clothes. In the original margin N10353, ab omnibus admirentur is rendered “admired by

everyone”: the construction has passive force here, despite the ordinarily active meaning of the deponent verb. The body independently changes its passive English to “everyone may … admire them,” preserving purpose rather than asserting success (DJR-049-26–27; DJR-121-27–28; DJR-132-40).

Original marginal Latin and the supplied English explanation within a Burton-labelled note are distinct layers. N07857’s admiratione supplies astonishment; non sine supplies the emphatic negative, rendered “considerable” within the full English construction. N00269’s admiranda contributes what deserves admiration in Quintilian’s mixed judgement of Seneca. For the beauty passage, N09105 reports that the consulted Seneca has abstulit, took away, where Burton prints dedit, gave. The edition keeps Burton’s altered claim and his own harmony-focused English explanation instead of silently correcting either one. The uncertain syntax at DJR-130-47 and the unfinished Vives quotation likewise remain disclosed uncertainties, not settled dictionary constructions.

See also

Art and artificial (BAL-0206; Batch 3) and Antick (BAL-0222; Batch 3) connect admiration with skilled preparation and arresting display. Art’s BAL-0206-V007 explains the prepared-dishes construction immediately before Adrian’s astonishment; Antick treats the neighbouring satire on display, not a synonym for admire. Beauty (BAL-0202; Batch 3), especially BAL-0202-V011, already explains the whole-and-parts Seneca passage. Conceit (BAL-0045; Batch 1), BAL-0045-V008–V009, and Self love (BAL-0221; Batch 3), BAL-0221-V004, explain the inflated self-estimation accompanying Narcissus-like admiration.

Clerk (BAL-0268; Batch 3), BAL-0268-V005, supplies the patronage setting of praise without a living; Cautery (BAL-0191; Batch 2), BAL-0191-V005, preserves the disputed treatment sequence after the skull-injury report. Apprehension (BAL-0044; Batch 1), BAL-0044-V014, already treats faith’s grasp of mysteries, and Parrhesia (BAL-0282; Batch 3), BAL-0282-V011, explains Vanini’s openness of exposition. These complementary readings share passages while focusing on different words. Absolute (BAL-0328; Batch 4) treats complete beauty and the alleged perfect medicine, distinct from the admiration they can provoke. Further shared contexts are explained in Beauty (BAL-0202; Batch 3), BAL-0202-V001, for readers’ variable taste at DJR-005-10; Leisure (BAL-0143; Batch 2), BAL-0143-V003, and Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V001, for Hippocrates’s admired objects at DJR-008-11; and Form (BAL-0057; Batch 1), BAL-0057-V064, for formarum at DJR-107-45. In that last phrase beauty is the object of admiration, not the meaning of admirator itself.

Bugbear

Entry BAL-0330 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

A bugbear is a frightening imagined being, bogey or apparition. The printed singular bugbear and plural bugbears can name a figure used to frighten someone, a shape produced by fearful imagination, or a presence the sufferer believes is actually seen. The word identifies the frightening object without by itself settling whether it is invented by another person, internally imagined, or explained through supernatural agency. Burton also gives Bugbears a dismissive figurative use: things treated as frightening fictions rather than credible religious truths.

Mormeluches is another plural name for frightening spectres in the closing discussion. The marginal Latin occursacula similarly names apparitions encountered in the night; noctium supplies “of the night.” These belong to the local vocabulary of frightening appearances, not to a carefully delimited species of demon. A bugbear here is more concrete than a modern everyday “pet annoyance.”

In the work

In the digression on imagination, the question “what strange formes of Bugbears” asks what a fearful person will conceive in darkness. Burton connects the shapes with the emotions: he attributes to Lavater the claim that fear is the greatest cause of apparitions and to Weyer the claim that fear produces especially strong imagination. The preceding account also admits the devil’s illusions, so this is not a general declaration that every apparition is merely imaginary. In the subsequent chapter on fear, Cardan supplies a reported case of lifelong melancholy following the sight of a bugbear. That case follows the explanation that people imagine what they fear; the nearby example of Augustus needing company in darkness puts an emperor beside the gendered generalization about women and children (DJR-039-12–16; DJR-040-23–27).

The education passage gives the frightening figure a human user. Parents and carers scare crying or unruly children “with beggars, bugbears, and hobgoblins.” The beggar is a person pressed into the threatening list, not another imaginary creature. Burton censures the adults and invokes Lavater for the claim that fear produces illness, cries during sleep and enduring harm. His final prescription is qualified: such things ought not to be done at all, or only sparingly and upon just occasion. The passage belongs to a larger criticism of excessive severity in upbringing and schooling, not an isolated catalogue of ghosts (DJR-050-38–43).

Among symptoms, the apparently external presence is distinguished from the sufferer’s certainty. He imagines visions “which to his thinking he certainly sees,” including bugbears, ghosts and goblins. Burton changes from plural sufferers to an illustrative singular; he does not himself certify the creatures’ presence. The next contrasting example loves darkness and avoids light, so even the fear of darkness is not a universal trait of every person described as melancholy (DJR-058-35–41).

The whole-body melancholy discussion supplies a bodily explanation and a literary amplification. Fumes from corrupted blood are said to disturb the mind; if the illness is far advanced, Apuleius's curse becomes a description of the sufferer's thoughts and sights. Burton's body paraphrase calls these "all the bugbears of the night." The margin makes sufferers heap spectres before their own eyes and imagine them. The supplied editor identifies an adaptation of Apuleius, Apologia 64.1–2: the curse against an enemy has been altered in person and syntax, while bones and fairy-babes in Burton's body are absent from the quoted Latin. A borrowed curse is thus made to illustrate a historical symptom account, not presented as a verified report that spirits pursue the patient (DJR-062-23–26; N04688–N04689).

A sharply different use occurs in the attack on atheism. Heaven, hell, resurrection and a future world are regarded as "Poets tales, Bugbears" by the people Burton attacks. The comparison reduces doctrines to bogeys that frighten the credulous. The governing "they esteem" matters: this is an attributed dismissive judgement, not Burton's own rejection of the afterlife. His surrounding language is openly polemical, and the Horatian phrase about Apella invokes an anti-Jewish stereotype; neither the classification nor that stereotype should become the article's neutral voice (DJR-161-29–35).

The final consolation returns to sights and sounds felt as outward disturbances. Devils, bugbears and Mormeluches "may" arise from inward causes: a brain disturbed by lack of sleep or nourishment can display shapes suggested by fear and disordered imagination. The mirror comparison describes an appearance before the senses, not an external object independently established. The continuation retains another possibility, demonic interference permitted and bounded by God, and then argues for mixed remedies where causes are mixed. Possible natural origin, limited demonic agency and the sufferer's experience must remain distinct (DJR-169-01–04).

Places to Read

- DJR-039-12–DJR-039-16 (Source pages 93–94): fearful imagination, attributed causes and imagined shapes.
- DJR-040-23–DJR-040-27 (Source page 98 [supplied]): fear's effects and Cardan's reported bugbear case; the supplied page qualification is retained.
- DJR-050-38–DJR-050-43 (Source page 148 [sequence; printed 144]): upbringing, deliberate frightening and the qualification on its use; sequence and printed page numbers differ.
- DJR-058-35–DJR-058-41 (Source page 182): the sufferer's conviction, imagined appearances and a contrasting preference for darkness.
- DJR-062-23–DJR-062-26 (Source page 201): whole-body melancholy, the Apuleius adaptation and its original margin.
- DJR-161-29–DJR-161-35 (Source page 683): Bugbears as a reported dismissal of religious doctrines.
- DJR-169-01–DJR-169-04 (Source pages 720–721): inward causes, Mormeluches, bounded demonic power and mixed remedies.

In this edition

The same English noun receives several context-sensitive renderings: Bugbears becomes “bogeys” in the imagination question (DJR-039-14); “a bugbear” becomes “a frightening apparition” in Cardan’s example (DJR-040-26); bugbears becomes “bogeymen” in the warning about frightening children (DJR-050-41), but “terrifying apparitions” among perceived symptoms (DJR-058-38). The night’s bugbears become “the night’s bogeys” (DJR-062-25). In the attack on atheism “bogeys” preserves the dismissive attribution, while the closing “bogeymen and spectres” translates the distinct nouns bugbears and Mormeluches (DJR-161-32; DJR-169-01).

N03677 explains the apparent repetition in the education paragraph: the modern text translates Lavater’s Latin and then retains Burton’s own English restatement. Those are separate textual acts. Likewise N04688 contains an original marginal Latin quotation, its editorial translation and an editorial statement about adaptation; a Burton label on the composite note does not make its English translation Burton’s wording. N04689 supplies the precise Apuleius comparison. N04382 explains the symptom passage’s shift of number and its contextual rendering of “black men” as “dark figures.” These editorial explanations clarify the supplied text; they do not independently authenticate the historical anecdotes.

See also

Daemon and genius (BAL-0084; Batch 1); Demonic apparitions (BAL-0085; Batch 1); Imagination (BAL-0002; Batch 1); Fear (BAL-0074; Batch 1); Form (BAL-0057; Batch 1). Form’s BAL-0057-V012 already explains the imagined formes in DJR-039-14, and Fear’s BAL-0074-V045 explains fright in DJR-050-41, including Burton’s qualification. These shared passages acquire a bugbear-focused route here, not a claim to newly discovered occurrences.

Cento

Entry BAL-0331 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Cento is a patchwork composition assembled from other writings. Burton prints Cento when naming his own gathered book: the word describes combination as a way of composing, not simply a failure to invent. Its material image is cloth made from different pieces. Nearby Maceronicon names the medley, while rapsodie turns the same idea of gathering into a disparaging patchwork of rags. The judgement therefore depends on the surrounding claim, not on mixture alone.

In the work

The first cento follows Burton’s admission that he belongs among the excessive producers of books. A good housewife makes one cloth from different fleeces, and a bee gathers wax and honey from many flowers. His literary collection likewise becomes a new whole. He adds that he has wronged no author and given each his due. The next paragraph makes the claimed distinction concrete: named borrowing is opposed to stealing whole verses, pages or treatises while concealing their authors. This is Burton’s account of his practice, not a verification of every source or attribution (DJR-004-15–DJR-005-02).

The gathering images continue into digestion: the material is mostly other writers’ and yet his, recognizable in origin but different in its new form. He claims to arrange what he takes; the following Maceronicon gives composition and method as his own contribution. Concoction (BAL-0028; Batch 1), especially BAL-0028-V078–V079, explains the digestive wording of this same passage. Here it matters because the cento’s patchwork is presented as organized transformation, not an unarranged heap (DJR-005-03–DJR-005-04).

That defence is deliberately unsettled. After allowing that a later writer can add to predecessors, Burton confesses a catalogue of faults, including a rapsodie of rags from several dung-heaps. But he calls the faults partly deliberate, then admits that accusing himself first can forestall an opponent. He will neither claim too much nor take too much from his own merit. The ugly patchwork is thus a staged adverse description, not a simple withdrawal of the defence of compilation. Excrements (BAL-0029; Batch 1), BAL-0029-V001, already explains the neighbouring ‘excrements of authors’ in this same catalogue (DJR-005-05–DJR-005-08).

The second Cento changes the practical use of the word without changing its basic meaning. Answering an imagined objection that the preface is too satirical for a clergyman, Burton distinguishes an assumed part from the person acting it. The collection speaks through others: ‘not I, but they that say it.’ He invokes the ancient satirists’ freedom and proceeds to defend speaking against vices rather than persons. Yet the subsequent defiance turns into recantation, fear, a confession of having wronged himself and a request for forgiveness. Borrowed voices are one resource in that unstable defence, not proof that every sharp statement is someone else’s responsibility (DJR-019-21–DJR-019-36).

Places to Read

- DJR-004-15–DJR-005-04 (Source page 8): self-inclusion among book producers; weaving, bees, acknowledged borrowing, digestion and the claimed work of arrangement. The central passage is DJR-005-01.
- DJR-005-05–DJR-005-08 (Source pages 8–9): possible improvement upon predecessors, the rapsodie of rags, and the explanation of pre-emptive self-criticism.
- DJR-019-21–DJR-019-36 (Source pages 76–78): the second Cento, assumed person, claims of satirical licence, subsequent recantation and the memory of injury.

In this edition

‘This Cento’ becomes ‘this patchwork’ at DJR-005-01; the second Cento likewise becomes patchwork at DJR-019-22. The equivalent retains the material image and makes the learned literary name accessible. It does not itself imply an absence of purpose or organization: the claim for method in the next paragraphs supplies the opposite possibility. The note N00222 explains the garment and literary senses; N01287 explains the later relation to assumed costume and voice.

Maceronicon becomes medley; the edition’s note N00228 explains its mixed, macaronic character. Rapsodie also becomes patchwork, but ‘of rags’ and the dung-heaps make this occurrence derogatory. These are distinct original words brought together by an English access term. The act of digesting borrowed material and the phrase for assumed costume retain their fuller explanations in Concoction and Habit and disposition, rather than acquiring different meanings merely because they surround Cento.

See also

- Humane learning (BAL-0277; Batch 3): secular learning and the self-implicating satire of compilers.
- Science (BAL-0348; Batch 4): learned knowledge and its disciplines.
- Schoolmen (BAL-0347; Batch 4): scholastic authorities and their treatment.
- Parrhesia (BAL-0282; Batch 3): frank speaking and the preface’s reversals.
- Fustian and bombast (BAL-0276; Batch 3): inflated literary expression and the author’s disclaimers.
- Concoction (BAL-0028; Batch 1): literary digestion in the shared passage, BAL-0028-V078–V079.
- Excrements (BAL-0029; Batch 1): ‘excrements of authors,’ BAL-0029-V001.
- Habit and disposition (BAL-0061; Batch 1): assumed costume and persona, BAL-0061-V033; Action (BAL-0056; Batch 1), BAL-0056-V030, and Affection (BAL-0046; Batch 1), BAL-0046-V030, retain acting and assuming the part.
- Satire and satirical writing (BAL-0352; Batch 4): genre, practitioner and the risk of injury.
- Cacoëthes and scribbling (BAL-0353; Batch 4): the urge to write and the scribblers who reject citation.

- Stationers and printing (BAL-0354; Batch 4): material publication and revision, distinct from the cento’s method.

Century

Entry BAL-0332 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Century can count a hundred things, not only a hundred years. In bibliographical references, cent., cen. and centur. identify a collection or division of one hundred items. A following number may identify the hundred, with another number locating an individual cure, letter, adage or emblem within it. In ordinary English, a century of authors and centuries of examples likewise mean a hundred and hundreds. The abbreviation and its numbers must therefore be read as parts of a reference, rather than automatically as a date.

In the work

The central example is ‘Mizaldus cent. 5. 77.’: the fifth collection of a hundred, item 77. It appears in the further reading on lycanthropy, after reports of people who believe themselves animals and Burton’s suggestions about transformation stories. The term locates material; it does not affirm a literal change of a human body into a wolf. Nor does understanding it authenticate the whole bibliography. The supplied note N01511 distinguishes Augustine’s discussion of transformations from Burton’s printed chapter number and leaves other abbreviated references unresolved (DJR-022-25–DJR-022-29).

The objects counted change with the book. Ruland’s third Cent., case 91, is a hundred of cures or medical cases in a reported witchcraft story. Camerarius’s centur. 7 identifies a hundred of birth horoscopes, followed by nativities 6 and 7. Original margins also cite Lipsius’s first Cen. of letters, letter 50, and Erasmus’s fourth thousand, seventh hundred. The latter gives no individual adage number. These divisions organize different kinds of reported material; their precision is not itself proof of the medical, astrological or satirical claims they accompany (DJR-031-52–DJR-031-54; DJR-032-13–DJR-032-16; DJR-024-22–DJR-024-24, N01654; DJR-018-30–DJR-018-32, N01226).

Emblem references use the same arrangement. ‘Camerarius Embl. 26. Cen. 2.’ locates emblem 26 in the second hundred, beside the image of a bull made gentle by a fig tree and its application to soothing words. A correct explanation of the citation structure must still leave individual source difficulties visible. Elsewhere the ass-and-mule story has a printed Camerarius locator that the supplied note compares with differently numbered and differently narrated material. The medical list’s ‘Amatus, Lusit. cent. 66.’ is also retained as unusual and unresolved, not silently converted into a plausible-looking reference (DJR-083-33–DJR-083-35, N06143; DJR-069-39, N05102; DJR-102-27–DJR-102-29, N07715).

Outside citations, century is an expansive count. Burton says he might cite a century of authors for and against antimony, after contrary reports of benefit and near-fatal harm. Might is important: the sentence declines a possible enumeration, rather than supplying exactly one hundred names. He then closes with a conditional comparison whose judgement depends on prescriber, use and patient. Stibium (BAL-0186; Batch 2), especially BAL-0186-V004, retains that medical dispute in full. Later ‘I could repeat centuries of such’ offers hundreds of further examples of lovers’ admiration before turning to their servitude.

Neither passage measures historical time (DJR-102-05–DJR-102-08; DJR-129-88–DJR-130-02).

Two boundaries prevent automatic expansion. The margin attached to Rhazes prints Cent., but the supplied editor understands it as Continens, a work-title, not a collection of a hundred. Conversely, the modern column's chronological century can translate a different original word: sæculum in the Harpsfield quotation, or its abbreviation sæc. in the adjacent citation. That quotation combines certainty about Ursula's blessedness with uncertainty about her history. Honour and nobility (BAL-0259; Batch 3), BAL-0259-V026, explains the ennobling verb in this same quotation; sæculum supplies its chronological object here. Explaining the time-word does not settle the religious controversy or the chronology (DJR-058-11–DJR-058-13, N04331; DJR-160-03–DJR-160-04).

Places to Read

- DJR-018-30–DJR-018-32 (Source pages 73–74), N01226: Erasmus's fourth thousand and seventh hundred.
- DJR-022-25–DJR-022-29 (Source pages 9–10), especially DJR-022-28: Mizaldus's fifth hundred, item 77, within the transformation-story bibliography.
- DJR-024-22–DJR-024-24 (Source page 20), N01654: a hundred of Lipsius's letters.
- DJR-031-52–DJR-031-54 (Source pages 56–57); DJR-032-13–DJR-032-16 (Source pages 58–59): hundreds of cures and birth horoscopes.
- DJR-058-11–DJR-058-13 (Source pages 179–180), N04331: Cent. interpreted as Continens.
- DJR-069-39 (Source page 230), N05102: the printed emblem locator and its editorial qualification.
- DJR-083-33–DJR-083-35 (Source page 293), N06143: the second hundred of emblems.
- DJR-102-05–DJR-102-08 (Source pages 377–378): the possible hundred authors on opposing sides; DJR-102-27–DJR-102-29 (Source page 380): unresolved century 66.
- DJR-129-88–DJR-130-02 (Source page 523): hundreds of examples, followed by love's servitude.
- DJR-160-03–DJR-160-04 (Source page 675): chronological centuries translated from the Latin age-word.

In this edition

'Mizaldus cent. 5. 77.' becomes 'Mizaldus, fifth century, item 77' at DJR-022-28. Century remains the collection's name and item makes the lower-level locator explicit. The short cent. therefore aligns with century, not with the entire author-title-number string. Other contexts use hundred: Cent. in Ruland's reference becomes Hundred, and centur. in the horoscope reference becomes hundred. The noun after it or the cited work supplies what is being counted.

The English expansions of Lipsius, Erasmus and Camerarius in N01654, N01226 and N06143 belong to the editorial translation of quoted original margins. They are not extra sentences of Burton's original prose. The original abbreviation in N04331 instead receives

the editorial expansion Continens. In the body, century and centuries become hundred and hundreds when counting possible authors or examples; chronological century in the Harpsfield passage is a rendering of sæculum. These separate routes explain why one modern lookup word can lead to different original forms and senses.

See also

- Neoterics (BAL-0111; Batch 2): the relative dating of authors, distinct from the number of items in a collection.
- Prognostics (BAL-0081; Batch 1): the interpretation of signs and outcomes in medical texts.
- Lycanthropy (BAL-0069; Batch 1): the belief, reported cases and qualified transformation stories surrounding the Mizaldus citation; BAL-0069-V001–V005.
- Geniture (BAL-0096; Batch 1): numbered birth-chart examples, especially BAL-0096-V007 in the shared passage.
- Stibium (BAL-0186; Batch 2): the antimony controversy and conditional judgement, BAL-0186-V004.
- Honour and nobility (BAL-0259; Batch 3): the ennobling verb in the shared Harpsfield quotation, BAL-0259-V026.
- Emblem (BAL-0333; Batch 4): the devices and images located by the numbered emblem collections.

Emblem

Entry BAL-0333 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

An impresse or impress is a symbolic device, often associated with a motto; Impresses and Impreses are printed plurals. An emblem likewise makes an idea visible through an image and accompanying words. The forms Emblem, Embleme, embleme, Emblems and Emblemes occur in the book. They can name an individual composition in a collection, a personal device or a symbolic object such as a costume. They do not here mean an impression left on a surface or an image impressed upon the mind.

The image works by comparison. Ivy and a wall illustrate friends sustaining one another; a thresher separating grain from chaff illustrates purification through suffering; an overladen fruit tree illustrates greatness destroying itself. In each case the named emblem carries an argument rather than merely decorating the prose. The claim is the speaker’s interpretation of an image, not a fact established merely by citing an emblem-book (DJR-083-36; DJR-087-25; DJR-089-49).

In the work

The bending branch is the most pointed example because its explanation does not agree with its motto. Burton says the Colonna family adopted it after expulsion from Rome by Alexander VI. The Latin ‘Flecti potest, frangi non potest’ means ‘It can be bent; it cannot be broken.’ Flecti and frangi are passive infinitives: bending is possible, breaking is denied. But Burton’s following explanation says the ruler might break the family by force and could never make them stoop. The capacity and refusal run the other way. Both statements are retained, and the family’s history and the emblem’s transmission remain uncollated in the supplied note N07221. The preceding branch verses and following appeal to gentleness belong to the same counsel of restraint in conflict (DJR-096-34–DJR-096-37).

In the praise of divine and cosmic love, rings, squares and other figures communicate love as the beginning and end of actions. The list ‘Symbols, Impresses, Emblemes’ names ways of suggesting that argument; it does not describe marks pressed into matter. The following Latin verse and Burton’s separate English couplet repeat love’s originating and completing role. The edition notes a parallel with Agathon’s speech in Plato’s Symposium but does not establish it as Burton’s immediate source. Cause (BAL-0058; Batch 1), BAL-0058-V028, already explains productive agency and instrumental means in this same passage; the present entry concerns their symbolic presentation (DJR-109-16–DJR-109-20).

Emblems can also picture love’s dependence and consumption. The flower that opens to the sun and droops without it is a device attributed to Gonzaga, then applied to the lover’s reliance on the beloved. A windmill moved by another force extends the comparison; its cited number remains different from the edition consulted in the annotation. Later Cupid blows the coals under a pot, whose disappearing water pictures passion consuming vital moisture. Burton only conjectures that the preceding dissection anecdote prompted this emblem. Neither the alleged event nor its attribution to Plato is verified. Soul, Prime mover,

Concoction, Radical moisture and Cupid retain the fuller philosophical and bodily vocabulary of these shared passages (DJR-128-08–DJR-128-11; DJR-128-63–DJR-128-66).

The same form can press an adverse argument. Birds enjoying food near a cage lose their contentment once unable to escape; the image mocks the passage from eager courtship to restrictive marriage. The reed and fern then picture discord, in a warning expressly conditioned on being or marrying such a person; the accompanying numerical odds are rhetorical. A different closing fable advises letting go of an unattainable beloved: the fox does not eat the grapes because it cannot get them. Emblem names these instructive representations without making all their lessons identical or establishing the justice of every generalization about marriage (DJR-138-30–DJR-138-32; DJR-138-60–DJR-138-62; DJR-140-74–DJR-140-75).

Making devices is itself an activity. Burton includes inventing Impresses and Emblems among intellectual diversions, with conditions about what engages the person and the means available. In the love discussion he conditionally credits love with the origin of symbols, emblems and devices, on the authority of named writers. Elite ‘accurate Emblems’ and ‘curious Impreses’ then contrast with rustic feasts, dances, names written on trees and keepsakes. The social language is contemptuous, yet the comparison grants the rustic lovers creative expression too; the next verse makes shepherds as fastidious as kings. These passages distinguish the device’s design, its supposed origin and its social use (DJR-082-10–DJR-082-14; DJR-132-50–DJR-132-53; DJR-133-12–DJR-133-14).

Political jealousy takes the emblem beyond a page illustration. Henry IV’s son reportedly appears in a pale-blue gown full of eyelets and needles, an emblem of jealousy, and reassures his suspicious father with both the display and words. The future Henry V is the visitor; the source is cited to Camden but remains uncollated in the edition. Báthory’s reported Impress instead turns a bull’s exclusion of rivals from its pasture into an assertion that a kingdom has no room for two. The device makes a political application of the animal image, rather than proving the zoological or historical account (DJR-144-33–DJR-144-35; DJR-144-41–DJR-144-43).

Emblem-books supply both pictures and numbered literary references. Emb., Embl., emb. and Emblem. abbreviate the emblem designation in original margins. A century counts a hundred items; it is not the age of the image. Exact identification nevertheless remains separate from decoding the locator. For the fruit tree, the supplied note records a motto different from Burton’s; for the windmill and pot it records different emblem numbers. These differences remain part of reading the cited image, not defects to conceal by silently replacing the printed reference (DJR-089-49, N06647; DJR-096-34, N07219; DJR-097-12, N07279; DJR-109-18, N08281; DJR-128-09–DJR-128-10, N09933 and N09935; DJR-128-64, N09999–N10000).

Places to Read

- DJR-082-10–DJR-082-14 (Source pages 285–286): devices among absorbing intellectual exercises.
- DJR-083-33–DJR-083-36 (Source page 293); DJR-087-24–DJR-087-28 (Source page 311); DJR-089-48–DJR-089-50 (Source page 321): mutual support, threshing and the tree ruined by abundance.

- DJR-096-34–DJR-096-37 (Source page 353), especially DJR-096-36 and N07221: the Colonna impresse, its contradictory motto and gloss, and counsel of gentleness.
- DJR-097-11–DJR-097-13 (Source page 355), N07279–N07281: the wolf and goat, and the incomplete Alciato reference.
- DJR-109-16–DJR-109-20 (Source page 416), especially DJR-109-18: symbols, devices, rings and squares in the praise of love.
- DJR-128-08–DJR-128-11 (Source page 512); DJR-128-63–DJR-128-66 (Source page 516): flower and sun, windmill, pot and fire, with attribution and numbering qualifications.
- DJR-132-50–DJR-132-53 (Source pages 538–539); DJR-133-12–DJR-133-14 (Source page 540): alleged invention for love and elite/rustic artistic forms.
- DJR-138-30–DJR-138-32 (Source pages 565–566); DJR-138-60–DJR-138-62 (Source page 568): caged birds and opposed plants in marital warnings.
- DJR-140-74–DJR-140-75 (Source page unnumbered verso after 576): fox and grapes; the unnumbered location is not a numbered page 576.
- DJR-144-33–DJR-144-35 (Source pages 593–594); DJR-144-41–DJR-144-43 (Source page 594): the prince’s symbolic gown and the bull as an emblem of sovereignty.

In this edition

‘An Impresse’ becomes ‘their emblem’ at DJR-096-36: the possessive makes the adopting family explicit. ‘Symbols, Impresses, Emblemes’ becomes ‘symbols, devices and emblems’ at DJR-109-18, with devices specifically rendering Impresses. Neither translation resolves the branch’s contradiction. The Latin retains possible bending and impossible breaking, while the following English retains possible breaking and refusal to bow.

The exercise list’s Impresses becomes mottoes, emphasizing the verbal part of the symbolic device; elsewhere the same family becomes emblem, devices or the retained plural imprese. ‘Curious Impreses’ becomes ‘intricate symbolic devices’: intricate translates curious, not the device noun. ‘Accurate Emblems’ becomes ‘carefully wrought emblems.’ The ordinary emblem spelling is regularized, but the kinds of image and the surrounding claims remain local rather than collapsing into one uniform message.

For the motto, Flecti supplies ‘be bent’ and frangi ‘be broken’; potest supplies can, and non negates it in the second clause. The modern it makes the branch’s understood subject explicit. In marginal citations, Embl. or Emb. supplies the emblem designation alone, not the author, the hundred-division and the item number together. Their modern English expansions are editorial translations of quoted margins, distinct from Burton’s original prose.

See also

- Art and artificial (BAL-0206; Batch 3): skill, designed objects and acquired disciplines; emblem has its separate treatment here.
- Antick (BAL-0222; Batch 3): grotesque figures and imaginative representation, not a synonym for every emblem.

- Century (BAL-0332; Batch 4): the hundred-division in emblem-book citations.
- Cause (BAL-0058; Batch 1), BAL-0058-V028, and Action (BAL-0056; Batch 1), BAL-0056-V072: love’s agency, means and actions in the shared geometric-emblem passage.
- Soul (BAL-0032; Batch 1), BAL-0032-V036 and V038; Prime mover (BAL-0102; Batch 2), BAL-0102-V006: the life-giving and moving-power comparisons.
- Radical moisture (BAL-0030; Batch 1), BAL-0030-V009; Concoction (BAL-0028; Batch 1), BAL-0028-V090–V092, and Cupid (BAL-0216; Batch 3), BAL-0216-V018: passion’s heat and the pot emblem.
- Friendship (BAL-0156; Batch 2), BAL-0156-V002, and Collogue (BAL-0270; Batch 3), BAL-0270-V001: consoling conversation and precarious courtly favour in the ivy/wall and fruit-tree passages.
- Marriage (BAL-0234; Batch 3), BAL-0234-V011 and BAL-0234-V030: marital discord and neglected obligations in the reed-and-fern passage.
- Enthusiasm (BAL-0079; Batch 1), BAL-0079-V014: rustic lovers’ artistic stimulation in the shared class comparison.
- Form (BAL-0057; Batch 1), BAL-0057-V016–V017, and Maternal impressions (BAL-0098; Batch 1), BAL-0098-V007: impressed mental images, distinguished from the impresse as symbolic device.

Equivocation

Entry BAL-0334 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Equivocation names a difference of meaning: one word can be used in several senses, only one of which may be the subject of the present inquiry. Æquivocations, æquivocations and equivocations are the printed plurals. Equivocal describes a use that is broad, extended or imprecise in relation to a stricter definition. These uses do not imply that someone deliberately deceives or evades; the separate agent noun Æquivocators does carry an accusation in the account of pagan oracles (DJR-023-02; DJR-029-27; DJR-144-04; DJR-163-37).

In the work

The melancholy discussion makes the distinction consequential. In its broader, “equivocal & improper sense,” melancholy includes temporary distress at sorrow, sickness, want, fear or displeasure. Burton then says that no living person is free from melancholy in this sense. That is not a claim that everyone has the settled disease he intends to examine. The continuation allows passing disturbances to become established, varies their effects with bodily constitution and resistance, and finally distinguishes the persistent condition from fits that come and go. Melancholy and Habit and disposition already explain this shared passage; the present word identifies the change in the term’s scope (DJR-023-01–DJR-023-03; DJR-023-14–DJR-023-19).

The jealousy heading likewise promises its Æquivocations before the narrower subject. Parents and guardians fear harm or disgrace to those in their care; rulers fear rivals and diminished authority. Biblical jealous concern is described as metaphorical. Burton then excludes these meanings from his chosen classification, selecting the jealousy that will admit no rival in love, and eventually the jealousy of married men concerning their wives. The narrowing happens in stages: animals appear under extended uses in the synopsis but are included in exclusive erotic jealousy in the body. Jealousy (BAL-0007; Batch 1) already explains the range and this difference between outline and prose (DJR-107-17; DJR-144-04–DJR-144-19; DJR-144-38–DJR-144-39; DJR-144-47; DJR-144-56).

Despair provides a third comparison. Its opening survey includes lost hopes in worldly affairs and the desperate courage that Burton conditionally praises in war. “But these are equivocal, unproper” does not dismiss those examples as false. It marks a turn to Zanchi’s restricted sense, despair concerning God. Later qualifications distinguish temporary despair, which may afflict even the best believers, from final despair, and allow relinquishing trust in one’s own resources while relying on God. Despair (BAL-0076; Batch 1), especially BAL-0076-V013, already explains the exact classificatory phrase. These remain historical theological distinctions, not modern diagnostic categories (DJR-163-27–DJR-163-41).

Not every member of the family is neutral. “Lyars, and Æquivocators” labels a rank of evil spirits in the taxonomy Burton reports from scholastics and other theologians. Apollo

Pythius is its example. The association with liars gives the agent noun a deceptive force, whereas the headings classify the writer's own terms without accusing him of deception. The modern edition treats Apollo and Pythius as the name and epithet of one god, not two examples (DJR-029-26–DJR-029-30; N02013).

The book's finding aids make lexical scope a reading route. The First Partition synopsis promises melancholy's Æquivocations; the unnumbered Table explicitly groups melancholy at 11 and jealousy at 591. Other Table entries give despair's equivocations at 693 and repeat "mel. equivocations" at 11. These numbers point into the source book. They are not numbered pages assigned to the Table itself (DJR-020-15; DJR-171-008; DJR-171-150; DJR-172-013).

Places to Read

- DJR-020-15 (Source page 97): the First Partition synopsis promises a distinction of meanings.
- DJR-023-01–DJR-023-03 (Source page 11), continuing at DJR-023-14–DJR-023-19 (Source pages 12–13): the broad use of melancholy and its contrast with an established condition.
- DJR-029-26–DJR-029-30 (Source page 44): Æquivocators in the reported hierarchy of evil spirits.
- DJR-107-17 (Source page unnumbered [404]); DJR-144-04–DJR-144-19 (Source pages 591–592); DJR-144-38–DJR-144-39 (Source page 594); DJR-144-47 (Source page 595); DJR-144-56 (Source page 596): the jealousy outline, heading and successive restrictions.
- DJR-163-27–DJR-163-41 (Source pages 693–694): despair's wider uses, theological restriction and qualifications.
- DJR-171-008 and DJR-171-150 (Source page unnumbered Table); DJR-172-013 (Source page unnumbered Table and closing notice): the original index routes for melancholy, jealousy and despair.

In this edition

"Æquivocations" becomes "different meanings" in the jealousy heading (DJR-144-04); "Æquivocations of melancholy" becomes "Different meanings of melancholy" in the Table (DJR-171-008). In the synopsis, the noun becomes "different senses of the word" (DJR-107-17). Melancholy and jealousy supply the subjects of those meanings; they are not part of the meaning of equivocations itself. The modern expansions make the heading and index function explicit.

"Equivocal & improper sense" becomes "loose and imprecise sense" (DJR-023-02), preserving the criticism of broad usage and the distinction between a passing state and an established condition. "Equivocal, unproper" becomes "broader, less precise uses of the word" (DJR-163-37); uses of the word supplies what the preceding examples make understood. The paired adjectives are interpreted together, not treated as two independent technical diagnoses. By contrast, Æquivocators becomes equivocators in the oracle passage, with liars remaining a separate accusation.

See also

- Schoolmen (BAL-0347; Batch 4), including quiddity and quodlibet: distinctions and scholastic inquiry.
- Genus and species (BAL-0083; Batch 1): classification and the limits of a chosen subject.
- Accident (BAL-0060; Batch 1): a technical distinction that likewise requires its local sense.
- Digression and impertinent (BAL-0339; Batch 4): relevance to a subject, rather than deception.
- Melancholy (BAL-0001; Batch 1), Habit and disposition (BAL-0061; Batch 1), especially BAL-0061-V007: the shared distinction between passing and established conditions.
- Jealousy (BAL-0007; Batch 1), and Proper (BAL-0227; Batch 3), BAL-0227-V009: the wider meanings, narrower subject and strict sense in the synopsis.
- Despair (BAL-0076; Batch 1), BAL-0076-V013: the exact phrase “equivocal, unproper” and its theological restriction.

Explode

Entry BAL-0335 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

To explode is to hiss or shout down, drive away by noisy disapproval, or reject contemptuously. The printed forms explode, explodes, exploded and exploding also cover quieter intellectual rejection: an opinion, astronomical model or medicine can be discredited or repudiated. None of these uses describes something physically bursting. The Latin margin's explosam, from explodo, describes a tragedy hissed off (DJR-007-12; DJR-011-21; DJR-040-31, N02880; DJR-074-32).

In the work

The allegorical contest makes rejection audible. Fortune and Folly defeat Virtue and Wisdom, whom the common people hiss away, reversing the expected relation between merit and success. The crowd acts; Virtue and Wisdom suffer its judgment. The same force appears in the author's account of conflicting readers: what one admires, another explodes, and if some shout Burton down, others may praise him. Tax (BAL-0287; Batch 3), BAL-0287-V007, already explains that conditional clause; Happiness and fortune, BAL-0162-V004, explains Fortune in the shared apologue (DJR-005-10–DJR-005-17; DJR-007-11–DJR-007-13).

The catalogue of national prejudices has "we" explode many German fashions, while Germans return the contempt. The verb exposes reciprocal ridicule, not the correctness of an English judgment about foreign customs. In another polemical setting, prayers, petitions and devotions are said to be exploded in named philosophical and satirical works: the ill-chosen benefits people seek from their gods become objects of ridicule (DJR-011-20–DJR-011-23; DJR-158-19–DJR-158-22).

Public disgrace also belongs to a speaker's complaint. "Yea but I am … exploded" introduces an imagined offender's objection, not Burton's confession. His ensuing answer says that fresh rumours will displace the scandal. The Latin theatrical example is a more serious warning about attribution: "Ob Tragœdiam explosam" presents a rejected tragedy as the cause of Sophocles's death, but the supplied note says the cited Valerius Maximus reports death from joy after victory instead. The word's meaning is clear even though the alleged biography is not established (DJR-097-28–DJR-097-31; DJR-040-31, N02880–N02881).

Intellectual rejection requires attention to its agent and object. Named critics explode scholastic theology; Christian philosophers reject the mortality of spirits in a parenthesis, rather than every detail of Psellus's account. Opponents of an imagination-only explanation of witchcraft do not deny that witches are melancholy: they deny that corrupted imagination alone produces the alleged effects. When physicians dispute astrology, Burton says he will not decide the controversy himself, then quotes a defense and criticizes excessive claims. Explode can mark a disputed position without settling it (DJR-017-44–DJR-017-47; DJR-028-33–DJR-028-36; DJR-032-32–DJR-032-35; DJR-069-06–DJR-069-09).

In the cosmological digression, exploding dismisses a supposed elemental sphere of fire and outer celestial machinery. The continuation attacks hard, impenetrable spheres but allows hypothetical constructions for method and order. The Table's "Element of fire exploded" and "Excentricks and Epicicles exploded" both point to page 251. Their compressed wording must be read with that qualification, not as a claim that all geometrical models have become worthless (DJR-074-29–DJR-074-34; DJR-171-176; DJR-171-185).

The medical examples preserve competing judgments. Many reject mineral remedies, but Mattioli and others praise them. Galen's medicines are said to be "exploded and rejected" in a complaint that the continuation identifies as an objection before defending compound medicines. Gervinus rejects the praise of antimony after his reported near-fatal experience; Burton subsequently adopts a conditional conclusion about its use, already explained in Stibium (BAL-0186; Batch 2), BAL-0186-V004. These are historical disputes, not present recommendations (DJR-100-24–DJR-100-25; DJR-101-09–DJR-101-13; DJR-102-03–DJR-102-07).

Some rejections are the author's own, but still have limits. Medicines of words, signs, spells and charms "are to be exploded," after material amulets have received qualified approval; the following exception assigns any effect to conviction or the Devil's contrivance. An original English margin instead attacks some people who explode all secular authors and studies, ending in pity rather than refutation. Finally "our Church" rejects the reported universal-salvation paradoxes, but Burton then forbids identifying particular people as reprobate and brings speculation to a halt. Charms and Humane learning already explain their respective shared passages (DJR-105-29–DJR-105-32; DJR-160-48–DJR-160-51, N12654; DJR-168-16–DJR-168-21).

Places to Read

- DJR-005-10–DJR-005-17 (Source pages 9–11); DJR-007-11–DJR-007-13 (Source page 19): divided readers and the crowd's expulsion of Virtue and Wisdom.
- DJR-011-20–DJR-011-23 (Source pages 39–40): reciprocal contempt for national customs.
- DJR-017-44–DJR-017-47 (Source page 70); DJR-028-33–DJR-028-36 (Source page 40); DJR-029-19–DJR-029-21 (Source page 43); DJR-032-32–DJR-032-35 (Source pages 60–61): disputed schools, spirits and explanatory claims.
- DJR-040-30–DJR-040-32 (Source page 99 [supplied]), especially N02880–N02881: theatrical rejection and the received story's textual discrepancy.
- DJR-069-06–DJR-069-09 (Source pages 226–227): disputed medical astrology.
- DJR-074-29–DJR-074-34 (Source page 251): fire, eccentrics and epicycles, with the distinction between real machinery and hypothetical models.
- DJR-097-28–DJR-097-31 (Source pages 356–357): public disgrace in the complainant's speech and the ensuing consolation.
- DJR-100-24–DJR-100-25 (Source page 370); DJR-101-09–DJR-101-13 (Source pages 373–374); DJR-102-03–DJR-102-07 (Source pages 377–378): contested remedies and their continuing qualifications.

- DJR-105-29–DJR-105-32 (Source pages 394–395); DJR-158-19–DJR-158-22 (Source page 667); DJR-160-48–DJR-160-51 (Source page 680), N12654; DJR-168-16–DJR-168-21 (Source pages 716–717): charms, religious ridicule, secular learning and the confessional rejection.
- DJR-171-176 and DJR-171-185 (Source page unnumbered Table): Table labels for the rejection of fire, eccentrics and epicycles.

In this edition

“Were hissed out, and exploded by the common people” becomes “the crowd hissed and jeered them off” (DJR-007-12). The passive becomes active, preserving the crowd as agent and Virtue and Wisdom as the rejected pair. “Explode many of their fashions” becomes “ridicule many of their customs” (DJR-011-21): many limits the objects, and customs renders fashions, not explode. The first rendering retains noisy expulsion; the second gives contemptuous ridicule.

Elsewhere the modern column uses reject, denounce or discredit, according to the judgment and its force. “Galens medicines are now exploded and rejected” becomes “Galen’s medicines are now discredited and rejected” (DJR-101-11), keeping the two verbs rather than assigning both meanings to one word. “Exploding in the mean time” becomes “Meanwhile, this rejects” (DJR-074-32), making the preceding argument the explicit subject. The English secular-learning margin is retained as original English, not presented as a new sentence in the modern column; the translation of Latin explosam belongs to the supplied editorial portion of its Burton-labelled note.

See also

- Baffle (BAL-0264; Batch 3): disgrace or dishonour.
- Censure (BAL-0266; Batch 3): judgment, which need not always be condemnation.
- Tax (BAL-0287; Batch 3), BAL-0287-V007: criticism and the shared conditional reception clause.
- Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V004; Civil and barbarous (BAL-0293; Batch 3), BAL-0293-V015: the allegorical contest and reciprocal national prejudice.
- Daemon and genius (BAL-0084; Batch 1), BAL-0084-V010; Excrements (BAL-0029; Batch 1), BAL-0029-V013: rejected doctrines of spirits.
- Astrology (BAL-0093; Batch 1), BAL-0093-V007; Stibium (BAL-0186; Batch 2), BAL-0186-V004: disputed medical uses and retained qualifications.
- Charms (BAL-0005; Batch 1); Humane learning (BAL-0277; Batch 3), BAL-0277-V005: rejection of verbal remedies and the original English margin defending secular study.

Exquisite

Entry BAL-0336 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Exquisite can mean exact or highly developed, accomplished, finely sensitive, or excellent in workmanship and effect. With torments it can mean extreme or acutely painful; the modern pleasure associated with beauty or delicacy cannot govern that use. The noun and the argument determine the adjective’s force: exquisite knowledge is exact knowledge, while exquisite torments are agonising torture. The spelling does not turn every occurrence into praise (DJR-025-11; DJR-025-15; DJR-054-48; DJR-062-11; DJR-069-41).

Latin exquisitus appears in inflected forms including exquisita, exquisitas, exquisitam and exquisitis, with the superlative exquisitissimus. These belong to the same broad range of choice, careful refinement and accomplishment, but their nouns and grammar must be read separately. Exquisitas fruges describes choice fruits; illecebris exquisitissimus describes someone exceptionally skilled in enticements. Neither means the whole surrounding catalogue of luxuries or tricks (DJR-116-48; DJR-125-01, N09613).

In the work

The account of Rome’s devastation makes the painful sense unmistakable. Senators and cardinals are put to exquisite torments to force disclosure of hidden money; the description moves from ruined buildings to tortured people and displaced citizens. The adjective intensifies suffering, not aesthetic pleasure. The earlier account of Spanish violence in the Americas has “stupend & exquisite torments,” rendered as appalling, elaborate tortures. That passage retains an attribution qualified by “if we may believe,” and its reported totals are not established historical measurements (DJR-054-46–DJR-054-49; DJR-009-28–DJR-010-01).

Exactness matters in the warning against practising medicine from books. After a reported mistake about a dose, “without exquisite knowledge” marks the dangerous lack of judgment, not the possession of an attractive book. Burton then adds a case he says he knows himself, of a friend experimenting with hellebore. Simples (BAL-0183; Batch 2), BAL-0183-V006, already explains that shared example. Elsewhere exquisite physicians are exceptionally accomplished, yet cannot identify the chief affected organ in the reported hypochondriacal consultation. Skill is praised without being made infallible (DJR-069-38–DJR-069-42; DJR-062-10–DJR-062-12).

The same accomplishment can belong to a philosopher, herbalists or a method of healing. The learned-ruler catalogue calls Evax an exquisite philosopher, though its historical and legendary figures must not be treated as a verified roll. Public gardens teach the knowledge of plants needed for an exquisite manner of curing; the continuation selects only a few of the many simples described by exquisite herbalists. In the associated Latin, exquisite regulation belongs to a way of living, while choice remedies can be the object of excessive admiration for foreign medicines. The criticism later permits cultivating imported plants locally, rather

than rejecting all learning about them (DJR-048-36–DJR-048-39; DJR-070-11–DJR-070-14, N05122; DJR-099-37–DJR-100-03, N07485 and N07494).

The adjective also describes fine responsiveness rather than acquired expertise. In the hearing account, the inner air is compared to an exquisite organ, a finely sensitive instrument within the drumhead-like membrane. Touch is exquisite in human beings even though Burton ranks it lowest among the senses: he immediately preserves its necessity and pleasure. These are distinctions within the book's inherited account of sensation, not modern anatomical identifications (DJR-025-10–DJR-025-15).

Books and images offer the more familiar favourable senses. Codronchus's books and Montaltus's work are called exquisite, meaning excellent. Phidias's works, pictures of sports and fine pieces in collections exemplify artistic excellence. A description of the world on Charlemagne's silver table is an engraved representation; the exquisite descriptions in the next paragraph are geographical writings to read. Tables (BAL-0149; Batch 2), BAL-0149-V008, already explains the first object. Praise of an artwork may belong to a disputed response: the Zeuxis painting admired as exquisite fails to please the countryman, and the supplied note does not establish Burton's altered anecdote or attribution (DJR-022-34; DJR-080-31–DJR-080-43; DJR-081-03–DJR-081-06; DJR-103-42; DJR-129-64–DJR-129-67).

Refinement does not settle the moral judgment. Exquisite sauces accompany an eater's expensive, unsatisfied fussiness. Exquisite music can adorn the extravagant suitor's pursuit, yet Burton approves the decent amusements of English hospitality. His prodigal-son comparison puts music before the sorrowful reckoning, although the supplied note observes that Luke's music celebrates the son's return. Likewise, exquisite beauties appear among proposed sensory remedies for grief before Burton endorses Cicero's objection to that "physick." The surrounding turn of argument, not the adjective alone, determines praise or blame (DJR-055-31–DJR-055-33; DJR-125-28–DJR-125-30; DJR-086-13–DJR-086-14; DJR-044-26, N03194; DJR-085-36–DJR-085-39).

Aretino's Lucretia also describes the merchant's exquisite phrases, comparing his verbal effort to a conjurer's powerful words. The I and me are hers, not Burton's. In the Latin margin, exquisitis modifies dictis, speeches, while mihi identifies their recipient. Another margin's superlative exquisitissimus qualifies Simierus's skill in enticements; the skill does not certify honest intentions. The fruit catalogue has a different construction: exquisitas gives choice, exoticas gives exotic, and fruges supplies fruits (DJR-125-01, N09613; DJR-125-28–DJR-125-30, N09654; DJR-116-46–DJR-116-49).

Places to Read

- DJR-009-28–DJR-010-01 (Source pages 31–32): elaborate cruelty in the qualified report of Spanish violence.
- DJR-022-34 (Source page 10): Codronchus's excellent books.
- DJR-025-10–DJR-025-15 (Source pages 22–23): hearing's sensitive instrument and finely developed touch.
- DJR-044-25–DJR-044-27 (Source pages 117–118), N03194: exquisite music before a sorrowful reckoning in Burton's rearrangement of the prodigal-son story.

- DJR-048-36–DJR-048-39 (Source page 139): Evax as an accomplished philosopher in the learned-ruler catalogue.
- DJR-054-46–DJR-054-49 (Source pages 164–165), especially DJR-054-48 at 165: agonising torture in the account of Rome’s devastation.
- DJR-055-31–DJR-055-33 (Source pages 167–168): exquisite sauces, expensive refinement and an unsatisfied appetite.
- DJR-062-10–DJR-062-12 (Source page 199): accomplished physicians and unresolved diagnosis.
- DJR-069-38–DJR-069-42 (Source pages 229–230), especially DJR-069-41 at 230: exact knowledge and the danger of practising from books.
- DJR-070-11–DJR-070-14 (Source page 231), N05122: the carefully regulated way of living and its medical qualifications.
- DJR-080-31–DJR-080-43 (Source pages 278–279); DJR-081-03–DJR-081-06 (Source page 280): excellent images and descriptions, with the engraved world representation distinguished from geographical writings.
- DJR-085-36–DJR-085-39 (Source pages 302–303): exquisite beauties among proposed sensory remedies, followed by moral objection.
- DJR-086-13–DJR-086-14 (Source page 304), N06349: approved hospitality, exquisite music in the body and exquisite dishes in the margin.
- DJR-099-37–DJR-100-03 (Source pages 366–367), especially N07485 and N07494: imported remedies, gardens and accomplished healing, with the qualifying continuation.
- DJR-103-42 (Source page 386): Montaltus’s excellent medical work.
- DJR-116-46–DJR-116-49 (Source pages 450–451); DJR-125-01–DJR-125-02 (Source page 494), N09613; DJR-125-28–DJR-125-30 (Source page 496), N09654: choice fruits, skilled enticements and a literary speaker’s exquisite phrases.
- DJR-129-64–DJR-129-67 (Source pages 521–522), N10101: different responses to a fine painting and an unresolved attribution.

In this edition

“Exquisite torments” becomes “agonising torture” (DJR-054-48); “exquisite knowledge” becomes “exact knowledge” (DJR-069-41). Agonising conveys severity without a favourable overtone, while exact conveys the precision required by the medical warning. In “stupend & exquisite torments,” the modern “appalling, elaborate tortures” assigns appalling to stupend and elaborate to exquisite (DJR-009-29). The two torture passages therefore retain different local emphases.

The sensory passages give “exquisite organ” as “finely sensitive instrument” and “This sense is exquisite in men” as “This sense is finely developed in humans” (DJR-025-11; DJR-025-15). The adjective is accomplished of practitioners and their method, excellent of the commended books, and often remains exquisite of music and images. Conversely, the modern exquisite pictures at DJR-055-31 renders curious pictures, already explained in

Curiosity (BAL-0247; Batch 3), BAL-0247-V001; it is not another original occurrence of exquisite.

Original margins require their own alignments. The banquet margin's "varias & exquisitas dapes" becomes "varied, exquisite dishes," whereas the body calls the music exquisite: the adjective must not be transferred from one noun to the other. "Sine exquisita vivendi ratione" becomes "without a carefully regulated way of living"; "ad exquisitam curandi rationem," "for an accomplished method of healing." The prepositions supply without and for, and the nouns and gerunds supply the way of living and method of healing. These English translations are editorial parts of the notes, separate from the original quoted Latin (DJR-086-13, N06349; DJR-070-13, N05122; DJR-099-44, N07494).

See also

- Painful (BAL-0167; Batch 2): both suffering and the older sense painstaking.
- Art and artificial (BAL-0206; Batch 3): skill, method and deliberately made works.
- Curiosity (BAL-0247; Batch 3), BAL-0247-V001: elaborate workmanship and the modern exquisite translating curious.
- Hypochondria (BAL-0018; Batch 1), BAL-0018-V008; Simples (BAL-0183; Batch 2), BAL-0183-V006: disputed diagnosis and the dangerous book-based experiment.
- Non naturals (BAL-0082; Batch 1), BAL-0082-V012: the condition limiting the reported sufficiency of regimen.
- Tables (BAL-0149; Batch 2), BAL-0149-V008: the engraved world representation.
- Fustian and bombast (BAL-0276; Batch 3), BAL-0276-V006: criticism of pretentious physicians and far-fetched remedies.
- Courtship and wooing (BAL-0203; Batch 3), BAL-0203-V005: the merchant's pursuit in Lucretia's account.

Fact

Entry BAL-0337 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Fact usually means a deed or act: something done, rather than a true statement or an established piece of information. The plural facts has the same force. A foul fact, also printed foule fact and fowle fact, is a condemned deed, but the adjective supplies the moral judgment. In a narrated marvel fact can instead name an event; taken in the fact means caught in the act. Neither sense guarantees that the deed happened or that the report is reliable (DJR-026-49; DJR-051-49; DJR-058-34; DJR-113-52; DJR-113-58; DJR-148-36).

In the work

David’s fact brings knowledge and conduct into conflict. He knows the deed’s vileness, yet follows appetite into adultery and murder. Burton’s continuation distinguishes powers that cannot obey the will from those that can but do not: the example concerns failed self-government, not a claim that every action is involuntary. The earlier satire gives the same noun a public application. An act punished as private murder is honoured as manhood when done in war. Burton attacks the change in judgment, while expressly declining to condemn all wars (DJR-026-47–DJR-026-50; DJR-010-01–DJR-010-12).

Disgrace is not identical with the deed that occasions it. A “foul fact committed or disclosed” separates doing wrong from its exposure. Either may enter the catalogue of experiences that drive a person from public life. Yet the discussion of cruel jokes refuses to make guilt a licence for humiliation: though someone has committed a shameful act, it is neither good manners nor humanity to throw it in his face. Burton then distinguishes satire against vice in general from attacks upon named people (DJR-040-29–DJR-040-31; DJR-051-48–DJR-051-50).

The noun can occur inside an explicitly false or disputed attribution. Some sufferers fear punishment for a fact “they never did.” Blushing, in turn, is not caused only by consciousness of a foul deed: fear and awareness of defects also enter the explanation. The merchant who thinks he is damned for keeping wheat too long supplies another difference between conduct and judgment. Burton reports the man’s unshakeable belief while calling him sensible in other matters; he does not pronounce the damnation himself (DJR-058-34; DJR-064-11–DJR-064-15; DJR-164-15–DJR-164-17).

“The same fact” in the catalogue of self-inflicted deaths refers to the deed under discussion, not a single judgment accepted by all religious authorities. Eusebius is the named admirer of the Roman matron. The supplied note warns that Burton compresses Augustine’s distinction between violated chastity and consent, and that Jonah does not kill himself in the biblical narrative. Later Burton rejects the general philosophical defence, then argues for mitigation in cases of lost reason. Foreest’s reported brothers have their dishonourable burial sentence revoked; the closing appeal leaves their souls to God and urges charity. Censure (BAL-0266; Batch 3) explains that punitive setting more fully. The later account of survivors’ repentance similarly supports a qualified, charitable judgment, not certainty

about another person’s soul (DJR-066-08, N04896; DJR-066-19–DJR-066-22; DJR-166-05–DJR-166-11).

Facts also occurs where the alleged acts themselves are denied. Weyer and others deny sexual intercourse between spirits and women and say the devil takes no pleasure in such facts; Burton follows with contrary authorities. The subsequent Philostratus story uses singular fact for the disappearance of an apparition and her possessions. Its “many thousands” belongs to Burton’s English narration: the original Latin margin says only many. Event is therefore the local meaning, not a guarantee of eyewitness verification (DJR-113-51–DJR-113-58, N08642–N08643).

Taken in the fact concerns detection in the course of doing something. In the jealousy discussion, alleged notoriety does not establish proof, and the lovers are said to be unlikely to be caught. The accompanying Sulpitia illustration has its own difficulty: the supplied note identifies Sulpicia and Calenus as spouses in Martial. Adultery (BAL-0236; Batch 3), BAL-0236-V022, already explains this exact phrase and the surrounding distinction between allegation and evidence (DJR-148-34–DJR-148-42).

Places to Read

- DJR-010-01–DJR-010-12 (Source page 32; Source page 32–33; Source page 33; Source page 33–34; Source page 34): the private/public comparison and the limit upon condemnation of war.
- DJR-026-47–DJR-026-50 (Source page 30): David, appetite and the powers that can be governed.
- DJR-040-29–DJR-040-31 (Source page 99 [supplied]): disgrace after a deed or its exposure.
- DJR-051-48–DJR-051-50 (Source page 151): the refusal to excuse cruel reproach.
- DJR-058-33–DJR-058-35 (Source page 181–182; Source page 182): fear of punishment for an uncommitted deed.
- DJR-064-11–DJR-064-15 (Source page 208; Source page 208–209; Source page 209): blushing without wrongdoing.
- DJR-066-07–DJR-066-10 (Source page 216; Source page 216–217; Source page 217): reported ancient and religious judgments, especially N04896.
- DJR-066-19–DJR-066-22 (Source page 454): rejection, mitigation and the revoked burial sentence.
- DJR-113-51–DJR-113-58 (Source page 437–438; Source page 438): disputed acts and the reported disappearance.
- DJR-148-34–DJR-148-42 (Source page 617; Source page 617–618; Source page 618): detection, proof and the qualified Sulpitia illustration.
- DJR-164-15–DJR-164-17 (Source page 696): the merchant’s fixed belief.
- DJR-166-05–DJR-166-11 (Source page 704; Source page 704–705; Source page 705): reported repentance and conditional charitable judgment.

In this edition

“Filthiness of his fact” becomes “vileness of his deed” (DJR-026-49); “some foul fact” becomes “some foul deed” (DJR-040-30); “committed a foule fact” becomes “committed a shameful act” (DJR-051-49); “the same fact” becomes “the same deed” (DJR-066-08). Deed and act render fact; vileness, foul and shameful carry its separate evaluation. In the war comparison, the modern sentence puts act before the later clause about being honoured, so the clause’s wording is not a self-contained word-for-word equivalent.

“Such facts” becomes “such acts” in the reported denial about spirits, while “this fact” becomes “this event” in the apparition story (DJR-113-52; DJR-113-58). “Taken in the fact” becomes “caught in the act” (DJR-148-36). The modern choices distinguish actions, an occurrence and a detection phrase without removing the surrounding denials, doubts or adverse judgments.

See also

- Action (BAL-0056; Batch 1): deeds, activities and other senses of act.
- Censure (BAL-0266; Batch 3), BAL-0266-V008: judgment and the revoked burial sentence.
- Tax (BAL-0287; Batch 3): accusation and reproach.
- Bewray (BAL-0265; Batch 3): disclosure and revelation.
- Confession and absolution (BAL-0326; Batch 4), including Absolve: acquittal and release from blame.
- Adultery (BAL-0236; Batch 3), BAL-0236-V022: the exact phrase taken in the fact.
- Shame (BAL-0257; Batch 3); Charity (BAL-0168; Batch 2): blushing without guilt and charitable judgment.
- War and peace (BAL-0296; Batch 3), BAL-0296-V014: manhood in the private/public comparison.
- Incubus (BAL-0087; Batch 1): the reported dispute about incubi and succubi.

Generation and corruption

Entry BAL-0338 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Generation and corruption is a philosophical pair: coming into being and passing away. Generation names production, while corruption names dissolution or perishing. In the body, generation can more specifically mean reproduction, and corruption physical decay or spoilage. The subject matters: neither the heavens' possible change nor the body's decay is primarily moral dishonesty. Elsewhere, however, corrupt really does mean dishonest, and generation can name offspring or a class of people rather than a process (DJR-024-29; DJR-024-34; DJR-033-25; DJR-053-05; DJR-053-31; DJR-075-01; DJR-083-20).

In the work

The astronomical question challenges the supposed changelessness of the heavens. Are the apparent novelties newly produced things that pass away, or bodies created from the beginning that reveal themselves at set times? Burton distinguishes those who infer change from celestial comets, La Galla's refusal to admit it, and Roeslin's regular motions. Blancanus then says the bodies do not perish but diminish and disappear. Generation and corruption therefore names the disputed possibility, not Burton's uncomplicated final answer. The preceding discussion also distinguishes real celestial structures from hypothetical models. The edition preserves Burton's grouping of new stars with comets, his dates and his constellation labels (DJR-074-29–DJR-075-04; N05494).

Production need not involve living parents. The "generation of waters" appears among alternative explanations of springs, rainfall and the earth's internal heat. Reproduction, by contrast, is the last of the named vegetative faculties: it produces another like itself through seed and so preserves the species. Burton promises three subordinate operations but supplies only the conversion of nourishment into seed. That incompleteness remains. In the animal-love discussion the "Act of Generation" means mating; pleasure in it is the first cause attributed to Leone Ebreo, whereas preservation of the species and desire for offspring are the second. Action (BAL-0056; Batch 1), BAL-0056-V071, already explains that exact phrase (DJR-073-29–DJR-073-30; DJR-024-31–DJR-024-35; DJR-109-08–DJR-109-15).

Generation also names the people produced or grouped together. "Our generation is corrupt" becomes a claim about offspring after Burton criticizes marrying for wealth and inherited rank. Its assumptions about bodily and mental fitness remain discriminatory historical judgments, not sound rules for choosing partners or predicting children. The "servile generation" in the poverty discussion is instead a class of people condemned to drudgery. The modern race there has the broad sense of kind or class, not necessarily a generation born in one period or a biological racial category (DJR-033-23–DJR-033-25; DJR-053-03–DJR-053-06).

Physical corruption varies with what is affected. In the digestion scheme it is putrefaction, opposed to food's proper processing by natural heat. In the regimen passage it is bodily decay, against which Burton presents moderation as a "perfect remedy" only within a

would-and-if claim attributed to Roger Bacon. The six non-naturals are the historical regimen’s manageable conditions, not supernatural forces. The later sufferer objects that knowing such advice does not make it possible to follow; Burton’s reply grants self-correction only “in some sort.” His claim is not a promise that moderation prevents all illness (DJR-024-27–DJR-024-30; DJR-083-19–DJR-083-24).

Corruption can describe an impaired condition rather than literal rotting. Roger Bacon’s reported inheritance claim concerns a damaged complexion or constitution passing from father to son. In the faculty dispute, Avicenna holds both imagination and reason corrupt, meaning impaired; Burton then places the first disturbance in imagination and the later effect in reason, depending on duration. Neither claim establishes modern physiology or psychology. Conversely, accepting bribes and acting against conscience gives corrupt an unmistakably moral sense. Its account of want concerns many people who would otherwise be upright, not the supposed wickedness of all poor people (DJR-032-36–DJR-032-38; DJR-027-20–DJR-027-23; DJR-053-28–DJR-053-33).

Finally, the consolation turns the sublunary world’s corruption and alteration into a comparison for human instability. Everything beneath the moon is said to undergo decay and change; planetary strengths and weaknesses then figure our rising and falling fortunes. This is a rhetorical use of the historical distinction between mutable earth and heaven, beside the earlier questions that test celestial immutability. It is not an astronomical explanation of particular misfortunes (DJR-087-11–DJR-087-14).

Places to Read

- DJR-024-11–DJR-024-12 (Source page 18): reproductive organs omitted as irrelevant to the present purpose.
- DJR-024-27–DJR-024-35 (Source page 20; Source page 20–21; Source page 21): spoilage, growth, reproduction and life’s conditions.
- DJR-027-20–DJR-027-23 (Source page 32; Source page 32–33; Source page 33): which faculties are impaired and in what order.
- DJR-032-36–DJR-032-38 (Source page 61): the attributed inheritance claim.
- DJR-033-23–DJR-033-25 (Source page 65): offspring and Burton’s criticism of marriage selection.
- DJR-053-03–DJR-053-06 (Source page 156; Source page 156–157; Source page 157): a class reduced to drudgery.
- DJR-053-28–DJR-053-33 (Source page 159): want and morally corrupt conduct.
- DJR-073-29–DJR-073-30 (Source page 246; Source page 246–247): water’s production among rival natural explanations.
- DJR-074-29–DJR-075-04 (Source page 251; Source page 251–252; Source page 252): celestial models and disputed coming into being and passing away.
- DJR-083-19–DJR-083-24 (Source page 291; Source page 291–292; Source page 292): conditional regimen claim, objection and qualified answer.
- DJR-087-11–DJR-087-14 (Source page 309; Source page 310): decay and change used in consolation.

- DJR-109-08–DJR-109-15 (Source page 415; Source page 415–416; Source page 416): mating distinguished from preservation of species, familiarity and nurturing.

In this edition

“Whether there be generation and corruption” becomes “Whether things come into being and pass away in the heavens” (DJR-075-01). The two nouns supply the two processes; things and in the heavens make the contextual subject explicit. “All corruption” becomes “all bodily decay” in the regimen passage (DJR-083-20). The original Latin margin is separate: its supplied translation says “one’s bodily decay,” not all. The edition’s note identifies the six non-naturals but does not claim complete collation of the Bacon references.

Generation becomes reproduction in the faculty definition, production in “generation of waters,” and offspring or race in collective uses. The full “Act of Generation,” not generation alone, becomes mating. Corruption remains unchanged beside putrefaction, while “both corrupt” becomes “both are impaired” in the faculty dispute. Those choices distinguish origination, reproduction, decay, impairment and moral fault rather than imposing a single modern equivalent throughout (DJR-024-29; DJR-024-34; DJR-027-22; DJR-033-25; DJR-053-05; DJR-073-30; DJR-109-09).

See also

- Matter (BAL-0059; Batch 1): the substances and forms involved in production and change.
- Genus and species (BAL-0083; Batch 1), BAL-0083-V004; Seed (BAL-0220; Batch 3), BAL-0220-V002: kind and generative material in the same reproductive definition.
- Action (BAL-0056; Batch 1), BAL-0056-V071: the reproductive sexual act.
- Complexion and temperament (BAL-0062; Batch 1), BAL-0062-V009: the attributed inheritance of impaired constitution.
- Liberty and servitude (BAL-0241; Batch 3), BAL-0241-V012: servile in the drudgery passage.
- Conscience (BAL-0053; Batch 1), BAL-0053-V026: corrupt conduct contrary to inward judgment.
- Explode (BAL-0335; Batch 4): rejection of celestial machinery, with hypothetical models allowed.

Digression and impertinent

Entry BAL-0339 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

A digression is an excursion from the immediate line of discussion. It can supply necessary explanation, refresh a reader or collect remedies while still serving the book’s larger purpose. Digress, digresse and digressed are the associated verbal forms. Impertinent means irrelevant to the matter in hand, not merely impolite; with business or journeys it can mean pointless or unnecessary. Not impertinent reverses the judgment, asserting relevance or appropriateness. The book distinguishes a useful departure from a useless one rather than condemning every digression (DJR-023-21; DJR-039-06; DJR-044-31; DJR-086-38; DJR-101-19; DJR-145-40).

In the work

The anatomy is a purposeful detour. Burton holds it “not impertinent” because ordinary readers will encounter difficult names for bodily parts, humours and mental faculties. Its aim is understanding what those things are, where they are and what they do. The same standard permits exclusion: reproductive organs are omitted as “impertinent to my purpose.” Anatomy (BAL-0008; Batch 1), BAL-0008-V010 and BAL-0008-V016, already explains the introductory survey and its later recall. Relevance is local to a purpose, not an absolute judgment that an omitted subject is worthless (DJR-023-20–DJR-023-24; DJR-024-12; DJR-039-08).

The defence of imagination joins usefulness with pleasure. Its supposed power to produce melancholy makes an account of its force relevant; Burton then answers those who call such excursions frivolous and impertinent by adopting Beroaldus’s comparison with sauce for a bad stomach. A weary reader can be delighted and refreshed. The English body, the original Latin margin and its supplied translation are not identical versions of the image: the margin has a queasy stomach restored as if by seasoning, while the modern body renders bad stomack as poor appetite. At the close Burton again justifies how far he has digressed by imagination’s role as the medium through which passions work (DJR-039-06–DJR-039-08, N02758–N02759; DJR-039-33–DJR-039-34).

Burton also controls the inquiry by deciding when to leave something aside. The Democritus-and-Hippocrates story is admitted as “not impertinent,” though the supplied note identifies its pseudonymous correspondence and qualifies the promise of near-verbatim narration. Later he proposes to omit irrelevant digressions when turning from metaphorical madness to settled melancholy. The consolatory section complicates the boundary again: he will digress, “if at least it be to digress in this subject,” since good counsel itself belongs to the treatment he has just described. “But I digresse” subsequently closes a reflection on animal knowledge and returns to the classification of compound medicines (DJR-008-09–DJR-008-10; DJR-019-15–DJR-019-17; DJR-086-37–DJR-086-39; DJR-101-18–DJR-101-20).

Outside writing, impertinent can judge attention or action. Chess is proposed for certain people whose thoughts wander into irrelevant matters, but the next paragraph says it may harm those already exhausted by study. Aretino’s Lucretia describes admirers seizing irrelevant occasions to speak loudly so that she will notice them: the pretext is irrelevant, the attention-seeking purposeful. A hunting anecdote calls extravagant sport “impertinent business,” pointless occupation, because its cost dwarfs its return and necessary work is neglected. These are distinct local judgments, not a general equation of recreation with uselessness (DJR-080-07–DJR-080-09; DJR-127-25–DJR-127-27; DJR-044-31–DJR-044-34).

The jealousy account distinguishes necessary absence from “impertinent journeyes.” Either partner may be away for professional reasons; unnecessary travel is a separate branch of the argument. The later catalogue directed at wives likewise means pointless journeys, not journeys that themselves speak rudely. Its suspicions remain allegations, not proof of infidelity. In the religious discussion, impertinent ceremonies are alleged to divert attention from proper worship, while Burton expressly denies that love of God itself can be excessive. Here too the writer’s purpose and polemical judgment supply the standard (DJR-145-39–DJR-145-41; DJR-146-46–DJR-146-48; DJR-152-16–DJR-152-18).

The Table makes the literary practice navigable: it groups the digressions on discontent, air, anatomy, and spirits under their source pages 307, 240, 13 and 39. Those are destinations in the book; the Table itself is unnumbered. Related Latin forms need separate reading. The Beroaldus-associated margin calls literary excursions egressiones and says excurro, “I digress.” But digressus in the consolation means parting, opposed to reunion; an identically spelled participle of digredior in the next section means having departed into eternity. Neither of those last two uses is an interruption of an argument (DJR-171-154; DJR-039-06, N02758; DJR-094-54; DJR-095-16, N07105).

Places to Read

- DJR-008-09–DJR-008-10 (Source page 23; Source page 23–24): relevance and the pseudonymous Hippocratic story.
- DJR-019-15–DJR-019-17 (Source page 76): the turn from satirical folly to settled disease.
- DJR-023-20–DJR-023-24 (Source page 13; Source page 13–14; Source page 14): the anatomy’s pedagogical purpose.
- DJR-024-11–DJR-024-12 (Source page 18): reproductive organs omitted.
- DJR-028-20–DJR-028-21 (Source page 39): the spirit digression’s explanatory purpose.
- DJR-039-06–DJR-039-08 (Source page 93): the defence of imagination’s digression, especially N02758–N02759.
- DJR-039-33–DJR-039-34 (Source page 96): its closing causal justification.
- DJR-044-31–DJR-044-34 (Source page 118; Source page 118–119; Source page 119): pointless occupation and the hunting satire.
- DJR-080-07–DJR-080-09 (Source page 275): irrelevant thoughts and the limits of chess.
- DJR-086-37–DJR-086-39 (Source page 307): consolation and the questioned name of digression.

- DJR-094-53–DJR-095-01 (Source page 345): parting and the hoped-for reunion.
- DJR-095-15–DJR-095-17 (Source page 346): departing into eternity in N07105.
- DJR-101-18–DJR-101-20 (Source page 374): a return to compound medicines.
- DJR-127-25–DJR-127-27 (Source page 508): Lucretia’s literary speech and manufactured occasions.
- DJR-145-39–DJR-145-41 (Source page 599): necessary and unnecessary absence.
- DJR-146-46–DJR-146-48 (Source page 605): the gendered suspicion catalogue.
- DJR-152-16–DJR-152-18 (Source page 638): irrelevant ceremonies contrasted with love of God.
- DJR-171-154 (Source page unnumbered Table): the four collected digression routes.

In this edition

“Frivolous and impertinent” becomes “frivolous and irrelevant” (DJR-039-06). Irrelevant states the objection, which Burton answers through both the subject’s causal importance and the reader’s restorative pleasure. “Not impertinent” instead becomes relevant in the Hippocratic-story introduction and appropriate before the anatomy. Those positive renderings belong to the whole negative construction; they are not meanings of impertinent without not (DJR-008-09; DJR-023-21).

“Impertinent business” becomes “pointless occupation”; “impertinent journeyes” becomes “unnecessary journeys,” and the later “impertinent journeys” becomes “pointless journeys” (DJR-044-31; DJR-145-40; DJR-146-47). The Latin margin’s egressiones gives digressions and excurro gives digress; hujusmodi, ego and libenter separately supply of this kind, I and gladly. In the consolation, the noun digressus gives parting, while the participle digressus gives departing in the supplied translation of a different marginal quotation. The different grammar prevents identical spelling from becoming a single record of literary digression (DJR-039-06, N02758; DJR-094-54; DJR-095-16, N07105).

See also

- Equivocation (BAL-0334; Batch 4): changing a word’s scope as the inquiry narrows.
- Confer and conference (BAL-0152; Batch 2): conversation and comparison as different uses of discourse.
- Anatomy (BAL-0008; Batch 1), BAL-0008-V010 and BAL-0008-V016: the named preparatory survey.
- Imagination (BAL-0002; Batch 1): the faculty whose causal force justifies the central digression.
- Distraction (BAL-0073; Batch 1), BAL-0073-V014: mental diversion, including the qualified chess example.
- Comfort and consolation (BAL-0157; Batch 2), BAL-0157-V004: consolatory speech as treatment in the historical account.
- Generation and corruption (BAL-0338; Batch 4): reproductive organs omitted as irrelevant to the immediate anatomical purpose.

Just

Entry BAL-0340 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Just can describe something of full or substantial extent: a just volume, tract or treatise is a developed treatment, not necessarily a fair or correct one. Printed forms include just Volumes, just Treatises, just Tract and just volumn. The same fullness appears in a just army, a whole body of reformers. Elsewhere just marks adequacy, a sufficient ground, moral uprightness or exact quantity; the noun it qualifies and its grammatical role keep those uses distinct (DJR-003-13; DJR-015-26; DJR-012-21; DJR-035-33; DJR-063-26; DJR-069-15; DJR-163-22).

In the work

The substantial books of earlier physicians first belong to an objection Burton stages against himself. A reader may ask why another account of melancholy is needed when excellent physicians have already written full-length volumes and elaborate tracts. Their scale strengthens the charge of needless repetition. Burton’s surrounding confession of borrowing must be read as part of that defence of his undertaking, not as a definition of just that automatically praises originality or truth. Action (BAL-0056; Batch 1), especially BAL-0056-V021, explains the accompanying idiom for doing work already done (DJR-003-12–DJR-003-14).

Substantial specialist writing also supplies a reason to include a subject. At the opening of the symptoms attributed to unmarried women, nuns and widows, Burton names Mercatus and Rodericus à Castro, then adds Sennertus and others, while still saying two just Treatises. Their separate treatment warrants a place in his general survey. The edition preserves that awkward count rather than silently making the books as numerous as the named writers. Its accompanying theory of a cause peculiar to women belongs to the historical medical account; the adjective means full treatment, not proof of that theory (DJR-062-27–DJR-062-29; N04692).

Disagreement can be expressed in a just work as readily as agreement. Libavius opposes the weapon-salve claim in a full treatise, while Crollius and Goclenius defend it. In the air digression Biancani argues at length that the sea will eventually cover the earth, but Burton calls his fear foolish, invites his friends to laugh, and counters that the sea adds elsewhere what it removes. The extent of the tract and Burton’s judgment of its argument are separate. Characters (BAL-0091; Batch 1) discusses the disputed cures and their proposed imaginative explanation; just here names the scale of the written opposition (DJR-039-26–DJR-039-28; DJR-073-04–DJR-073-06).

Harsnett’s Declaration is a substantial volume published at home, brought forward as a domestic counterpart to reports of fraudulent saintly cures abroad. Burton takes the book’s side and condemns the alleged exorcisms as tricks for credit and money. Just itself supplies neither that accusation nor a guarantee of its truth. The cited publication year remains 1605 in the original margin; the editor identifies the work’s first appearance as 1603 and leaves

the issue-level question open. Obsession and possession (BAL-0088; Batch 1) gives the wider distinction between attributed possession, pretence and polemical suspicion (DJR-068-36–DJR-068-38; N05031–N05032).

A just volume need not be an existing book. To set out the varieties of unbelief and their arguments individually would require one, Burton says, and he therefore refers readers to theologians. The hypothetical scale explains a limit on his own exposition. The neighbouring large volume attributed to Lagalla reinforces the size sense. Outside book descriptions, a just army becomes a whole army of Rosicrucian reformers; the parenthetic they say keeps their promise to put everything right at a distance (DJR-163-21–DJR-163-23; DJR-015-25–DJR-015-27).

Proper extent can also concern an action’s adequacy. The physician who fails to prescribe a just course works too casually, stirring a humour without completing the proposed treatment. The next paragraph restores the other danger: most practitioners err by giving too much medicine. In the fear argument, meanwhile, an imagined objector says a person above deep water has a just cause for fear. Burton answers that the melancholic sufferer has an inward cause. Just distinguishes a ground for fear, not suffering deserving blame; Fear (BAL-0074; Batch 1) and Physician (BAL-0106; Batch 2) explain the respective arguments (DJR-063-25–DJR-064-01; DJR-069-14–DJR-069-17).

Two familiar uses make the grammatical distinction clear. The self-governing wise person is just and right, morally upright, in Burton’s English verse after Horace; the next unit asks whether such an ideal person can be found. By contrast, just so many ounces is adverbial: exactly that quantity. It occurs in the criticism of overprecise diet, qualified in the continuation as unsuitable for healthier bodies. The passage reports excessive prescription rather than supplying a quantity for the reader to follow (DJR-012-20–DJR-012-22; DJR-035-32–DJR-035-36).

Places to Read

- DJR-003-12–DJR-003-14 (Source page 6): prior full-length volumes within the imagined objection to repetition.
- DJR-012-20–DJR-012-22 (Source page 44): uprightness in the ideal of self-command, then its skeptical application.
- DJR-015-25–DJR-015-27 (Source page 59): a whole army of would-be reformers and the distancing they say.
- DJR-035-32–DJR-035-36 (Source page 75): exact quantities in the criticism of excessive dietary regulation.
- DJR-039-26–DJR-039-28 (Source pages 95–96): Libavius’s full treatise against the weapon-salve claim.
- DJR-062-27–DJR-062-29 (Source page 202): two full medical treatises and the preserved count.
- DJR-063-25–DJR-064-01 (Source pages 206–207): the objector’s just cause for fear and Burton’s inward-cause reply.
- DJR-068-36–DJR-068-38 (Source page 225): Harsnett’s substantial volume, with the printed 1605 and editorial 1603 distinguished.

- DJR-069-14–DJR-069-17 (Source pages 227–228): adequate treatment between incompleteness and excess.
- DJR-073-04–DJR-073-06 (Source page 244): Biancani’s substantial tract and Burton’s ridicule.
- DJR-163-21–DJR-163-23 (Source page 692): a hypothetical full volume and referral to other writers.

In this edition

Just Volumes becomes full-length volumes; two just Treatises becomes two full treatises; a just volume becomes a substantial volume. These equivalents make scale explicit without determining approval. In a just tract proves is instead recast as argues at length. At length represents the developed written treatment, while argues belongs to proves; it is not the meaning of just by itself. In Libavius’s clause, the modern just as firmly translates as stifly, whereas original just Tract becomes full treatise (DJR-003-13; DJR-039-27; DJR-062-28; DJR-068-37; DJR-073-05).

Proper course of treatment, retained just cause for fear, retained just beside upright, and exactly so many ounces give separate modern access routes for adequacy, sufficient grounds, morality and exactness. They should not be folded into the book-size sense. The original’s volumn is a spelling of volume, not a different kind of work; the selected evidence retains that spelling alongside modern full volume (DJR-012-21; DJR-035-33; DJR-063-26; DJR-069-15; DJR-163-22).

The supplied note identifies the invitation to laugh as Horace, Art of Poetry 5, and leaves the accounts of Bruno and Biancani as Burton’s summaries pending direct collation (DJR-073-05, N05371).

See also

Absolute (BAL-0328; Batch 4), for completeness and perfection rather than simply a work’s substantial scale. Cause (BAL-0058; Batch 1), especially BAL-0058-V108 on just cause as legitimate ground; Fear (BAL-0074; Batch 1); Characters (BAL-0091; Batch 1); Obsession and possession (BAL-0088; Batch 1); Physician (BAL-0106; Batch 2); Diet and regimen (BAL-0119; Batch 2).

Meteors

Entry BAL-0341 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Meteors has a wide historical range: phenomena of the air, including weather, disturbances, luminous appearances and reports of extraordinary showers. Singular Meteor occurs in a proposed explanation of green circles in fields. Meteorologists are writers on these questions of nature, not simply modern weather forecasters; meteors and Meteors can also be short book titles. The Latin marginal de Meteoris means On Meteors (DJR-021-29; DJR-030-03; DJR-030-18; DJR-073-11; DJR-073-30; DJR-074-18–DJR-074-23; DJR-075-07, N05505).

The light names are not interchangeable. Blazing Stars means comets in the fiery-spirit catalogue; Firedrakes and Fire-drakes are dragon-like fiery appearances; Ignes fatui, singular ignis fatuus, names will-o’-the-wisps. This last image can make imagination or false prophets misleading guides. St. Elmes fires names the following mast lights. Elsewhere a beloved appears like a blazing star, where brilliance matters more than an astronomical identification, and a comet’s blaze figures mental disorder confined to one subject (DJR-029-46–DJR-029-49; DJR-061-11; DJR-064-27; DJR-135-14; DJR-155-08; DJR-160-27).

In the work

The opening catalogue of human vulnerability moves from heavenly threats to the air’s Meteors: thunder, lightning, excessive heat and cold, winds, storms and unseasonable weather. Burton connects these with scarcity, famine, plague and epidemic disease. The broad weather sense is essential. The death totals that follow are reports from Botero and others, not verified measurements, and the sequence places environmental threats within a theological account of calamity (DJR-021-28–DJR-021-30).

In the spirit survey, knowledge of the causes of all Meteors is one of the powers conceded by Burton’s named authorities. Their purported skill in natural properties explains how spirits might produce extraordinary effects; divine permission still limits their action. The later classification makes fiery spirits agents and blazing stars, firedrakes and will-o’-the-wisps instruments. Different reported lights enter one supernatural category without thereby becoming one phenomenon (DJR-029-15–DJR-029-18; DJR-029-44–DJR-029-46).

Lights on ships’ masts keep disagreement visible. They are described as spirits or small clouds, interpreted by Cardano as signs of harm and by others as favourable portents, then commonly named St. Elmes fires. The supplied editor’s electrical explanation concerns Saint Elmo’s fire alone. Demonic apparitions (BAL-0085; Batch 1), especially BAL-0085-V013, already explains this appearance and its competing interpretations (DJR-029-47–DJR-029-50; N02044).

Burton does not always suspend judgment. Meteorologists generally refer storms to natural causes; he expressly sides with Bodin that aerial devils cause them more often. The falling Meteor proposed for green circles, by contrast, belongs to others as an alternative to fairy

dances or fertile soil. These passages give their explanations different degrees of commitment. Spirits (BAL-0003; Batch 1), Cause (BAL-0058; Batch 1) and Accident (BAL-0060; Batch 1) explain the wider settings (DJR-030-01–DJR-030-05; DJR-030-17–DJR-030-19).

The wandering-light image then moves inward. One person’s melancholy is shifted about by the ignis fatuus of phantasie, passing between bodily parts or troubling the mind when the body is free. The catalogue contrasts this course with intermittent or settled conditions; it does not give every sufferer one pattern. Its nearby astrological timing belongs to some cases. Later Ignes fatui becomes a simile for false prophets leading people astray. A changeful inner guide and a deceptive public guide share an image without becoming the same cause of distress (DJR-061-10–DJR-061-12; DJR-155-07–DJR-155-09).

The symptom explanation gives the lights another setting. Glow-worms, Fire-drakes, Meteors and Ignis fatuus occur beside smoke, optical devices and deliberate scares. Burton refers readers to writers on their causes, goes on to projection and mirrors, and says deception is mostly in the brain, though he still allows the Devil to exploit the condition. Naturally occurring, manufactured and misperceived appearances coexist; this is not a claim that every light is fabricated. Glass (BAL-0225; Batch 3) explains the optical devices, and Fear (BAL-0074; Batch 1) explains fears as scares (DJR-064-26–DJR-064-30).

Book titles reveal the field’s breadth. Aristotle’s meteors is cited in questions about marine remains inland and the alternation of land and sea. The editor offers Meteorology I.14 as a broader parallel, not confirmation of the whole catalogue. Fromondus’s Meteors supplies an explanation of climate through the sun’s motion, which Burton challenges with differences between nearby places. Meteorologists also propose underground wind or sulphurous fire as causes of earthquakes. These are branches of historical natural philosophy, not an exclusive study of shooting stars (DJR-073-10–DJR-073-12; DJR-073-29–DJR-073-31; DJR-074-17–DJR-074-19).

The diversity of Meteors prompts a chain of questions: are the objects of strange showers lifted from earth, generated aloft, sent directly by God or produced through spirits? Lemmings descending from clouds remain Münster’s report. Telesio and Paracelsus challenge Aristotle; the continuation distances the alchemists’ feats with as they say. Another dispute sets alternative atmospheric heights and rejects a supposed elemental-fire region. Elements (BAL-0370; Batch 4) explains the constituent and fire-region vocabulary; here the meteor family names the phenomena to be explained (DJR-074-19–DJR-074-25).

Comets challenge a fixed separation of air and heavens. Their motion supports a celestial-matter account against an ignited aerial exhalation, with Chiaramonti’s opposition retained. Burton asks whether new appearances show generation and corruption or bodies created from the beginning returning at intervals. His æthereall Comets includes examples the editor identifies as new stars, including the 1572 and 1604 supernovae. Matter (BAL-0059; Batch 1), BAL-0059-V118, already explains the substance dispute. The historical category must not be silently replaced by the modern one (DJR-074-26–DJR-074-32; DJR-075-01–DJR-075-02; N05494).

Later comparisons detach light from causal classification. Hermotinus sees his former beloved like a blazing star or angel and relapses into love: the brilliance belongs to his view of her. Religious polemic likens otherwise sensible people to comets, round except where they blaze. Religious melancholy (BAL-0077; Batch 1), BAL-0077-V011, already explains this

restricted impairment and the otherwise sound qualification amid invective. Finally, Meteors at Rome receives divine, natural, stellar, chance and necessity explanations. The body inconsistently says both banishment and execution, while its margin says exile; the edition preserves the discrepancy rather than establishing one cause from the story (DJR-135-13–DJR-135-15; DJR-160-26–DJR-160-28; DJR-162-27–DJR-162-29).

Places to Read

- DJR-021-28–DJR-021-30 (Source page 4): atmospheric disturbances among threats to life.
- DJR-029-15–DJR-029-18 (Source page 43): spirits’ claimed knowledge and limited agency.
- DJR-029-44–DJR-030-05 (Source pages 45–47): fiery lights, mast lights and natural versus demonic storm explanations.
- DJR-030-17–DJR-030-19 (Source pages 47–48): a falling meteor among rival causes of green circles.
- DJR-061-10–DJR-061-12 (Source page 195): imagination as a wandering light in varied symptom courses.
- DJR-064-26–DJR-064-30 (Source pages 210–211): natural lights, contrivances, optics and internal deception.
- DJR-073-10–DJR-073-12 (Source pages 244–245): Aristotle’s meteors as a title, with qualified parallels.
- DJR-073-29–DJR-073-31 (Source pages 246–247): Meteorologists and earthquakes.
- DJR-074-17–DJR-074-25 (Source pages 250–251): Fromondus’s book, strange showers, rival causes and atmospheric limits.
- DJR-074-26–DJR-075-02 (Source pages 251–252): comets, celestial matter and change in the heavens.
- DJR-075-07, N05505 (margin Printed page 252; attached body Source page 253): de Meteoris, with uncertain printed anchor.
- DJR-135-13–DJR-135-15 (Source pages 550–551): the beloved as a blazing star.
- DJR-155-07–DJR-155-09 (Source page 651): false prophets as misleading lights.
- DJR-160-26–DJR-160-28 (Source page 677): the comet image and otherwise sound.
- DJR-162-27–DJR-162-29 (Source page 688): rival explanations of atmospheric signs.
- DJR-171-113 (Source page unnumbered Table) and DJR-172-019 (Source page unnumbered Table and closing notice): retrieval entries for comets above the moon and strange meteors, not independent physical arguments.

In this edition

Meteors becomes atmospheric disturbances in the opening threats, atmospheric phenomena in explanatory passages and atmospheric signs in the Roman report. Blazing Stars becomes comets at DJR-029-46, but blazing star remains a simile at DJR-135-14. Firedrakes becomes fiery dragons in the classification, and Fire-drakes becomes fiery

apparitions in the symptom explanation. These equivalents preserve local descriptions rather than equating every light with a modern astronomical meteor.

Ignes fatui becomes will-o’-the-wisps; singular ignis fatuus becomes will-o’-the-wisp. In ignis fatuus of phantasie, of phantasie becomes appositional imagination: will-o’-the-wisp, imagination. The light name supplies the first part and phantasie the second, not one undivided synonym. N04606 preserves the astrological setting and the distinction between Plater’s earlier body anchor and his starred reference printed below Guianerius’s note in the margin (DJR-029-46; DJR-061-11; DJR-064-27; DJR-155-08).

The title meteors becomes Meteorology for Aristotle but remains Meteors for Fromondus. In N05505, original de Meteoris and supplied On Meteors occupy different layers of a Burton-labelled note; the explanation of its uncertain attachment is editorial. The margin prints page 252, while the attached body passage has Source page 253. Neither the exact authorial anchor nor a fuller bibliographical title is silently reconstructed.

See also

Astrology (BAL-0093; Batch 1); Astrological aspects (BAL-0094; Batch 1), for the timing beside the wandering-light image; Imagination (BAL-0002; Batch 1); Spirits (BAL-0003; Batch 1); Demonic apparitions (BAL-0085; Batch 1); Matter (BAL-0059; Batch 1); Air (BAL-0121; Batch 2); Glass (BAL-0225; Batch 3). Elements (BAL-0370; Batch 4), Spheres and firmament (BAL-0371; Batch 4), and Parallax and refraction (BAL-0377; Batch 4) continue the physical and optical questions.

Ordinary

Entry BAL-0342 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Ordinary most often means regular, usual or customary. An ordinary Preacher is a regular preacher; a Physitian ordinary is a regular physician, with the adjective placed after the noun. Ordinary recreations are familiar pastimes. These uses identify a role or practice, not inferior ability or poor quality. Other contexts can give what is commonplace a dismissive colouring, but the speaker and contrast supply that judgment (DJR-034-06; DJR-040-34; DJR-079-41; DJR-119-14).

The construction also matters. The ordinary can stand for the usual method, while an ordinary names a public dining-house. Ordinary Gloss is the title of a standard biblical commentary tradition. Ordinary means and God’s ordinary power concern customary means or regular operation; ordinarily is the adverb for habitual practice. None of these senses is adequately explained by treating ordinary as a general term of disparagement (DJR-005-25; DJR-068-04; DJR-070-09; DJR-079-47; DJR-118-53; DJR-162-16).

In the work

The professional examples give ordinary a positive, definite function. Foreest’s former role as the Carthusians’ Physitian ordinary supports his claimed experience of their illnesses; it does not validate the dietary explanation as modern medicine. The ordinary Preacher at Alkmaar is already called grave and learned. His regular public activity makes the reported withdrawal from the pulpit especially striking. A sudden bowel illness forces him into a ditch, where parishioners unexpectedly see him; shame then leads to withdrawal and wasting. The margin adds his fear of an accusation of a base offence, not proof of guilt. Flux and lask (BAL-0131; Batch 2), BAL-0131-V002, and Shame (BAL-0257; Batch 3), BAL-0257-V005, explain those other components of the case. Foreest’s precise case remains uncollated (DJR-034-05–DJR-034-07; DJR-040-33–DJR-040-35).

Customary recreations occupy the mind during solitary winter hours. The catalogue ranges across games, music, performance, wordplay and storytelling, identifying familiar activities rather than declaring them unexceptional in merit. The details of some games remain unresolved. Burton later distinguishes their refreshing purpose from the habit of gambling that perverts it. Entertain (BAL-0273; Batch 3) explains this purpose of passing time and occupying company: a customary activity can be useful without being harmless in every manner of use (DJR-079-40–DJR-079-43; DJR-080-03–DJR-080-07).

News links two different uses in one passage. An ordinary is the public dining-house, set beside a bakery and barber’s shop as a familiar gathering place. Ordinary occurrents are everyday events, reports of which supposedly comfort Gonzalo during confinement. The place noun is not an adjective judging the meal, and the events need not be dull. Burton attributes the story to Giovio; the exact account and the priority of the news remain to be checked. The source supports a dining-house, not a reconstructed fixed price or detailed meal service (DJR-079-44–DJR-079-48).

Commonness does not imply universality or worthlessness. Burton calls the signs in his symptom survey ordinary because they occur among writers, then expressly refuses to put them all into one person: different people have different signs, and at different times. In consolation, an objector dismisses ordinary speeches as familiar words with little force. Burton replies that they must do some good and bring a little relief, even when repeated. Comfort and consolation (BAL-0157; Batch 2), BAL-0157-V006, already follows that objection and reply. In the love narrative, by contrast, Chaerea's rejection of ordinary beauties is the captivated character's preference, not Burton's neutral classification (DJR-061-28–DJR-061-30; DJR-086-45–DJR-086-47; DJR-119-13–DJR-119-15).

Ordinary means changes argumentative force with the kind of illness under discussion. In the earlier divine-cause account, Paracelsus's spiritual-only cure claim is followed by Ordinary means in such cases will not avail. Such cases limits the statement, and the continuation makes the condition explicit: If he strike us, God alone must help. Divine (BAL-0101; Batch 1), BAL-0101-V012, explains the neighbouring, qualified interpretation of Hippocrates. Later ordinary means expresses the practical side of Burton's account of treatment. He has just said to begin with prayer and then use medicine, both together, not one without the other. To pray alone and reject ordinary means is therefore the error illustrated by the stalled cart: the appeal does not replace action. The later definition of nature as God's ordinary power gives regularity a theological application. Burton attributes that formulation to Scaliger and the alternative God's order to Calvin, using both against people who acknowledge nature but deny God. The earlier restriction and later conjunction of prayer with medicine are differently bounded historical claims, not interchangeable universal rules. The precise Scaliger and Calvin passages remain uncollated. Nature (BAL-0368; Batch 4) explains the larger theological distinction; Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V012, treats the adjacent account of fortune (DJR-028-15–DJR-028-19; DJR-068-02–DJR-068-05; DJR-162-15–DJR-162-17).

The ordinary is threefold introduces Burton's chosen treatment arrangement after competing schemes. The noun method is understood, and the division comprises regulation of daily life, drugs and surgery. Burton says he intends to follow it and that most prescribe it, not that every authority agrees. Diet and regimen (BAL-0119; Batch 2) explains the broad regimen category, while Method and order (BAL-0355; Batch 4) treats the arrangement vocabulary. Ordinary Gloss has a different institutional force: it identifies the commentary tradition cited for Joseph's beauty, rather than dismissing a gloss as commonplace (DJR-070-07–DJR-070-11; DJR-118-52–DJR-118-54).

Ordinarily returns the family to personal habit. Burton says he wrote with as little deliberation as he ordinarily speaks. The adverb qualifies his usual speaking, within a comparison about composition. That self-description accompanies an elaborate denial of verbal ornament, so it cannot establish that the book was literally unplanned or unrevised. Affection (BAL-0046; Batch 1), BAL-0046-V026, explains the neighbouring affectation claim (DJR-005-24–DJR-005-26).

Places to Read

- DJR-005-24–DJR-005-26 (Source page 12): ordinarily and the professed manner of writing.
- DJR-028-15–DJR-028-19 (Source page 38): ordinary means denied efficacy in the specified divine-cause case.

- DJR-034-05–DJR-034-07 (Source page 68): Foreest as the regular physician.
- DJR-040-33–DJR-040-35, especially DJR-040-34 (Source page 99–100 [supplied; PDF200], the scan-page-200 reference): the regular preacher’s withdrawal; the supplied page and scan qualification are essential.
- DJR-061-28–DJR-061-30 (Source pages 197–198): ordinary signs and the explicit rejection of a universal symptom portrait.
- DJR-068-02–DJR-068-05 (Source page 222): ordinary means alongside prayer.
- DJR-070-07–DJR-070-11 (Source page 231): the ordinary as the chosen usual method.
- DJR-079-40–DJR-079-48 (Source pages 273–274), especially DJR-079-41 and DJR-079-47: customary winter recreations, the dining-house and everyday news; continue through DJR-080-03–DJR-080-07 (Source page 275) for abused recreation.
- DJR-086-45–DJR-086-47 (Source pages 307–308): familiar consolation, the objection and Burton’s reply.
- DJR-118-52–DJR-118-54 (Source page 460): the Ordinary Gloss as an authority.
- DJR-119-13–DJR-119-15 (Source page 463): a lover’s dismissal of ordinary beauties, with Latin and English restatements kept separate.
- DJR-162-15–DJR-162-17 (Source page 687): God’s ordinary power in attributed definitions of nature.

In this edition

Ordinary Preacher becomes regular preacher; Physitian ordinary becomes regular physician. Regular states a role or accustomed service, not a judgment about the person’s ability. The ordinary recreations which we have in Winter becomes Our usual winter recreations. Ordinary supplies usual, while Winter supplies winter; the compressed rendering does not make winter a meaning of ordinary. Neither the minister nor the recreations is being called second-rate (DJR-034-06; DJR-040-34; DJR-079-41).

The ordinary becomes The usual method, supplying the noun understood from the preceding discussion. An ordinary becomes a public dining-house; ordinary occurrents becomes everyday events. The same spelling thus requires different constructions and referents. Ordinary Gloss receives title capitalization, while ordinary means, ordinary power and ordinarily remain recognizably the same words in their respective passages (DJR-005-25; DJR-068-04; DJR-070-09; DJR-079-47; DJR-118-53; DJR-162-16).

At DJR-119-14, the modern column first translates Burton’s Latin cry with everyday beauties, then retains ordinary beauties in his separate expanded English paraphrase. The latter is the direct route for the original English phrase. Similarly, familiar arguments at DJR-086-46 renders known perswasions, not ordinary speeches, which remains ordinary speeches. Close proximity does not make the two phrases interchangeable translations.

See also

Entertain (BAL-0273; Batch 3), for reception, company and recreation; Shame (BAL-0257; Batch 3) and Flux and lask (BAL-0131; Batch 2), for the minister’s case; Comfort and consolation (BAL-0157; Batch 2), for familiar counsel; Diet and regimen (BAL-0119; Batch

2), for the treatment division. Method and order (BAL-0355; Batch 4) and Nature (BAL-0368; Batch 4) explain the related arrangement and theological vocabulary.

Physiognomy

Entry BAL-0343 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Physiognomy can name an interpretive practice: reading character, mental capacity or bodily constitution from visible features. A physiognomer is its practitioner; Burton prints Physiognomer and Physiognomers. But Physiognomie can also mean the features themselves, the face one sees in a mirror. Latin physiognomia likewise names either appearance or, in a citation, a work on physiognomy. Printed Physiog., Physiognom., Physiog. cœlestis, Cœlestis Physiognom. and Physiognomicæ have bibliographical functions; Physiognomicall is an adjective in the Table. These differences separate the interpreter, the interpretation, its visible object and the books cited for it (DJR-027-24; DJR-032-17–DJR-032-19; DJR-095-44; DJR-099-34; DJR-120-29; DJR-136-09; DJR-172-091).

In the work

Zopyrus supplies the central example. In Burton’s story Socrates admits faults alleged to be natural, yet corrects himself; Burton then urges the Christian reader to govern unwanted inclinations likewise. The preceding paragraph distinguishes passions that could be resisted from a refusal to resist them, and the subsequent Lipsius example shows a learned man troubled by resentment. The emphasis is therefore self-correction, not proof that a face reveals moral character. The supplied note compares Cicero, Tusculan Disputations 4.80, for tendencies overcome by reason; it does not authenticate Burton’s specific list of faults or identify his intermediary (DJR-095-43–DJR-095-46, N07141).

The earlier causes section gives the practice a classificatory and diagnostic role. The preliminary synopsis places signs from physiognomy beside forehead-reading and palmistry. The subsection distinguishes celestial causes from signs and says stellar influence inclines without compelling. Burton then cites Indagine, Rothmann and Porta for the affinity of bodily sign-reading with astrology and includes it to satisfy the curious. The physiognomers’ catalogue links complexion, thinness, hairiness, veins, head size, stuttering and baldness with kinds or supposed predispositions of melancholy. Gratarolo, Aristotle and Avicenna are named for different propositions; Avicenna’s explanation remains a supposition, and the small-head margin has uncertain punctuation. These are historical physiological claims, not current diagnostic advice (DJR-020-25; DJR-032-01–DJR-032-06; DJR-032-17–DJR-032-19, N02243–N02244).

Calling these matters “toyes” does not amount to dismissing them outright. Burton defends their inclusion because his sources are learned philosophers, physicians and university teachers. His contrast with supposedly disreputable sources includes an ethnic stereotype about Roma people. The preceding author-list similarly recommends reading, while refining “comment” into “rather paraphrase” for Adamantius and Polemon on the work attributed to Aristotle. A bodily sign, a book’s report of it and a defence of its author’s standing are different kinds of evidence (DJR-032-19; DJR-032-24).

The neighbouring methods read different surfaces. Metoposcopy concerns forehead lines; Cheiromancy or Chiromancy concerns the hand. Taisnier’s hand-line rules are followed by a rule said to be repeated by Goclenius, which is textual dependence rather than a fresh confirmation. Hagecius’s Metoposcopia concerns forehead lines, whereas Porta’s next observations concern other marks, including nail spots. Porta’s troubles and the approach of Cardan’s son’s death are offered as corroborating anecdotes; the son, not Cardan, is approaching his end. In the love section Chiromantici are palm readers whose generally framed inference remains a conjecture, before physicians predict from bodily constitution. Divination (BAL-0092; Batch 1) explains the detailed forehead- and hand-reading records (DJR-032-20–DJR-032-24; DJR-116-10–DJR-116-12).

The titles travel beyond the catalogue of signs. Physiog. cœlestis is cited for maternal imagination marking an unborn child; the following stories illustrate that historical theory without establishing its causes. Other Physiog. citations enter the disputes over whether fear and sorrow occur in every case and whether melancholy confers intellectual gifts. Burton rejects an unqualified universal symptom rule and the intellectual discussion distinguishes constitutions rather than praising every melancholy person. The earlier Latin citation “Arist. in physiognomia” accompanies an alleged small-head association qualified by generally (DJR-027-24, N01834; DJR-033-14–DJR-033-18; DJR-058-23–DJR-058-27; DJR-064-05–DJR-064-09).

The aesthetic catalogue invokes Porta for blond hair and grey eyes, mixing literary examples, national stereotypes and alleged character judgments. Burton’s subsequent claim that dark-eyed people are unquestionably most amorous is his own confident assertion, not merely a neutral list of others’ opinions. Physiognomicæ elsewhere has a different local subject: it supplies examples for the claim that regions grow remedies suited to their prevalent diseases. “Some hold” and “almost” restrict that account of natural provision. Its printed title form is retained; the adjacent English henbane and marginal Latin hemlock remain distinct (DJR-119-27–DJR-119-29; DJR-119-72–DJR-119-74; DJR-099-33–DJR-099-35).

In the mirror comparison, his Physiognomie is simply his visible features. Forgetting a reflection becomes an analogy for love weakened by absence and probably altered by another beautiful person. The following Lucian story is Burton’s recasting, not a verified case history. The dissuasive inspection of a beloved likewise finds alleged faults in her Physiognomy by rules of symmetry and proportion; it does not necessarily infer hidden character from facial shape. The continuation contrasts appearance with alleged qualities of mind, compares people with flowers possessing different merits, and extends scrutiny to circumstances, parents and companions. Its hostile evaluations and probable inheritance claim remain Burton’s rhetoric (DJR-136-08–DJR-136-10; DJR-137-50–DJR-137-55).

Latin Physiognomia in the margin about Mary also means appearance. The clause says that the Virgin’s appearance moves everyone towards chastity; the possessive names Mary and everyone preserves the universal object. Burton’s body explicitly qualifies the theological testimony with “if we may believe Gerson and Bonaventure.” He distinguishes the eye itself from its manner of use. Neither the surrounding account of ornament nor the subsequent theatrical eyes of Venus removes that qualification (DJR-120-26–DJR-120-32, N09231).

The historical Table separately points to hand-reading, forehead-reading and Physiognomicall signs. In the last, the adjective locates the signs in bodily appearance and mel. abbreviates melancholy. Each printed 59 is a backward page reference; these labels

are not three additional demonstrations of a method (DJR-171-097; DJR-172-020; DJR-172-091).

Places to Read

- DJR-020-24–DJR-020-26 (Source page 98): preliminary synopsis; its numbered labels are scan locators.
- DJR-027-23–DJR-027-25 (Source page 33): small-head claim and marginal Aristotelian work citation.
- DJR-032-01–DJR-032-06 (Source page 57): causes, signs and non-compulsion.
- DJR-032-17–DJR-032-24 (Source page 59; Source page 59–60): bodily signs, bibliographies, anecdotes and defence of inclusion.
- DJR-033-14–DJR-033-18 (Source page 64): maternal-impression theory.
- DJR-058-23–DJR-058-27 (Source page 180–181; Source page 181): exceptions to universal fear and sorrow.
- DJR-064-05–DJR-064-09 (Source page 207; Source page 207–208; Source page 208): qualified intellectual-gift controversy.
- DJR-095-43–DJR-095-46 (Source page 348; Source page 348–349): Zopyrus, Socrates and self-correction; central example DJR-095-44 on Source page 348.
- DJR-099-33–DJR-099-35 (Source page 366): printed Physiognomicæ in the natural-provision claim.
- DJR-116-10–DJR-116-12 (Source page 448): palm readers and physicians predict differently.
- DJR-119-27–DJR-119-29 (Source page 463; Source page 463–464; Source page 464): blond hair and literary examples.
- DJR-119-72–DJR-119-74 (Source page 466; Source page 466–467; Source page 467): grey and dark eyes.
- DJR-120-26–DJR-120-32 (Source page 469; Source page 469–470; Source page 470): appearance and the qualified theological claim.
- DJR-136-08–DJR-136-10 (Source page 554): features seen in the mirror.
- DJR-137-50–DJR-137-55 (Source page 562; Source page 562–563): critical inspection and its continuation.
- DJR-171-097 (Source page unnumbered Table): Table hand-reading pointer.
- DJR-172-020 (Source page unnumbered Table and closing notice): Table forehead-reading pointer.
- DJR-172-091 (Source page unnumbered Table and closing notice): Table bodily-appearance pointer.

In this edition

“Zopirus the Physiognomer” becomes “Zopyrus the reader of faces”; Physiognomers becomes physiognomists. The first describes the claimed practice and normalizes the name,

without making the claim true. “His Physiognomie” becomes “his features,” while “many faults in Physiognomy” becomes “many faults in her features”; her comes from the woman under discussion. These are visible objects, not techniques of interpretation (DJR-095-44; DJR-032-18; DJR-136-09; DJR-137-51).

The supplied text expands Physiog. and Physiognom. as Physiognomy and the celestial title as Celestial Physiognomy; cœlestis supplies only celestial. “Arist. in physiognomia” becomes “Aristotle, Physiognomonics”: the work-title is normalized, not a full original title reconstructed. Physiognomicæ is rendered Physiognomics. In the separate theological margin, Physiognomia gives appearance, virginis the Virgin’s, omnes everyone, movet moves and ad castitatem to chastity. The original Latin quotations, supplied English translations and editorial explanations remain distinct layers (DJR-027-24; DJR-032-22; DJR-033-16; DJR-058-26–DJR-058-27; DJR-064-08; DJR-099-34; DJR-119-28; DJR-119-73; DJR-120-29).

The synopsis explains Metoposcopy as reading the forehead and Cheiromancy as palmistry. In Rothmann’s “his recent Chiromancy,” recent comes from “not longe since,” not from the title. Chiromantici becomes Palm readers in the love section; generally retains plerumq;, while conjecturam specifies the conjectural character of what the supplied English calls conclusions. These adjacent terms are explained in Divination’s records (DJR-020-25; DJR-032-17; DJR-116-10).

See also

- Astrology (BAL-0093; Batch 1): celestial causes, signs and non-compulsion.
- Divination (BAL-0092; Batch 1): forehead-reading and palmistry, including the exact related records cited here.
- Complexion and temperament (BAL-0062; Batch 1): historical bodily constitution.
- Beauty (BAL-0202; Batch 3); Favour and feature (BAL-0207; Batch 3): attraction and visible form.
- Imagination (BAL-0002; Batch 1): maternal-impression claims.
- Glass (BAL-0225; Batch 3), BAL-0225-V022: the flattering mirror comparison.

Present

Entry BAL-0344 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Present often means immediate or immediately effective: present possession is possession without delay; present recovery is recovery desired at once; present ease is prompt relief. In present remedy and present diverter, the adjective specifies the claimed speed of help or diversion, not simply its existence now. But the ordinary current-time and presence senses remain important: a present reader is contrasted with a future one, while a present object is at hand rather than absent. At this present and in present mean now; for the present can mark a temporary condition. These presents is a different, formal noun phrase meaning this written declaration. Presently means at once in the selected delivery story (DJR-015-40–DJR-015-41; DJR-056-07; DJR-066-01; DJR-069-35; DJR-072-01; DJR-081-27; DJR-006-27; DJR-025-05; DJR-005-23; DJR-097-40; DJR-168-46; DJR-125-28).

In the work

The imagined commonwealth combines formal notice with prompt appointment. “By these presents” parodies the language of a written declaration; “present possession” promises that a successful appointee will not wait to enter office. The promise remains conditional: he must be sufficiently qualified and as able as he is willing to perform the duties himself. Burton excludes deputies and patronage rights. This is different from the verb present meaning nominate to a church living, already explained in Church patronage (BAL-0267; Batch 3), BAL-0267-V016 (DJR-015-39–DJR-015-41; DJR-049-34).

Immediacy can be threatening rather than helpful. An angry look or harsh word is “present death” to the dependent courtier: the hyperbole measures the force of unkindness and social dependence, not a literal death caused by every frown. The following Ovidian line concerns talent rising or falling with a patron’s expression; the supplied note preserves Burton’s altered pronoun rather than silently restoring Ovid’s wording (DJR-056-06–DJR-056-08, N04155).

“A present recovery” is what the sufferer desires, expressly if it can be obtained. Burton’s contrast between the ordinary desire for life and extreme melancholic suffering is rhetorical; the following absolute claim of incurability is not a clinical prognosis. Nor does wanting immediate help establish that it is available. Crato’s complaint about changing physicians turns on “not present ease”: failure to get relief at once supposedly leads to twenty physicians in succession. The universal accusation belongs to Crato. The continuation demands perseverance and warns against assuming that a remedy helpful to one person will help another (DJR-066-01–DJR-066-02, N04880–N04883; DJR-069-34–DJR-069-38, N05097).

The sexual-activity example carefully limits its beneficiaries. Moderate use is called an only help and a present remedy for some people, not everyone. The original margin clarifies the awkward English: anger is relieved, whereas reason is freed. Later objections admit the practice only under specified supposed causal conditions; other authorities restrict even

moderate use, and Burton’s conclusion permits it only in some cases. Venery (BAL-0134; Batch 2) explains that historical debate. The lexical meaning immediate does not turn its efficacy claims into advice (DJR-072-01–DJR-072-07, N05276–N05277).

Scriptural reading supplies a present diverter, an immediate diversion of thought from worldly cares. The surrounding praise treats reading as restorative, but the preceding warning excludes excessive study and distinguishes kinds of readers. The sermon cited under Augustine’s name remains unauthenticated in the supplied apparatus. The independent word diverter is explained by Remedy by diversion (BAL-0163; Batch 2), BAL-0163-V008; here present contributes the speed, not the means, of redirection (DJR-081-25–DJR-081-28, N05986).

Burton’s musical praise brings the effective sense into especially clear view: “none so present” becomes “none works so promptly,” and “a most present remedy” is followed by relief “in an instant.” Yet music may feed the fixation it is supposed to relieve, and the next paragraph says its effects differ. The assertion that Plato forbids music to all young men is qualified by the editorial comparison, not authenticated by repeating it. Consoling speech is similarly said to bring prompt relief and many times to suffice by itself, not always. Wine’s “more present remedy” likewise retains sober, moderate and timely use, followed by exclusions and a qualified may in the historical conclusion. The Table’s music label even points to music as cause and symptom as well as remedy (DJR-085-02; DJR-085-24–DJR-085-26, N06286; DJR-086-38; DJR-104-19–DJR-104-20; DJR-104-40; DJR-104-46; DJR-172-034).

Other constructions require no inference of rapid action. The current reader is opposed to the future reader; the classification of passions opposes present evil, which occasions sorrow, to future evil, which occasions fear. Outward senses, by contrast, take present objects, things at hand; imagination and memory can concern absent things. In the pastoral conclusion, “present affliction” means current suffering, but “He is present with his servants” means God’s accompanying presence. A temporary lack of felt grace is not made a reliable judgment of the sufferer’s lasting condition (DJR-006-27; DJR-040-02–DJR-040-04; DJR-025-03–DJR-025-05; DJR-025-17–DJR-025-19; DJR-168-45–DJR-168-47; DJR-168-50–DJR-168-51).

The temporal phrases also organize revision and consolation. Burton disapproves “at this present” of things written earlier; someone hated “in present” may later recover favour. Neither many disallowed things nor possible restoration becomes a claim about every work or every exile. Finally, “presented presently” separates delivery from timing: Lucretia says a suitor brought desired delicacies to her at once. The adverb does not mean merely at the current time, while the delivery verb is different from ecclesiastical nomination (DJR-005-23; DJR-097-40; DJR-125-25–DJR-125-28).

Places to Read

- DJR-005-22–DJR-005-24 (Source page 11; Source page 12): the author’s now changed judgment.
- DJR-006-27–DJR-006-28 (Source page 17): present and future readers.
- DJR-015-39–DJR-015-41 (Source page 60; Source page 60–61): formal declaration and conditional immediate possession.

- DJR-025-03–DJR-025-05 (Source page 21–22; Source page 22): objects at hand for outward sensation.
- DJR-025-17–DJR-025-19 (Source page 23; Source page 23–24): absent objects of imagination and memory.
- DJR-040-02–DJR-040-04 (Source page 97 [PDF197]): present and future objects of passion.
- DJR-056-06–DJR-056-08 (Source page 169): courtly present death as hyperbole.
- DJR-066-01–DJR-066-02 (Source page 215; Source page 215–216): desired immediate recovery, not a promised outcome.
- DJR-069-34–DJR-069-38 (Source page 229; Source page 229–230): no immediate relief and the continuation on perseverance.
- DJR-072-01–DJR-072-07 (Source page 239; Source page 239–240; Source page 240): present remedy and restricted historical sexual regimen.
- DJR-081-25–DJR-081-28 (Source page 282): scriptural reading as immediate diversion.
- DJR-085-01–DJR-085-03 (Source page 298; Source page 298–299; Source page 299): promptly effective remedies.
- DJR-085-24–DJR-085-26 (Source page 301): music’s explicitly differing effects.
- DJR-086-38 (Source page 307): consoling speech as prompt relief.
- DJR-097-39–DJR-097-41 (Source page 357; Source page 357–358): in present and possible restoration.
- DJR-104-19–DJR-104-20 (Source page 389–390; Source page 390): wine as more present remedy.
- DJR-104-40 (Source page 391): moderation, timing and Burton’s own abstinence.
- DJR-104-46 (Source page 392): the qualified constitutional conclusion.
- DJR-125-25–DJR-125-28 (Source page 496): presented presently in Lucretia’s story.
- DJR-168-45–DJR-168-47 (Source page 719–720; Source page 720): for the present and lack of felt grace.
- DJR-168-50–DJR-168-51 (Source page 720): current affliction and divine presence.
- DJR-172-034 (Source page unnumbered Table and closing notice): Table label for music’s several roles.

In this edition

The six central renderings distinguish syntax as well as sense: “present possession” becomes “take possession immediately”; “present death,” “instant death”; “a present recovery,” “an immediate recovery”; “present ease,” “immediate relief”; “a present remedy,” “an immediate remedy”; and “present diverter,” “an immediate diversion.” Present supplies the immediacy in each. Ease supplies relief; diverter supplies diversion, recast from a means noun. The promise, wish, negation, limited beneficiaries and rhetorical

exaggeration remain in their surrounding sentences (DJR-015-41; DJR-056-07; DJR-066-01; DJR-069-35; DJR-072-01; DJR-081-27).

“None so present” becomes “none works so promptly”; “how present a remedy they yield” becomes “how promptly they bring relief.” “A most present remedy” becomes “a remedy of immediate effect,” without a separate English word for most. The following relief at once preserves the force of the praise. The current-time and presence senses are often retained as present; at this present and in present become now. “No feeling of grace for the present” becomes “a present absence of any feeling of grace,” changing an adverbial phrase into an adjective without making the absence permanent (DJR-085-02; DJR-085-25; DJR-086-38; DJR-005-23; DJR-097-40; DJR-168-46).

“By these presents” becomes “by this declaration,” not by these gifts. “It was presented presently to me” becomes “it was brought to me at once”: presented and presently have separate functions. The nomination sense at Church patronage, BAL-0267-V016, is likewise distinct. The corpus also uses present for a material gift; Gifts and liberality (BAL-0230; Batch 3) supplies the wider giving context, rather than the immediate-effect sense of this article (DJR-015-40; DJR-125-27–DJR-125-28; DJR-049-34).

At DJR-066-01 the supplied editor identifies the Jupiter quotation as Juvenal, Satire 10.188, not Persius as the original margin states; the printed attribution and the editorial correction remain distinct (N04878, N04880).

See also

- Still (BAL-0233; Batch 3): other temporal and continuing senses.
- Prevent (BAL-0345; Batch 4): acting beforehand and forestalling.
- Prognostics (BAL-0081; Batch 1): expected course and outcome.
- Remedy by diversion (BAL-0163; Batch 2), BAL-0163-V008: diverter.
- Church patronage (BAL-0267; Batch 3), BAL-0267-V016: present as nominate.
- Gifts and liberality (BAL-0230; Batch 3): material gifts and strategic giving.
- Music and harmony (BAL-0148; Batch 2); Wine (BAL-0123; Batch 2); Venery (BAL-0134; Batch 2): qualified historical remedy claims.

Prevent

Entry BAL-0345 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Prevent can mean act beforehand: intervene, anticipate, come before or forestall. It can also mean avert an unwanted occurrence, close to the familiar modern sense. The construction determines which. Prevented death in the Choa report means anticipating the death otherwise expected, not saving the people’s lives; sight prevented by hearing means hearing precedes it, not that love is stopped. A beggar who has prevented us of happiness has reached it before us, not denied it to us. Prevention names precautionary action, and Table Preventions means preventive measures. Latin antevertebant, they anticipated, supplies a parallel expression within the Choa account (DJR-002-13; DJR-024-36; DJR-065-20; DJR-066-11; DJR-091-49; DJR-098-06; DJR-117-04; DJR-149-37; DJR-172-114).

In the work

Avoidance and cure belong to the work’s announced purpose. The literary Democritus studies melancholy so that he may better cure himself and teach others to prevent and avoid it; Burton then identifies his project with that undertaking. The later declaration promises to describe means to prevent and cure the widespread malady. Fernel’s reported requirement for knowledge of causes extends to both cure and prevention, while the following paragraph admits how difficult it is to distinguish the causes. These are aims and historical claims about method, not evidence that every proposed treatment works (DJR-002-12–DJR-002-14; DJR-019-20; DJR-028-02–DJR-028-04).

The heavenly Physician prevents by intervening before a threatened fatal outcome. Burton makes this aid the exception to his bleak picture of suffering: if the Physician does not intervene, the disastrous result follows. The modern expresses the same relation with unless the Physician intervenes. The Physician remains the agent; assisting grace and mercy remain the means, with alone retaining Burton’s exclusive theological claim. The accompanying denial of human help is not a conclusion about available medical care. The treatment section itself subsequently says even severe, established melancholy may be helped or at least eased (DJR-065-19–DJR-065-21, N04860; DJR-067-33–DJR-067-35).

The account of Choa reverses what a modern reader may expect from “prevented death.” The inhabitants are said to forestall the later death that otherwise awaits them: the reported action hastens death rather than preserves life. The preceding account makes old men the objects of other people’s action; the Choa clause gives the inhabitants collectively as its subject. Those distinct agencies should not be flattened into a universal story of voluntary individual choice. The Latin “antevertebant fatum suum” says they anticipated their fate; Burton’s English prevented death is a separate restatement. The forms Choa and Barbicians, and the Aelian and Boemus references, remain uncollated in the supplied note. Later Burton rejects the general defence, then softens harsh judgments in some cases of lost reason and urges charity (DJR-066-09–DJR-066-12, N04900–N04905; DJR-066-19–DJR-066-22).

The passive “prevented before by some violent accident” has life as its understood subject: life is cut short before its ordinary decline. The conditional if not becomes unless, and the violent occurrence is the interrupting cause, not a person being protected. This belongs to Burton’s historical comparison of vital heat and moisture with a lamp and its fuel. Accident (BAL-0060; Batch 1), BAL-0060-V003, explains the intervening occurrence (DJR-024-35–DJR-024-36).

The adapted Augustine story supplies a different construction. The happy beggar has prevented us of the carefree state the anxious speaker seeks: he has already reached it before the speaker and his companions. The fear that they may never reach it is separate from the beggar’s action; he has not barred their access. Burton calls the ease temporary. The supplied note corrects his village near Milan to Augustine’s street in Milan and restores the fuller comparison’s drunken merriment and distinction from true joy. Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V005, discusses the same qualified example (DJR-091-48–DJR-091-50, N06809).

Anticipation also changes the usual order of love. Sight is called its first step, but a report can prevent it by coming earlier; the correction “or rather incensed” shifts attention from sequence to the kindling of passion. Some people fall in love before they see the person. Callisthenes’s response to reports of Leucippe supplies the romance illustration. Masinissa’s hurried marriage has a more strategic purpose: to prevent Scipio and Laelius is to pre-empt their alternative decision about Sophonisba. The purpose does not guarantee success, and the supplied note recalls the fatal sequel omitted by Burton’s short example (DJR-117-03–DJR-117-05; DJR-141-31–DJR-141-34, N11124).

Vatinius’s self-mockery is designed to forestall opponents’ insults by speaking first. Cotys’s “prevention” is a different anticipatory measure: he destroys fragile gifts to avoid becoming excessively angry when they are broken later. Burton’s glasses differ from the decorated earthenware in the compared Plutarch story. The continuation permits resistance too, if discreet and moderate, so the anecdotes are not one unqualified rule for responding to harm. The original English Bion margin at DJR-098-05 offers another pre-emptive self-disclosure, without supplying a second modern translation (DJR-098-05–DJR-098-07, N07343 –N07345).

An intended prevention can fail. Jealous husbands think confinement and watching will prevent all such troubles, but Burton says they aggravate the mischief. “That’s the way to help it” voices their mistaken reasoning before its rejection; the unverified Francis anecdote supplies the charitable contrast. The later subsection’s prevention, precautions and admonitions are only measures which, if rightly practised, may help. Burton conjectures Plato’s preventive purpose with belike, and some subsequently listed measures are explicitly rejected. The Table’s Preventions is a topic label, not a guarantee that everything collected under it is approved or effective (DJR-148-47–DJR-148-49; DJR-149-36–DJR-149-38; DJR-149-50–DJR-149-53; DJR-172-114).

Places to Read

- DJR-002-12–DJR-002-14 (Source page 4; Source page 4–5): the literary Democritus’s purpose and Burton’s imitation.
- DJR-019-20 (Source page 76): the announced prevention-and-cure aim.
- DJR-024-35–DJR-024-36 (Source page 21): life cut short beforehand.

- DJR-028-02–DJR-028-04 (Source page 37): causes as a claimed prerequisite and the difficulty of knowing them.
- DJR-065-19–DJR-065-21 (Source page 214; Source page 214–215): divine intervention as the conditional exception; DJR-065-20 is Source page 214.
- DJR-066-09–DJR-066-12 (Source page 217): anticipating death; DJR-066-11 is Source page 217.
- DJR-066-19–DJR-066-22 (Source page 454): later rejection, mitigation and charity; anomalous Source page 454 retained.
- DJR-067-33–DJR-067-35 (Source page 216; PDF327; Source page 216): opening of treatment allowing help or easing; printed source labels retained.
- DJR-091-48–DJR-091-50 (Source page 330): the beggar reaches temporary happiness before others.
- DJR-098-05–DJR-098-07 (Source page 359): pre-emptive mockery, the English Bion margin and preventive action.
- DJR-117-03–DJR-117-05 (Source page 452): hearing before sight.
- DJR-141-31–DJR-141-34 (Source page 578): short courtship and pre-emption of another decision.
- DJR-148-47–DJR-148-49 (Source page 618): the failure of punitive supposed prevention.
- DJR-149-36–DJR-149-38 (Source page 622): conditional precautions.
- DJR-149-50–DJR-149-53 (Source page 623–624; Source page 624): the later distinction between tolerated policies and rejected devices.
- DJR-172-114 (Source page unnumbered Table and closing notice): the Table’s plural prevention label.

In this edition

The isolated correspondence “do not prevent” and “intervenes” is not an equal-scope translation. The complete comparison is “if that heavenly Physician, by his assisting grace and mercy alone do not prevent” and “unless the heavenly Physician intervenes by his assisting grace and mercy alone.” Unless carries the negative condition that the modern verb itself does not. “They prevented death” becomes “they forestalled death,” retaining anticipation rather than rescue. These two passages therefore share action beforehand but have sharply different agents and consequences (DJR-065-20; DJR-066-11).

“Prevented before” becomes “cut short beforehand”; “prevented by relation or hearing” is recast with a report as the active subject that anticipates sight; “prevent Scipio and Lælius” becomes “forestall Scipio and Laelius.” “Hath prevented us of” becomes “has reached before us.” The changes make the local syntax visible rather than forcing every occurrence into modern stop. Latin antevertebant supplies they anticipated, fatum fate and suum their: the possessive refers back to the plural subject even though it agrees with singular fatum (DJR-024-36; DJR-117-04; DJR-141-33; DJR-091-49; DJR-066-11).

Prevention can be retained or expanded to preventive action; plural Preventions becomes preventive measures. In the coordinate list at DJR-149-37, precautions remains precautions and admonitions becomes warnings. Their local relation is anticipatory counsel, but none guarantees that its object will be achieved. Original quoted margins, including the already-English Bion note, remain separate from the supplied explanatory notes and translations (DJR-098-05–DJR-098-06; DJR-149-37; DJR-172-114).

See also

- Present (BAL-0344; Batch 4): immediate effect contrasted with prior action.
- Accident (BAL-0060; Batch 1), BAL-0060-V003: the violent interruption of life.
- Will and nill (BAL-0052; Batch 1), BAL-0052-V033: the distressed persons in the divine-intervention passage.
- Happiness and fortune (BAL-0162; Batch 2), BAL-0162-V005: the beggar’s temporary ease.
- Fame and reputation (BAL-0250; Batch 3), BAL-0250-V010; Beauty (BAL-0202; Batch 3): love prompted by report before sight.
- Courtship and wooing (BAL-0203; Batch 3), BAL-0203-V015: short courtship with its conditions.
- Charity (BAL-0168; Batch 2); Censure (BAL-0266; Batch 3): charitable interpretation and qualified judgment.
- Dissimulation (BAL-0248; Batch 3): restraint and concealment of reactions.

Privy

Entry BAL-0346 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

A privy is a latrine. Jakes and draught name the same kind of place in Burton’s accounts of labour, offensive air and bodily functions. Thus Draughts in the air passage means privies, not drinks or currents of air. The neighbouring Sinks are drains; to fay channels is to clean gutters. These are related but separate objects and tasks (DJR-037-02; DJR-053-03; DJR-068-26; DJR-160-50).

Other constructions belong to privacy rather than sanitation. A privy councillor is an intimate adviser to a ruler, and a privy council the inner advisory body. Privily means secretly; privities means private parts. The noun naming a latrine, the political title, the adverb and the bodily plural must therefore be distinguished, even when the modern wording preserves privy (DJR-024-03; DJR-076-12; DJR-120-25; DJR-126-33; DJR-133-22).

In the work

Emptying privies appears among the humiliating services assigned to poor people. The catalogue says that poverty instantly changes how a person is treated, even when the person is deserving; its insults expose social contempt while also participating in it. Jakes is not a general name for all the dirty work: fay channels names gutter-cleaning separately. The later Jakes-fermers are privy cleaners, some of the labourers who work hard but cannot obtain clothes or bread. The original margin to DJR-053-11 professes pity, not mockery. Poverty and riches (BAL-0258; Batch 3) follows that wider tension. The salt-licking example nearby still has its unresolved disagreement between the prose’s Aristophanes and the printed Plautus citation (DJR-053-01–DJR-053-13).

The same physical place has a different argumentative role in the account of air. Draughts, Sinks belong with dunghills and carrion among sources of foul smells. Burton attributes the claim that such air generates melancholy and plagues to ancient and more recent physicians. The passage is a historical explanation of disease, not a current medical rule. It distinguishes a privy from a drain even though both contribute to its catalogue of unhealthy surroundings (DJR-037-01–DJR-037-03).

The publishing satire gives jakes another setting, not another object. Bad writing fills every close-stool and jakes as well as libraries and shops; close-stool is a chamber commode. Burton adapts Martial’s latrine verses to printed waste paper and then lists further ignoble uses of paper. The preceding admission that he too borrows from old writers prevents the attack from being wholly external to his own authorship. Bewray (BAL-0265; Batch 3) explains the related image of commentators befouling books (DJR-004-06–DJR-004-08).

The goddess of the draught, or jakes makes two words serve one bodily function. Burton includes the privy in his polemical catalogue of deities for everything, beside his attack on assigning particular saints to illnesses. The later story of a man who falls into a privy instead concerns the refusal to rescue him: his companions allegedly refuse on Saturday and the

bishop forbids rescue on Sunday. Burton condemns the consequences of excessive observance, including the bishop’s retaliation. The hostile story attributed to Münster is unverified, and the edition notes that it omits the Jewish principle that saving life overrides the Sabbath. It cannot be used as a neutral description of Jewish law or conduct (DJR-068-25–DJR-068-27; DJR-160-49–DJR-160-51).

Privy councillors belong to government, whether actual in the story or figurative in the explanation. Dionysius rejects his councillors and lets his mistress direct appointments and other affairs; consent there means her approval, as Consent and essence (BAL-0063; Batch 1), BAL-0063-V072, explains. In the bodily analogy, the brain is the heart’s privy counsellor and chancellor. The next paragraph makes the heart king and the liver a legate, so the phrase expresses an advisory relation within a hierarchy, not secret bodily waste (DJR-024-02–DJR-024-04; DJR-133-21–DJR-133-23).

Claims to be of God’s privy council transfer that political intimacy to privileged knowledge. Burton attacks people who profess revelations about salvation and the end of the world. Familiar (BAL-0086; Batch 1), BAL-0086-V015, distinguishes the adjoining claim to intimacy with God from council membership. The later recurrence applies the image to some of the sectaries whose restrictions and interpretations Burton is criticizing, after his attacks on Catholics. Both passages report a claim he rejects; neither admits its speakers to divine secrets (DJR-076-11–DJR-076-13; DJR-160-16–DJR-160-19).

Privily marks the concealed act in Burton’s adapted Spenserian lines: mighty Mars secretly moistens his fearsome cheek with tears. The contrast turns military strength into vulnerability under love; womanish retains the poem’s gendered reproach. Privities, by contrast, names sexual anatomy in the report from Léry. There Burton uses familiar nakedness to challenge the assumption that more exposed bodies must provoke more lust than elaborate European dress. Neither example is a use of privy meaning a toilet (DJR-120-24–DJR-120-26; DJR-126-32–DJR-126-34).

Places to Read

- DJR-004-06–DJR-004-08 (Source page 7): jakes and close-stool in the attack on worthless writing.
- DJR-024-02–DJR-024-04 (Source pages 16–17): the brain as privy councillor within the bodily government.
- DJR-037-01–DJR-037-03 (Source page 83): Draughts and Sinks as separate sources of offensive air.
- DJR-053-01–DJR-053-13 (Source pages 156–158), especially DJR-053-03 and DJR-053-10: emptying privies, cleaning gutters and Jakes-fermers; the original margin to DJR-053-11 qualifies the treatment of poverty.
- DJR-068-25–DJR-068-27 (Source page 224): the goddess of the draught, or jakes in the polemical catalogue.
- DJR-076-11–DJR-076-13 (Source page 258): the rejected claim to God’s privy council.
- DJR-120-24–DJR-120-26 (Source page 469): privities and the comparison between nakedness and dress.

- DJR-126-32–DJR-126-34 (Source page 503): privily in the adapted lines about Mars’s tears.
- DJR-133-21–DJR-133-23 (Source pages 540–541): the dismissal of Dionysius’s privy councillors.
- DJR-160-16–DJR-160-19 (Source page 676): another polemical claim to divine council membership.
- DJR-160-49–DJR-160-51 (Source page 680): the reported fall into a privy and the fatal refusal of rescue.

In this edition

Empty jakes becomes empty privies, while fay channels becomes clean gutters. Draughts, Sinks becomes privies and drains: the translation does not turn the whole phrase into a synonym for one toilet. The goddess of the draught, or jakes becomes a goddess of the privy or latrine, preserving the two alternative names. Jakes-fermers becomes privy cleaners. The Latin latrinas evacuant, empty privies, is separately explained in Evacuation and retention (BAL-0199; Batch 2), BAL-0199-V005: latrinas names the objects and evacuant the action (DJR-037-02; DJR-053-03; DJR-053-10; DJR-068-26).

Privy councillor remains recognizable in the political and bodily examples. Of privie counsell with him becomes membership of his privy council, while take upon them supplies the preceding claim. The translation preserves Burton’s distance from the alleged revelation. Privily becomes Secretly, and privities becomes private parts. These renderings make the different constructions accessible without carrying the sanitation sense into the other passages (DJR-024-03; DJR-076-12; DJR-120-25; DJR-126-33; DJR-133-22; DJR-160-18).

See also

Meat (BAL-0122; Batch 2), for food vocabulary and bodily comparisons; Bewray (BAL-0265; Batch 3), for befouling and disclosure; Excrements (BAL-0029; Batch 1), for the neighbouring dung imagery; Evacuation and retention (BAL-0199; Batch 2), for emptying. Poverty and riches (BAL-0258; Batch 3) treats the social argument; Familiar (BAL-0086; Batch 1) and Consent and essence (BAL-0063; Batch 1) clarify intimacy and approval.

Schoolmen

Entry BAL-0347 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Schoolmen are scholastic theologians and philosophers; the singular Schoolman identifies one such writer, and School-men is a hyphenated plural. School divinity names their theological discipline, pursued through distinctions and disputation. These are intellectual designations, not names for a school occupation. Thomists follow Thomas Aquinas and Scotists Duns Scotus. Peripateticks, followers of Aristotle, names a related allegiance rather than an exact synonym for all schoolmen (DJR-026-21; DJR-028-23–DJR-028-24; DJR-041-18; DJR-055-18).

The vocabulary of disputation distinguishes several operations. A quiddity concerns what a thing is, its defining nature; Quodlibetaries names disputations on whatever subject is proposed. Obs and Sols abbreviates objections and solutions. Tropological expositions draw moral meanings from a text, while ampliations extend a logical term’s range. Burton places these different techniques together in a hostile catalogue, but they do not all mean verbal trickery by definition (DJR-160-07; Editor note N12595).

In the work

The opening account of spirits measures the difficulty of its subject against unusually learned minds. Even subtle Schoolmen and profound Thomists, alongside the typifying Cardans and Scaligers and the sharp intellects of Fracastoro and Fernel, cannot fully apprehend these mysteries. Burton nevertheless ventures to proceed. The point is a limit to human understanding, not simply a dismissal of scholastic education. Elsewhere Albertinus the Schoolman appears without insult among authors recommended on the soul’s immortality (DJR-026-19–DJR-026-22; DJR-028-22–DJR-028-23).

Peripateticks next introduces a disagreement about Aristotle and spirits. Pomponazzi maintains that Aristotle denied them, Scaliger grants this in some measure, and Dandini denies it; the following comparison of separate intelligences with angels explains why the classification is contested. The group name cannot turn this exchange into an uncontested statement of Aristotle’s belief. The later School-men and other theologians supply a ninefold order of evil spirits, presented as a learned taxonomy after Burton has rejected the preceding stories about demons feeding on souls. Daemon and genius (BAL-0084; Batch 1) explains the adjoining categories (DJR-028-24–DJR-028-26; DJR-029-25–DJR-029-30).

Thomists can identify a particular explanatory scheme: they divide the passions into eleven, six belonging to the desiring appetite and five to the appetite concerned with struggle. The edition connects this division to Aquinas’s Summa theologiae I–II, question 23, articles 1 and 4. Burton reports other arrangements beside it. When Scotists and Thomists later enter a list of bitterly opposed scholars, the subject is professional antagonism, not the content of their doctrines. The next paragraph allows honourable rivalry as a stimulus to intelligence, a qualification followed in Emulation (BAL-0249; Batch 3) (DJR-040-01–DJR-040-04; DJR-041-17–DJR-041-21).

School divinity is made a conspicuous example of unprofitable inquiry. In the prefatory satire, named critics condemn its ocean of Obs and Sols, and Burton asks what defence humanistic learning can then offer. In the account of curiosity, questions about the Trinity, resurrection, election, predestination, reprobation, hellfire and the numbers saved or damned become perplexing labour without practical benefit. The surrounding censure also reaches philosophy and other studies. Curiosity (BAL-0247; Batch 3) explains that oppressive preoccupation rather than treating all desire to know as vicious (DJR-017-45–DJR-017-48; DJR-055-16–DJR-055-20).

The same discipline later becomes an absorbing occupation: the melancholy reader may study Scotus, Suárez or school Divinity alongside mathematical and literary exercises. The purpose is to employ the mind, not to certify every doctrine in the books. In the later discussion of dreams, Vives’s joke imagines Schoolmen frightened at night by the monstrous questions they entertain by day, and Burton extends it with the figure of Morpheus. The difference between a useful occupation and its unsettling contents helps explain why the learned name does not carry one fixed valuation (DJR-082-09–DJR-082-13; DJR-082-44–DJR-082-46).

In the discussion of magical cures, Schoolmen are authorities on moral limits: Burton places them with theologians and writers on cases of conscience against seeking forbidden assistance even for health. His claim that all agree follows the report of people who permit such help. The argument is theological and historical, not present medical guidance. In the geographical digression the name instead accompanies an argument from volcanoes to a localized hell. Belike marks Burton’s inference about the cited writers’ reliance on scholastic authorities; other writers then reject the testimonies as fables or deceptions. Learned attribution is not the same thing as a settled conclusion (DJR-067-46–DJR-067-52; DJR-073-16–DJR-073-21).

The astronomical Peripateticks hold the hard, impenetrable heavens against which Burton sets a softer, penetrable medium. The compressed syntax attaches transparency and fifth essence to that Aristotelian account. Tycho still distinguishes heaven and air as two substances; Burton’s asserted agreement with rival astronomers is expressly qualified. Essence and quintessence (BAL-0180; Batch 2), especially BAL-0180-V003, explains the fifth substance. Later, a mocked Peripatetick gives intellectual allegiance instead of religious confession, and Vanini is accused of extending natural explanation to apparitions and changes of religion. The subsequent repudiation of Peripatetic doctrines is expressly introduced as Vanini’s own reported disclaimer; the passage does not establish its sincerity (DJR-074-26–DJR-074-30; DJR-162-13–DJR-162-16; DJR-162-21–DJR-162-28).

The fullest attack joins Schoolmen to other churchmen accused of devising elaborate defences for doctrines Burton rejects. Quirks and quiddities makes a technical inquiry into essence sound like verbal evasion; Quodlibetaries names a form of disputation within the same contemptuous series. Moral and allegorical interpretation, objections and solutions, and logical extensions remain distinct techniques even as the sentence gathers them into one indictment. The following questions about God becoming a bumblebee or a gourd, and killing a man versus patching shoes on Sunday, belong to satirical controversy rather than evidence that all schoolmen held such opinions. Burton’s account proceeds through a partisan history of reform, then attacks rigorists within his own religious community. Nice (BAL-0255; Batch 3), BAL-0255-V008, and Plausible (BAL-0283; Batch 3), BAL-0283-V009, clarify the adjacent minute distinctions and persuasive ingenuity (DJR-160-05–DJR-160-17).

That polemic does not exhaust the learned group's role. Burton expressly recommends the devout, subtle and elaborate works of Schoolmen and casuists to readers seeking arguments for God's existence and the soul's immortality. His praise still admits the difficulty of persuasion: arguments may satisfy receptive readers yet often fail to bring opponents to a better mind. Religious melancholy (BAL-0077; Batch 1), BAL-0077-V049, explains the conditional hope expressed by ad sanam mentem. Later the danger lies partly in readers' misapplication of questions about salvation, not simply in their being asked; the continuation warns against both terrifying preaching and complacent reassurance. Finally, many Schoolmen are reported on one side of a dispute about Gentiles' salvation, followed by intermediate and opposing positions. Neither condemnation nor approval applies indiscriminately to everyone bearing the name (DJR-163-20–DJR-163-25; DJR-164-30–DJR-164-34; DJR-168-11–DJR-168-15).

Places to Read

- DJR-017-45–DJR-017-48 (Source pages 70–71): school divinity, objections and solutions, and the comparison with humanistic learning.
- DJR-026-19–DJR-026-22 (Source page 27): Albertinus the Schoolman among works on the soul's immortality.
- DJR-028-22–DJR-028-26 (Source page 39): the limits of learned understanding and the disputed Peripatetic account of spirits.
- DJR-029-25–DJR-029-30 (Source page 44): rejection of the preceding demon stories and the School-men's classification.
- DJR-040-01–DJR-040-04 (Source page 97 [PDF197]): the Thomist division of passions and the condition of harmful excess.
- DJR-041-17–DJR-041-21 (Source pages 102–103): rival intellectual allegiances, followed by approval of honourable emulation.
- DJR-055-16–DJR-055-20 (Source pages 166–167): school divinity within the attack on oppressive, unprofitable inquiry.
- DJR-067-46–DJR-067-52 (Source page 221): competing arguments about seeking magical cures and Burton's claimed scholastic prohibition.
- DJR-073-16–DJR-073-21 (Source pages 245–246): arguments from volcanic places to hell and the subsequent rejection of those testimonies.
- DJR-074-26–DJR-074-30 (Source page 251): the Peripatetic celestial medium and qualified agreement among its opponents.
- DJR-082-09–DJR-082-13 (Source pages 285–286), and DJR-082-44–DJR-082-46 (Source page 289): scholastic reading as occupation, and the separate joke about frightening questions.
- DJR-160-05–DJR-160-17 (Source pages 675–676), especially DJR-160-07 (Source page 675): quiddities, Quodlibetaries and distinct interpretive and logical techniques in religious polemic.
- DJR-162-13–DJR-162-16 (Source page 687), and DJR-162-21–DJR-162-28 (Source pages 687–688): Peripatetic allegiance, the natural-cause argument and Vanini's reported repudiation.

- DJR-163-20–DJR-163-25 (Source pages 692–693): recommended scholastic arguments, their intended readers and persuasion’s limits.
- DJR-164-30–DJR-164-34 (Source pages 697–698): questions misapplied to oneself, despair and opposed failures of preaching.
- DJR-168-11–DJR-168-15 (Source page 716): many Schoolmen within a disputed survey of Gentiles’ salvation.

In this edition

Schoolmen becomes scholastics at DJR-028-23, scholastic writers at DJR-067-50 and scholastic theologians at DJR-160-06; School-men also becomes scholastics at DJR-029-26, while the singular Schoolman remains schoolman at DJR-026-21. School divinity becomes scholastic theology at DJR-055-18. The wording identifies a learned tradition across differing argumentative uses. Peripateticks becomes Peripatetics in the spirits dispute but Aristotelians in the celestial comparison; doctrine of Peripateticks becomes the whole phrase Peripatetic doctrine at DJR-162-22. Thomists becomes followers of Thomas Aquinas in the classification of passions (DJR-040-02).

Quirks and quiddities remains quirks and quiddities; the technical noun therefore still needs explanation. Quodlibetaries becomes disputations on any subject whatever. Obs and Sols becomes objections and solutions, with each abbreviation naming its own side of the procedure. Tropological contributes moral to moral and allegorical interpretations; it does not translate the whole phrase. Ampliations becomes extensions, with Editor note N12595 identifying the logical sense. The same note leaves the attribution to Bale uncollated (DJR-160-07).

The edition retains disputed or problematic source details rather than silently resolving them. Its note on spirits identifies Acts 23:8 and explains the disagreement over separate intelligences and angels. The magical-cure passage prints Romans 8:19 although its maxim corresponds to Romans 3:8. The later salvation catalogue’s printed 1 Rom. v. 18. 19. is rendered Romans 5:18–19. Burton’s attributed counts of commentators on Peter Lombard, and the exact Bale and Vives references in the polemical examples, remain uncollated. The Editor notes identify these limits; they are not additional words spoken by Burton (DJR-028-24; DJR-067-50; DJR-082-45; DJR-160-07–DJR-160-10; DJR-168-13).

See also

Divine (BAL-0101; Batch 1), for theologians and theological learning; Neoterics (BAL-0111; Batch 1), for relative chronology rather than school allegiance; Cento (BAL-0331; Batch 4), for compilation and the gathering of authorities; Equivocation (BAL-0334; Batch 4), for ambiguity and evasion. Daemon and genius (BAL-0084; Batch 1), Essence and quintessence (BAL-0180; Batch 2), Curiosity (BAL-0247; Batch 3), Emulation (BAL-0249; Batch 3), Nice (BAL-0255; Batch 3) and Plausible (BAL-0283; Batch 3) develop the local distinctions discussed above.

Science

Entry BAL-0348 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Science names a branch of organized knowledge or learning: one science is one field among others, while sciences collects learned disciplines. Law and medicine can each be someone's peculiar science, his own particular discipline. The word also names learning possessed by a person, and, more technically, certain or demonstrative knowledge distinguished from opinion. These are related uses, not a single modern category restricted to experimental or natural science (DJR-002-01; DJR-004-08; DJR-009-09; DJR-018-06; DJR-026-30).

Theorick is theory or contemplation, contrasted with practice; as an adjective it means theoretical. The plural Theoricks names theories or explanatory systems. Latin scientia likewise names knowledge or learning; its printed forms scientiæ and scientiam must be read in their own constructions. Scientior and scientissimum express degrees of being knowledgeable, not names for modern professional scientists (DJR-006-22; DJR-012-06; DJR-029-15; DJR-050-04; DJR-079-28; DJR-081-08; DJR-133-24).

In the work

Burton's refusal to be a slave of one science defends wide reading without claiming mastery of everything. His confession is deliberately self-deprecating: he cannot attain even superficial skill in any subject, yet seeks a smattering of all. The next paragraph admits that roving through books without method can produce little profit. Nor are his authorities unqualified endorsements. Lipsius approves a maxim that Socrates challenges in Rival Lovers, although the printed reference points to the Theaetetus. The Montaigne reference to book 3 does not securely supply the paired praise of Aristotle and Turnèbe. The edition preserves those limits rather than turning the passage into a straightforward programme of universal expertise (DJR-001-10–DJR-002-02; N00108–N00113).

Noble sciences are damaged by unskilled publishing, not defined by it. Burton complains that vanity, need and dependence on powerful patrons fill learned fields with bad writing; his preceding admission that he too borrows prevents the reproach from remaining wholly outside his own practice. The disciplinary quarrel later makes each advocate raise the flag of his own peculiar science: law, medicine and the unnamed rival field compete for prestige. By contrast, the colleges in Burton's proposed commonwealth would help arts and sciences become better learned and more fully developed. The attached qualification makes the alchemists' purpose medical, not the manufacture of gold (DJR-004-06–DJR-004-09; DJR-016-07–DJR-016-09; DJR-018-05–DJR-018-07).

The intellectual-habits passage gives Science a narrower philosophical office. Habits are durable notions available for use, unlike passing acts of apprehension; Science stands beside, and is distinguished from, Opinion. The supplied note explains it as certain or demonstrative knowledge. Burton introduces the enumeration as what some reckon, then compares Plato's innate notions with Aristotle's habits. The next paragraph is textually compressed: the 1651 wording omits Art before to fabricate, and the modern supplies that

clause from an earlier witness. Science therefore belongs within a reported and imperfectly transmitted classification, not a new assertion that every field of study yields certainty. Intellect (BAL-0040; Batch 1) and Art and artificial (BAL-0206; Batch 3), especially BAL-0206-V017, explain the surrounding distinctions (DJR-026-28–DJR-026-34; N01770–N01771).

Learning also fails to guarantee conduct. So much science, so little conscience accuses professed Christians of knowing and preaching without corresponding practice; Conscience (BAL-0053; Batch 1), BAL-0053-V021, explains the other side of that antithesis. Inflati scientia, puffed up with knowledge, directs the criticism at intellectual vanity. Burton includes himself in the general we of scholarly self-praise; the later reversed scientia inflati describes learned clergy allegedly manipulated through pride in his account of religious error. These are criticisms of uses and valuations of learning, not definitions that make knowledge itself fraudulent (DJR-009-07–DJR-009-11; DJR-045-19–DJR-045-21; DJR-155-39–DJR-155-41).

The title of a science can itself be contested or bestowed ironically. Scientia popinæ, the science of the cookshop, supplies a reproachful name for elaborate culinary luxury; cookery then becomes a noble science as ingenuity serves the appetite. Luxurious and riot (BAL-0128; Batch 2), BAL-0128-V010, explains the nearby learned luxury. Liberal sciences ordinarily cultivate the mind, with music expressly included; calling procuring a liberal science transfers that dignity satirically. The attack on medicine as no science and unworthy of a liberal science is also a reported prosecution, not Burton’s final verdict. He subsequently distinguishes use from abuse and acknowledges medicine as a most noble and divine science, while urging moderation in drugs. Gifts and liberality (BAL-0230; Batch 3), BAL-0230-V012, develops the liberal-sciences construction and these reversals (DJR-018-20; DJR-034-45–DJR-034-47; DJR-035-08–DJR-035-13; DJR-085-18; DJR-099-05–DJR-099-07; DJR-099-22–DJR-099-26; DJR-125-56–DJR-125-58).

Theorick makes the limit of Burton’s own medical claim explicit. A clergyman by profession and physician by inclination, he has studied medical theory to satisfy himself, not with an intent to practise. Jupiter in his sixth house is his astrological explanation of that inclination, not evidence of a qualification. Elsewhere the theory/practice distinction is productive rather than defensive: the pleasure of contemplating agriculture leads him to ask how much more its actual places and activities offer, while mathematics delights through both theoretical and practical parts, including surveying and map-making. The mocked new Theoricks of the preface instead name ambitious explanatory schemes; the later marginal Theoricis planetarum is a planetary-theory title in a discussion distinguishing useful models from hard celestial machinery (DJR-006-19–DJR-006-23; DJR-012-05–DJR-012-07; DJR-074-33–DJR-074-35; DJR-079-27–DJR-079-29; DJR-081-07–DJR-081-09).

Knowledge can be a qualification, a possession or an object of pretension. The medical synopsis requires science beside confidence and honesty. The political argument says rulers can lack scientia despite rank; the university satire attacks lavish praises of conduct and learning in testimonials. In the Dousa margin, learning is its own dowry and largesse beside the scholar denied advancement for lack of money. The comparative scientior belongs to the reported claim that even an illiterate devil knows more than any human, with perception, experience and instruction offered as explanations. A different paradox makes Socrates disclaim all other knowledge while professing expertise in love: the margin calls him a most knowledgeable teacher of loving. Neither passage supplies Burton’s own claim to

supernatural or erotic expertise (DJR-013-19–DJR-013-21; DJR-029-13–DJR-029-18; DJR-049-27–DJR-049-29; DJR-050-01–DJR-050-05; DJR-067-03–DJR-067-05; DJR-133-23–DJR-133-25).

Learning some art or science can redirect an idle or troubled mind, but Burton immediately excludes those whose illness arose from overmuch study; his concluding rule exercises both body and mind moderately. Scriptural learning receives the superlative scientia scientiarum, knowledge of knowledges, in an attributed consolatory passage whose Augustinian authorship remains unchecked. The original Mesue margin similarly requires knowledge of God in a physician, though the attribution remains unresolved. This devotional valuation does not abolish secular learning: the original English margin at DJR-160-49 criticizes some zealots who reject all humane authors, arts and sciences, and says these people deserve pity rather than refutation. Study and reading (BAL-0153; Batch 2), BAL-0153-V008, and Humane learning (BAL-0277; Batch 3), BAL-0277-V005, develop those contexts (DJR-068-09–DJR-068-11; DJR-081-24–DJR-081-30; DJR-082-21–DJR-082-22; DJR-160-48–DJR-160-51).

The breadth of sciences leaves room for change. In the account of medicines, Burton argues that experience teaches later generations things their predecessors did not know: medicine improves like the other arts and sciences. He does not infer that one age has exhausted nature’s gifts. This is a claim about the continuing development of learning within his medical discussion, not grounds for replacing every earlier science with the narrower modern disciplinary label (DJR-101-16–DJR-101-19).

Places to Read

- DJR-001-10–DJR-002-02 (Source pages 2–3): wide reading, admitted limits, and the qualified Plato, Lipsius and Montaigne comparisons.
- DJR-004-06–DJR-004-09 (Source page 7): noble sciences, bad writing and Burton’s own borrowing.
- DJR-006-19–DJR-006-23 (Source page 16): the theorick of physick and the express denial of an intention to practise.
- DJR-009-07–DJR-009-11 (Source pages 28–29): science contrasted with conscience.
- DJR-012-05–DJR-012-07 (Source page 42): new Theoricks in the satire of universal expertise.
- DJR-013-19–DJR-013-21 (Source pages 48–49): the knowledge lacking in unqualified rulers.
- DJR-016-07–DJR-016-09 (Source page 61): proposed colleges advancing arts and sciences.
- DJR-018-05–DJR-018-07 (Source page 71): each advocate’s own peculiar science.
- DJR-018-20 (Source pages 72–73): liberal studies as cultivated learning; see Gifts and liberality (BAL-0230; Batch 3), BAL-0230-V012.
- DJR-026-28–DJR-026-34 (Source pages 28–29): Science as certain knowledge, the differing habit schemes and the edition’s repair.

- DJR-029-13–DJR-029-18 (Source page 43): reported spirit knowledge and the comparative scientior.
- DJR-034-45–DJR-034-47 (Source page 72): Scientia popinæ and elaborate dishes.
- DJR-035-08–DJR-035-13 (Source page 73): cookery ironically promoted to a noble science.
- DJR-045-19–DJR-045-21 (Source pages 121–122): Inflati scientia and learned vanity.
- DJR-049-27–DJR-049-29 (Source page 142 [printed 128]): learning as its own dowry in original margin N03596.
- DJR-050-01–DJR-050-05 (Source pages 143–144 [sequence]): testimonials praising conduct and learning within the university satire.
- DJR-067-03–DJR-067-05 (Source page PDF323, unnumbered Second Partition synopsis): science as a requirement in the physician.
- DJR-068-09–DJR-068-11 (Source pages 222–223): knowledge of God in original margin N04991.
- DJR-074-33–DJR-074-35 (Source pages 251–252): the marginal planetary-theory title and hypothetical celestial models.
- DJR-079-27–DJR-079-29 (Source page 272): theory and practice in the pleasure of agriculture.
- DJR-081-07–DJR-081-09 (Source page 280): theoretical and practical mathematics.
- DJR-081-24–DJR-081-30 (Source pages 282–283): learning as diversion, the over-study exception and knowledge of knowledges.
- DJR-082-21–DJR-082-22 (Source page 286): the concluding requirement of moderate exercise for body and mind.
- DJR-085-18 (Source page 300): music among the liberal sciences; see Gifts and liberality (BAL-0230; Batch 3), BAL-0230-V012.
- DJR-099-05–DJR-099-07 (Source page 363): reported denial of medicine’s learned standing; read with the reversal below.
- DJR-099-22–DJR-099-26 (Source page 365): use distinguished from abuse and medicine honoured as a science.
- DJR-101-16–DJR-101-19 (Source page 374): experience and the continuing improvement of disciplines.
- DJR-125-56–DJR-125-58 (Source page 498): the satirical transfer of liberal science to procuring; see Gifts and liberality (BAL-0230; Batch 3), BAL-0230-V012.
- DJR-133-23–DJR-133-25 (Source page 541): Socrates’s alleged ignorance and expertise in love, including original margin N10407.
- DJR-155-39–DJR-155-41 (Source page 654): the reversed scientia inflati within religious polemic.
- DJR-160-48–DJR-160-51 (Source page 680): original English margin N12654 against the rejection of secular learning.

In this edition

One science becomes one branch of learning; noble sciences becomes noble fields of knowledge; his own peculiar science becomes his own particular discipline. Learning and knowledge retain the breadth of the first two examples, while discipline makes the institutional subject explicit. So much science becomes so much learning, but the intellectual habit Science becomes certain knowledge. The supplied modern therefore distinguishes ordinary learning from the technical certainty of the habits list rather than using science uniformly (DJR-002-01; DJR-004-08; DJR-009-09; DJR-018-06; DJR-026-30).

The theorick of physick becomes medical theory: theorick supplies theory, and of physick its medical subject. The agricultural Theorick or speculation becomes theory or contemplation, while mathematical Theorick becomes theoretical. New Theoricks becomes new theories. The original marginal In Theoricis planetarum becomes In the Theories of the Planets in the note’s editorial rendering; the title’s theories and of the planets are distinct components. Neither the translation of the full medical phrase nor that of the title should be transferred to a single component word (DJR-006-22; DJR-012-06; DJR-074-34, N05489; DJR-079-28; DJR-081-08).

Latin inflections also preserve distinctions. Scientiæ in the testimonials is of learning, a genitive singular, whereas scientiarum in knowledge of knowledges is genitive plural. Scientiam is the knowledge Socrates disclaims. Scientior supplies more knowledgeable, with than any human supplied by quovis homine; scientissimum supplies most knowledgeable, while doctorem names the teacher. In Inflati scientia the swelling belongs to inflati and knowledge is what puffs the people up. The original marginal quotations are kept separate from their editorial translations and caveats, including the Dousa note’s unresolved no need and its sequence page 142 [printed 128] (DJR-029-15; DJR-045-20; DJR-049-28, N03596; DJR-050-04; DJR-081-27; DJR-133-24, N10407).

See also

Cento (BAL-0331; Batch 4), for compilation and acknowledged borrowing. Art and artificial (BAL-0206; Batch 3), for skilled method and the intellectual habit of making; Intellect (BAL-0040; Batch 1), for the powers and dispositions of understanding; Conscience (BAL-0053; Batch 1), for moral knowledge and conduct. Physician (BAL-0106; Batch 2) distinguishes competence, inclination and practice; Study and reading (BAL-0153; Batch 2) explains learning as activity and regimen. Gifts and liberality (BAL-0230; Batch 3), Humane learning (BAL-0277; Batch 3) and Luxurious and riot (BAL-0128; Batch 2) develop cultivated disciplines, secular studies and culinary excess.

Simple

Entry BAL-0349 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Simple can mean outright or unqualified, unmixed, uncomplicated, plain, or free from guile. These are local senses, not interchangeable definitions: not simple Atheists means not outright atheists; not of the simple excludes the unmixed humour; simple linnen is plain clothing. Simply can mean absolutely, merely, or by itself, while simplicity and printed simplicitie range from plain dealing to unwary credulity. The noun simples names individual ingredients, and Feesimple is a separate legal compound. None of these selected uses means merely easy to understand (DJR-162-40; DJR-064-05; DJR-021-10; DJR-124-49; DJR-019-38; DJR-155-21; DJR-101-05; DJR-157-15; DJR-027-06; DJR-076-31).

In the work

The theological use briefly interrupts Burton’s own sweeping label. After listing writers and inserting the epic Mezentius, he calls them professed atheists, then admits, through Cicogna, that they were not simple Atheists: rejecting the pagan gods and their invented offices need not deny all divinity. He subsequently rejects defences of Lucian and Epicurus. The qualification is therefore real but not his final position. The editor also points out that his claim that Epicurus denies everything overstates the doctrine, citing Lucretius 1.44–49 on immortal gods free from human affairs. Scholar in the following clause means follower, not personal pupil (DJR-162-38–DJR-162-43; N12816).

Unmixed is material rather than logical. In the disputed explanation of intellectual gifts, Pratensis, Melanchthon and Ficino are associated with natural melancholy, but not the simple humour: cold, dry black bile by itself is said to produce dullness. The favourable account instead requires mixture with other humours, excluding phlegm, and little or no scorching. Burton’s body makes blood half the mixture; his margin says twice as much blood as the other two. The next unit offers a rival account from scorched melancholy, and Fracastorius finally restricts praise to a temperate mixture, not all melancholic people. The edition relates the larger question to Problems 30.1, opening at 953a, in the collection attributed to Aristotle, while leaving the named medical passages uncollated. Humour (BAL-0022; Batch 1), especially BAL-0022-V017, gives the fuller account; the adjective does not certify that this historical physiology is true (DJR-064-05–DJR-064-07; N04747–N04751).

Other classifications use the same contrast without the same referent. Simple disease occurs without admixture of another disease; the synopsis has just distinguished symptoms by constitution, habits, time and intensity. Simple bad affections concern present evil as sorrow or future evil as fear, before the next unit derives mixed passions from them. The Third Partition synopsis also contrasts Simple rational love, classified under profitable, pleasant and honest objects, with love Mixt of al three. Here the adjective classifies what is loved, not the lover’s intelligence. Understanding is also divided into Simple, or Compound, but this passage does not work out which acts belong to each. Intellect (BAL-0040; Batch 1), especially BAL-0040-V016, preserves that limit instead of filling the gap with a general

textbook definition (DJR-020-50–DJR-020-54; DJR-025-27–DJR-025-29; DJR-026-27; DJR-107-03–DJR-107-08).

Plainness acquires value from what it opposes. In the scriptural account of human toil, simple linen contrasts with royal silk and a crown: the adjective marks unshowy clothing across a social scale, not a simple-minded wearer. Simple diet, in the saying attributed to Pliny, opposes piling up dishes and sauces. In the pharmacy controversy the noun simples instead means individual substances: a simple can be combined with others. The preference for a few well-understood ingredients is followed by the argument that mixed diseases may require mixed remedies. Simples (BAL-0183; Batch 2), especially BAL-0183-V001, BAL-0183-V002 and BAL-0183-V004, distinguishes the medicinal and food-ingredient uses (DJR-021-09–DJR-021-11; DJR-035-01–DJR-035-04; DJR-101-03–DJR-101-16).

Guilelessness can be praise or vulnerability. After mocking scholars’ worldly incompetence, Burton quotes Pliny to call them simple and sincere, then says they are mostly harmless and plain-dealing. The continuation nevertheless lists simplicity among their disadvantages. His own closing request for pardon invokes modesty and simplicity, plain or unassuming conduct; the earlier satire attacks an affected kinde of simplicity, the performance of that virtue. In religious polemic, by contrast, priests and ministers exploit people’s simplicitie, fear and ignorance. The difference lies in the conduct and agents described, not a fixed equation of simplicity with either goodness or stupidity (DJR-046-40–DJR-047-01; DJR-019-36–DJR-019-39; DJR-010-27–DJR-010-29; DJR-155-20–DJR-155-22).

Love’s nakedness receives an allegorical explanation because all true affection is simple and open. Burton attributes this reading to Phornutus and others; it does not establish that every lover is sincere. A different phrase, simple narration, gives mere telling a value of its own: disclosure to a faithful friend often eases distress because the friend sees what passion obscures. Many times limits that claim before the accompanying superlatives. Cupid (BAL-0216; Batch 3) and Friendship (BAL-0156; Batch 2) explain the respective allegory and counsel (DJR-113-09–DJR-113-11; DJR-083-36–DJR-083-38).

Simply also controls the reach of a proposition. All herbs are simply bad is Magninus’s assertion, marked as he thinks and placed beside authorities who allow exceptions. Other bodily retentions or evacuations are not simply necessary, but necessary at certain times. Gregory’s refusal does not simply condemn dancing either: Burton has just defended it when timely, moderate and sober, and restricts the refusal to some people. In these cases absolutely, invariably or downright brings out scope, not ease (DJR-034-09–DJR-034-12; DJR-036-08; DJR-124-47–DJR-124-50).

Feesimple turns legal vocabulary into religious satire. Those Burton attacks speak as if heaven were their outright property by special grant, immediately adding that it is entailed on their descendants. The note distinguishes the legal terms rather than harmonizing them. Burton piles them together to ridicule exclusive entitlement; he is not describing an actual conveyance of heaven or endorsing their claim to be the only people saved (DJR-157-14–DJR-157-16; N12378).

Simply can also isolate a thing or give a bare formulation, without making an absolute judgment. Not water simply becomes not water itself: Burton distinguishes water from the slime and smells of flooded places, then qualifies his objection by season and site. Water and springs (BAL-0124; Batch 2), BAL-0124-V001, explains that complete comparison. Halyabbas simply calls melancholy a commotion of the minde, a short formulation beside

definitions with additional qualifications. The ensuing dispute concerns Aretaeus’s definition, not a criticism of Haly Abbas for calling the disorder simple (DJR-076-30–DJR-076-32; DJR-027-05–DJR-027-07).

Places to Read

- DJR-010-27–DJR-010-29 (Source page 36): studied simplicity among performed virtues.
- DJR-019-36–DJR-019-39 (Source page 78): the closing appeal to modesty and plain dealing.
- DJR-020-50–DJR-020-54 (Source pages 99–100): uncomplicated disease within the First Partition synopsis.
- DJR-021-09–DJR-021-11 (Source pages 1–2): plain linen at the lowly end of the account of human toil.
- DJR-025-27–DJR-025-29 (Source pages 24–25); DJR-026-27 (Source page 28): simple and mixed emotions; the named division of understanding.
- DJR-027-05–DJR-027-07 (Source page 31): Haly Abbas’s bare definition beside more qualified formulations.
- DJR-034-09–DJR-034-12 (Source pages 68–69); DJR-035-01–DJR-035-04 (Source page 72); DJR-036-08 (Source page 78): absolute dietary judgments, plain diet, and conditional necessity.
- DJR-046-40–DJR-047-01 (Source page 130): scholarly innocence after mockery, followed by vulnerability.
- DJR-064-05–DJR-064-07 (Source pages 207–208): unmixed melancholy excluded from a disputed explanation of intellectual excellence.
- DJR-076-30–DJR-076-32 (Source page 260): water itself distinguished from accompanying slime and smells, with seasonal and site qualifications.
- DJR-083-36–DJR-083-38 (Source page 293): mere telling to a trusted friend.
- DJR-101-03–DJR-101-16 (Source pages 372–374): preference for medicinal simples and the subsequent defence of compounds.
- DJR-107-03–DJR-107-08 (Source page unnumbered [403]): the simple and mixed branches of rational love.
- DJR-113-09–DJR-113-11 (Source page 434): openness in the allegory of naked Love.
- DJR-124-47–DJR-124-50 (Source page 493): a refusal to dance is not an absolute condemnation.
- DJR-155-20–DJR-155-22 (Source page 652): exploited credulity in Burton’s account of religious error.
- DJR-157-14–DJR-157-16 (Source page 661): fee simple and entail in the satire of religious exclusivity.
- DJR-162-38–DJR-162-43 (Source pages 689–690): the qualified atheist label and its argumentative reversal.

In this edition

Not simple Atheists becomes not outright atheists; not of the simple becomes not the unmixed humour. The second translation supplies the noun from the antecedent. It does not mean that the people are simple-minded, even though the following historical claim connects unmixed black bile with dullness. Uncomplicated, plain linen, plain dealing and retained simple and open give different access routes for disease, clothing, conduct and affection. The original’s simplicitie is a spelling of simplicity, not another mental faculty (DJR-162-40; DJR-064-05; DJR-020-53; DJR-021-10; DJR-019-38; DJR-113-10; DJR-155-21).

The Latin simpliciter becomes simply inside Magninus’s quotation; Burton’s separate English simply becomes downright. These are parallel unrestricted judgments, not two independent recommendations. In simple narration the adjective is recast as merely, while narration supplies relating and troubles is understood from context. Feesimple is rendered through the whole construction own heaven outright; outright there describes possession rather than making fee a synonym of heaven (DJR-034-09; DJR-083-37; DJR-157-15).

The retained simply in Haly Abbas’s definition means merely or in bare terms; itself in the water passage instead singles out water apart from its accompaniments. Neither use is the unrestricted absolutely of the earlier examples. In the rational-love synopsis, Simple remains simple while its three object headings become the useful, the pleasant and the honourable. The original M. 1 at this branch is corrected to Member 2 in the modern column, as the edition explains; the source remains an unnumbered synopsis unit with supplied label [403] (DJR-027-06; DJR-076-31; DJR-107-05–DJR-107-08; N08119).

See also

Matter (BAL-0059; Batch 1); Absolute (BAL-0328; Batch 4), for unqualified or complete assertion. Humour (BAL-0022; Batch 1); Intellect (BAL-0040; Batch 1); Affection (BAL-0046; Batch 1); Simples (BAL-0183; Batch 2); Silly (BAL-0285; Batch 3); Cupid (BAL-0216; Batch 3); Friendship (BAL-0156; Batch 2); Apologize (BAL-0263; Batch 3). Water and springs (BAL-0124; Batch 2); Love (BAL-0200; Batch 3).

Stupid

Entry BAL-0350 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Stupid can mean stunned, numbed or insensible; stupified and stupifyed describe becoming so, and stupidity or stupiditie names the state. A person may be unable to answer, overwhelmed by grief, or held in a mistaken perception without the word simply calling them unintelligent. Yet foolishness and moral unfeelingness are also real uses. Stupid statues are lifeless objects. The medical noun Stupor means numbness in one catalogue, whereas Latin stupor can mean astonishment. The object, cause and setting determine which sense is active (DJR-054-44; DJR-056-30; DJR-060-16; DJR-063-05; DJR-011-19; DJR-063-12; DJR-158-10; DJR-022-14; DJR-107-44).

In the work

Niobe supplies an image of grief so great that speech and response fail. After recounting war and slaughter, Burton asks whether Democritus could still laugh, or would instead weep, howl and finally resemble the woman whom the poets turned to stone. Quite stupified is not an adverse judgment of her intellect. The margin’s Senecan maxim contrasts small griefs that speak with great griefs struck dumb; the editor identifies the Niobe episode as Ovid, Metamorphoses 6.301–312. Later, sensless and stupid explains the same transformation, while the stupid women at Cannae actively tear their hair and cry. Stunned need not mean silent or motionless in every occurrence. The later Niobe construction is treated in Sensible (BAL-0055; Batch 1), BAL-0055-V027 (DJR-009-28–DJR-010-01; DJR-040-14–DJR-040-18; DJR-054-42–DJR-054-45; N00570–N00571).

The comic stupidity before the magistrate is a sustained misapprehension. Drinkers at Agrigentum imagine that the tavern is a storm-tossed ship, throw its contents into the street as if into the sea, and still address the authorities as sea gods. Their stupidity is their stupefaction; the spectators’ amazement is a separate reaction. Burton leaves undecided whether wine alone or something mixed with it caused the episode. He cites Caelius Rhodiginus; the edition compares Athenaeus, Deipnosophists 2.37b–e, without claiming that Burton consulted it directly. Crased (BAL-0072; Batch 1), BAL-0072-V008, explains the damaged imagination that structures this story (DJR-056-27–DJR-056-31; N04183–N04186).

The symptom account makes duration crucial. People are stupid for the time, and by fits, not assigned a permanent intellectual character. The preceding paragraph alternates cannot and will not when describing difficulty in communicating pain; the paragraph before that allows cheerful intervals unless the disorder is long established. Reports of visions, spirits, bewitchment and damnation remain the sufferers’ experiences and beliefs. Rodericus is credited with three degrees of the disease in women, a scheme the editor leaves uncollated. The passage’s gendered classification and humoral explanation belong to the historical account. Sensible (BAL-0055; Batch 1), BAL-0055-V010, treats the related insensible, stupid or mad sequence, which also reports sounds not heard by others (DJR-063-01–DJR-063-07; DJR-061-23–DJR-061-25; N04704–N04705).

Other medical passages name a diminished activity rather than a low intellectual rank. Stupidity accompanies dulnes of spirits in the spleen-and-waste account; stupiditie is a kind of stupor in the rare phlegmatic form, explained by impassionate hurt, impairment without strong emotion. Calenus's more stupid then ordinary depends on abundant cold black bile. Fracastorius likewise restricts the claim to excessive coldness, distinguishing it from the temperate condition praised for intellectual excellence. Simple (BAL-0349; Batch 4) explains the preceding contrast between unmixed and mixed humour. Stupor in the disease catalogue is specifically a nerve disorder rendered numbness, not the earlier Caro, which becomes profound stupor (DJR-058-18–DJR-058-20; DJR-060-11; DJR-060-16; DJR-064-05–DJR-064-07; DJR-022-14).

Rather can withdraw apparent praise. Burton's reported African example is first free from passion, then rather stupid: supposed indifference to injury becomes insensibility, not the achievement of the Stoic sage. The next paragraph denies that ordinary mortals are altogether free from emotion. Similarly, extraordinary endurance under torment is described as generosity, fury, or rather stupidity in the account attributed to Cardano; Burton then says he considers these people mad or desperate rather than properly melancholy. Generous (BAL-0252; Batch 3), BAL-0252-V002, preserves that complete correction. Neither passage establishes an ethnic trait or a modern medical classification (DJR-038-35–DJR-038-36; DJR-060-25–DJR-060-27).

Stupefaction can also have an overpowering object. Beauty leaves the fisherman astonished in the Aristaenetus example; the following Latin verse says immense stupor seizes the speaker's mind as bodily strength and awareness fail. The verse's margin separately names Stobaeus, from the Greek, without resolving its author. The subsequent Gorgon comparison is Burton's recasting of Lucian: the editor distinguishes Lycinus, the dialogue's speaker, from Lucian himself. In the medicinal argument, stupifies instead names the effect alleged of opium. Opium and opiates (BAL-0188; Batch 2) explains why the geographical safety claims and promise of complete cure cannot be adopted as present advice. Latin stupor need not imply bodily incapacity at all: Maximus of Tyre's astonishment concerns the apparent inconsistency of philosophers who reject Homer while discussing love themselves (DJR-118-19–DJR-118-21; DJR-099-39–DJR-099-41; DJR-107-44–DJR-107-45).

Not every stupid is a stunned sufferer. The man who extinguishes a candle so fleas cannot find him is a satirical fool. The stupid overseers who disregard people in their care are unfeeling, a pointed contrast with the distressed people described shortly before. Stupified in his sins marks a worldly person's lack of remorse within the consolation for afflicted consciences. Burton also uses stupid as an insult in religious polemic, calling most of his Papists ignorant before blaming the pastors who keep them uninstructed. These are distinct charges, not interchangeable descriptions of a mental state. At the nonhuman extreme, stupid statues means lifeless statues: the argument ridicules worship of objects made by human hands (DJR-011-19; DJR-063-12; DJR-168-28–DJR-168-30; DJR-155-32–DJR-155-34; DJR-158-09–DJR-158-11).

Places to Read

- DJR-009-28–DJR-010-01 (Source pages 31–32): Niobe, the limit of satirical laughter and the marginal Senecan maxim.
- DJR-011-19 (Source page 39): the candle-and-fleas comparison.

- DJR-022-14 (Source pages 7–8): Stupor among nerve disorders, distinct from Caro.
- DJR-038-35–DJR-038-36 (Source pages 91–92): freedom from passion corrected to insensibility.
- DJR-040-14–DJR-040-18 (Source pages 96–97 repeated [PDF198–199]): the later Niobe predicate.
- DJR-054-42–DJR-054-45 (Source page 164): private loss widening into military disaster and public mourning.
- DJR-056-27–DJR-056-31 (Source page 171): the imagined shipwreck and persistent delusion before the magistrate.
- DJR-058-18–DJR-058-20 (Source page 180): numbness and dulness of spirits in historical physiology.
- DJR-060-11 (Source page 190 [second occurrence]); DJR-060-16 (Source page 191); DJR-060-25–DJR-060-27 (Source pages 192–193): cold black bile, phlegmatic stupor, and the revision of apparent courage.
- DJR-061-23–DJR-061-25 (Source pages 196–197): insensibility beside reported auditory experiences.
- DJR-063-01–DJR-063-07 (Source pages 202–204); DJR-063-12–DJR-063-13 (Source pages 204–205): recurrent insensibility, then unfeeling guardians.
- DJR-064-05–DJR-064-07 (Source pages 207–208): coldness and the qualified claim about intellectual gifts.
- DJR-099-39–DJR-099-41 (Source page 367): the alleged medicinal numbing effect.
- DJR-107-44–DJR-107-45 (Source pages 407–408): Maximus’s astonishment at the philosophers’ inconsistency.
- DJR-118-19–DJR-118-21 (Source page 458): beauty, the Latin verse and the Gorgon comparison.
- DJR-155-32–DJR-155-34 (Source page 653): confessional insult followed by blame for withheld instruction.
- DJR-158-09–DJR-158-11 (Source page 666): manufactured, lifeless images.
- DJR-168-28–DJR-168-30 (Source page 718): moral numbness contrasted with afflicted conscience.

In this edition

Quite stupified becomes utterly numb; stupid women becomes stupefied women; their stupidity becomes their stupefaction; stupid for the time becomes insensible for the time. These four central renderings preserve the different causes and narrative uses without forcing the modern insult into each. Elsewhere unfeeling and lifeless make the object-specific senses clear. In the later Niobe passage, however, sensless and stupid becomes numb and senseless as a coordinated pair: its reordered wording does not establish a rigid single-word substitution (DJR-009-30; DJR-054-44; DJR-056-30; DJR-063-05; DJR-063-12; DJR-158-10; DJR-040-16).

Source layers prevent another kind of conflation. Seneca’s Curæ leves loquuntur, ingentes stupent is quoted in Burton’s margin, but Small griefs speak; great ones are struck dumb is the editor’s translation there. In the same source unit, Scaliger’s Latin speaks of a bitter death in battle, while Burton’s English expansion speaks of battles left as memorials. At the magistrate, O viri Tritones, ego in imo jacui and Burton’s fuller English appeal are likewise separate formulations. The edition retains both, rather than silently treating the longer English as a word-for-word gloss. In the Latin verse about beauty, stupor supplies astonishment, not the whole description of slack limbs and lost awareness (DJR-009-30; DJR-056-30; DJR-118-20; N00568–N00571; N04186; N09014–N09015).

See also

Silly (BAL-0285; Batch 3); Crased (BAL-0072; Batch 1); Sensible (BAL-0055; Batch 1); Sorrow (BAL-0075; Batch 1); Passion (BAL-0047; Batch 1); Phlegm (BAL-0026; Batch 1); Generous (BAL-0252; Batch 3); Opium and opiates (BAL-0188; Batch 2); Simple (BAL-0349; Batch 4).

Tædium vitæ

Entry BAL-0351 · Explained vocabulary · Contents

Coverage: selected significant uses in the supplied edition, not an exhaustive concordance.

The word

Tædium vitæ means weariness or disgust with life, an aversion to living more serious than passing boredom. Tædium supplies weariness; vitæ, the genitive of vita, specifies life. The inflected tædio vitæ occurs in a marginal quotation, while Burton also writes weary of their lives and weariness of life in English. The noun itself has a wider range: weariness of solitude and aversion to sex are not automatically life-weariness. Related tædet means feeling weary or tired of something, and tædiosum can call an activity tedious (DJR-059-09; DJR-059-12; DJR-065-16, N04846; DJR-143-22; DJR-134-43; DJR-119-14; DJR-128-82).

In the work

The central occurrence follows Menedemus returning home in distress despite his servants' efforts to comfort him. His lost son is absent through estrangement, not dead. Burton moves from this literary example to weary lives and thoughts of self-injury, calling tædium vitæ a common symptom. The experience is restless rather than simply inactive: people want to stay and leave, rise and return to bed, like and dislike the same things. The Latin about slow, joyless time recalls Horace, Epistles 1.1.23–24. Its exact construction is treated in Flux and lask (BAL-0131; Batch 2), BAL-0131-V005. Aurelianus, book 1, chapter 6, supplies the concluding alternation of desires to live and die; the edition preserves the reference without identifying its particular edition (DJR-059-07–DJR-059-10; N04411–N04416).

The continuation prevents this distress from becoming a single fixed wish. Seneca's vivere nolunt, mori nesciunt distinguishes not wishing to live from not knowing how to die; Burton then gives his own compressed English reversal, they cannot die, they will not live. Yet welcome company and renewed pleasure make the same people reject their former dissatisfaction and become content to live. Fresh distress can reverse that change again. The Claudius example reports a thought during severe stomach pain, not a completed act, and Burton supplies its classification as a touch of this disease. Later he explicitly says the preceding symptoms vary, being scarcely perceptible or absent in some. Common symptom therefore does not mean a universal or permanent feature (DJR-059-09–DJR-059-13; DJR-059-49; N04416–N04419).

In the causal discussion, weariness of life grows out of dissatisfaction with idle wandering and the change from pleasurable solitary imagining to distress. The early warning is immediately followed by praise of meditation and solitude used rightly. The later tædium vitæ passage makes another reversal: an activity first enjoyed may persist for years before fear, sorrow and anxiety displace it. Burton allows constitution and intervening business to delay the change, then uses Virgil's deep-rooted tree, Georgics 2.291–92, to figure suffering's depth. The continuation says some cannot endure company, light or life; it does not assign that result to every person who spends time alone. Crased (BAL-0072; Batch 1) and Macerate (BAL-0171; Batch 2) explain the impaired imagination and the soul worn

down by cares (DJR-037-32–DJR-037-34; DJR-038-10–DJR-038-12; DJR-061-16–DJR-061-20; N04613–N04617).

The prognosis’s marginal tædio vitæ affecti means affected by weariness of life, rendered wearied of life. It belongs to the quotation attributed to Fracastorius; the body’s English expands the account, distinguishes some in fury from most in despair, and qualifies its language of compulsion as in a manner. Burton’s later assertion of incurability is nevertheless his own severe rhetoric, not merely a reported sufferer’s belief. His argument then rejects philosophical defences of self-killing, asks that harsh judgments be softened when reason has failed, and leaves the final fate of souls to God. The next partition begins with hope of cure or mitigation and Nil desperandum, we must not despair. Despair (BAL-0076; Batch 1) and Censure (BAL-0266; Batch 3) follow that tension and conclusion; the lexical expression alone contains neither a prognosis nor an ethical verdict (DJR-065-15–DJR-065-17; DJR-066-01–DJR-066-03; DJR-066-17–DJR-066-22; DJR-067-33–DJR-067-35).

Consolation changes the argumentative value without changing the words’ basic meaning. Burton first says weariness of life aggravates misery, then tries to lessen the sufferer’s sense of exceptional affliction by comparison with other ailments. He subsequently calls Wearisomness of life a restraint on infatuation with fleeting worldly pleasures. This is an attempted consolatory revaluation, not evidence that the distress is harmless or beneficial in every case. The surrounding promises about gentle persuasion and other supposed advantages remain Burton’s sweeping claims (DJR-098-24–DJR-098-34).

Other complements keep tædium from becoming a technical label everywhere. The marriage argument attributes solitudinis tædium, weariness of solitude, to being alone; a wife is said to drive it away in the fifth of twelve propositions ascribed to Jacobus de Voragine. Burton’s later English substitutes drive away melancholy, a broader restatement rather than the literal meaning of tædium. The Erasmus-attributed wedding blessing wishes that no anger or weariness enter the couple’s affection. Elsewhere Veneris tædium is an aversion to sex in a historical medicinal claim attributed to Alexander Benedictus, while mortalibus tædiis names mortal weariness for which honest recreations provide comfort. These constructions specify an object, relationship or human burden, not necessarily a wish to cease living (DJR-143-20–DJR-143-26; DJR-143-68, N11332; DJR-134-43; DJR-160-46–DJR-160-48).

The related verb and adjective make similarly local judgments. In the Montanus-attributed consultation, si tædet warns of the patient growing weary of the undertaking; Burton’s English says if she remit, or despair. Chaerea’s tædet in Terence instead rejects ordinary beauties because one woman has captivated him. Tædiosum calls attendance at the schools tedious to Abelard after he falls in love with Heloise. The feminine plural tædiosæ in the symptom margin describes the women as weary, not as tedious to other people. Finally, the drunkenness margin’s tædio names enduring weariness as the alleged cost of a brief pleasure. In each case the phrase must retain the person, object and speaker that supply its force (DJR-069-35–DJR-069-37; DJR-119-14–DJR-119-15; DJR-128-81–DJR-128-82; DJR-063-01–DJR-063-05; DJR-045-05–DJR-045-07).

Places to Read

- DJR-037-32–DJR-037-34 (Source pages 86–87): dissatisfaction and life-weariness in the argument about idleness.
- DJR-038-10–DJR-038-12 (Source pages 88–89): sudden life-weariness, followed by the qualification about beneficial solitude.
- DJR-045-05–DJR-045-07 (Source page 120): enduring weariness as the alleged price of brief pleasure.
- DJR-059-07–DJR-059-13 (Source pages 184–185), especially DJR-059-09 and N04412–N04413: the central Latin label, restlessness, alternating wishes and return of pleasure. DJR-059-49 (Source pages 188–190): the explicit qualification of symptom variability; the source moves directly from printed 188 to 190.
- DJR-061-16–DJR-061-20 (Source page 196): pleasurable imagining giving way to distress, with delays and limits.
- DJR-063-01–DJR-063-05 (Source pages 202–203), especially N04700: the feminine plural tædiosæ in the symptom margin and the following episodic account.
- DJR-065-15–DJR-065-17 (Source page 214), especially N04846: the inflected phrase and the body’s qualified account of compulsion.
- DJR-066-01–DJR-066-03 (Source pages 215–216): the severe prognosis.
- DJR-066-15 (Source page 217–454), N04911: the locator note identifies printed 454 on the concluding leaf of the First Partition as sequence page 222, at PDF page 322, rather than silently renumbering it.
- DJR-066-17–DJR-066-22 (Source page 454 as printed): opposition to self-killing and the final appeal to charity.
- DJR-067-33–DJR-067-35 (Source page 216; the heading’s supplied locator also gives PDF327): the opening of the Second Partition, hope of help and Nil desperandum. This is a different occurrence of printed 216 from the First Partition passages listed above.
- DJR-069-35–DJR-069-37 (Source page 229), especially N05099: growing weary within Montanus’s demand for perseverance.
- DJR-098-24–DJR-098-34 (Source pages 361–362): the attempted consolatory revaluation.
- DJR-119-14–DJR-119-15 (Source page 463): the dramatic lover tired of ordinary beauties.
- DJR-128-81–DJR-128-82 (Source page 517): Abelard’s tedious attendance at the schools.
- DJR-134-43 (Source page 548): Veneris tædium, a different specified object of aversion.
- DJR-143-20–DJR-143-26 (Source pages 586–587); DJR-143-68 (Source page 590): weariness of solitude and the wedding blessing.
- DJR-160-46–DJR-160-48 (Source pages 679–680): recreation as comfort for mortal weariness.

- DJR-172-264 (Source page unnumbered Table and closing notice): Wearisomness of life with the printed cross-reference 516, retained without asserting a resolved destination.

In this edition

Tædium vitæ becomes Weariness of life directly at DJR-059-09, and the same phrase is repeated as an original topical label in the margin. The English translation of that label is editorial, not an additional English phrase written by Burton. In tædio vitæ affecti, the noun phrase is combined with affected to produce wearied of life; the participial English should not be assigned to tædio alone. The components also matter in Veneris tædium and solitudinis tædium: sex and solitude are their specified objects, while tædium contributes aversion or weariness (DJR-059-09, N04412; DJR-065-16, N04846; DJR-134-43; DJR-143-22).

The repeated nunc in the Aurelianus sentence preserves alternation: now a desire to live, now a desire to die. The single cupido supplies desire for both halves, so the modern repeats the noun. In Seneca’s sentence, not wishing and not knowing remain different; Burton’s following English is not a strict component translation. The edition’s Horace identification and Aurelianus qualification belong to its notes, while the Latin and the subsequent changes of feeling belong to the source account. Together these distinctions preserve serious distress without making tædium vitæ a modern diagnostic category (DJR-059-09–DJR-059-12; N04413; N04416–N04417).

See also

Sorrow (BAL-0075; Batch 1); Despair (BAL-0076; Batch 1); Crased (BAL-0072; Batch 1); Solitude (BAL-0142; Batch 2); Macerate (BAL-0171; Batch 2); Flux and lask (BAL-0131; Batch 2); Make away (BAL-0254; Batch 3); Censure (BAL-0266; Batch 3); Stupid (BAL-0350; Batch 4).

Satire and satirical writing

Entry BAL-0352

Explained vocabulary · Contents

The word

A satyre is a satirical composition, a work that censures or ridicules folly and vice; Satyrs and Satyres can be its plurals. Satyrical or Satyricall describes a mode or tone, satyrically the manner of speaking or writing, and a Satyrist the practitioner. These forms do not always commend or always condemn their objects. Burton can claim a satirical preface, invoke earlier satirists' freedom and still condemn a particular satire's personal injury.

The noun also extends to bitter speech: 'every word he speaks a Satyre' makes the envious man's ordinary utterances sound like attacks. Pasquil is a distinct neighbouring word for a lampoon, and Pasquillers are lampooners. The forms should not be confused with mythical Satyrs or with the medical and plant names Satyriasis, Satyrion and Satyrium. Context, not spelling alone, distinguishes these families.

In the work

The title promises a 'Satyricall Preface' leading into the discussion. The opening warning that the name Democritus might mislead readers into expecting a pasquil or satyre therefore does not cancel satire. It checks a mistaken expectation about the whole undertaking. Shortly afterwards Burton describes responses that alternate between Lucian's laughter, Menippus's satirical censure and Heraclitus's lament. His river image likewise lets a style flow from comic to satirical as subject or mood requires. The love preface later announces several parts, satirical, comic and mixed, rather than a single uniform tone (DJR-170-16; DJR-001-03; DJR-002-10–13; DJR-005-26–29; DJR-108-19–24).

The defence of the satirical practitioner is staged as an answer to an objection. If the writing seems too satyrical for a clergyman, Burton replies that Democritus said it; an assumed part is not identical with the actor, and the cento speaks through other authors. His appeal to the old Satyrists concerns that licence. Yet defiance turns abruptly into 'No, I recant,' confession of fear and a promise of a soberer treatise. The next Satyrist's wit is paired with the injured people's memories: verbal cleverness creates a risk of retaliation. Habit and disposition and Parrhesia retain the fuller accounts of costume and frank-speaking; here they explain why the practitioner noun never guarantees immunity (DJR-019-21–36). Memory and recollection (BAL-0039; Batch 1), compact record BAL-0039-V009, already explains their memories in this same sentence as lasting recollection of injury and possible retaliation.

The verbal-injury subsection makes that risk concrete. Its list places Satyre beside pasquil, fable, epigram and stage play as things capable of wounding. The Aretino pension story says, 'as some relate,' that rulers paid to avoid attack in his Satyres. Later, however, Burton expressly exempts those who criticize vice in general and distinguishes them from writers who name, slander or affront particular people. Even a real offence, the preceding paragraph says, does not justify humiliation. Tax already explains this ethical distinction and

the censure verb; satire names one medium and satirist one class of agent within it (DJR-051-25–29, 48–52).

The spoken extension is especially sharp in the account of envy. A Satyre can be what the envious man says, not a formally composed poem; elsewhere injured self-interest turns good words into Satyres and invectives. Biting speech also appears in the conditional astrological account and in the description of discontented sufferers who ‘taxe satyrically.’ The latter whole construction remains with Tax, BAL-0287-V010. These historical moral and symptom accounts should not turn all critical writing into a disease, nor their predicted harms into a necessary course of illness (DJR-041-06–09; DJR-060-04–06; DJR-062-25–27; DJR-109-47–49).

Latin keeps the literary term visible in borrowed formulations. ‘Difficile est Satyram non scribere,’ difficult not to write satire, excuses the possibility that the anatomist’s knife may slip and wound. The next paragraph offers another retreat if offence arises. Later, satyræ against women enter a defence that puts blame on cited ‘women-haters,’ then claims that the criticism applies for the most part to men too. The attribution of a voice does not establish the truth of its charges. In religious controversy Burton can laugh at opponents’ Satyrs and then lament the bloodshed surrounding their quarrels. The target and the change of response remain consequential (DJR-019-39–41; DJR-138-10–14; DJR-156-29–33).

Menippean satire is a more specific literary designation, explained in the supplied note through the mixture of forms and registers. Burton names Varro’s Satyram Menippeam in the discussion of preventing marital trouble and reports it lost. Original marginal citations also label later works Satyra Menip. and Satyr. Menip. A fictional lunar journey and Cunaeus’s declared invention provide a contrast with the theologians whom Burton accuses of claiming real access to divine affairs. The label identifies a literary kind; it does not certify either the narrated voyage or the ensuing religious allegations (DJR-076-06–08; DJR-150-01–03).

Places to Read

- DJR-170-15–17 (Source page 9): title-page Satyricall Preface and the useful/pleasing motto.
- DJR-001-02–04 (Source page 1); DJR-002-10–13 (Source page 4): mistaken expectations and mixed emotional responses.
- DJR-005-17–18 (Source pages 10–11); DJR-005-26–29 (Source pages 12–13): Persius’s satires and Burton’s changing style.
- DJR-019-21–41 (Source pages 76–78): objection, borrowed persona, defiance, recantation, memory of injury and Satyram.
- DJR-041-06–09 (Source page 101): satire as bitter speech.
- DJR-051-25–29 (Source pages 148–149); DJR-051-48–52 (Source page 151): lampoons, Aretino, injury and the explicit exception for general vice-criticism.
- DJR-060-04–06 (Source page 190, with first/both/second-occurrence qualifications); DJR-062-25–27 (Source pages 201–202): historical speech and symptom settings.
- DJR-076-06–08 (Source page 257): Menippean citations in N05572 and N05574, beside fiction and theological presumption.

- DJR-097-19–21 (Source page 356): pasquilling libels and the proposed response to disgrace.
- DJR-108-19–24 (Source page 411): satirical, comic and mixed acting parts.
- DJR-109-47–49 (Source page 419): satire as bitter speech.
- DJR-138-10–14 (Source pages 564–565); DJR-150-01–03 (Source page 624): satyræ against women and Varro’s Menippean work.
- DJR-156-29–33 (Source pages 658–651 [659], as supplied): religious satire and the turn to lament for bloodshed.

In this edition

Satyre and its literary plurals become satire and satires; the modern word alone does not reveal whether a written work or a spoken attack is meant. In ‘satyrically tax,’ ‘exposed faults through satire’ is a construction-level rendering: exposed faults translates tax, through satire the manner. In ‘passionate & satyricall in their speeches,’ the modern text changes adjectives into adverbs after speak. Pasquelling libels becomes lampoons at DJR-051-27, while pasquilling libels becomes satirical libels in the consolation. The latter remains personally abusive writing in context, not a definition of all satire.

Satyram, satyræ and Satyris are Latin forms of the literary noun, not English plurals for mythical beings. In the Aretino margin, Satyris suis supplies in his satires; the negative purpose and the rulers’ conduct come from other parts of the construction. Menip. abbreviates the Menippean designation in the bibliographical phrases; it does not translate the title or publication year. The English translations and identification of the works in N05572–N05576 and N03749–N03750 are editorial layers, separate from the quoted original margins.

See also

- Tax (BAL-0287; Batch 3): satirical censure, general vice versus personal abuse and the existing taxe satyrically record, BAL-0287-V002, V005 and V010.
- Parrhesia (BAL-0282; Batch 3): frank speaking, its claims and reversals.
- Habit and disposition (BAL-0061; Batch 1): assumed costume/persona, BAL-0061-V033.
- Liberty and servitude (BAL-0241; Batch 3): literary permission and its limits, BAL-0241-V004.
- Envy, malice and hatred (BAL-0246; Batch 3): the envious speaker and the change from friendly to hostile words.
- Apologize (BAL-0263; Batch 3): defence and the distinct fable/fable-writer vocabulary, BAL-0263-V005–V006.
- Cento (BAL-0331; Batch 4): the composition assembled from borrowed voices.
- Cacoëthes and scribbling (BAL-0353; Batch 4): the writing-itch and disparaged literary production.

- Memory and recollection (BAL-0039; Batch 1): the injured people’s memories in the shared satirist sentence, BAL-0039-V009.

Cacoëthes and scribbling

Entry BAL-0353

Explained vocabulary · Contents

The word

Cacoëthes names a troublesome urge or compulsion. In the phrase ‘tenet insanabile multos scribendi cacoëthes,’ it is the itch to write that grips many people. The components do different work: insanabile says incurable; scribendi, of writing, specifies the activity; cacoëthes supplies the troubling itch. The supplied modern column recasts the whole clause as ‘many are gripped by an incurable itch to write.’ This is a satirical description of literary compulsion, not a diagnosis of the writers or a medical prognosis (DJR-004-01).

Scribling names the activity when it is dismissed as excessive, pointless or unskilled; scribler and scriblers name the disparaged agents. The distinction matters: a scribling age is an age of overproduction, not an age whose members have one disease. Two original Latin margins give related but separate constructions. Scripturientum pruritu is the itch of people longing to write; temere scribendi libido is the appetite for rash writing. Pruritus supplies an itch, libido an appetite, while the accompanying forms specify writers or writing.

In the work

The writing-itch appears after Burton has admitted useful and mixed reasons for writing. He may exercise himself, turn leisure into useful work, or ease the burden of his mind; ‘or peradventure’ he may also seek fame. The bodily images of a burdened heart, pregnant head and discharge make writing a relief as well as a pressure. The ensuing Juvenal quotation cannot therefore turn every act of writing in the book into the same fault (DJR-003-05–07; DJR-004-01).

The satire multiplies books and motives. Presses are oppressed; readers face more books than they can read; writers scrape together material to display themselves. But the list at DJR-004-08 distinguishes vanity, need, money and flattering a powerful patron. A poor writer seeking maintenance is not lexically identical with someone seeking fame without profit. Humour already explains ‘itching humor’ as inclination rather than bodily fluid, and Fame and reputation examines the incentive of public recognition. Here the Latin itch-construction and the disparaging writing words make a different contribution to their shared passage.

The reported criticism is not an undifferentiated prohibition. Cardano faults pointless scribbling but explicitly does not discourage publication if the writers discover something new. Burton then complains that apparent novelty may still be a trifle. The following margin’s itch of would-be writers presents invention as almost unavoidable amid this pressure; its sentence stops at ‘&c.’ The later Gesner-attributed margin proposes restraint of stolen and endlessly repeated matter and of rash writing. Liberty and servitude retains the distinction between permission and ability and the proposal to regulate publication (DJR-004-08–14).

Burton does not remain outside the crowd: ‘I am one of the number,’ he says. His defence then turns toward acknowledged borrowing and the arrangement of what he collects. The scribblers who dismiss citation as pedantry become his opponents precisely because he insists on naming his sources. Thus the same author can condemn literary excess, acknowledge participation in it and defend his way of composing. Cento gives the fuller account of transformed and attributed borrowing (DJR-004-15–005-04).

Further uses extend the judgement without establishing a new disease. In the hypothetical account of someone who knows his folly yet persists, scribling is one item beside building, gambling, courting and prating; the continuation stresses the pleasure of the attachment. In the imagined commonwealth, an ‘insufficient scribler’ contrasts with the informed public historian. The later ‘scribling Parasites’ belongs to anti-Catholic invective, not to a neutral classification of religious writers. These are different settings for a disparaging activity or agent, rather than separate clinical kinds (DJR-011-27–31; DJR-016-08–10; DJR-154-20–24).

Places to Read

- DJR-003-05–07 (Source page 5): exercise, possible fame and relief through writing.
- DJR-004-01–04 (Source pages 6–7): the Juvenal construction, literary excess and different incentives.
- DJR-004-07–15 (Source pages 7–8): scribblers, Cardano’s qualification, the pruritu and libido margins, regulation and self-inclusion.
- DJR-005-01–04 (Source page 8): acknowledged borrowing and the scribblers who object to citation.
- DJR-011-27–31 (Source pages 40–41): scribling among persistent pleasurable follies.
- DJR-016-08–10 (Source pages 61–62): the insufficient scribbler versus public historiographers.
- DJR-154-20–24 (Source page 648): scribling Parasites in an explicitly hostile religious attack.

In this edition

‘Scribling to no purpose’ becomes ‘pointless scribbling’: pointless translates the purpose phrase, not the writing verb alone. ‘Insufficient scribler’ becomes ‘incompetent scribbler,’ while ‘illiterate scriblers’ becomes ‘unlearned scribblers.’ The qualifiers explain why each writer is being dismissed; scribbler itself remains a disparaging name. The original body’s ‘itching humor’ and ‘no matter what’ retain their existing routes in Humour, BAL-0022-V002, and Matter, BAL-0059-V002, rather than acquiring duplicate records here.

The phrase translations in N00206 and N00214 are supplied editorial English, not original English by Burton. In N00206, ‘amid this itch of people longing to write’ renders in hoc scripturientum pruritu: scripturientum names the people and pruritu the itch. In N00214, libido supplies appetite and temere scribendi supplies for rash writing. The original quotations, their translations and the notes’ qualifications remain separate. Incurable is an access word for insanabile within the Juvenal construction, not a new medical entry.

See also

- Humour (BAL-0022; Batch 1): itching humor as inclination, BAL-0022-V002.
- Matter (BAL-0059; Batch 1): no matter what, BAL-0059-V002.
- Fame and reputation (BAL-0250; Batch 3): literary recognition and injury to others’ reputation, BAL-0250-V001–V002.
- Parasite (BAL-0281; Batch 3): patron-flattery as one motive, BAL-0281-V004.
- Liberty and servitude (BAL-0241; Batch 3): permission, ability and proposed restraint, BAL-0241-V004.
- Cento (BAL-0331; Batch 4): compilation and acknowledged borrowing.
- Satire and satirical writing (BAL-0352; Batch 4): the mode and its self-implicating voice.
- Stationers and printing (BAL-0354; Batch 4): the material production and trade in books.

Stationers and printing

Entry BAL-0354

Explained vocabulary · Contents

The word

Stationers are members of the book trade, here the booksellers and publishers whom Burton accuses of choosing profitable English pamphlets over learned Latin. The printer performs a related but distinguishable role. The closing imprint says that the book was printed by R. W., for Henry Cripps of Oxford, and sold by named booksellers. These prepositions distribute the work: they do not make every named participant the printer. An amanuensis is a writing assistant, taking dictation or making copies before publication.

Copy, edition and impression name different aspects of production. Copy is the manuscript or corrected exemplar from which a book is prepared. Edition names a successive publication, often discussed through its revisions; impression names a printing. H. C.’s notice uses next Edition and this last Impression of the same projected and then completed work, so the local contrast should not be forced into a fixed modern bibliographical rule. Escapes are errors that have escaped correction; printers faults are specifically printing errors.

In the work

The book’s material presentation already has an agent before Democritus Junior addresses the reader. The verse explaining the frontispiece disclaims pride in showing the author’s face and says, ‘The Printer would needs have it so.’ This playful attribution gives the printer influence over the presented author-image. The printer is not named there; the later imprint’s initials should not be expanded or used to identify the verse’s speaker by conjecture (DJR-170-12–13; DJR-172-292).

The complaint against ‘mercenarie Stationers’ presents commercial publication as a constraint on authorial choice. Burton says that he wanted a shorter Latin book, then alleges that stationers welcome scurrilous English pamphlets but ‘in Latine they will not deal.’ His ensuing apology moves from the market to his own shortcomings: an unrevised copy, insufficient leisure and no assistants. The contrast with Origen’s amanuenses, supplied by a patron, makes the labour concrete. Lucian’s magically animated servant is a comic wish for help, not a description of how manuscripts were produced (DJR-005-21–25). Synderesis (BAL-0054; Batch 1), compact record BAL-0054-V008, already explains Origen’s dictats in this same quotation; the present distinction concerns the amanuenses who take them down.

Claims of insufficient revision coexist with claims of repeated publication and change. Burton says the first three editions were quickly taken up, but immediately acknowledges scornful rejection as well as approval. He then admits that a sixth edition should have corrected earlier escapes. Repairing an old house becomes his comparison for the difficulty of revising an existing book. The next pages nevertheless specify alteration, removal, correction and addition, including the use of authors newly available to him. ‘Unrevised’ is therefore part of his apologetic self-presentation, not an adequate description of the entire book’s production history (DJR-005-17–18, 22–25; DJR-006-03–06).

A later parenthesis gives a particular trace of new reading: Ferrand's book came to Burton after his third edition. The original margin adds 'Printed at Paris 1624. Seven years after my first Edition.' The supplied note identifies the inconsistency with the 1621 first edition, but preserves the printed calculation rather than correcting it silently. Such evidence supports the book's changing contents without supplying a perfectly consistent chronology (DJR-116-19, N08836; compare DJR-134-39, N10540).

At the close, the voice changes. The notice signed H. C. says that the author has died since the previous impression, leaving a carefully corrected copy with additions in his own hand and instructions to incorporate them. H. C. claims to have fulfilled those instructions in the present impression. This is testimony about preparation of the posthumous printing, not Burton speaking after death. It describes authorial additions to a copy, not necessarily a wholly autograph manuscript, and does not establish that the copy survives. The retained first-person sixth-edition claims must be read beside this distinct custodial account (DJR-172-289–292; N13359).

Places to Read

- DJR-170-12–13 (Source page 8): the author's portrait and the printer's insistence.
- DJR-005-17–18 (Source pages 10–11): successive editions, claimed rapid sale and mixed reception.
- DJR-005-21–25 (Source pages 11–12): stationers, Latin publication, the copy and absent writing assistants.
- DJR-006-01–06 (Source pages 13–14): revision, escapes, printers' errors and additions.
- DJR-116-19 (Source pages 448–449), with N08836 on printed page 448; DJR-134-39 (Source page 548), with N10540: Ferrand's arrival after an earlier edition and the inconsistent marginal dating.
- DJR-172-289–292 (Source page unnumbered Table and closing notice): H. C.'s posthumous notice, signature and the 1651 imprint.

In this edition

'Mercenarie Stationers' becomes 'money-minded booksellers': the commercial judgement comes from mercenarie, while booksellers interprets Stationers. 'Amanuenses' becomes 'copyists'; 'to write out his dictats' supplies the further activity, 'to take down his dictation.' Copy becomes manuscript in the opening apology but remains copy in H. C.'s notice. This difference preserves the local evidence rather than asserting that the two objects were identical.

'Escapes' becomes 'oversights' and 'printers faults' becomes 'printers' errors.' The last of these is only one item in a list that also includes syntax, repetition and grammatical number. In the closing notice, last Impression first means the previous printing and later, in this last Impression, the present printing. The modern column follows those different time perspectives. 'Mad in Print,' elsewhere, belongs to the lover's studied fashionable precision, not book production: see Madness (BAL-0067; Batch 1), compact record BAL-0067-V050.

See also

- Apologize (BAL-0263; Batch 3): asking indulgence and defending publication choices; BAL-0263-V002–V003 retain apologize and deprecari in the shared passage.
- Censure (BAL-0266; Batch 3): the reader’s evaluation and favorable censure, including BAL-0266-V001.
- Madness (BAL-0067; Batch 1): mad in Print, BAL-0067-V050.
- Cacoëthes and scribbling (BAL-0353; Batch 4): the urge to write and disparaged writers, rather than the production trade.
- Translation and paraphrase (BAL-0356; Batch 4): the selective rendering policy adjacent to printers faults.
- Authority (BAL-0361; Batch 4): the authority and resources which Burton says he lacks.
- Synderesis (BAL-0054; Batch 1): dictats as words delivered for scribes, in the shared Origen quotation, BAL-0054-V008.

Method and order

Entry BAL-0355

Explained vocabulary · Contents

The word

Method is an ordered way of proceeding, whether in reading, writing, classification or treatment. It can name the arrangement of material rather than a single standard procedure: Burton praises writers' 'several kinds & methods' and finds different medical methods in different authors. Order names the arrangement or sequence that results; dispose means arrange, not throw away. The existing dispose records belong to Habit and disposition (BAL-0061; Batch 1), BAL-0061-V039 and BAL-0061-V018. Composition, beside method in the defence of borrowing, similarly concerns how the materials are put together (DJR-002-02; DJR-005-03–04; DJR-022-16; DJR-070-05).

Methodically means systematically; immethodically means without method, and immethodicall describes what a speaker judges disorganized or disordered. Those judgements require their speakers. A critic's accusation against Seneca, Cardano's attack on ancient medicine and a distressed person's hostile thoughts about Scripture are not three neutral verdicts delivered by Burton in the same voice (DJR-022-11; DJR-005-19; DJR-099-09; DJR-167-19).

In the work

The confession of wandering reading makes method a condition of use rather than a measure of how many books have been read. Burton says he has tumbled through authors with little profit, lacking art, order, memory and judgement. These are cooperating capacities, not synonyms. His later claim that 'the method only is mine own' answers a different problem: how borrowed matter becomes a work with a recognizable arranger. He digests and disposes what he takes. The Latin methodus sola artificem ostendit says method reveals the craftsman; the following English expands this into composition, method and the scholar. Cento (BAL-0331; Batch 4) owns the acknowledged borrowing and medley, while this article isolates arrangement (DJR-002-02; DJR-005-01–04).

Claiming an arrangement does not make it faultless or universally pleasing. The imagined critic insists upon his own method; Burton later admits that material or method may be faulty. Praise is unstable too: the scholar flattered for excellent method may exhaust himself through study. The attack on Seneca's immethodical accumulation makes literary organization a disputed quality, not proof that one canonical arrangement has prevailed. Conversely, earlier medical authors can have done well in different methods, leaving room for successors to clarify, expand or notice omissions (DJR-005-12, 19; DJR-006-01; DJR-022-11, 16; DJR-046-04).

The book repeatedly performs its own plan. It moves from inborn to acquired causes, attempts 'some order' among diverse symptoms, and transfers the general-to-particular sequence from causes to cures. But the question 'who can … confine them into method?' exposes the resistance of mixed cases. The next sentence does not abandon classification: Burton has disposed them as best he can. It also denies that the whole symptom catalogue

belongs to one person, allowing different signs in different people or at different times. Genus and species (BAL-0083; Batch 1) already treats the taxonomy and its mixed cases; the present evidence concerns ordering under that limitation (DJR-033-28; DJR-059-53; DJR-061-28–29; DJR-067-34–36).

Practical method must also fit particular ends. Physicians arrange remedies because their properties differ and what benefits one person can harm another. The ensuing examples include a disputed panacea and Ravelascus's sweeping claim that curing a principal disease cures its subordinate diseases; Burton calls that too general. Different cures, methods and prescriptions remain. The 'whole method' found in consultation books is therefore a course of treatment, not merely a recipe. Timing matters in counsel too: a 'fit method' of admonition follows the initial force of passion rather than confronting it at its height. These are historical medical arguments, not treatment instructions for readers now (DJR-070-03–07; DJR-103-19–20; DJR-136-30–32).

Order can specify an actual sequence, as when liquid and more perishable foods are placed before harder-to-digest foods. The following disagreement about whether supper or dinner should be larger prevents that passage from becoming an image of unanimous dietary doctrine. In literary exposition, too, the intended arrangement can include variation: Burton will epitomize the authorities' rules and enlarge again when he chooses, following his own method. Epitome and epitomize (BAL-0357; Batch 4) owns the compression, while method names the chosen course (DJR-071-19; DJR-134-06–07).

The astronomical phrase 'for method and order' gives arrangement an explanatory and teaching function. Hypotheses and circles are supposed for that purpose; Burton says most of the cited inventors acknowledge the inventions, not every astronomer without exception. 'For doctrines sake' supplies the pedagogical qualification. Hypothesis and supposition (BAL-0373; Batch 4) treats the status of those models; method here explains what the supposition helps a teacher or investigator do (DJR-074-34).

'For methods sake' likewise announces the twofold organization of religious melancholy, and Burton later prefers his own intended method to Zanchi's fourfold classification. The paragraph immediately after the twofold division is decisive: the alleged excess is not too much love or worship of God, but zeal misdirected towards what Burton regards as unnecessary observance. The division remains his confessional and polemical arrangement, not a neutral diagnosis of religions. At the other end of that discussion, 'Gods method' means the divine course through contraries: wounding followed by healing, tears by joy. God is the agent of that consolation; it is not permission for human caregivers to cause suffering (DJR-152-16–20; DJR-168-47–49).

The adjective's most sensitive use occurs among a troubled person's thoughts that Scripture is false and immethodicall. Burton calls the thoughts blasphemous, then explains that some such suggestions are involuntary and that even devout people can experience them. The judgement 'disordered' belongs inside the reported thought; taking it out of that frame would reverse the pastoral argument (DJR-167-18–27).

Composition also concerns the texture of a sentence or speech, not only the large-scale plan. One reader prefers 'neat composition,' another loose style; Burton asks indulgence for 'harsh compositions.' Julian's quoted 'O compositionem!' admires Libanius's speech alongside its arguments. The opposite judgement appears when Breydenbach, as reported by Burton, denies the Quran 'any good composition.' That last claim is hostile Christian

polemic, not a neutral account of the book or its readers (DJR-005-11; DJR-006-05; DJR-080-40; DJR-155-29).

To ‘take order’ is a distinct practical construction: to make arrangements or take measures. Friends should ‘take some order’ to protect a person from destructive mockery; ‘if good order be not taken’ means unless appropriate help is obtained in the reported medical warning. A lawyer who ‘took order’ for his burial arranged its details. These uses do not refer to a religious order or merely to a sequence of items (DJR-084-15–16; DJR-133-46–48; DJR-094-42).

Places to Read

- DJR-002-02 (Source page 3): reading confusedly for lack of good method.
- DJR-005-01–04 (Source page 8): arranging borrowed matter.
- DJR-005-11 (Source pages 9–10): polished literary composition.
- DJR-005-12 (Source page 10): a critic’s demand for method.
- DJR-005-19 (Source page 11): criticism of Seneca’s immethodical writing.
- DJR-006-01 (Source page 13): the qualified defence if matter or method is faulty.
- DJR-006-05 (Source page 13): awkward verbal constructions.
- DJR-022-11, 16 (Source pages 7–8): systematic writers.
- DJR-033-28 (Source page 65): the chosen sequence of causes.
- DJR-059-53 (Source page 190): mixed symptoms.
- DJR-061-28–29 (Source page 197): limited ordering of symptoms.
- DJR-067-34–36 (Source page 216): expository order.
- DJR-070-03–07 (Source pages 230–231): varying medical methods.
- DJR-071-19 (Source page 236): the prescribed order of foods.
- DJR-074-34 (Source page 251): astronomical method and teaching.
- DJR-080-40 (Source page 279): the Latin compositionem in literary praise.
- DJR-084-15–16 (Source page 292 [296]): friends taking protective measures.
- DJR-094-42 (Source page 344): making burial arrangements.
- DJR-103-19–20 (Source page 384): a whole medical procedure.
- DJR-133-46–48 (Source page 542): taking appropriate measures in a reported prognosis.
- DJR-134-06–07 (Source pages 544–545): summary and renewed expansion.
- DJR-136-30–32 (Source page 556): timely counsel.
- DJR-152-16–20 (Source page 638): a polemical classification and its immediate qualification.
- DJR-155-29 (Source page 653): composition in Breydenbach’s hostile religious judgement.

- DJR-167-18–27 (Source pages 711–712): disordered Scripture as a reported thought.
- DJR-168-47–49 (Source page 720): God’s method of restoration.

In this edition

Many instances retain method, but ‘confine them into method’ becomes ‘contain them within a system.’ ‘Dispose of what I take’ becomes ‘arrange what I take’; ‘disposed of them as I could’ becomes ‘arranged them as best I could.’ Composition contributes ‘arrangement’ within the paired composition-and-method phrase. These choices expose ordering as an activity without making system, composition and method exact substitutes in every passage.

Methodically contributes ‘systematically,’ not the neighbouring ‘at length,’ which renders elaborately. Immethodically becomes ‘without method’; immethodicall becomes ‘disorganized’ in Cardano’s reported criticism and ‘disordered’ in the reported thought about Scripture. ‘Put these remedies in order’ becomes ‘arrange these remedies,’ with their particular uses expressed separately. Ecclesiastical orders, social ranks and bodily dispositions are different families; bibliographical Method. hist. references do not create additional procedural senses.

The two dispose-to-arrange alignments are existing routes to Habit and disposition (BAL-0061; Batch 1), not new vocabulary records here. ‘Take some order’ becomes ‘arrange matters’; the passive negative ‘if good order be not taken’ becomes ‘unless proper measures are taken.’ ‘Harsh compositions’ becomes ‘awkward constructions,’ while the other literary judgements retain composition with their qualifying adjectives.

See also

- Habit and disposition (BAL-0061; Batch 1): existing dispose/arrange and disposed/arranged records, BAL-0061-V039 and BAL-0061-V018.
- Art and artificial (BAL-0206; Batch 3): skill and practical means, including the existing BAL-0206-V016.
- Genus and species (BAL-0083; Batch 1): classification, mixtures and competing divisions.
- Study and reading (BAL-0153; Batch 2): the activity and regimen, rather than its order.
- Cento (BAL-0331; Batch 4): compilation and acknowledged borrowing.
- Digression and impertinent (BAL-0339; Batch 4): departure and relevance.
- Epitome and epitomize (BAL-0357; Batch 4): compression and selected expansion.
- Hypothesis and supposition (BAL-0373; Batch 4): the status of astronomical suppositions.

Translation and paraphrase

Entry BAL-0356

Explained vocabulary · Contents

The word

Translate usually names rendering words or a work into another language, but it can also mean changing literary form: a dialogue can be ‘translated into verse.’ Translation names the resulting version as well as the operation. Paraphrase is a freer restatement or explanatory re-expression, not necessarily an abridgment. In Burton’s contrast between paraphrases and interpretations, interpretations means close translations; interpreters can mean the translators through whom he reads Greek authors (DJR-006-05–06; DJR-032-19; DJR-129-60).

The same verb also has nonlinguistic senses. A person can supposedly be translated into a beast, a body transported between places, an overlooked scholar moved to a country living, or a region hypothetically shifted towards the equator. The object and destination decide whether the change is one of form, place or language. None of those physical changes is a paraphrase (DJR-028-41; DJR-032-32; DJR-049-34; DJR-073-12).

In the work

Burton’s announced practice is explicitly selective. His translations are ‘sometimes rather paraphrases, then interpretations,’ non ad verbum, ‘not word for word.’ He takes greater liberty ‘as an author’ and chooses only what serves his purpose. Sometimes prevents the claim from describing every citation identically, while the chosen purpose prevents it from being mistaken for accidental printer’s error. The adjacent request for favourable censure is already explained under Censure (BAL-0266; Batch 3), including BAL-0266-V001. This article concerns what is being judged: a rendering policy which admits adaptation (DJR-006-05).

The next paragraph adds the intermediary. Burton quotes Greek authors through their interpreters because the originals were less readily available. His noun therefore means translators here, as it does for the translator of Pausanias and the seventy translators in the Ptolemy anecdote. These uses should not absorb dream interpretation, hostile misconstruction or scriptural exegesis elsewhere. The abbreviated Latin credits make mediation visible in the margins too: interprete and interpret. identify the person through whose version a source is cited. A translator’s name does not certify that Burton’s excerpt has been collated against that version (DJR-006-06; DJR-079-23; DJR-082-44; N02964, N04322, N04842, N08193, N08716, N12420).

The anatomical digression recommends ‘that translation of Columbus’ as accessible English reading. The supplied note probably identifies Banister’s History of Man, whose title and contents indicate a compilation drawing on more than Colombo; it does not establish that Burton means a complete, pure translation of one work. The appetite passage supplies a smaller act of rendering, naming English terms for the concupiscible and irascible powers, while the margin identifies Thomas Wright. Concupiscible and irascible (BAL-0051; Batch 1) retains those technical terms and their argument. A commentator can also act as translator,

as Burton expressly says of Guastavini’s wording from Aristotle (DJR-023-24; DJR-025-27; DJR-116-19).

Paraphrase can declare the kind of exposition being offered: Adamantius and Polemon ‘comment, or rather paraphrase’ upon the Physiognomy. It can also mark Burton’s own poetic recasting. He identifies his English verse after the Ovid passage as a paraphrase; the supplied edition first translates the Latin that Burton actually prints, including its selection and alteration, then separately modernizes his English poem. The same distinction applies to credited English versions such as Holyday’s. A margin describing Jonson’s lines as ‘Translated or imitated’ deliberately leaves two possible relations to the source in view (DJR-032-19; DJR-045-27–28; DJR-046-36; DJR-127-09).

Johannes Secundus’s rendering of Lucian is said to be ‘translated into verse.’ That wording establishes a change of form; the identification of the version as Latin comes from editorial N10097, not from the original phrase alone. Elsewhere Micyllus’s translation provides Burton with a prefatory defence of writing about love, and an old English translation supplies the title ‘Ballad of Ballads.’ Translation is thus both a way to obtain an author’s words and a source of wording or justification that can be reused in a new argument (DJR-129-60; DJR-107-37, 40).

Translation is also work the reader might do. The sequence memorize, transcribe, translate proposes active study to redirect idle thoughts. But the preceding warning excludes illness arising from excessive study; the parenthetical suggestion of a different subject does not erase that restriction. Study and reading (BAL-0153; Batch 2) already owns the regimen. A contrasting marginal command, ‘do not English this,’ withholds a Latin discussion of sexual and reproductive matters from an English audience. English is a verb there, meaning translate into English; the present edition nevertheless renders the Latin and explains that its medical claims belong to the historical text (DJR-081-24–26; DJR-033-05, N02303).

Physical translation must retain the dispute surrounding it. Nebuchadnezzar’s transformation into a beast is an opinion attributed to named writers; the following paragraph says Cicogna and Augustine refute such examples. In the later witchcraft discussion, transport from place to place is one disputed feat, followed by Weyer’s denial that the supposed witches accomplish such wonders. Bodin and others immediately object that imagination alone does not explain the alleged phenomena, so the discussion does not end with Weyer’s denial. These are different arguments about form, movement and deceptive appearances, not established supernatural events. Witchcraft (BAL-0004; Batch 1) owns the controversy (DJR-028-39–42; DJR-032-31–34).

Other transfers have other kinds of force. The scholar-as-candle might shine if moved to a country living; the globe’s polar regions might be shifted in a playful imagined remaking of the world; Ariadne’s crown is raised into the heavens in a mythic example. Eudo’s instantaneous self-transport is reported among alleged wonders in an account of impostors. Transfer is the common lexical operation, not a common degree of historical credibility. Leland’s verbal interpretation of a woman’s name belongs back on the linguistic side of the distinction; it does not prove the surrounding accusation or resolve the source’s uncertain irony (DJR-049-34; DJR-073-11–13; DJR-125-26; DJR-159-33; DJR-148-34).

Places to Read

- DJR-006-05–06 (Source pages 13–14): the rendering policy and intermediary translators.
- DJR-023-24 (Source page 14): anatomical reading in translation.
- DJR-025-27 (Source pages 24–25): technical terminology.
- DJR-028-39–42 (Source page 41): alleged metamorphosis with qualifications.
- DJR-032-19 (Source page 59): explanatory paraphrase.
- DJR-032-31–34 (Source pages 60–61): alleged bodily transport and the continuing dispute.
- DJR-033-05, N02303 (Source page 63): the marginal instruction ‘do not English this’.
- DJR-045-27–28 (Source page 122 through Source page 123 [printed 113]): poetic paraphrase.
- DJR-049-34 (Source pages 142–143): an overlooked scholar transferred to a country living.
- DJR-073-11–13 (Source page 245): hypothetical relocation of polar and equatorial regions.
- DJR-079-23 (Source page 272): interpreters as translators.
- DJR-081-24–26 (Source page 282): active study with its explicit restriction.
- DJR-082-44 (Source page 289): Ptolemy questioning the seventy translators.
- DJR-107-37, 40 (Source page 407): translated versions and their wording.
- DJR-116-19 (Source pages 448–449): Guastavini’s translation of Aristotle’s physiological sentence.
- DJR-125-26 (Source page 496): Ariadne’s crown transferred to the heavens.
- DJR-129-60 (Source page 521): Secundus translating Lucian into verse.
- DJR-148-34 (Source page 617): interpreting a name without settling the surrounding allegation.
- DJR-159-33 (Source page 673): Eudo’s alleged instantaneous movement from place to place.

In this edition

Interpretations becomes ‘exact renderings’ in the contrast with paraphrases; interpreters becomes ‘translators’ where language intermediaries are meant. The Latin non ad verbum becomes ‘not word for word,’ retaining its negative. Translate is often retained in linguistic uses, but the physical uses become ‘changed,’ ‘transport,’ ‘moved,’ ‘shifted’ or ‘raised,’ according to the kind of transfer. Those modern words are access routes to specified passages, not interchangeable definitions of every translate.

Original margins must be read separately from their supplied translations and identifications. Interprete credits a translator; abbreviated translat. in Præfat. translat. Plutarch. contributes only ‘translation,’ not the whole ‘Preface to the translation of

Plutarch.’ The expanded identification of Holyday and the Latin-language description of Secundus’s version belong to editorial explanations. Conversely, ‘Witches are often translated’ is original English within a mixed-language margin, whose bodily-transport sense the note explains; that explanatory gloss is not itself a new original sentence (DJR-047-21, N03451; DJR-046-36, N03405; DJR-129-60, N10097; DJR-028-39, N01964).

See also

- Censure (BAL-0266; Batch 3): the shared favourable judgement request, BAL-0266-V001.
- Study and reading (BAL-0153; Batch 2): translation as activity within a qualified regimen.
- Concupiscible and irascible (BAL-0051; Batch 1): the technical terms being rendered.
- Witchcraft (BAL-0004; Batch 1): disputed transformation and bodily transport.
- Scripture and interpretation (BAL-0319; Batch 4): exegesis and disputed sacred readings.
- Cento (BAL-0331; Batch 4): compilation rather than the act of rendering.
- Epitome and epitomize (BAL-0357; Batch 4): compression, which is not necessary to every paraphrase.
- Cosmography and chorography (BAL-0365; Batch 4): geographical representations and the imagined relocation of polar and equatorial regions (DJR-073-11–13).

Epitome and epitomize

Entry BAL-0357

Explained vocabulary · Contents

The word

An epitome is a condensed account: the promised life of Democritus, the anatomy-and-soul digression offered when fuller books cannot be obtained, or an older book encountered through another writer's summary. To epitomize is to make such a reduction; an epitomizer is the person who does it. The reduction can also be figurative. A city, a human being, a passion or a suffering condition can represent something larger in miniature. These applications concern representative scale, not simply shortness of wording.

Compendiously means briefly in the account of books on the soul, and compendious describes concise rules. But the same adjective can mean taking a shorter course: a quicker means of settling lawsuits or what Burton calls a more direct cure. That practical economy must not be mistaken for an abridged text. The marginal Latin ad compendium means 'for brevity'; the abbreviated title Epit. means Epitome, not the entire adjoining astronomical reference.

In the work

The first epitome accompanies a 'brief character' of Democritus. The two terms do not name identical operations: character promises a portrait of what sort of man he was, whereas epitome promises a short account of his life. Characters (BAL-0091; Batch 1), including BAL-0091-V001, already explains the portrait in this same setting. Here the distinction is the compressed biography, not a newly discovered persona or an independently verified ancient life (DJR-001-05–07).

Compression also provides access. After recommending extensive anatomical works, Burton allows his own epitome to give readers a 'small tast' when both lengthy and more concise treatments are unavailable. Before his consolations he again admits that earlier writers have treated the subject copiously, yet promises to reduce their great vessels to his little creek. That declared reduction is selective: some precepts are inserted, not all the books reproduced. The following discussion anticipates readers who find consolation unnecessary or inadequate. Comfort and consolation (BAL-0157; Batch 2) owns that therapeutic debate; epitomize names the textual operation within it (DJR-023-24–25; DJR-086-38–47).

An epitome need not be a smaller prose version of a single source. The familiar Hero and Leander example is to 'epitomize' the progress of lust already described. Latin lines, Burton's separate English verse and the continuation defending morally expressive tales supply the illustration. The love-melancholy remedies make another important reservation: he will summarize the authorities and 'enlarge again upon occasion,' following his own method. Reduction and renewed expansion are compatible parts of his practice (DJR-123-49–52; DJR-134-06–07).

The family also identifies intermediaries. Justin is the 'Epitomizer of Trogus'; Burton's original margin cites book 10, while the supplied editorial note locates Epitome 30.1.9 and

records changes in wording. Photius's Bibliotheca contains an epitome of Antonius Diogenes, and Boissard is credited with summarized lives of prophets and diviners. The act of summary belongs to those named writers, not automatically to Burton. In a different application, Christ's commands of love and the reciprocal rule are called an epitome of the Law and the Prophets: a few precepts gather the larger teaching into a practical rule (DJR-124-34; DJR-133-06; DJR-156-16; DJR-098-10–12).

Representative miniatures can praise and criticize at once. The United Provinces are an 'Epitome of China' in Burton's celebration of industry and trade. London is Epitome Britanniae, 'Britain in miniature,' yet immediately appears as a city growing while others decline, and as defective itself. Humanity is the world's abridgment and epitome in a sequence that turns from original excellence to the Fall. Microcosm (BAL-0009; Batch 1), especially BAL-0009-V002, already owns that human-world comparison. The Latin marginal Mundi epitome is a separate original formulation; the English following it in N01351 is the edition's translation (DJR-014-17–20; DJR-015-01; DJR-021-04–10).

The miniature becomes darker when sorrow is melancholy's epitome, both its cause and offspring, or covetousness an epitome of all melancholy. These are concentrated embodiments, not abridged books. An 'Epitome of hell' likewise figures the intensity of suffering. In the despair passage Burton explicitly says that no description can suffice, then accumulates epitome, extract, quintessence and compound. Epitome supplies condensed representation; it does not inherit the precise sense of every neighbouring noun. The same occurrence is already treated under Essence and quintessence (BAL-0180; Batch 2), including BAL-0180-V007 (DJR-040-07; DJR-043-36; DJR-065-21; DJR-165-23–25).

The practical sense of compendious makes the boundary clearer. Burton wants shorter means of resolving protracted disputes. Much later, after a reported cure by persuasion and medicine, he says that 'for some of them at least' Bedlam would have been the most compendious alternative to burning alleged prophets. 'I think' and the limited, counterfactual proposal matter: this is Burton's historical judgement, not a modern treatment recommendation or a general claim that confinement cures religious distress (DJR-010-20; DJR-161-26–27).

Places to Read

- DJR-001-05–07 (Source pages 1–2): portrait and condensed biography.
- DJR-005-01, N00221 (Source page 8): original marginal brevity.
- DJR-010-20 (Source page 35): the shorter practical course in lawsuits.
- DJR-014-17–20 (Source pages 53–54): a commercial miniature.
- DJR-015-01 (Source page 56): London as Britain in miniature.
- DJR-021-04–10 (Source pages 1–2): the human-world miniature and the Fall.
- DJR-023-24–25 (Source page 14): access to fuller anatomy and soul books.
- DJR-040-07 (Source page 96 repeated [PDF198]): sorrow as a concentrated embodiment of melancholy.
- DJR-043-36 (Source page 114): covetousness as melancholy's epitome.
- DJR-065-21 (Source pages 214–215): concentrated suffering.

- DJR-074-31, N05484 (Source page 251): an abbreviated astronomical title.
- DJR-086-38–47 (Source pages 307–308): compression, audience and limits of consolation.
- DJR-098-10–12 (Source pages 359–360): the summarized religious rule.
- DJR-123-49–52 (Source pages 487–488): illustrative summary.
- DJR-124-34 (Source page 491): the epitomizer of Trogus.
- DJR-133-06 (Source page 539): an intermediary prose summary.
- DJR-134-06–07 (Source pages 544–545): freedom to expand again.
- DJR-156-16 (Source page 657): summarized lives.
- DJR-161-26–27 (Source pages 682–683): the shorter proposed historical cure.
- DJR-165-23–25 (Source page 702): despair as concentrated affliction.

In this edition

Epitome becomes ‘brief account’ for the life, ‘summary’ for the anatomical and religious accounts, and ‘in miniature’ in the commercial and suffering images. Some occurrences retain epitome. Epitomize becomes ‘summarize’ or ‘sum up’; ‘epitomized their lives’ is recast as ‘summaries of their lives.’ These are local alternatives, not instructions to replace every epitome with the same word. In the paired phrase ‘Abridgment and Epitome of the World,’ summary belongs to Abridgment and epitome to Epitome.

Compendiously contributes ‘briefly’; compendious contributes ‘concise’ for the numbered rules, ‘shorter’ for the legal means and ‘direct’ for the proposed historical cure. The Latin ad compendium is translated ‘for brevity’ inside N00221. The Epit. component of Epit. Astron. lib. 4. expands only to Epitome: ‘of Astronomy’ and ‘book 4’ render other components. Original marginal wording, the supplied translation and any editorial identification remain distinct evidence layers.

See also

- Characters (BAL-0091; Batch 1): the shared Democritus portrait, BAL-0091-V001.
- Microcosm (BAL-0009; Batch 1): the human-world comparison, BAL-0009-V002.
- Essence and quintessence (BAL-0180; Batch 2): concentrated distress, BAL-0180-V007.
- Comfort and consolation (BAL-0157; Batch 2): access to consolatory writing and its limits.
- Covetousness (BAL-0245; Batch 3): the avarice argument in the shared embodiment passage.
- Cento (BAL-0331; Batch 4): compilation and acknowledged borrowing, distinct from compression.
- Method and order (BAL-0355; Batch 4): arranging material that can be shortened and enlarged.

- Translation and paraphrase (BAL-0356; Batch 4): rendering is not necessarily abridgment.

Proverbs, adages and sayings

Entry BAL-0358

Explained vocabulary · Contents

The word

A proverb is a familiar saying brought forward as a ready comparison, warning or rule. Burton’s Adagy means an adage; diverb and diverbe likewise name a proverb or saying. These labels describe a verbal resource, not a single kind of truth. A proverb may crystallize a dilemma, illustrate an inference, supply a hostile joke, or give an objector words that the ensuing argument challenges. Saying is broader, but in ‘familiar sayings’ and ‘as the saying is’ it denotes a received formulation rather than the mere act of speaking.

The Latin proverbium names a proverb; proverbio is its form after in, as in the tale of the camel seeking horns and losing its ears. Marginal adagiis, Adag. and adag. can instead identify a proverb collection or numbered entry. So can proverb. and pro. in abbreviated references. A collection reference concerns where a saying may be found, not whether its claim is true. These functional categories overlap with axioms and aphorisms: at DJR-097-05, ‘Tullies axiome’ stands immediately beside ‘self do, self have.’ The biblical book title Proverbs, by contrast, is not another occurrence of the ordinary noun in these uses.

In the work

Repetition can be a virtue or a failure. Before repeating a scriptural argument, Burton invokes a Greek saying, ‘There is no harm in saying a good thing twice,’ with Plato’s permission; the original margin supplies the Latin Pulchrum bis dicere non nocet. Much later an objection dismisses familiar sayings as worn-out consolation. Burton does not answer by promising that maxims always cure distress: he ventures on in the hope that repetition can do some good and bring a little relief. Judgment (BAL-0042; Batch 1), BAL-0042-V018, already owns sentences as the neighbouring word for maxims; Comfort and consolation (BAL-0157; Batch 2) owns the larger therapeutic debate (DJR-012-08; DJR-086-43–46).

The wolf held by its ears gives a legal complaint a compact structure. A litigant is ruined by pursuing the case and loses everything by abandoning it: either action is dangerous. The image is not merely a synonym for trouble, but a predicament in which neither grip nor release is safe. The passage turns toward arbitration. Its larger setting acknowledges worthy lawyers, and Burton elsewhere advises against litigation without serious cause. Law and justice (BAL-0294; Batch 3) retains those institutional arguments and limits; this article explains the verbal dilemma (DJR-013-24–42; DJR-098-18).

A proverb can be quoted precisely so that its application may be tested. ‘Eat and live’ accompanies the mistaken belief, reported through Trincavelius, that eating more necessarily nourishes more; the sentence immediately distinguishes food properly digested from food merely swallowed. Concoction (BAL-0028; Batch 1), especially BAL-0028-V036–37, owns that distinction. The reported ‘common proverb’ about going to see the son of Mary belongs to a miracle catalogue which Burton subsequently rejects. Likewise, the Dutch proverb about a new physician needing a new churchyard participates in a prosecution of

medicine that he later stops, distinguishing abuse from use and honouring the profession. Physick (BAL-0105; Batch 2) treats that reversal. None of these labels establishes Burton's final assent to the quoted claim (DJR-068-31–35; DJR-071-05; DJR-099-03, 22–24).

Some sayings provide a small model of reasoning. Ex ungue leonem, 'the lion from its claw,' names inference from a characteristic part to a whole; the following Hercules example substitutes his thumb as the measurable part. Another saying illustrates association within a kind: Adagy at DJR-109-09 points forward to the next line, 'A jackdaw always sits beside a jackdaw,' not just backward to the preceding animal comparisons. Burton places it in the account of sentient love attributed to Leone Ebreo. These are applications of familiar images, not proofs that every extrapolation or generalization is valid (DJR-081-40; DJR-109-09–10).

In consolation, Nocumentum documentum makes harm into instruction: 'A hurt is a lesson.' The echo between the Latin nouns compresses the preceding Christian account of tribulation as schooling for eternity. Experience has a different role in the old-fox proverb. Its Latin says the fox is not caught in a snare, but Burton's English immediately weakens this to 'not so easily' caught. Practice prepares the mind to meet fortune; the weaker restatement should not be silently turned into a promise that experienced people never suffer (DJR-087-28; DJR-095-39).

Durum & durum non faciunt murum, 'Hard and hard do not make a wall,' applies an image of incompatible materials to stubborn adversaries. Burton recommends yielding, then relates the reconciliation of Euclid and his brother. His syntax makes Euclid threaten revenge and the brother answer gently; the supplied note records that Plutarch reverses those roles. Revenge (BAL-0256; Batch 3), BAL-0256-V004, already preserves that difference. The proverbial lesson and the allocation of speakers must both remain visible (DJR-096-33).

Moral consequences can be expressed without rigidly separating proverb from axiom. 'Self do, self have' follows Cicero's rule about trouble caused by one's own fault; it does not explain every misfortune as deserved. A later diverbe introduces the Latin verse in DJR-097-26 and the separate English verse in 097-27. As printed, the first Latin line makes the good doers follow their deeds, while the second makes deeds follow the wrongdoers. The editorial note keeps that awkward wording and leaves its source unidentified. Burton's English verse instead speaks of reward and punishment. It is a moral restatement, not a warrant to reverse the Latin subject and object (DJR-097-05, 25–27).

The anti-marriage argument shows how a proverb can be extended or adjusted. Dulce bellum inexpertis says war is sweet to the inexperienced; Burton carries the comparison toward marriage but leaves its end as 'so is, &c.' The hero-children saying then appears in three non-identical forms. Greek τέκνα means children, Latin filii means sons, and the English claim that great men's sons 'seldome do well' adds a qualification absent from the two nominal formulations. These are traditional hostile sayings within a performed argument, not findings about families. The later counter-parody expressly argues both sides and admits some good and some bad. War and peace (BAL-0296; Batch 3) owns bellum as a word; Marriage (BAL-0234; Batch 3) and Parents and children (BAL-0242; Batch 3) retain the larger thematic questions (DJR-138-34; DJR-139-03; DJR-143-29–34).

Turdus malum sibi cacat preserves a deliberately coarse image: 'The thrush shits its own ruin.' Burton follows it with the different English image of making a rod for one's own tails,

modernized as backs. The shared application is self-created harm, here in his hostile warning about excessive marital liberty; the second image is not a literal translation of the first. Elsewhere a jealous husband invokes the inviolability of fame, faith and the eye. That whole saying is already Fame and reputation (BAL-0250; Batch 3), BAL-0250-V012. Its status as a diverbe does not settle the husband’s accusation: the response asks whether it happened at all and criticizes surveillance that worsens the trouble (DJR-148-42–48; DJR-150-55).

Si mundus vult decipi, decipiatur gives cynical expediency a conditional form: if the world wishes to be deceived, let it be deceived. Burton’s ‘if the world will be gulled’ retains willingness, not merely future time. The passage reports the use of religion to keep communities subject, but does not leave that position unopposed: Augustine censures it, named writers refute Machiavelli, and Burton expressly concedes that many politicians uphold religion sincerely. The sentence nevertheless continues immediately with the accusation that most are counterfeits pursuing political ends. The concession and the renewed attack must both remain in view. Policy (BAL-0291; Batch 3) owns that debate; here the crucial features are the condition, the permissive conclusion and their place within criticism (DJR-153-38–154-01).

A saying’s transmission can itself be uncertain. Burton says that Memmius’s biting of a rival became a local proverb; the supplied note observes that Cicero presents the story as Crassus’s invention, not a documented famous deed. The note confirms a corresponding Erasmus heading but leaves the full commentary and Burton’s route uncollated. Other margins name Bebel’s German Proverbs or give the unexplained abbreviation Zened. for a proverb collection. The latter reference has no separate English translation in its original-note container, and its precise entry remains unverified. These are distinct evidential situations, not interchangeable certificates of antiquity (DJR-131-58, N10281–82; DJR-137-39, N10784; DJR-144-49, N11417–18).

Places to Read

- DJR-012-08 (Source page 42): repeating a good thing, with the original Latin margin.
- DJR-013-24–42 (Source page 49 through Source page 51): the wolf-by-ears dilemma within the legal argument.
- DJR-017-37 (Source page 69): the marginal Latin proverbium.
- DJR-044-15 (Source page 116): the existing Timidus Plutus phrase and Erasmus citation.
- DJR-045-36 (Source page 123 [printed 113]): the camel tale and in proverbio.
- DJR-068-31–35 (Source page 224–225 through Source page 225): a reported common saying within a rejected miracle catalogue.
- DJR-071-05 (Source page 235): eat and live within the corrected nourishment inference.
- DJR-081-40 (Source page 284): the lion’s claw and inference from part to whole.
- DJR-086-43–46 (Source page 307 through Source page 308): the objection to familiar consolation and the limited response.
- DJR-087-28 (Source page 311): hurt construed as instruction.

- DJR-095-39 (Source page 348): the old fox and the weaker English restatement.
- DJR-096-33 (Source page 353): unyielding adversaries and the reconciliation anecdote.
- DJR-097-05 (Source page 355): axiom and saying side by side.
- DJR-097-25–27 (Source page 356): the forward-pointing diverbe and two verse formulations.
- DJR-098-18 (Source page 360): the serious-cause limit on litigation.
- DJR-099-03 (Source page 363): the Dutch physician proverb in the medical prosecution.
- DJR-099-22–24 (Source page 365): the turn to defence of medicine.
- DJR-109-09–10 (Source page 415): Adagy introducing the jackdaw line.
- DJR-131-58 (Source page 532–533): the unexpanded Zened. citation and uncertain proverb entry; the margin itself is on printed page 532.
- DJR-137-39 (Source page 561): the Bebel collection citation.
- DJR-138-34 (Source page 566): the unfinished war and marriage comparison.
- DJR-139-03 (Source page 568): children, sons and seldom in three formulations.
- DJR-143-29–34 (Source page 587 through Source page 587–588): the counter-parody and arguments on both sides.
- DJR-144-49 (Source page 595): a supposed deed becoming a proverb, and the editorial correction.
- DJR-148-42–48 (Source page 618): the jealous objection and the challenge to groundless suspicion.
- DJR-150-55 (Source page 629): the thrush and the rod as images of self-created harm.
- DJR-153-38–154-01 (Source page 645 through Source page 645–646): cynical expediency, refutation, the sincere-politician concession and the renewed attack.

In this edition

Adagy becomes proverb; diverbe and diverb become proverb or saying according to the sentence. Proverb is sometimes retained, but ‘it was a common proverb’ at DJR-068-31 is recast through ‘commonly said.’ These are local renderings, not fixed equations that erase the distinct original labels. The English plural sayings remains sayings; the adjoining sentences becomes maxims through the existing Judgment record.

The Latin and Greek sayings require more than matching keywords. ‘The lion from its claw’ changes the Latin order without changing part and whole. ‘A hurt is a lesson’ supplies the understood copula. The old fox’s Latin negative is stronger than the English ‘not so easily’; heroes’ children, heroes’ sons and great men’s sons ‘seldom’ succeeding must remain distinct. The moral couplet’s different subjects and objects likewise survive in the modern translation of the Latin, while Burton’s separate English verse receives its own rendering. Translation and paraphrase (BAL-0356; Batch 4) explains this broader distinction between rendering and restatement.

Marginal evidence keeps its layers. Proverbium and proverbio mean proverb in their different grammatical settings. In ‘Bebelius adagiis Ger.,’ Bebel is the author, adagiis supplies Proverbs and Ger. supplies German. Adag. names Erasmus’s collection, while adag.99. and pro.72. identify numbered entries. The accompanying English is supplied translation or identification, not additional original marginal text. Zened. proverb. Cent. 6. is retained as a citation without pretending that N10281 provides a translation; N10282 separately identifies a proverb collection. Century (BAL-0332; Batch 4) explains the hundred and thousand divisions, which are not meanings of proverb or adage.

See also

- Judgment (BAL-0042; Batch 1): sentences as maxims, BAL-0042-V018.
- Fear (BAL-0074; Batch 1): Timidus Plutus, BAL-0074-V043, not a new phrase record here.
- Concoction (BAL-0028; Batch 1): crudity and concocted, BAL-0028-V036–37.
- Physick (BAL-0105; Batch 2): the turn from medical prosecution to defence.
- Comfort and consolation (BAL-0157; Batch 2): repeated sayings and limited relief.
- Marriage (BAL-0234; Batch 3); Parents and children (BAL-0242; Batch 3): situated family arguments and their reversals.
- Fame and reputation (BAL-0250; Batch 3): the full fame, faith and eye saying, BAL-0250-V012.
- Revenge (BAL-0256; Batch 3): reconciliation and the Euclid/brother attribution, BAL-0256-V004.
- Policy (BAL-0291; Batch 3): religious expediency and its qualifications.
- Law and justice (BAL-0294; Batch 3): litigation and alternatives.
- War and peace (BAL-0296; Batch 3): the component bellum, BAL-0296-V003.
- Century (BAL-0332; Batch 4): divisions of proverb collections.
- Translation and paraphrase (BAL-0356; Batch 4): literal rendering and separate restatement.
- Authority (BAL-0361; Batch 4): the standing of quoted testimony.
- Axiom and aphorism (BAL-0364; Batch 4): overlapping concise rules rather than a rigidly opposed genre.

Demonstration and proof

Entry BAL-0359

Explained vocabulary · Contents

The word

Demonstrate means show or establish, while a demonstration can be the argument, explanation or concrete example doing the showing. Proof is similarly wider than a mathematical derivation: Burton can offer proofs made from testimony and examples, call dissection a proof or investigation, and use proof for what experience reveals. The words therefore describe evidential acts and their claimed force, not a single rule that every occurrence is certain. “An evident demonstration” is a physician’s illustrative case, whereas demonstrating a proposition in Euclid is a mathematical exercise.

Two everyday extensions deserve separate attention. “Armor of proof” names tested strength, transferred to the lover’s imagined heroism. “He might have proved a thief” means might have turned out a thief, not might have established a theft by argument. In the first, proof concerns a trial and its result; in the second, prove links a person to a possible outcome. Neither should be flattened into logical demonstration.

In the work

The preface announces an expansive kind of proving. Burton promises to examine kingdoms, provinces and families with “arguments, testimonies, illustrations,” then concludes that he has sufficiently illustrated what he undertook to demonstrate. The conclusion depends on “this being granted,” and the closing wish includes himself among those needing a better mind. His neighbouring picture of Ulysses trying to persuade the swinish companions also separates making a case from gaining assent: “demonstrate” as strongly as one likes, the listener remains immovable. The supplied note points out that Plutarch’s Gryllus actually argues for animal superiority, complicating Burton’s picture of mere obstinacy.

Concrete inquiry and illustration are not inferior copies of formal proof. Democritus, in the literary encounter with Hippocrates, says his animal dissections investigate folly and that the “proof” would be better made on human bodies, immediately adding that his kindly nature could not endure it. In the medical account, Montanus’s “demonstration” is one case among several adduced for obstruction and heat of the mesenteric veins. The first use names investigation; the second names an illustrating case. Neither is described as a controlled modern trial.

Demonstrate can also mean describe: Agrippa sets out the frightening image placed in another room that produces an apparently uncanny sight. The optical explanation is followed by doubt about a reported feat of Roger Bacon, a predominantly internal account of deception and an allowance for diabolical agency. Mathematical demonstration has a strongly positive place too. Blancanus’s explanation of reflected sound helps account for effects that frighten listeners or are exploited by impostors. Euclidean propositions offer absorbing work in the counsel for diverting melancholy thoughts, followed by calculations whose immense results remain conditional on their assumptions. Elsewhere, however, Burton would “examine” Piccolomini’s demonstration, and his appreciation of Galileo’s tidal

argument records a historical assessment rather than the truth of the modern account. The word can thus mark something praised, proposed for testing, or studied for the pleasure of working it out.

Argumentative ownership matters when demonstration is contested. The charge that theologians refuse “true demonstrations and certain observations” belongs to opponents whose accusations Mersenne reports with complaint; it is not Mersenne’s own denunciation of theology. The challenge to rational physicians to explain their mixtures likewise must be read beyond its sharp questions. Burton soon calls these the objections of others and possibly his own weak apprehension, then defends compounds, their necessary uses and the capacity of later experience to improve medicine. The demand for a sufficient explanation remains real without making the whole sequence a rejection of compound remedies.

Proof also regulates social claims. In the imagined commonwealth, a plaintiff loses a deposit only if wrongful, rash or malicious suing is proved; Suit already treats the procedure (BAL-0286-V002; Batch 3). In the marriage discussion, lineage must be proved through generations under the restrictive practices Burton criticizes. The divorce passage distinguishes something called manifest from something that “cannot be evidently proved.” And “how doth he prove it?” challenges the assumption that wisdom excludes cobbling shoes. These uses turn on what establishes a particular assertion, not on mathematical form or automatic respect for a speaker.

Experience can supply another sort of proof. Daniel’s Rosamond says Henry learns beauty’s power “by proof”; Aretino’s Lucretia claims that pretending she will enter a convent demonstrates her suitors’ anguish. Both are literary voices, not the narrator’s independent observations. “’Tis all in the proof” gives the marriage question a different turn: it may be bad or good, and experience must settle which. Burton follows that balanced possibility with an enthusiastic invitation to marry. The actual outcome, not merely the ability to state a persuasive maxim, is at stake.

Latin proof-language can be both solemn and playful. “Et sic demonstratur, quod erat demonstrandum” closes the argument that humble birth is not itself a disgrace; the formula does not erase the preceding conditional preference for capable nobles. “Probatum est,” by contrast, lends mock-certainty to sexual innuendo about great soldiers. Original margins use demonstravit for a critic’s exposure of errors and probat for Damasippus’s Stoic proposition. A different probat tests endurance under adversity, while the Ovidian line makes usefulness the crowd’s measure of friendship. Establishing a proposition, testing a person and assessing a relationship remain different local acts.

Religious argument does not yield a simple opposition between faith and all proof. Burton affirms good reasons for belief while rejecting the refusal to believe without “a certain demonstration”; Reason already owns the grounds and rational-inquiry constructions at this passage (BAL-0041-V017 and BAL-0041-V018; Batch 1). His hostile image of unbelievers demanding that God demonstrate everything to sense turns faith into credit secured by a pawn. Yet he also commends philosophical and theological arguments for God and immortality, allowing that they answer objections even when they fail to change an opponent’s mind. The capacity to offer reasons, the degree of certainty demanded, and the willingness to assent are distinct questions.

Places to Read

- DJR-008-20–DJR-008-24 (Source page 26): Democritus’s anatomical proof, its kindness qualification and the literary encounter.
- DJR-011-31–DJR-012-01 (Source page 41 through Source page 41–42): Persuasion resisted, followed by the programme of argument, testimony and illustration.
- DJR-016-31 (Source page 64): Conditional proof of abusive litigation in the proposed commonwealth.
- DJR-057-31–DJR-057-33 (Source page 176 through Source page 176–177): Demonstration as a reported medical case.
- DJR-064-27–DJR-065-02 (Source page 210–211 through Source page 211): Optical description, qualified reports and mathematical explanation of reflected sound.
- DJR-072-27 (Source page 242): Burton’s approving verbs for Galileo’s tidal argument.
- DJR-073-04 (Source page 244): A demonstration offered for examination, not merely accepted by name.
- DJR-075-28–DJR-076-01 (Source page 255 through Source page 256): Accusations over mathematical proof, competing cosmologies and the telescope’s explanation.
- DJR-081-38–DJR-081-42 (Source page 283 through Source page 284): Geometrical and numerical work as absorbing study, with conditional assumptions.
- DJR-089-24–DJR-089-27 (Source page 319): Social qualification and a proof-closing formula.
- DJR-101-08–DJR-101-18 (Source page 373 through Source page 374): The demand for explanation and the ensuing defence of compound medicines.
- DJR-117-38–DJR-117-40 (Source page 455): Proof as experience in adapted Rosamond verse.
- DJR-131-58–DJR-131-59 (Source page 532–533 through Source page 533): Armour of proof in the lover’s heroic amplification.
- DJR-143-41–DJR-143-43 (Source page 588): Marriage’s good and bad possibilities, experience, then the invitation.
- DJR-157-24–DJR-157-28 (Source page 662 through Source page 663): Reasons for faith distinguished from a demand for certain demonstration.
- DJR-162-15 (Source page 687): Sensory demonstration and the metaphor of credit.
- DJR-163-21–DJR-163-23 (Source page 692): Positive apologetic argument and its limited persuasive success.

In this edition

The modern column makes several local senses especially visible: Agrippa’s “demonstrates” becomes “describes”; “an evident demonstration” becomes “a clear example”; “such proof” becomes “the investigation”; “by proof” becomes “through experience”; and “’tis all in the proof” becomes “Experience must settle it.” “Demonstration of this glass” is Tarde’s “explanation of this instrument.” These are not interchangeable dictionary replacements:

each identifies the kind of showing being performed in its sentence. “Pregnant proofs” supplies compelling evidence, with no bodily pregnancy implied.

In the Latin closing formula, demonstratur means is demonstrated and demonstrandum what is to be demonstrated; the supplied modern perfect conveys the completed argument. In the margins, demonstravit contributes demonstrated and probat can contribute proves or tests. The final clause of the adversity translation shares its testing verbs with the beginning of the sentence, so a phrase ending “temptation a Christian” is not a standalone translation of probat. The maxim about faith’s modern “proof” corresponds to original experimentum, not to a printed English proof; the existing Reason route retains its full setting.

See also

- Probability and conjecture (BAL-0360; Batch 4): plausible inference rather than asserted demonstration.
- Authority (BAL-0361; Batch 4): who supplies warrant or testimony.
- Opinion (BAL-0362; Batch 4): the belief or assessment that argument may support.
- Paradox (BAL-0363; Batch 4): a claim’s contrariety to received opinion, not its proof.
- Reason (BAL-0041; Batch 1): rational power, arguments and grounds for belief.
- Experimental (BAL-0112; Batch 2): practical trials, observations and remedies learned from experience.
- Legal evidence (BAL-0279; Batch 3) and Suit (BAL-0286; Batch 3): documents, testimony and proceedings.
- Honour and nobility (BAL-0259; Batch 3): the social argument closed with the Latin proof formula.

Probability and conjecture

Entry BAL-0360

Explained vocabulary · Contents

The word

Probability names plausibility or likelihood; probable can describe a convincing argument, a preferred explanation or a story's apparent credibility. These selected uses assess grounds rather than calculate numerical chances. Conjecture is an inference, supposition or prediction drawn without demonstrative certainty, but it need not be an idle guess: the "best conjectures" about lovers come from their visible behaviour together. A conjecture can also be mistaken, as in the physician's diagnosis of a disease the woman did not yet have.

The neighbouring words have their own range. Probably can mean with good reason; likely can mean apparently, promising or usually; likelihood can be a prospect or an apparent sign. Thus Lipsius "probably suspects" a book's false attribution, Saint Elmo's fires "likely appear" after storms, and the distressed believer finds "no likelihood" of inward change. The last is an absence of a perceived sign, not a measured probability of rejection.

In the work

Textual criticism supplies a positive use of uncertainty. Burton invokes Cicero's consolation as a model for writing through grief, then interrupts the example: perhaps the work circulating under Cicero's name is an imposture, as Lipsius suspects "probably." The modern rendering, "with good reason," makes the adverb's force clear. Learned commentators likewise conjecture that Helen's celebrated restorative bowl contained borage. Conjecture names their learned identification; it does not turn a proposed ancient ingredient into an established recipe.

Geographical inquiry makes probability productive rather than merely dismissive. Burton asks which polar route is "likeliest," whether there is any "likelihood" of a passage, and whether any "probability" remains of reaching China by Anian. His own preference is stated within an open question. A proposed southern land is first compared with imaginary discoveries, then entertained as something that "in likelihood … may be so." The English margin on springs similarly proposes an outlet from the Caspian into other seas. These are degrees of expectation within inquiry, not reports that every imagined connection has been surveyed.

Astronomical argument also permits both preference and reserve. Burton calls a rotating earth that remains central "more probable," distinguishing it from the triple-motion account immediately described. Elsewhere rival celestial explanations are "but conjectures." Burton's margin attributed to Kepler uses summâ probabilitate to claim the greatest probability for planetary inhabitants from the arrangement of planets and their attendants. The supplied editorial note finds that this margin combines separate arguments, rather than reproducing one continuous verbatim passage from Kepler. The body has begun by granting a supposition about the earth's motion; neither that grant nor the confident Latin phrase is a report of observing inhabitants.

Medicine shows the danger of letting conjecture outrun its grounds. Cotta's physician conjectures sciatica where the woman is expressly said to have been free of it; Burton then attributes the later attack to the effect of his words. The anecdote illustrates his account of imagination, not a vindication of the initial diagnosis. In another sequence, medicine is denounced as "wholly conjecturall," uncertain and imperfect, but Burton subsequently calls these carping arguments and distinguishes abuse from proper use. His criticism of costly "conjecturall medicines" likewise leads to praise of cultivating imported plants. The objections and the ensuing defences must remain together.

The best conjectures about love can be ordinary inferences from speech, glances and gestures, not revelations. The original margin attributed to Aeneas Sylvius gives a different route: "ego de me facio conjecturam," judging from one's own case. Astrological prediction is expressly lowered from decree to conjecture so that readers need not be distressed by it: the stars incline but do not compel. Astrology already owns the full magistrate-decrees comparison and the probable conjecture about jealousy (BAL-0093-V011 and BAL-0093-V012; Batch 1); Divination owns the palm-readers' conjecturing construction (BAL-0092-V018; Batch 1). Those are existing explanations, not new discoveries here.

Credibility can be granted provisionally, withheld or mocked. Spirits are reported capable of probable conjecture through superior understanding; their supposed erotic relations receive only "some probability," after repeated ifs and before an explicit denial by other writers. In the Apollonius story, probable conjectures become signs exposing the lamia, but the inference belongs to the reported narrative. An inspired prisoner's story is "all out as probable" as Er, Ulysses' tales and Lucian's True History: equality here is sarcastic depreciation, not joint endorsement. The word probable alone cannot settle the speaker's valuation.

Social and religious arguments use the same vocabulary without the same result. "All probability and necessity" intensifies the complaint that poverty corrupts clerical careers. Arguments tolerating brothels are "probable" as policy but opposed in religion. Alleged probable tests for recognizing heretics are turned against their accusers. In consolation, however, finding "no likelihood" of spiritual change is explicitly not a reason to conclude oneself rejected: the sufferer is told to wait rather than transform present non-perception into a final sentence. Probability may therefore qualify a prediction, sharpen polemic, or help block a despairing inference.

Places to Read

- DJR-003-10 (Source page 6): Probably as well-grounded suspicion about authorship.
- DJR-029-14–DJR-029-16 (Source page 43): Probable conjecture assigned to spirits after a sceptical narrative transition.
- DJR-039-22–DJR-039-24 (Source page 95): Prediction, mistaken diagnosis and the claimed effects of imagination.
- DJR-048-04 (Source page 135): Probability intensified into necessity in the complaint about clerical poverty.
- DJR-072-18–DJR-072-22 (Source page 241 through Source page 241–242): Promising routes, possible passage and a conjectured southern land.

- DJR-073-29 (Source page 246): Original English marginal likelihood of hidden water passages.
- DJR-074-15 (Source page 249–250): Competing celestial explanations called only conjectures.
- DJR-075-11–DJR-075-20 (Source page 253 through Source page 254): A comparatively probable model and the marginal inference of planetary inhabitants.
- DJR-099-15–DJR-099-24 (Source page 364 through Source page 365): Medicine called conjectural, followed by a defence distinguishing use from abuse.
- DJR-099-38–DJR-099-44 (Source page 366–367 through Source page 367): Speculative imported medicines and the subsequent praise of cultivation.
- DJR-113-51–DJR-113-58 (Source page 437–438 through Source page 438): Conditional probability, dissent and a literary lamia’s exposure.
- DJR-115-47–DJR-115-49 (Source page 445 through Source page 446): Marginal inference from one’s own experience of love.
- DJR-127-01 (Source page 506): The best conjectures drawn from observable conduct.
- DJR-142-03–DJR-142-06 (Source page 580): Predictions as conjectures, not compelling decrees.
- DJR-149-52 (Source page 624): Plausible policy arguments opposed on religious grounds.
- DJR-156-18–DJR-156-21 (Source page 657): Ironic comparison of visionary narratives with fiction.
- DJR-167-03–DJR-167-08 (Source page 709 through Source page 710): No inward sign yet: the refusal of a despairing conclusion.

In this edition

“Probably suspects” becomes “suspects with good reason”; “best conjectures” becomes “best inferences”; and “some probable conjectures” becomes “certain plausible indications” in the lamia story. The latter shifts emphasis to the signs supporting the inference. “Conjecturall medicines” becomes “speculative medicines,” while “as he conjectured” is recast as “he thought” within the physician’s reported speech. The modern words make local force visible without declaring all conjectures equally weak or equally persuasive.

Likely becomes “usually” for the sea lights and “apparently” for Antepheron’s reported double; likeliest becomes “most promising” for a route. Likelihood becomes “sign” in consolation. Latin probabilitate contributes probability, summâ its greatest degree, and facio conjecturam the act of making an inference. The compressed marginal probabilis at DJR-012-34 is different: the supplied note glosses a probable or accepted opinion in a logical reference but leaves the printed diviso unresolved. That editorial explanation is not a complete original Latin sentence or proof that popular opinion must always be false.

See also

- Demonstration and proof (BAL-0359; Batch 4): asserted establishment, investigation and experience.

- Opinion (BAL-0362; Batch 4): belief, assessment and reputation.
- Authority (BAL-0361; Batch 4): testimony and the standing of its source.
- Paradox (BAL-0363; Batch 4): disagreement with received opinion is not the same as low probability.
- Hypothesis (BAL-0373; Batch 4) and Earth’s motion (BAL-0374; Batch 4): the suppositions and cosmological alternatives.
- Astrology (BAL-0093; Batch 1) and Divination (BAL-0092; Batch 1): existing predictions, signs and non-compulsion routes.
- Experimental (BAL-0112; Batch 2): trials and the later defence of imported-plant cultivation.
- Policy (BAL-0291; Batch 3): civic calculation distinguished from religious approval.

Authority

Entry BAL-0361

Explained vocabulary · Contents

The word

Authority can be the power to command, the standing that makes a counsellor respected, or the warrant claimed for a source's testimony. These meanings meet but are not interchangeable. A ruler can have authority without wisdom, a friend can exercise authority without holding office, and a writer's authority can be questioned. The soul's "authority over the Body" extends governing language to the historical account of mind and body.

Author usually identifies a writer, but can also mean an originator or source: the proposer of an argument, personified idleness as the "chief author of all mischief," or God as the author of religion. Latin auctor and author share that range; Latin auctoritas and authoritas name authority. Authentique can mean trustworthy testimony, while authentical can mean authoritative. Neither adjective must concern the authenticity of a document.

In the work

The book's title names an author who has corrected and enlarged it; the preface presents him as a compiler who acknowledges his writers. The margin attributed to John of Salisbury distinguishes using one's own words for brevity from others' words for "credibility and authority." Borrowed standing can also deceive: inventions circulated under Democritus's name shelter behind his renown and authority. Honour and nobility already explains that entire marginal construction, including authoritatisq; (BAL-0259-V015; Batch 3). Naming an author therefore establishes neither genuine attribution nor the truth of every borrowed claim.

Burton's complaint that he has "no such authority" is more practical. After wishing for Lucian's magical servant, he says he cannot command assistants or enjoy a patron's provision of copyists. Elsewhere power produces the false impression that princes and magistrates are "wise men born": who dares contradict them? The proposed commonwealth forbids predatory officials to oppress people "under colour of authority," yet retains law and authority joined with affection and rewards for service. The criticism is of abusive power and misplaced deference, not the abolition of government.

A Spartan anecdote makes the difference between proposition and proposer unusually sharp. A dissolute man gives good advice; a senator rejects it because it has so bad an author, then asks a respectable man to repeat it. The good proposal survives while its author is changed. The story shows how social credit governs reception even when the content stays the same. This author is a speaker and source, not necessarily a writer, and his bad reputation does not make the proposal bad.

Medical authorities do useful work without producing unanimity. Cardan cites Hippocrates for retaining habits, expressly excepting extremely bad ones; he cites Galen and adds reasons for a larger supper against Crato's smaller meal. In the account of melancholy's affected part, the original margin supports a conclusion by eminent writers' authority and

by reasoning. The hellebore controversy makes disagreement explicit: Mesue’s authority helps discredit the remedy, Crato courteously dissents from many great men who approve it, and Mattioli counters with claimed successful experience. These are competing warrants within historical medicine, not present instructions to use the substance.

Authority may also be withheld outright or admitted conditionally. Burton does not know the authority for Trithemius’s names and jurisdictions of angels. Fish waste away for love only “if Gomesius authority may be taken”; the crocodile story depends on whether Peter Martyr’s authority is “authentique.” Confidence in telling a strange tale is not itself the required warrant. Likewise “Hermes, or whosoever else” leaves the Centiloquy’s author uncertain, and Mercurialis’s rejection of its doctrine follows immediately. Being cited, being identified and being believed are separate matters.

In his comic apology for writing about love, Burton says his writing depends largely on others’ sententia and authoritate, opinions and authority, then jokes that perhaps he merely follows mad writers. A more practical authority belongs to the wise counsellor whom lovers respect. Such advice may suffice, but the continuation says to wait until passion’s fury has abated: respect does not make every intervention timely. Governing power is metaphorically assigned to the soul, which should use and direct its body as a smith uses a hammer. In each setting the object of authority determines what it can do.

Religious argument distinguishes divine warrant from human deference. Author nobis de Deo Deus est is rendered “God himself is our authority concerning God”; Burton’s following English calls God religion’s author. The supplied note finds a Latin-tradition parallel, not proof of the exact Eusebius attribution or the speech’s verbatim authenticity. Julian’s reported comparison of Christianity with the Pythagorean Ipse dixit is immediately answered, then followed by reasons for faith and a distinction from certain demonstration. Later Burton attacks some opponents for treating Aristotle as “authentical” as Scripture. The accusation is about equal authority, not whether Aristotle’s writings are genuine.

Finally, worldly authority has limits. It may help wear away public reproach, but Burton asks what authority can relieve a troubled conscience. The rhetorical contrast magnifies distress; it is not his final denial that care can help, since the supplied note directs the reader to his subsequent conjunction of medicine and counsel. The respected adviser’s useful authority and the insufficiency of mere worldly standing remain different claims.

Places to Read

- DJR-170-16 (Source page 9): Authorship and revision in the engraved title transcription.
- DJR-001-04 (Source page 1): Borrowed renown and authority in false attribution, with the existing Honour and nobility route.
- DJR-005-01–DJR-005-03 (Source page 8): Acknowledged authors and the marginal authority of borrowed words.
- DJR-005-24 (Source page 12): No authority to command literary assistants.
- DJR-006-09 (Source page 14): Good advice survives the replacement of its discredited author.
- DJR-007-11 (Source page 19): Official standing mistaken for inherited wisdom.

- DJR-016-34–DJR-016-37 (Source page 64 through Source page 65): Power restrained by equal justice and joined with affection.
- DJR-027-16 (Source page 32): Medical authority and reasoning, beside a reported objection.
- DJR-031-04 (Source page 51): An explicit question about an angelological claim’s warrant.
- DJR-038-33–DJR-038-34 (Source page 91): The soul’s governing authority and the smith’s instrument.
- DJR-060-03 (Source page 190 [first occurrence]): Uncertain authorship and explicit medical dissent.
- DJR-071-19 (Source page 236): Galen’s authority in disagreement about supper.
- DJR-102-25–DJR-102-34 (Source page 380 through Source page 381): Conflicting authorities and claims of experience in the hellebore debate.
- DJR-108-08 (Source page 409–410): Opinions and authority in the comic apology for love-writing.
- DJR-113-43 (Source page 437): Conditional acceptance of an animal-love witness.
- DJR-136-28–DJR-136-30 (Source page 556): A respected counsellor and the need for timely advice.
- DJR-144-19 (Source page 592): Rulers’ fear of diminished authority, with the original political margin.
- DJR-144-46 (Source page 595): Authentique as trustworthy testimony.
- DJR-152-29 (Source page 639–640): Divine author and divine warrant, with the attribution’s limits.
- DJR-157-25–DJR-157-26 (Source page 662 through Source page 662–663): Ipse dixit, its reported objection and Burton’s reply.
- DJR-162-35–DJR-162-37 (Source page 689): Authentical as scriptural-level authority in polemic.
- DJR-165-25 (Source page 702): Public standing contrasted with troubled conscience.

In this edition

“By the authority of Hippocrates himself” becomes “citing Hippocrates himself,” while Peter Martyr’s authority becomes his “testimony.” Authentique becomes “trustworthy”; authentical becomes “carry as much authority.” These are local explanations, not a rule that authority always means a book or that authenticity always means a genuine text. “A man of authority” becomes “someone of authority,” retaining personal influence without specifying a public office.

The Latin spellings auctoritas and authoritas are brought together for lookup, while their inflected forms remain tied to their sources. Authoritatem contributes authority in the compilation margin, beside fidem, credibility; auctoritate names authority beside ratione, reasoning, in the medical margin. Author nobis de Deo Deus est makes God a warrant concerning God, whereas the following English author identifies an originator. Ipse dixit is

“He himself said it”: the emphatic subject and the completed saying together form the formula of deference. The earlier authoritatisq; construction and humane authors remain zero-count routes to their existing articles.

See also

- Demonstration and proof (BAL-0359; Batch 4) and Probability and conjecture (BAL-0360; Batch 4): evidential force is not identical with a source’s standing.
- Opinion (BAL-0362; Batch 4): belief, professional judgment and public estimation.
- Reason (BAL-0041; Batch 1): reasons offered beside authority and faith.
- Soul (BAL-0032; Batch 1): governing faculties and the body.
- Honour and nobility (BAL-0259; Batch 3): rank, earned worth and the existing renown-and-authority margin.
- Fame and reputation (BAL-0250; Batch 3): social credit and its limits.
- Humane learning (BAL-0277; Batch 3): the existing humane authors distinction.
- Commonwealth (BAL-0290; Batch 3): public office, good service and restraint of oppression.
- Experimental (BAL-0112; Batch 2): claimed trials and experience in disputes over remedies.

Opinion

Entry BAL-0362

Explained vocabulary · Contents

The word

Opinion can mean a belief or view, a professional judgment, an estimate of one's condition, or the credit other people give someone. "Get opinion" means gain reputation, not acquire another proposition. A patient's opinion of a physician can mean confidence in him. These uses connect belief and estimation without reducing all opinion to either uninformed guesswork or public fame.

In a reported classification, Opinion is an intellectual disposition listed beside, but separately from, Science or certain knowledge. That local distinction does not govern every ordinary occurrence. Opinion can be accepted or disputed, favourable or hostile, revisable or obstinate; those differences come from the construction and argument. Latin opinio likewise ranges through belief, estimation and imagining, while opinor means "I think."

In the work

The preface attacks opinion when it hardens into unexamined judgment. People admire wealth and office for what their possessors seem rather than what they are; the crowd applauds or condemns as powerful favour changes. A private dogmatist turns his own preference into a universal rule and treats dissenters as fools. Yet Burton's opening "we" includes himself, and a separate complaint says premature belief in one's perfect knowledge prevents wisdom. The fault is not merely having a view, but mistaking its possession for proof of superiority.

Opinions can also be defended and useful. Burton shares Beroaldus's opinion that digressions refresh a tired reader, making an explicit literary judgment against their detractors. Medical discussion presents three physicians' different opinions on one patient and a candid admission that a melancholic condition cannot confidently be classified. Elsewhere two opinions "may stand good" under different bodily conditions. An accepted opinion about unrestricted sleep is limited by cases in which sleep does harm, and Aristotle's opinion that shame always presupposes wrongdoing meets "we finde otherwise." Disagreement can lead to distinction or correction rather than only confusion.

Professional judgment extends beyond diagnosis. The legal satire's "firm in his opinion, cast in his?" is compressed and uncertain: the modern version provisionally distinguishes the judge's view from the defeated litigant's. Law and justice already owns this compressed construction and its uncertainty (BAL-0294-V004; Batch 3). At the book's close, "my counsel and opinion" is advice on what should be done, but the voice is introduced through Augustine and Burton's altered Latin and English restatements. The phrase should not become an unsupported account of a particular consultation with Burton himself.

Opinion as credit can be won without deserving it. The attack on alleged exorcist impostures says they seek "opinion and mony," rendered credit and money; this is a polemical accusation, not neutral verification of the reported events. In medical practice, opinion

becomes the patient’s confidence: Cardan is said to hold that it makes or mars physicians. The neighbouring charm-cure explanation remains owned by Conceit (BAL-0045-V007; Batch 1), including the unresolved difference between the body’s incredulity and the margin’s credulitate. Fame and reputation already owns the later Latin maxim Opinio facit medicos and its components (BAL-0250-V015; Batch 3), followed in its wider setting by Burton’s defence of medicine against indiscriminate abuse.

Opinionative, rendered “opinionated,” directly names stubborn attachment to one’s view. In the compound-medicine debate, every opinionative fellow is accused of defending his own paradox while patients pay. Burton immediately retracts this as others’ objections and his own weak apprehension, then defends compounds and discoveries. The adjective belongs to the staged criticism, not his final dismissal of medical improvement.

An opinion need not remain fixed. Burton initially calls a spider amulet absurd and finds no warrant for it. After finding it in named authors, and seeing what he takes to be success in some people, he begins to have a “better opinion” of it. The sequence distinguishes initial disbelief, textual support and reported experience; it does not warrant a present therapeutic claim. By contrast, the religious polemic describes people who persist in an opinion after supposed refutation. There the language of perversity and error belongs to Burton’s adversarial presentation, including his transfer of a Ciceronian statement about immortality into an attack on Catholic adherence.

Consolation tests the difference between things and estimates. “Not poor indeed but in opinion” addresses someone comparatively better off than the people just enumerated. The very next source unit gives genuinely destitute people a voice: the advice suits those with resources, they object, not those with no means or prospect of getting any. They complain that cheap words do not relieve poverty. Likewise saying disgrace is “but opinion” asks whether hostile judgment must govern peace of mind; the margin allows an accusation to be true or false. Happiness and fortune already owns the related distinction between another person’s opinion and one’s own happiness (BAL-0162-V003; Batch 2).

The Latin extends the range without eliminating local differences. Opinionibus in the exclamation about melancholy’s pain means imagining: the evil exceeds everyone’s conception. In the religious discussion, some are devoted to opinions and imagine themselves prophetic; the margin’s precise attribution is uncertain. Cardano’s fasting list gives obstinata opinio, stubborn conviction, where Burton’s English has paradoxes, a loose rather than exact correspondence. An accepted belief about salvation is then said to bind people in factions and fellowship. The object and modifiers of belief matter as much as the shared noun.

Places to Read

- DJR-010-17 (Source page 34–35): The uncertain legal construction about judge and litigant.
- DJR-010-27–DJR-011-05 (Source page 36 through Source page 37): Reputation and the instability of collective estimation.
- DJR-011-22 (Source page 40): Personal opinion inflated into an exclusive standard.
- DJR-011-32 (Source page 41): Persistence after refutation in religious polemic.

- DJR-012-03 (Source page 42): Premature belief that one has achieved perfect knowledge.
- DJR-026-30 (Source page 28): Opinion and certain knowledge in the reported intellectual classification.
- DJR-027-55–DJR-027-57 (Source page 36): Three medical opinions and uncertainty of classification.
- DJR-038-23 (Source page 90): An accepted sleep maxim immediately qualified.
- DJR-039-06 (Source page 93): Positive assent to the value of refreshing digressions.
- DJR-039-26–DJR-039-29 (Source page 95 through Source page 96): Belief, reported charm cures and confidence in a practitioner.
- DJR-057-19–DJR-057-23 (Source page 175 through Source page 176): Conditional reconciliation of two medical opinions.
- DJR-064-14 (Source page 209): An authoritative opinion corrected by other causes of shame.
- DJR-065-21 (Source page 214–215): Marginal opinionibus as imagining in the rhetoric of suffering.
- DJR-068-37 (Source page 225): Opinion as credit in the allegation of religious fraud.
- DJR-091-63–DJR-092-03 (Source page 331 through Source page 331–332): Comparative poverty in opinion, followed by real deprivation’s objection.
- DJR-097-20 (Source page 356): Disgrace and the effect of other people’s judgments.
- DJR-099-09–DJR-099-24 (Source page 363 through Source page 365): The earlier-owned reputation maxim and the ensuing defence of medicine.
- DJR-101-10–DJR-101-18 (Source page 373 through Source page 374): Opinionative in a medical objection, with the explicit reversal and defence of discovery.
- DJR-105-29–DJR-105-32 (Source page 394 through Source page 395): A revised opinion of amulets after authorities and apparent experience.
- DJR-108-08 (Source page 409–410): Opinor, I think, in the comic apology.
- DJR-151-21–DJR-151-23 (Source page 632 through Source page 632–633): Devotion to opinions and the uncertain marginal attribution.
- DJR-156-07–DJR-156-09 (Source page 656): Stubborn conviction in the margin, paradoxes in the body.
- DJR-157-02–DJR-157-04 (Source page 660): Belief about salvation, collective action and fellowship.
- DJR-169-23 (Source page 722): Counsel and opinion through Augustine’s framed voice.

In this edition

Opinion becomes “reputation” when people are admired for seeming rather than being, “credit” when it is sought alongside money, “belief” in the patient-confidence argument, and “estimation” in comparative poverty. A “better opinion” becomes “think better,” preserving

the change of assessment; an opinion of perfect knowledge becomes “imagined.” “Received opinion” becomes “accepted opinion,” with the exception in the same paragraph still in force. These renderings disclose different local uses rather than impose a single modern sense.

Latin opinio supplies conviction in obstinata opinio; obstinata makes it stubborn. In suscepta de salute opinio, suscepta marks an accepted belief and de salute its object, salvation. Opinionibus can instead supply imagining, and opinor is the explicit first-person “I think.” Opinionibus is dative with addicti, devoted to opinions; its case in the imagining exclamation remains dative or ablative rather than being forced into the same construction. The existing præter opinionem construction belongs to Accident (BAL-0060-V029; Batch 1), which already assigns “unexpected” to that phrase rather than to accidit. The theologians’ Opiniones quasvis means any opinions, but the later ne non offendant remains a printed reversal that the modern column interprets contextually, not a verified correction.

See also

- Demonstration and proof (BAL-0359; Batch 4), Probability and conjecture (BAL-0360; Batch 4), and Authority (BAL-0361; Batch 4): establishment, likelihood and testimonial standing.
- Paradox (BAL-0363; Batch 4): a proposition contrary to received opinion, not simply any belief.
- Conceit (BAL-0045; Batch 1): imagination, belief and the already-owned charm-cure passage.
- Fame and reputation (BAL-0250; Batch 3): public credit and the existing Opinio facit medicos record.
- Happiness and fortune (BAL-0162; Batch 2): outward circumstances distinguished from felt contentment.
- Accident (BAL-0060; Batch 1): the existing unexpected-event construction.
- Experimental (BAL-0112; Batch 2): claims of experience and changes of assessment.

Paradox

Entry BAL-0363

Explained vocabulary · Contents

The word

A paradox is a proposition that surprises, challenges received opinion or departs from an expected account. It need not contain a formal contradiction. Burton can call the earth's motion a paradox, pair a paradox with a "problem" or disputable proposition, or accuse an opponent of extravagant paradoxes. The adjective attached to the noun, the person advancing the claim and the continuation determine whether it is being explored, used, mocked or rejected.

The word also belongs to titles. Joubert's Paradox and Fuchs's abbreviated paradox. designate cited works; Cicero appears "In paradoxis" in the original margin. Such a citation does not by itself condemn its contents. The older Defecate article already explains the brewing claim's "paradox" as running against received opinion and preserves its contradiction (BAL-0138-V001; Batch 2). This family gathers wider uses without claiming that earlier explanation was missing.

In the work

The assumed name Democritus invites an expectation that Burton immediately resists: readers might anticipate an absurd treatise or a paradox about a moving earth and infinite worlds. The catalogue groups ancient atomism and later cosmologies broadly, without establishing that every named thinker held every listed doctrine. Later the astronomical digression does examine the "main paradox" of terrestrial motion. Scriptural claims are reported with their opponents, while astronomical consequences follow only if the initial position is granted. Paradox here marks a major disputed account, not a conclusion already refuted merely by its name.

The telescopic passages combine satire with argument. Astonishing paradoxes and inferences "must needs follow" if the earth is a planet; acceptance of Galileo's observations receives a further if. Burton then reports the Roman condemnation and alternative systems, with the margin identifying 1616 rather than Galileo's later trial. The next paragraph tosses the earth like a ball among rival theorists, yet directs readers to an instrument's explanation and the alternatives suggested by sunspots. Mocking the contest does not remove the explanatory and observational work inside it.

Stoic paradoxes furnish moral arguments as well as targets. "All fools are mad" supports the preface's expansive comparison of folly and melancholy, mediated through a Horatian dialogue that stages the doctrine. Cicero's paradox that the wise are free makes self-command, not legal status, the test; Burton immediately asks who possesses it. Liberty and servitude already explains that English and Latin construction (BAL-0241-V005; Batch 3), as well as the later lover's failed freedom (BAL-0241-V024). By contrast, the First Partition explicitly rejects philosophical justifications of voluntary death as "prophane Stoicall Paradoxes." Its ending then mitigates harsh judgments of afflicted people and leaves final

judgment to divine mercy. A philosophical proposition and the treatment of a suffering person are not the same question.

The pairing “paradox, or problem” introduces a claim about wise parents and foolish children. Some maintain it, and “commonly” stops it short of a universal rule. Burton recruits examples and a physiological account, but the supplied note distinguishes Erasmus’s satirical speaker and warns that the quoted material does not establish the converse claim that fools father wise children. A problem here is a proposition to dispute, not merely an obstacle awaiting a practical solution.

Medicine supplies a sharper reversal. The attack on practitioners says every opinionative fellow defends his own paradox, whatever it is, while patients pay for new experiments. The next paragraph calls these others’ objections and his own weak apprehension, then defends compounds as a noble and useful invention. The continuation allows different recipes to serve good purposes and says experience teaches what predecessors did not know. Extracting only “his own paradox” would turn a staged objection into Burton’s final condemnation of medical novelty. In the water dispute, meanwhile, Joubert’s Paradoxes are positively cited against the brewing proposition already discussed under Defecate.

Religious controversy often makes paradox a hostile label. Claims about spirits’ bodily powers are refuted while deceptive appearances remain possible; the rejection of personal spirit instruction still permits harmful power under God’s permission. The religious synopsis then lists extraordinary paradoxes among symptoms attributed to heretics. The extended polemic describes doctrinal novelty as a source of civic rupture, and Burton applies comparable reproaches to some within the Protestant field, not only to Catholics. These classifications express his confessional dispute, not neutral descriptions or modern clinical diagnoses of religious groups.

Two apparent parallels need particular care. The Lycurgus report says mortals readily embrace paradoxes and avoid wrongdoing through fear of the gods. Its Latin margin differs from the English, and the supplied comparison finds that both alter Polybius’s reasoning about unfamiliar proposals and hope of divine help. Neither printed version can silently replace Polybius. In the fasting account, Burton’s English list includes paradoxes where the original Cardano margin gives obstinata opinio, stubborn conviction. Opinion explains that Latin family; the mismatch shows that the body’s paradoxes is not a literal rendering of the marginal phrase.

The final consolation stages an objection about eternal punishment, universal restoration and annihilation before “But ... our Church” resumes Burton’s judgment and repudiates the “absurd paradoxes.” The next paragraph is itself an uneven survey of doctrinal alternatives, not one seamless school definition. Its practical conclusion forbids deciding who is finally rejected or condemning oneself or others; the universal invitation remains open. Tracking that change of voice prevents an opponent’s objection, Burton’s answer and the consolatory prohibition from collapsing into one assertion.

Places to Read

- DJR-001-03–DJR-001-05 (Source page 1 through Source page 1–2): The paradoxical book a reader might wrongly expect.

- DJR-007-04–DJR-007-07 (Source page 18): The Stoic equation of folly and madness in its satirical frame.
- DJR-012-18–DJR-012-26 (Source page 44 through Source page 45): Moral freedom and the question whether anyone meets its ideal.
- DJR-029-11–DJR-029-13 (Source page 42–43 through Source page 43): Refuted spirit claims, deceptive appearances and original marginal paradoxa.
- DJR-031-08–DJR-031-10 (Source page 52): Rejected personal-spirit claims with a limited concession of power.
- DJR-033-11–DJR-033-13 (Source page 63 through Source page 63–64): Paradox or problem in the account of offspring.
- DJR-034-38–DJR-034-41 (Source page 71): The prior-owned brewing claim and Joubert’s contrary Paradoxes citation.
- DJR-066-14–DJR-066-22 (Source page 217 through Source page 454): Rejection of Stoic positions followed by mitigation and charity.
- DJR-075-07–DJR-075-15 (Source page 253 through Source page 254): Terrestrial motion as the main disputed paradox.
- DJR-075-31–DJR-076-02 (Source page 255–256 through Source page 256–257): Conditional astronomical inferences, 1616 and the sunspot argument.
- DJR-101-10–DJR-101-18 (Source page 373 through Source page 374): Private medical paradoxes in an objection, followed by defence and discovery.
- DJR-102-15 (Source page 378): A Paradoxes title in disagreement over aloes.
- DJR-107-24–DJR-107-26 (Source page unnumbered [405]): The synoptic classification of religious paradoxes.
- DJR-117-29 (Source page 454): A numbered Paradox cited in praise of beauty.
- DJR-130-01–DJR-130-04 (Source page 523 through Source page 524): Cicero’s marginal title and the earlier-owned lover’s servitude.
- DJR-154-02–DJR-154-04 (Source page 646): Political use of belief, with both versions’ divergence from Polybius.
- DJR-154-34 (Source page 649): The original marginal abbreviated Jesuit-paradoxes title.
- DJR-155-01–DJR-155-03 (Source page 650 through Source page 651): Paradoxes blamed for religious and civic division.
- DJR-156-07–DJR-156-09 (Source page 656): English paradoxes and Latin stubborn conviction distinguished.
- DJR-160-14–DJR-160-18 (Source page 676): Comparable charges directed within Burton’s own religious field.
- DJR-168-15–DJR-168-21 (Source page 716 through Source page 717): Objection, confessional reply and the prohibition on final personal condemnation.

In this edition

“Paradox, or problem” becomes “paradox, or proposition”: problem names the disputable thesis, while paradox marks its striking character. “Main paradox” becomes “great paradox,” and the spirit passage’s plural paradoxes becomes “paradoxical claims.” The brewing phrase “it is a paradox” becomes “this runs against received opinion,” an explanation already present in Defecate. These local renderings do not make every paradox a logical contradiction or every proposition a rejected error.

Paradox and paradox. can be citation forms: work title, numbered argument or bibliographical abbreviation. Latin paradoxa means paradoxes, while In paradoxis means in the Paradoxes. The original Jesuit-paradoxes reference is likewise marginal bibliographical wording, separate from the modern expansion and the statistics it accompanies. Where the body and margin disagree, as in the Lycurgus and fasting passages, the edition keeps their separate claims rather than manufacturing an exact translation.

See also

- Opinion (BAL-0362; Batch 4): belief, assessment, opinionative and the Latin stubborn conviction.
- Probability and conjecture (BAL-0360; Batch 4): likelihood is not the same as departure from received opinion.
- Demonstration and proof (BAL-0359; Batch 4) and Authority (BAL-0361; Batch 4): how propositions are supported or rejected.
- Axiom and aphorism (BAL-0364; Batch 4): principles and compact rules need not be paradoxes.
- Defecate (BAL-0138; Batch 2): the existing brewing explanation and its contradiction.
- Liberty and servitude (BAL-0241; Batch 3): the existing Stoic self-government constructions.
- Hypothesis (BAL-0373; Batch 4) and Earth’s motion (BAL-0374; Batch 4): conditional cosmological accounts.

Axiom and aphorism

Entry BAL-0364

Explained vocabulary · Contents

The word

An axiom is a principle or general proposition used as a standard in argument; axiome and axiomes are ordinary printed forms. An aphorism is a concise proposition, maxim or rule, sometimes a numbered item in a collection. Burton applies both words beyond mathematics and medicine: to conduct, scholarship, political calculation, love and theology. Calling something an axiom or aphorism can report its accepted standing without guaranteeing its truth or exceptionless scope.

The terms overlap with proverb and saying rather than forming a rigid taxonomy. Fabius's aphorism and Cicero's axiome both become "maxim" in the modern edition; the latter stands beside a familiar saying. Numbered medical rules, Latin aphorismata and abbreviated collection titles supply more technical or bibliographical uses. Divine aphorisms are theological pronouncements, not necessarily words spoken directly by God.

In the work

Philosophical axioms can move between explanations. The sensory account invokes an excessively powerful visible object damaging sight; the later religious argument starts from an overpowering object of sense and applies it to sight before comparing sunlight with the Creator's radiance. Sensible already owns both Latin maxims and their components (BAL-0055-V021 and V015; Batch 1), including their different scopes. The astronomical defence instead claims no conflict with physical axioms because spheres do not penetrate one another. Its next objection concerns a vast apparently empty interval, but Burton's original English margin says it may perhaps contain unseen planets. Neither the rule nor the objection should lose that qualification.

Aphorisms help connect physiology with moral argument. The maxim that all things seek good is immediately qualified by apparent good, a distinction already explained under Appetite (BAL-0049-V004; Batch 1); its later use in the distress account remains that article's V027. The great-intellect/madness saying is offered as something that "may be verified" within competing theories of humoral mixture. The supplied note traces it through Seneca's attribution to Aristotle. Fabius's maxim that wickedness entails folly, by contrast, supplies a step in the preface's universal indictment. An aphorism's brevity can make it portable, but its new application remains an argument to examine.

Some axioms expose the person who treats them as settled. Nevizanus's assertion about women's folly is immediately paired with a charge against men of every age. Some patrons call scholarly poverty a stimulus to study, but Burton answers that deprivation removes means, will and encouragement. His old axiom about lay hostility to clergy is followed by a concession that parishioners may be peaceable and honest. The political maxim associating people who are poor and wicked with rebellion comes through an adapted hostile Sallust portrait, not an impartial account of poverty. The words axiom and aphorism give these judgments a received form without removing their prejudice or Burton's qualifications.

Other maxims have a directly constructive role. The old axiom against reproaching an accused person helps distinguish harmless sociability from humiliating mockery, even when the person has actually done wrong. Cicero’s axiom urges people not to bear most grievously troubles caused by their own fault; it does not say that every sufferer deserves every misfortune. Proverbs, adages and sayings treats the separate accompanying saying (BAL-0358-R14; Batch 4). Silenus’s maxim is differently framed: distress makes people ready to judge nonexistence preferable. It belongs to the account of an extreme response, not a prescription; the later First Partition conclusion rejects justifications of voluntary death and asks for charitable judgment of afflicted people.

Medical aphorisms are often made precise by their exceptions. The fear-and-sorrow rule is first presented as universal, then challenged through cases without one or both symptoms; Burton concludes usually, not always. Inseparable and individual already retains that full sequence (BAL-0240-V002; Batch 3). The common axiom that established melancholy is incurable immediately meets “or difficult to cure,” then Paracelsus’s contrary view and its hereditary exception. A favourable prognostic aphorism is illustrated by cases, yet the supplied note distinguishes Hippocrates’s rule from Burton’s added varices and fluid alternatives, and some writers require spontaneous rather than forced change. These are historical clinical arguments, not present diagnoses or promises.

Practical rules can also limit intervention. Arnald’s numbered aphorisms prefer medicinal diet where it suffices and reserve medicines for necessity, sparingly used. A later aphorism permits compounds when simples cannot do the work, within Burton’s express defence of useful invention after an attack on novelty. Heurnius’s rule about starting with bloodletting immediately meets an exception for this disease. Most pointedly, Damascenus’s aphorisms warn that practising from books without knowledge is dangerous, followed by Burton’s story of a friend imperilled by a recipe. Written authority here warns against treating a written recipe as sufficient expertise.

Predictive rules have their own limits. Forehead-reading infers disposition from lines; marriage astrology applies particular aphorisms, then immediately calls its predictions conjectures rather than binding decrees. Astrology already owns the astrological-aphorisms phrase and its claimed experiential support (BAL-0093-V019 and V035; Batch 1), while Divination owns the palmistry sentence’s Aphorismes-to-rules alignment (BAL-0092-V006). The Latin aphorismata in the love discussion names detailed rules: Cardan, not this lexicon, asserts their confirmation through experience. The closing Table’s aphorisms entry merely directs the reader back to the earlier question of usefulness.

An erotic aphorism is not thereby a sound measure of affection. Burton calls Ampelis’s jealous-love maxim “most true,” but the supplied Lucian context gives Chrysis a questioning voice and records violence largely suppressed by his paraphrase. In religion, a principal axiom ascribed to cynical politicians treats worship as an instrument of rule. Burton reports refutation, concedes many sincere governors, then renews his charge against most. The final consolation’s divine Aphorismes are theological pronouncements that some writers seek to soften to relieve distress; “though … some” go to another extreme preserves his reservation. Neither endorsement nor dissent is uniform across the family.

The bibliographical range is equally broad. Dee’s numbered aphorism accompanies the world-as-lyre image; Hippocrates’s collection supports accounts of diet and climate; a political-and-moral interpretation of its seven books occurs within the attack on medicine.

Sá's Aphorisms for Confessors supplies a marginal reference in discussion of theft under necessity, Pérez's collection supports a courtly satire, and Daneau's Political Aphorisms is cited on jealous rulers. A title tells readers where an argument is attributed, not that every quotation or locator has been independently verified. Species in perception retains the separate Bacon-and-Dee propagation-of-forms citation (BAL-0037-V007; Batch 1).

Places to Read

- DJR-012-09 (Source page 42): A moral aphorism in the argument that all are foolish.
- DJR-013-22–DJR-013-24 (Source page 49): The political aphorism's hostile class judgment.
- DJR-017-02 (Source page 66): The original Sá title reference in the necessity-and-theft margin.
- DJR-018-17 (Source page 72): A misogynistic axiom followed by folly attributed to men.
- DJR-025-05–DJR-025-07 (Source page 22): The sensory axiom, with its prior Sensible owner.
- DJR-025-25–DJR-025-27 (Source page 24 through Source page 24–25): The apparent-good qualification in Appetite's existing maxim.
- DJR-032-06 (Source page 57): Dee's numbered aphorism and the world-as-lyre image.
- DJR-032-17–DJR-032-24 (Source page 59 through Source page 59–60): Predictive rules, inferred signs and the final reservation.
- DJR-035-07 (Source page 73): Aphorif. as a medical citation, with Burton's added explanation.
- DJR-036-37 (Source page 82): Aphorismorum in a climatic citation without an individual rule number.
- DJR-043-11–DJR-043-13 (Source page 111): Silenus's maxim as a despairing response, not advice.
- DJR-043-29 (Source page 113): Pérez's abbreviated collection in courtly satire.
- DJR-048-41–DJR-048-43 (Source page 139): Patrons' poverty axiom and Burton's answer.
- DJR-049-38–DJR-049-39 (Source page 143): The anti-lay maxim and the peaceable-parishioner concession.
- DJR-051-48–DJR-051-50 (Source page 151): An axiom against humiliating reproach.
- DJR-058-23–DJR-058-27 (Source page 180–181 through Source page 181): The universal symptom claim, exceptions and usually/not always conclusion.
- DJR-064-05–DJR-064-06 (Source page 207): Intellect and madness within disputed physiological accounts.
- DJR-065-06–DJR-065-10 (Source page 212 through Source page 213): Prognostic aphorisms, incurability softened and contrary views.

- DJR-069-39–DJR-069-41 (Source page 230): Aphorisms warning against unskilled reliance on recipes.
- DJR-075-12–DJR-075-16 (Source page 253 through Source page 254): Physical axioms and the possible unseen-planets qualification.
- DJR-097-04–DJR-097-06 (Source page 355): Cicero’s axiom about self-caused trouble.
- DJR-099-06 (Source page 363): Aporism. in the original political-and-moral book citation.
- DJR-099-22–DJR-099-26 (Source page 365): Defence of medicine followed by restrained-use rules.
- DJR-101-12–DJR-101-18 (Source page 373 through Source page 374): The conditional aphorism defending compounds and discovery.
- DJR-103-03–DJR-103-05 (Source page 382 through Source page 383): A bloodletting maxim with an immediate exception.
- DJR-116-05–DJR-116-11 (Source page 447 through Source page 448): Astrological aphorismata and the speaker of the experiential claim.
- DJR-124-13–DJR-124-17 (Source page 489): The jealous-love maxim and its literary setting.
- DJR-142-03–DJR-142-07 (Source page 580): Particular rules reduced to non-compelling conjectures.
- DJR-144-19 (Source page 592): The original Political Aphorisms citation.
- DJR-151-40–DJR-151-43 (Source page 635): A sensory axiom applied to divine radiance.
- DJR-153-38–DJR-154-01 (Source page 645 through Source page 645–646): The political maxim, refutation, concession and renewed criticism.
- DJR-168-01–DJR-168-04 (Source page 715): Theological aphorisms and attempts to relieve distress.
- DJR-171-039 (Source page unnumbered Table): The closing Table’s route to astrological rules.

In this edition

Axiome may become “axiom” or “maxim”; Aphorisme may likewise remain “aphorism” or become “maxim.” Aphorisms in forehead-reading and marriage prediction becomes “rules,” while divine Aphorismes becomes “theological pronouncements.” These choices mark function without imposing a strict separation between general principles, received sayings and numbered rules. The force of “some,” “may,” “not always,” “or difficult to cure” and the speakers’ changes remains part of the meaning.

Latin aphorismata is the plural of aphorisma; Aphorismo and Aphorismorum are citation forms of aphorismus. The abbreviated Aphorif., Aphoris., Aphor. and unusual Aporism. are retained as printed lookup forms, with aphorism or Aphorisms as modern access terms. Surrounding book numbers, author names and title qualifiers are not assigned to the abbreviation itself: polit. supplies Political, confess. for Confessors, and Hippoc.

Hippocrates’. The original English “In his Aphor.” remains distinct from a Latin quotation. Existing whole maxims and their components stay with their exact earlier owners.

See also

- Proverbs, adages and sayings (BAL-0358; Batch 4): overlapping familiar formulations, including the separately owned self-caused-trouble saying.
- Paradox (BAL-0363; Batch 4): a striking or counter-received proposition need not be an accepted principle.
- Authority (BAL-0361; Batch 4), Opinion (BAL-0362; Batch 4) and Probability and conjecture (BAL-0360; Batch 4): standing, belief and likelihood.
- Sensible (BAL-0055; Batch 1) and Appetite (BAL-0049; Batch 1): the existing sensory and apparent-good maxims.
- Astrology (BAL-0093; Batch 1) and Divination (BAL-0092; Batch 1): existing predictive-rule phrases and limits.
- Species in perception (BAL-0037; Batch 1): the existing propagation-of-forms construction.
- Inseparable and individual (BAL-0240; Batch 3): the existing fear-and-sorrow exception sequence.
- Policy (BAL-0291; Batch 3): the alleged rule of religion as expediency and its qualifications.

Cosmography and chorography

Entry BAL-0365 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Cosmography is description of the world in its wider celestial setting, embracing matters now divided between geography and astronomy. **Chorography** describes a particular region or place; a **chorographer** writes such descriptions. Burton also uses **corographical** and **Corographer**, without the h. **Topographical** usually directs attention to particular places, but the actual object of a description matters more than a rigid division by spatial size. These definitions are the supplied editor's explanations of Burton's vocabulary, not quotations of definitions by Burton. (DJR-002-03, N00117; DJR-006-19, N00340; DJR-078-24, N05766; DJR-081-02, N05942.)

The family names a study, its practitioners, its representations and its books. **Cosmographicall Chartes** are maps of the world; **Chorographical, Topographical delineations** are regional and local depictions. An abbreviated **Cosmog.** or **Cosmogr.** can identify a cited work rather than repeat the discipline's name. **Microcosmographia** is an anatomical title; **Lunar Geography** extends geographical description to the moon; **subterranean Geography** becomes a hostile confessional metaphor. The shifts of object, form and tone are essential to these selected uses. (DJR-009-19, N00531; DJR-023-24; DJR-030-38, N02109; DJR-073-08; DJR-075-24; DJR-081-02; DJR-159-36.)

In the work

"I never travelled but in Map or Card" makes physical stillness compatible with intellectual movement. **Card** means chart or map. Burton's thoughts "have freely expatiated" through his delight in cosmography, between a confession of disorderly reading and an account of the sufficient provision that sustains his collegiate life. The adjacent horoscope belongs to this self-portrait, but it does not turn cosmography into a synonym for casting horoscopes. Study offers a way to range beyond the scholar's room. (DJR-002-02–04.)

Place-description also enters Burton's defence of his subject. Borrowing from his elder brother's preface, he invokes the clergymen Braun and Henning as precedents for learned work beyond a narrowly theological field. Pictures, maps, perspective views and "corographical delights" belong to Braun's **theatre of cities**; genealogical study belongs to Henning's different theatre. A theatre here can be a comprehensive survey, not a stage performance. Burton then turns to Lessius: a disease of the soul concerns a divine as well as a physician. The distinction between the two clergymen's projects matters to the analogy. (DJR-006-19–20; N00338–40.)

The practitioner's title does not guarantee the claims attributed to him. The Spanish "Chorographer" Echovius allegedly finds no poverty in Borcino and explains the city's prosperity by its greater religious devotion. Burton adopts this as a lead into his own accusation against sacrilege; the causal explanation is attributed, not independently demonstrated. Two "Corographer" passages name Camden in their margins. One concerns old property conveyances, to which Burton adds that he has himself seen short deeds; the

other concerns the differing survival of old families in north and south, attributed to extravagance. Regional writing thus includes antiquities, institutions, families and manners. The precise Camden passages and the first passage's "golden crosses" remain unresolved in the supplied apparatus. (DJR-013-09; DJR-013-36; DJR-017-20; N00821–22, N00878–79, N01129.)

A cosmographical book can likewise contain material beyond the drawing of maps. Münster's "Cosmog." is cited for the immense casualty figures of the Trojan War, with Dictys named as his source. "In Cosmogr." accompanies reports of subterranean beings about metal mines. These are transmitted literary and natural-historical reports, not observations made by Burton or facts authenticated merely by a book title. The selected citations establish the title sense and two printed abbreviations without turning the article into a list of every Münster reference. (DJR-009-19, N00531–33; DJR-030-38, N02109.)

Burton's imagined journey in the digression on air is an inquiry into such authorities. Like a hawk, he will range high and wide, then return to his former subject. He proposes to test polar accounts and passages and to compare geographical names. The "new Cards" that make California an island transmit a cartographic error. The questions about China and Cathay run together places that the edition distinguishes; **Terra Australis Incognita** is a conjectured southern land, approached through both scepticism and expectations of discovery. These alternatives and errors belong to the projected investigation, not to an accomplished world survey. (DJR-072-12–23; especially N05315, N05318 and N05324.)

This context governs "reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible". **Censure** means critically examine or judge; Burton's accusation of "lyes" is stronger than that verb alone. He would revise maps and seek a better method for determining east–west position. "I would" and "if it were possible" qualify the programme. He expressly rejects determining longitude "by the Compass" on the proposal he associates with Ridley, invoking Cabeus against it. Nothing here records a solved navigational problem. (DJR-073-07–09; N05374.)

At a smaller descriptive scale, Brahe's **Chorography** of Hven and Uraniborg supplies an example of bird-catching, with nets described as an attractive feature and a recreation. The great astronomer is being used as a describer of a particular island and estate, not as the source of an astronomical observation. The neighbouring examples concern quail-catching and fishing. (DJR-078-23–25; N05766.)

The map-reading passage returns to travel without leaving the study. "Chorographical, Topographical delineations" let the reader behold provinces, towns and cities "as it were"; representation mediates the experience. A scale and **compasse** allow measurement of extent and distance and examination of situation. These are measuring compasses, not the magnetic instrument discussed in the longitude passage. The continuation moves through maps, engraved silver tables, city books, geographical descriptions and travel accounts, joining pleasure to the acquisition of knowledge. (DJR-081-01–05; N05942–46.)

Topography cannot, however, be assigned one fixed spatial size. The "Topography of Lapland" describes a territory. Burton invokes it in a disagreement about jealousy among northern peoples, expressing surprise that Góis and Herberstein oppose what he presents as the general current of geographical writers. The preceding national comparisons are rhetorical stereotypes, not quantified results. The title tells us the kind of source being used; it does not settle the dispute. (DJR-145-05–07; N11438–41.)

Urban topography makes the word’s local application clearer. Boissard’s marginal “Topogr. Rom. Part. 1.” accompanies the combined pleasure of seeing images of antiquities and reading their descriptions. Gillius’s “Topogr. Constant.” supplies an alleged count of Constantinople’s public baths. Later, the preface abbreviated “Topogr. Constantinop.” supports a different kind of borrowing: Burton quotes the prospect of the city’s enduring existence only to reject it with “but ’tis not so”. A topographical authority can provide an example or a position to contradict. The continuation turns from ruined cities to consolation for bereavement and the hope of resurrection and reunion. The supplied edition does not claim to have collated these precise editions, quotations or the bath total. (DJR-071-39; DJR-080-37, N05925–26; DJR-094-52–54, N07078–83.)

The described domain can also change. Crooke’s **Microcosmographia**, in thirteen books, is recommended among anatomical readings to which Burton’s own short account should lead. It is not an atlas, nor is it identical with the neighbouring “translation of Columbus”. **Lunar Geography**, associated with Kepler, directs description towards the moon. Burton’s “betwixt iest and earnest”, his separation of inhabited planets from doubtful stars, and Kepler’s reported refusal of Bruno’s infinite worlds prevent the phrase from proving either a completed lunar survey or agreement on one cosmological system. (DJR-023-22–25, N01577–79; DJR-075-23–25, N05538–41.)

The extension in “all that subterranean Geography” is openly polemical. Purgatory and the limbos are treated as an elaborate allocation of underground regions within Burton’s Protestant attack on papal authority. The disparaging “that” and the surrounding accusations are part of the expression’s force. This is neither a neutral account of geographical learning nor an independent exposition of Catholic teaching. Description has become a vehicle of ridicule. (DJR-159-35–37; N12567–70.)

Finally, ordinary **Geography** appears in a mocked defence of ignorance. Wealthy men assign astronomy to sailors, arithmetic to merchants’ agents, geography to **Landleapers**, or wanderers, and other subjects to other occupations. The words “thus they reason” identify the argument as theirs. Burton’s point is that they allow working people to be better educated than themselves, not that geography ought to be reserved for vagrants. This social argument complements the pleasure of cosmographical study in his own self-portrait. (DJR-048-34–36; N03542.)

Places to Read

- Address to the reader, p. 3; DJR-002-02–04: reading, “Map or Card,” cosmography and collegiate life.
- Address to the reader, p. 16; DJR-006-18–20: Braun’s city survey, Henning’s genealogy and Burton’s defence of his own subject.
- Address to the reader, p. 30; DJR-009-18–20, N00531: Münster’s “Cosmog.” and the transmitted Trojan casualty figures.
- Address to the reader, p. 47; DJR-013-08–10: Echovius as chorographer and the attributed religious cause of prosperity.
- Address to the reader, pp. 50–51; DJR-013-35–37: Camden as “Corographer”, property instruments and Burton’s claim to have seen short deeds.

- Address to the reader, p. 68; DJR-017-19–21: regional family histories and an explanation by extravagance.
- First Partition, pp. 13–14; DJR-023-22–25: anatomy as self-knowledge and Crooke’s *Microcosmographia*.
- First Partition, pp. 49–50; DJR-030-37–39, N02109: “In Cosmogr.” as a marginal citation for reported underground beings.
- First Partition, pp. 138–139; DJR-048-34–36: “Landleapers Geography” in the idle gentlemen’s argument, which Burton rebukes.
- Second Partition, p. 238; DJR-071-39: Gillius’s “Topogr. Constant.” and the attributed count of baths.
- Second Partition, pp. 240–242; DJR-072-12–23: the projected journey, uncertain routes, erroneous maps and conjectural southern land.
- Second Partition, p. 244; DJR-073-07–09: hypothetical correction of maps and longitudes, with magnetic determination rejected.
- Second Partition, pp. 254–255; DJR-075-23–25: *Lunar Geography* and the qualifications in Burton’s report of Kepler.
- Second Partition, p. 268; DJR-078-23–25: Brahe’s chorography among the examples of recreation.
- Second Partition, pp. 278–279; DJR-080-36–38, N05925: Roman topography, images, antiquities and descriptions.
- Second Partition, pp. 279–280; DJR-081-01–05: regional and local depictions, map measurement, city books and travel accounts.
- Second Partition, pp. 344–345; DJR-094-52–54, N07078–83: a topographical author’s claim for Constantinople’s permanence, explicitly contradicted, followed by consolation for bereavement and the hope of resurrection and reunion.
- Third Partition, pp. 596–597; DJR-145-05–07: *Topography of Lapland* in a disagreement about national character and jealousy.
- Third Partition, p. 673; DJR-159-35–37: “subterranean Geography” in the hostile confessional catalogue.

In this edition

The modern column retains “cosmography” in Burton’s self-description. “corographical delights” becomes “the delights of describing places”; “Chorographer” becomes “writer on places”. The two “Corographer” passages become, respectively, “writer on our country” and “writers on regional geography,” within their complete grammatical phrases. These are contextual explanations of a descriptive occupation, not claims that Burton’s three sources wrote identical kinds of books. (DJR-002-03; DJR-006-19; DJR-013-09; DJR-013-36; DJR-017-20.)

“Cosmographicall Chartes” becomes “maps of the world”. Brahe’s “Chorography” becomes “geographical description”, while the paired “Chorographical, Topographical delineations” becomes “Regional and local depictions”. “Topography of Lapland” becomes “description of Lapland”. The adjacent “Scale and compasse” becomes “a scale and compasses”. The last

equivalent reflects an instrument of measurement; it must not be transferred to the magnetic “Compass” at DJR-073-08. (DJR-073-08; DJR-078-24; DJR-081-02; DJR-145-06.)

The modern column keeps *Microcosmographia* and *Lunar Geography* as titles and preserves the figurative “subterranean geography”. The expansions of “Cosmog.”, “In Cosmogr.”, “Topogr. Rom. Part. 1.” and “Præfat. Topogr. Constantinop.” are in the supplied notes, not invented body quotations. An original marginal citation and its editorial translation or identification must therefore be kept separate even when they share one note. The article checks the supplied original/modern pair and its apparatus; it does not claim independent collation of the books Burton cites. (DJR-009-19, N00531; DJR-030-38, N02109; DJR-080-37, N05925; DJR-094-52, N07078.)

See also

- Microcosm (BAL-0009, Batch 1): the human little world; Crooke’s title is a limited bibliographical overlap, not a second full article on that metaphor.
- Astrological aspects (BAL-0094, Batch 1): the horoscope beside the opening cosmographical self-portrait.
- Study and reading (BAL-0153, Batch 2): the uses and dangers of learned activity.
- Travel (BAL-0154, Batch 2): journeys as distinct from movement through books and maps.
- Censure (BAL-0266, Batch 3): critical examination of travellers’ reports in the same projected inquiry at DJR-073-08.
- Rectification (BAL-0120, Batch 2): correcting longitudes, if possible, while rejecting the compass method at DJR-073-08.
- Lodestone and adamant (BAL-0215, Batch 3): the queried polar rock and competing compass explanations at DJR-072-13–15.
- Authority (BAL-0361, Batch 4): what a named writer or cited book does and does not establish.
- Antipodes (BAL-0366, Batch 4): the inhabited opposite side of the earth and arguments about geographical knowledge.
- Terra Australis (BAL-0367, Batch 4): the conjectured southern land within the projected inquiry.
- Parallax and refraction (BAL-0377, Batch 4): the different observational problem of celestial position.

Antipodes

Entry BAL-0366 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Antipodes names the people or region on the opposite side of the earth. Burton can measure towards “our Antipodes,” imagine people whose evening is our morning, or invoke the remotest destination for fame and greed. The relative word our matters: the term marks opposition to the speaker’s position, not one permanently named country. In “Antipodes to Christians” it instead means diametrical opposites, a geographical comparison turned into religious polemic. (DJR-035-19–20; DJR-045-40; DJR-073-14, 23; DJR-109-37; DJR-161-30.)

Three questions must remain distinct: whether the earth is spherical, whether its opposite surface is inhabited, and what occupies its interior. The opposition between “round as a trencher” and “as a ball” distinguishes a flat circular shape from a sphere; trencher means a plate here. The marginal “plain” likewise means flat. Burton’s historical narrative runs these questions together, but the supplied editor warns against making the same plate-shaped-earth doctrine the belief of every ancient author whom he names. (DJR-073-14, N05384–86; DJR-073-23, N05400.)

In the work

The drinking satire turns familiar geography into an image of disordered conduct. People who labour by day to become drunk at night are said to reverse day and night: they go to bed as their neighbours rise, “like our Antipodes.” The following Virgil quotation supplies dawn for us and evening for them. The later examples of Petronius and Heliogabalus continue the reversal, followed by Horace’s lines about nocturnal waking and daytime snoring. These are comparisons and literary applications, not a report about the habits of actual inhabitants overseas. (DJR-035-18–22.)

In the attack on self-love, reaching the antipodes is the proud person’s hope for his name, not the achieved extent of his reputation. Burton contrasts that ambition with ignorance of the person even within his own city, then expands the scale from city to kingdom, Europe, earth and hypothetical inhabited planetary systems. The latter are introduced by if and “as some will.” His argument diminishes human renown; it does not establish the cosmology used to dwarf it. The supplied modern column changes the earlier printed never to ever in the small-public clause, while retaining the original reading and explaining the emendation. (DJR-045-40–43; N03312–14.)

The digression on air makes the same geographical relation an opening into the earth. On the supposition of a circumference of 21,500 miles, Burton gives a diameter of 7,000 miles “from us to our Antipodes.” The supplied note leaves these approximate measures unreconciled. He asks what fills that intervening space: pure elemental earth, creatures inhabiting earth as their medium, or the site of hell. Aristotle’s and Paracelsus’s accounts are reported alternatives. The dead mathematician who supposedly wrote from the centre is jokingly invited to settle the doubts; no investigation has actually reached that centre. (DJR-073-14–16; N05386–89.)

The dispute over inhabited antipodes follows competing testimonies about the underworld, some expressly rejected by others as fables. Burton reports that Virgil, bishop of Salzburg, was challenged by Boniface for maintaining antipodes, and associates the objection with doubts about Christ's death for those inhabitants and the space left for hell. This Virgil is not the Roman poet named earlier. Burton also attributes a plate-like earth to Augustine, Basil and Lactantius and says Acosta and common experience confute it. The editor distinguishes their actual questions and positions and leaves Aventinus's account, Boniface's objections and the printed year 745 uncollated. The narrative must therefore be read as Burton's compressed historical argument, not as a verified common doctrine of the three authors. (DJR-073-16, 21–24; N05400.)

The continuation does not replace that uncertainty with a settled map of the afterlife. Ribera's alleged two-hundred-Italian-mile diameter for hell is followed by Lessius's much smaller Dutch-mile sphere and his calculations of capacity. Another alternative makes the fire immaterial and allows uncertainty about its location. Burton finally closes with the preference, attributed to Augustine, for doubting hidden things rather than quarrelling over uncertainties. These changing estimates and the closing restraint qualify the apparent confidence of the preceding objection about antipodes. (DJR-073-25–28.)

Gold can make someone "run to the Antipodes," or keep him at home flattering, deceiving and committing crimes. The two alternatives give greed an unlimited reach without identifying a voyage or an actual southern country. The final metaphor is sharper: those Burton attacks as atheists become "Antipodes to Christians," compared to mythic enemies of the gods. Here opposition is doctrinal and moral, not geographical. His catalogue of alleged denials supplies the polemical meaning; the term does not designate an overseas people outside Christianity. (DJR-109-36–38; DJR-161-29–33.)

Places to Read

- First Partition, p. 74; DJR-035-18–22: drinking, reversed hours and the Virgil and Horace comparisons.
- First Partition, p. 124; DJR-045-40–43, N03312: imagined global fame, local ignorance and the explicit never/ever emendation.
- Second Partition, pp. 245–246; DJR-073-14–28: the diameter, rival accounts of the interior, inhabited antipodes, disputed historical attributions and the concluding restraint.
- Third Partition, p. 418; DJR-109-36–38: the remotest journey as one effect attributed to desire for gold.
- Third Partition, p. 683; DJR-161-29–33: "Antipodes to Christians" and the hostile catalogue of alleged unbelief.

In this edition

"Like our Antipodes" becomes "like people on the opposite side of the earth," making the people explicit. "From us to our Antipodes" keeps "our antipodes" because the diameter already supplies the spatial relation. "Held Antipodes" becomes "maintained that there were people at the antipodes": the modern wording identifies a proposition about inhabitants, not ownership of territory. The fame construction is already explained under Fame and

reputation; its exact original and modern access remain with that earlier record. (DJR-035-19; DJR-045-40; DJR-073-14, 23.)

“Run to the Antipodes” becomes “travel to the other side of the world,” whereas “Antipodes to Christians” becomes “the opposite of Christians.” The first expands a geographical expression; the second removes geography from the surface wording to expose the metaphor. “Round as a trencher” becomes “round like a plate,” and the marginal plain becomes flat in its editorial translation. The editor’s distinctions concerning Augustine, Basil and Lactantius are qualifications to Burton’s historical report, not silent replacements for the printed claim. (DJR-073-14, N05384; DJR-073-23, N05400; DJR-109-37; DJR-161-30.)

See also

- Fame and reputation (BAL-0250, Batch 3): the already indexed boast of reaching the opposite side of the earth.
- Cosmography and chorography (BAL-0365, Batch 4): descriptions and representations of the world.
- Terra Australis (BAL-0367, Batch 4): a conjectural southern land, not a synonym for antipodes.
- Authority (BAL-0361, Batch 4): reported writers, disagreements and the limits of testimony.

Terra Australis

Entry BAL-0367 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Terra Australis incognita means the Unknown Southern Land: terra is land, australis southern and incognita unknown. Terra Australi Incognita is its form after in, with Australi in the ablative. Burton uses the name for a conjectured southern continent, but also encounters it in the title of an imaginary voyage. Magellanica supplies another name for that supposed continent. A geographical proposition, a literary setting and a title must therefore be distinguished even when their wording overlaps. (DJR-006-25; DJR-015-38; DJR-037-01, N02636; DJR-072-22; DJR-152-36.)

Neither the name nor its placement on an imagined journey makes the continent securely surveyed. Nor does it name the antipodes as such: antipodes marks an opposite part of the globe or its inhabitants, whereas this expression assigns a southern land a conjectural geographical identity. At DJR-072-22 the adjacent Continent means a continuous mainland, contrasted with an island; the marginal “Aust.” means south in the latitude used by the editor to identify Guinea as New Guinea. The historical question remains intact. (DJR-072-22, N05322–24; compare DJR-073-14, 23.)

In the work

The first southern discovery is a comparison for the difficulty and ambition of Burton’s own anatomy. Properly exploring melancholy across the human little world is set beside squaring the circle, opening northern sea passages, correcting chronology and calculating planetary motions. The discovery attributed to “that hungry Spaniard” belongs to this catalogue. The original margin prints “Ferdinando de Quir.” and an Amsterdam publication in 1612; the supplied explanation identifies Pedro Fernández de Quirós, Portuguese-born and in Spanish service, and does not determine the printed work’s language or the exact force of hungry. The comparison praises the scale of the undertaking without independently authenticating the reported land. (DJR-006-24–26; N00349–50.)

Full discovery next becomes something a magically empowered reformer might accomplish. Exploration shares the list with draining marshes, irrigating deserts, curing diseases, coercing populations and imposing religious uniformity. The grammatical frame is “He might,” not a report of completed reforms. Burton then calls the wishes vain, absurd and hopeless before deciding to invent a commonwealth for himself. The southern land thus participates in the turn from fantasies of universal action to the author’s freedom of invention. (DJR-015-29–36.)

The commonwealth’s location is deliberately undecided. Burton says it may lie in Terra Australi Incognita, where neither the reported explorer nor Mercurius Britannicus has discovered half the available space; then he offers floating islands, other remote places, forty-five degrees latitude or the equator, and withholds longitude. The editor identifies the Mercurius Britannicus of this passage with Joseph Hall’s satirical voyage. Setting that imagined traveller beside the explorer keeps the geographical joke visible. The earlier

Utopia article supplies the full political and literary treatment of this undecided location. (DJR-015-37–41; N01006–09.)

Hall’s imagined southern world also enters the climatic discussion. Burton reports that Mercurius Britannicus places melancholy inhabitants immediately under the Pole, presumably because cold climates suit natural, cold-and-dry melancholy in the humoral account. Belike marks Burton’s proposed explanation. The original margin cites “Mundus alter & idem, seu Terra Australis incognita”; its supplied translation and the editor’s identification make this a satirical book-title use, not evidence for an observed polar community. The body’s broad claims about northern peoples are historical stereotypes, not present climatic or medical conclusions. (DJR-037-01; N02636–38.)

The digression on air proposes to test discovery reports rather than announce a completed survey. Burton asks whether the Spaniard’s Terra Australis or Magellanica is as true as the discoveries associated with Mercurius Britannius, Utopia and Lucinia. Yet the same sentence turns from scepticism to expectation: perhaps it is true, and the supposed land’s extent from the Tropic of Capricorn to the Antarctic Circle and its temperate situation must yield flourishing kingdoms in time, as America did for the Spaniards. The confident inference rests on assumed geography. The following praise of Schouten and Le Maire urges other voyagers to continue exploration; it does not prove the continent. The edition retains Britannius and the unresolved Lucinia rather than silently identifying every name with a better-known work. (DJR-072-13, 20–24; N05324–25.)

Later, the southern land supplies an answer to people who would permit only the rich to marry. Burton fiercely rejects their fear of more poor families and asks how many colonies might be sent to America, Terra Australis incognita and Africa. His recommended colonial writers support a programme rather than a census of vacant land. The supplied editor notes that he treats territory as available for European settlement without considering existing inhabitants’ claims. His margins also propose employment and training: the answer to poverty is not colonization alone. (DJR-142-22–26; N11187–89.)

In the religious survey, uncertainty about discovery gives way to sweeping classification. Magellanica joins Asia, Africa and America in the list of territories attributed to non-Christians, and “all Terra Australis incognita” is called pagan, against most of America. The unequal quantifiers matter. They do not make the assertion a reliable count: the supplied note calls it a schematic religious geography and points out a contradiction in the separate blanket claim about Congo. Burton says one sixth of the world, or less, is Christian, then changes to a fifth in the continuation. The conjectural continent has become part of his rhetoric about the smallness of true religion, not newly verified geographical evidence. (DJR-152-35–36; DJR-153-01–02; N12084, N12089.)

Places to Read

- Address to the reader, pp. 16–17; DJR-006-24–26: the anatomy and the explorer’s discovery; marginal publication reference N00349.
- Address to the reader, pp. 59–61; DJR-015-29–41: projected full exploration, the rebuttal of magical reform and the undecided location of the invented commonwealth.
- First Partition, p. 83; DJR-037-01, N02636–38: the marginal satirical title and the imagined polar inhabitants.

- Second Partition, pp. 241–242; DJR-072-20–24: disputed discoveries, Magellanica, the southern latitude and the expectation of future kingdoms.
- Third Partition, p. 582; DJR-142-22–26, N11187–89: marriage, feared poverty, colonies and employment.
- Third Partition, pp. 640–641; DJR-152-35–36; DJR-153-01–02: imagined southern territory in a polemical world-picture, with the differing fractions preserved.

In this edition

The geographical phrase usually becomes “Unknown Southern Land,” with lower-case “unknown southern land” in the colonial passage. The ablative construction “in Terra Australi Incognita” becomes “in the Unknown Southern Land.” Capitalization and inflection do not establish different continents. The political and discovery-question occurrences are also discussed under Utopia. The same geographical name serves a comparison, a reform fantasy, a colonial proposal and a religious classification; those arguments must not be collapsed into one assertion of discovery. (DJR-006-25; DJR-015-31, 38; DJR-072-22; DJR-142-23; DJR-152-36.)

The marginal title becomes “Another World and Yet the Same, or the Unknown Southern Land”; seu supplies or, not a claim that a second physical continent exists. Magellanica stays Magellanica. In “Lat.10.Gr. Aust.” the pieces supply latitude, ten, degrees and south; New Guinea is the editor’s inference, not a name silently inserted into Burton’s original. The explorer’s modern identification and the satirical author’s identity likewise belong to the notes rather than to the printed Latin geographical name. (DJR-006-25, N00349; DJR-037-01, N02636–38; DJR-072-22, N05322–24.)

See also

- Utopia (BAL-0292, Batch 3): the commonwealth and the original owner of the shared geographical-name attestations.
- Continence (BAL-0135, Batch 2): the different geographical sense of continent.
- Cosmography and chorography (BAL-0365, Batch 4): maps, place-descriptions and projected inquiry.
- Antipodes (BAL-0366, Batch 4): opposite regions or inhabitants, not another name for a southern continent.
- Marriage (BAL-0234, Batch 3): the larger argument in which colonization is proposed.

Nature

Entry BAL-0368 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Nature is not one fixed object in the Anatomy. It may mean a person’s temperament, the properties that make a thing what it is, the body’s proper functioning, or the powers by which that body digests and recovers. It may also name the physical world, what a place supplies without human intervention, or the ordinary processes distinguished from an alleged supernatural cause. The surrounding verb often decides the sense: nature can be described, followed, assisted, opposed, exhausted or personified as a giver. (DJR-001-07–08; 005-03; 016-14; 022-02; 028-16; 099-26–30.)

Latin natura belongs to the same range but its case matters. Natura can be a subject, naturæ can mean of nature or to nature, and naturam can be an object or follow contra, against. One less familiar use is anatomical: naturam means genital parts in a reported Latin account of sexual control. That euphemism cannot be read as a reference to character or to the cosmos. (DJR-001-08; 022-02, N01448, N01451; 052-04; 069-12, 17; 147-35.)

In the work

The opening portrait calls Democritus very melancholy by nature: the modern’s by temperament makes the dispositional sense explicit. The next paragraph praises his knowledge of the natures and differences of living things, then says he wrote about everything in the fabric of nature. Thus a person’s disposition, the properties of kinds and the natural whole occur almost together without being interchangeable. The portrait depends partly on the pseudonymous Hippocratic letters, as the editor explains; the comprehensive praise is not an independently verified biography. (DJR-001-07–09; N00087, N00094.)

Intrinsic nature can be bodily or conceptual. Homogeneous parts remain of the same nature when divided, as water divides into water. Much later, a desire to repent is called repentance itself, though not in nature, yet in God’s acceptance. The qualification prevents an absolute identity: what the desire is in itself differs from the status God grants it. This is not an assertion that unaided natural powers can achieve repentance. Grace and Repentance carry the surrounding consolation; the present use concerns the meaning of nature. (DJR-023-38–40; 167-07–10.)

Nature also supplies a standard of bodily order. Fernel’s disease is contrary to Nature, and the definition attributed through Gellius to Labeo describes a condition opposite to nature that hinders use. The margins repeat contra naturam. The objection is to impaired constitution or functioning, not to membership among the six non-natural things. Those six are conditions of living whose management may help or harm; the phrase non-natural does not mean diseased, unnatural or supernatural. (DJR-022-02; 033-29–32.)

When nature acts, it can stand for organized bodily powers. Burton compares his literary borrowing with nature’s incorporation, digestion and assimilation of food: he too transforms

what he takes. In medical argument, unnecessary drugs wage war on nature and make a strong body weak; purgatives may debilitate nature, while alteratives are said to strengthen it. These are not an unconditional rejection of treatment. Burton expressly limits the criticism to untimely or excessive purges and allows their useful employment. Giving nature rest means allowing respite within such a course, not abolishing medicine. (DJR-005-01–04; 069-11–17; 099-26–30; 103-33–34.)

The same war metaphor is political in the imagined commonwealth. To bar qualified commoners from honours, however wise, wealthy, virtuous or courageous they may be, is naturæ bellum inferre. Here the obstructed good is natural qualification, not digestive strength. The proposed commonwealth remains monarchical and preserves distinctions of rank. Nearby, where nature fails, art supplies the deficiency: productive land and public works are to be improved by skill. Nature can therefore be a norm that institutions violate and a provision that human work supplements. (DJR-016-14; 016-18–22.)

Constitution does not have an unchanging relation to habit. Custom is said to alter nature itself in the dietary discussion, whose later qualification excludes extremely bad customs; the earlier Custom and education article treats that argument. Elsewhere the wolf nurtured by a goat keeps a wolf’s nature, and the Horatian margin says nature will return even if driven out with a pitchfork. These serve different arguments about habituation and enduring disposition. Neither licenses replacing every nature with acquired habit, or reading every claim of natural character as a claim of immutability. (DJR-035-38–55; 097-11–13, N07280.)

Ordinary causation is another contrast. Burton asks, with a qualifying belike, whether Hippocrates would distinguish a divine supernatural cause of disease from the course of Nature, and refers the interpretation to other writers. Green circles in fields can likewise be attributed to dancing spirits, a falling meteor, or unusual fertility of soil: Nature sports her self belongs with the latter alternatives. The competing reports do not establish one settled natural explanation. Personification can coexist with a distinction of causal claims. (DJR-028-15–17; 030-17–19.)

The astronomical digression tests an expectation of natural order. Continuing Scaliger’s question about the apparently haphazard stars, it says that in all other things Nature is equal, proportionate and constant, as in the correspondence of bodily parts. Why, then, are stellar sizes and intervals unequal? Scaliger’s proposed explanation is diversity of countries and local characters. Burton immediately calls that reason weak and insufficient. The comparison supplies a problem and a rejected answer, not a completed proof that every part of the universe displays one obvious symmetry. (DJR-074-10–12.)

Nature can instead measure enough. In the consolation on poverty, it is content with bread and water; living according to nature is contrasted with a desire that the whole world cannot satisfy. The margin gives nature as the subject desiring simple provision. Yet the later protest asks whether any poor person praises poverty and calls on its comfortable admirers to relieve others. Sufficiency is a moral standard within that dialogue, not permission to ignore hunger or deprivation. (DJR-091-16–22, 43–44; 092-01–06.)

Natural giving also supports progress and affection. Nature is not effœte, exhausted or no longer productive, but has reserved gifts for posterity; experience can therefore teach medicine things earlier generations did not know. The next paragraph distinguishes animals’ supposed natural knowledge of cures from human labour in discovering them. In the account of love, Nature binds all creatures to their young and urges children to love

parents, before divine command is said to bind more strongly. The universal claim belongs to Burton’s argument from natural affection, not to a present zoological conclusion. (DJR-101-18–19; 111-19–22.)

A late theological polemic makes the strongest identification. Those who admit nature and fortune while denying God, Burton argues, already concede what they refuse: in Scaliger’s formulation nature signifies God’s ordinary power, and in Calvin’s it is God’s order. Seneca and Minucius are then brought into the argument that Nature, Jupiter and other names can designate the same giver and preserver under different functions. The attribution and the adjective ordinary matter. This local reply is not an instruction to translate every earlier nature as God, nor does it convert the astronomical first-moving sphere into a divine name. (DJR-162-15–18.)

Places to Read

- Address to the reader, p. 2; DJR-001-07–09: temperament, properties and the fabric of nature.
- Address to the reader, p. 8; DJR-005-01–04: bodily assimilation and literary transformation.
- Address to the reader, pp. 62–63; DJR-016-14, 18–22: supplied conditions, improvement and the political war-on-nature metaphor.
- First Partition, p. 6; DJR-022-01–03, N01448, N01451–52: disease contrary to proper functioning.
- First Partition, p. 15; DJR-023-38–40: homogeneous parts and the same intrinsic kind.
- First Partition, p. 38 and pp. 47–48; DJR-028-15–17; 030-17–19: ordinary process and competing explanations.
- First Partition, pp. 76–77; DJR-035-38–55: custom, second nature and the exception for extremely bad habit.
- First Partition, p. 152; DJR-052-03–05: human nature’s eagerness for novelty.
- Second Partition, pp. 227–228; DJR-069-11–17: attacking nature and allowing respite.
- Second Partition, p. 249; DJR-074-10–12: regular nature, irregular stars and the rejected explanation.
- Second Partition, pp. 328–330 and 331–332; DJR-091-16–22, 43–44; 092-01–06: sufficiency and the protest against praise of poverty.
- Second Partition, p. 355; DJR-097-11–13, N07280: the enduring disposition of the emblematic wolf.
- Second Partition, pp. 365–366, 374 and 385; DJR-099-26–30; 101-18–19; 103-33–34: bodily powers, later discoveries and intervals of rest.
- Third Partition, pp. 426–427 and 611–612; DJR-111-19–22; 147-34–36: natural affection and the distinct Latin anatomical euphemism.
- Third Partition, p. 687; DJR-162-15–18: nature as ordinary divine power or order.
- Third Partition, p. 710 and pp. 718–719; DJR-167-07–10; 168-35, 41–43: intrinsic identity and acceptance, sonship and adoption, and hidden recuperative powers.

In this edition

The modern version sometimes preserves nature and sometimes makes its referent explicit: by nature becomes by temperament in Democritus's portrait, and debilitate nature becomes weakens the body's natural powers in the medical caution. The same nature remains the same nature in the definition of homogeneous parts. At DJR-167-09, its nature and God's acceptance of it supply explicit references without removing the original negative contrast. (DJR-001-07; 023-38; 099-26; 167-09.)

The Latin constructions keep different roles. Contra naturam is contrary to nature, with naturam governed by contra. In naturæ bellum inferre, bellum is war, inferre is bring upon or, with war, wage, and naturæ is the recipient. Dare requiem Naturæ gives nature rest; danda quies naturæ says that rest must be given to nature, recast in English as Nature must be given rest. The one form naturæ therefore cannot be given one unvarying English preposition. Naturam in the Bembo report is instead the collective anatomical noun, rendered genital parts. (DJR-022-02, N01448, N01451; 016-21; 069-12, 17; 103-34; 147-35.)

Quoted margins and their modern explanations are separate evidence. N07280 prints Burton's version of the nature-returning maxim before supplying a Horatian comparison with different wording. N06754 retains Seneca epist. 15, while the editor identifies the bread-and-water parallel at Letters 25.4. N12778 and N12782 explain the theological sources and limits of identification. The editor's corrections and unresolved references should not be silently substituted for Burton's printed claims. (DJR-097-12; 091-18; 162-16–17.)

See also

- Custom and education (BAL-0125, Batch 2): habituation and second nature.
- Art and artificial (BAL-0206, Batch 3): skill, acquired conditions and the beauty contest.
- Non naturals (BAL-0082, Batch 1): the sixfold regimen.
- Law and justice (BAL-0294, Batch 3): moral, mortal and physiological laws of nature.
- Organical parts (BAL-0010, Batch 1): homogeneous constitution.
- Essence and quintessence (BAL-0180, Batch 2): substance and fifth essence.
- Shame (BAL-0257, Batch 3): the different anatomical word pudenda.
- Light of nature (BAL-0317, Batch 4); Providence, necessity and contingence (BAL-0327, Batch 4): natural knowledge and divine government.
- Grace (BAL-0302, Batch 4); Repentance and penitence (BAL-0324, Batch 4): desire, acceptance and consolation.
- Cento (BAL-0331, Batch 4): the compilation argument.
- Vacuum (BAL-0376, Batch 4): the maxim about nature and empty space.

Vicissitude

Entry BAL-0369 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Vicissitude means exchange or alternation. Its concrete occurrence asks whether there is a vicissitude of Sea & land: land may become sea and sea become land. The modern gives the action directly, do sea and land change places. The noun here does not mean misfortune alone. A reversal can exchange conditions without identifying either one as intrinsically bad. (DJR-073-10–13.)

The surrounding family distinguishes several relations. Mutability is being changeable; succession is one thing following another; inconstancy can describe unstable circumstances or an unsteady person; ebb and flow pictures repeated rise and fall. Latin vices names turns, changes, a return, a substituted place or numbered occasions; singular vicem can also name a person’s fate or lot. It is not the English plural vices, moral faults. Immutability names the opposite of changeability and is expressly included among God’s attributes. (DJR-008-17; 023-07; 053-23, N03935; 090-56; 091-08; 108-13; 145-34, N11477; 151-31.)

In the work

Democritus makes worldly change an argument against behaving as though one were immortal. The person above today may be below tomorrow; failure to recognize that instability feeds useless desires and calamity. This rebuke answers Hippocrates’s account of practical obligations and unforeseen disappointment in Burton’s retelling. The wisdom proposed is awareness of unstable conditions, not the power to predict every reversal. The dramatic exchange derives from the transmitted Hippocratic portrait rather than an authenticated conversation. (DJR-008-15–19; compare N00087.)

Burton then draws a different boundary: cities, kingdoms, dress, laws and customs change, but the vices and diseases of folly remain. The river keeps its name and place while its water passes away; people and generations alter while familiar habits recur. That contrast makes the ancient examples relevant to the present. Petrarch’s attributed Latin and Burton’s fuller English restatement make separate contributions; the precise Petrarch collection and wording remain unresolved. It is not a denial of historical change, and English vices in this claim does not mean the Latin turns found elsewhere. (DJR-009-08.)

In the account of melancholy as a disposition, life resembles a sky that is fair and overcast by turns, or a rose mingling flowers and thorns. Invicem cedunt dolor & voluptas and Burton’s following English restatement describe a succession of pleasure and pain. The Lipsius margin gives vices rerum, the alternations of things. The later consolation calls joys and sorrows linked in a reciprocal course. Such language makes instability common to human life without supplying a regular period, an equal duration for each condition or a guarantee of when one person’s distress will lift. (DJR-023-05–08; 087-04–06.)

The weather passage changes the relation from comparison to alleged bodily influence. Lemnius’s account of gloomy air and sunny liveliness introduces an altered Virgil extract:

weather and the sky’s moisture have changed their course, Mutavere vices, and minds acquire new dispositions. Burton adds his own English verses after the Latin. His introduction calls this Virgil’s experiment, meaning observation or a lesson of experience, not a controlled experiment; the earlier Experimental record retains that sense. The editor identifies vices as a departure from the consulted Virgil’s vias and preserves the other alterations. The extract remains Burton’s quotation; its atmospheric and psychological claims belong to the historical argument, not a silently modernized account of weather and mood. (DJR-037-08–11; N02648.)

The sea-and-land exchange is posed during an imagined investigation of the earth. Fish bones, shells, ironwork and anchors said to be far underground prompt questions, including the story of a ship with forty-eight bodies. The original body gives fifty fathoms, while the margin gives a hundred braccia; the edition does not harmonize the measures. Earthquake, Noah’s Flood and an alternation of sea and land are offered as competing explanations. The editor further distinguishes Mela’s inland plains from Burton’s hilltops and treats Aristotle’s discussion as context rather than verification of the whole catalogue. (DJR-073-08–11; N05378–82.)

The continuation makes the inquiry playfully hypothetical. All-commanding powers might turn the world as people turn haycocks or apples before a fire, shifting polar regions to the equator and warming them in turn. If worlds are infinite, the powers might combine old worlds or make several new ones. Belike, should and if preserve the speculative movement. The passage does not announce a settled mechanism for the interchange of continents and oceans. Its striking comparisons help carry the inquisitive narrator beyond the limits of the reported observations. (DJR-073-12–15.)

Ebbing and flowing has more than one scale. Dependants rise and fall with their masters’ favour. Kingdoms, people and knowledge ebb and flow when old discoveries disappear and new inventions emerge. Recipes and medical formulations are compared with words whose use varies with the season. These are related descriptions of fluctuation, not one claim that every history repeats an identical cycle. The formulation example retains the stated condition that compounds may be needed when simpler remedies fail. (DJR-056-07–10; 076-17–19; 101-15–18.)

The consolation applies the tidal image to rank and property. After complaints that one person starves while another lives at ease, Burton urges comparison of present, past and future. Cities rise or decline, families lose their position, and a client’s descendants may buy out the lawyer who acquired the client’s estate. May, likely and peradventure leave individual reversals uncertain. The ancient Rome figure, two myriads or twenty thousand, also sits awkwardly beside the margin’s ninety thousand for contemporary Rome. Neither figures nor sweeping claims about extinct dynasties should be repaired into a reliable statistical history. (DJR-090-56–091-08; N06735–39.)

The property sequence also distinguishes lasting possession from temporary use. Its Horatian verses let one occupant displace another and let land pass now to one person, now to others. The cycle attributed to Machiavelli then moves from virtue and prosperity through repose, idleness and destruction, and back to good laws. The language of nature’s law here concerns worldly change, rather than the moral obligation examined under Nature. Burton’s conclusion is to look beyond transitory worldly standing towards heaven. The argument

therefore offers a change of perspective, not a promise that every poor reader will become rich or a denial that present deprivation hurts. (DJR-091-07–11.)

Changeable objects do not require a changeable commitment. In the attributed division of love, love from the world can lead to admiration of the Creator through creation. Love with the world, however, would rise too high in prosperity or sink in adversity. Should is conditional, not an obligation to follow fortune. The scheme is transmitted under Augustine’s name; the editor identifies a parallel associated with Hugh of Saint Victor without replacing Burton’s attribution. The praise of God’s immutability later gives a theological contrast to mutable bodily beauty, whose transience and observer-dependent appearance belong to the erotic dissuasion. Immutable likewise means unchangeable in the decree invoked in the cure of despair; that exact phrase retains its Election and reprobation owner. The accompanying universal invitation forbids declaring oneself or another finally rejected. (DJR-109-02–05; 137-32–34; 151-30–33; 168-20, 51.)

Inconstancy can attach to the person rather than the world. The social satire calls it fickleness; the symptom catalogue places it beside irresolution and fear; the jealousy discussion uses a wife’s supposed inconstancy for unfaithful affection. These are materially different uses of unsteadiness. The sympathetic question about a suspicious husband and the cited literary wives do not establish actual misconduct, while inconstancy in a symptom list need not mean sexual disloyalty. The Table likewise separates lovers’ inconstancy from inconstancy as a sign of melancholy. (DJR-018-35; 059-05–07; 146-32–34; 171-276–277.)

Latin turns need not describe passing time. In the poverty complaint, Non est qui doleat vicem means there is no one to grieve at his fate: singular vicem names a distressed person’s lot, not the action of alternating. The earlier Liberty article already explains love as vices exigens, demanding a return. Pares reddere vices similarly means repay like for like in the warning that a mistreated wife may retaliate. Taking someone’s vices can instead mean occupying a place: the ring in a fable imagines the lover taking its role, and the Tiberini are said to take their wives’ places at childbirth. Birds brooding per vices supply a different, alternating-turn comparison in the same margin. Numbered vice means an occasion, as in taking up a pen for the sixth time. The wording connects these uses without making exchange of roles, reciprocal affection and a numbered occasion identical. (DJR-053-23, N03935; 108-13; 137-64; 141-04; 145-34; 148-40–42.)

At the close of the selected sequence, the adapted Juvenal has nature rolling through its changes, Naturâ volvente vices. The opening says that some people attribute everything to fortune and believe the world has no ruler. Their view governs the quotation; it is not Burton’s endorsement of a rulerless cosmos. The editor notes that his excerpt stops before Juvenal’s specification of day and year, which must not be silently put back into the original as though printed here. (DJR-162-27–30; N12798.)

Places to Read

- Address to the reader, p. 9; DJR-005-06–08: reciprocal judgement and inque vicem.
- Address to the reader, pp. 24–26 and 28; DJR-008-15–19; 009-08: worldly reversal and persistent folly.
- First Partition, pp. 11–12; DJR-023-05–08, N01549: succession, weather and the Latin turns of things.

- First Partition, pp. 83–84; DJR-037-08–11: changed weather, altered verse and mental dispositions.
- First Partition, p. 158, pp. 169–170 and p. 184; DJR-053-22–24; 056-07–10; 059-05–07: the poor man’s fate, dependence on favour and symptomatic inconstancy.
- Second Partition, pp. 244–245; DJR-073-08–15: remains inland, exchange of sea and land, and hypothetical remoulding.
- Second Partition, pp. 258–259; DJR-076-17–19: lost and newly found knowledge.
- Second Partition, pp. 307–309 and 326–327; DJR-086-42; 087-04–06; 090-56–091-11: unstable happiness, alternating conditions, property and political cycles.
- Second Partition, p. 374; DJR-101-15–18: changing recipes, usage and invention.
- Third Partition, pp. 410 and 414–415; DJR-108-12–14; 109-02–05: a sixth occasion and love’s conditional movement with the world.
- Third Partition, pp. 435–436 and 486; DJR-113-26–28; 123-35, N09497: answering love and the earlier-owned by-turns construction.
- Third Partition, pp. 560 and 563, unnumbered scan p. 688, pp. 590, 599 and 617–618; DJR-137-32–34, 64; 141-04; 143-68, N11332; 145-34; 148-40–42: mutable beauty, reciprocal affection, the marriage blessing, role substitution and repayment.
- Third Partition, pp. 633–634 and 648–649; DJR-151-30–33; 154-27–29, N12207: divine immutability and vice meaning in a role.
- Third Partition, p. 688; DJR-162-27–30: nature’s changes in a reported no-ruler position.
- Third Partition, pp. 716–717 and 720; DJR-168-20, 51: the immutable decree, universal invitation and prior Election owner.
- Unnumbered Table; DJR-171-276–277: distinct retrieval headings for lovers’ inconstancy and a melancholy sign.

In this edition

The modern uses different grammar to preserve the same local relation. Vicissitude of Sea & land becomes sea and land change places; mutability of this world becomes how changeable the world is. The single modern sentence Pleasure and pain follow one another in turn represents both the Latin maxim and Burton’s adjacent English restatement, rather than two separately repeated modern sentences. Ebb and flow mainly survives with modernized spelling. (DJR-073-11; 008-17; 023-07; 091-08.)

Latin morphology keeps the distinctions visible. Vices is nominative plural in vices rerum sunt, but an accusative object in Mutavere vices and in the ablative absolute Naturâ volvente vices. Invicem and vicissim are adverbs of turn or reciprocity. Vice is the ablative in sexta vice, for the sixth time, and can also function as in the capacity of, as in Vice cotus, like a whetstone. Printed cotus occupies the expected genitive role but is anomalous; the editor gives Horace’s cotis for comparison, not as a silent repair. Reciprocal one-another constructions retain their earlier Ligation and Sympathy owners. The return and substitution constructions must be read as phrases: a component does not inherit the

translation of the entire clause. (DJR-023-07; 037-09; 104-18; 108-13; 113-27; 154-28, N12208; 157-03; 162-29.)

The beauty comparison has two different degrees. Burton’s English is as mutable as a flowre, while the Latin margin’s Florum mutabilitate fugacior is more fleeting than the changefulness of flowers. The edition preserves equality in the first and the stronger comparative in the second. Likewise, the editor’s corrected Virgil comparison and account of the shortened Juvenal are explanatory notes, not replacements for Burton’s actual quotations. (DJR-137-33, N10776–77; 037-09, N02648; 162-29, N12798.)

See also

- Happiness and fortune (BAL-0162, Batch 2): variable circumstances and their interpretation.
- Constancy (BAL-0158, Batch 2): steadfast response rather than absence of change.
- Air (BAL-0121, Batch 2); Humour (BAL-0022, Batch 1): weather, atmosphere and moisture.
- Species in perception (BAL-0037, Batch 1): the mental-disposition phrase in the altered Virgil.
- Beauty (BAL-0202, Batch 3): transience and the observer’s weakness.
- Liberty and servitude (BAL-0241, Batch 3): affection demanding a return, not a command.
- Metempsychosis (BAL-0100, Batch 1): the distinct reciprocal pouring of lovers’ spirits.
- Nature (BAL-0368, Batch 4): constitution, agency and physical order.
- Election and reprobation (BAL-0301, Batch 4): the immutable or unchangeable decree.
- Providence, necessity and contingence (BAL-0327, Batch 4): the wider controversy about chance and divine government.
- Elements (BAL-0370, Batch 4); Antipodes (BAL-0366, Batch 4): neighbouring physical questions in the geographical digression.

Elements

Entry BAL-0370 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Elements are the primary constituents and media of the physical world in the scheme Burton repeatedly invokes: earth, water, air and fire. The plural may name the four together, while a singular element is identified by its setting. This Element in the praise of civic waterworks is water; pure element only in the question about the earth's centre becomes pure element earth in the modern. These are contextual identifications, not evidence that element always means water or earth. Elementary bodies are bodies composed of the elements. (DJR-021-27; 032-06; 070-40; 073-14.)

The family extends beyond physical constituents. Latin elementa can mean children's first lessons. Forth of my element means outside one's appropriate sphere, and former elements recalls the writer's accustomed subject. A separate Latin construction makes the elements elementum for plants, their supporting substance or sustenance; the modern expresses the relation with sustain. The same printed root therefore enters physical description, education, self-description and a reported food-chain argument without having one interchangeable sense. (DJR-015-24; 029-24; 047-13; 072-13.)

In the work

The elements first acquire force through a moral comparison. Fire and water are merciless when they rage, and conquerors are accused of doing as much damage. The opening account of infirmity then puts stars, heavens and elements among instrumental causes: means through which harm reaches human beings. Burton insists that these creatures were once good and that their harmful relation to humanity follows human corruption after the Fall, not an evil nature of their own. The ensuing floods and burning cities give destructive substance to that theological claim. The same fire that is locally a merciless element must not be confused with the later disputed cosmic sphere of fire. (DJR-010-07; 021-27–32.)

Humoral anatomy uses the elemental scheme by correspondence. The four humours have some analogy with the four elements and the four human ages. That wording does not turn black bile into earth or identify the entire humoral system with four chemical constituents. In the account of heavenly influence, elementary bodies instead describes the objects governed through heaven as God's instrument. The quoted Cajetan margin supplies elementaria corpora, with the adjective agreeing with bodies; God, not heaven acting independently, orders and disposes them. Burton introduces his conclusion with I hope, I may justly conclude, after resisting a simple account of irresistible stellar control. (DJR-023-33; 032-05–06, N02220.)

The spirit catalogue uses elements to mark limits and habitats. Sublunary demons can act no farther than the four elements and only as God permits. The classifications are not perfectly regular: Burton announces six kinds, names five elemental or spatial groups, then adds fairies, satyrs and nymphs. Paracelsian Chaos has a more specialized function. Each being's several Chaos is its respective native realm; water is the water nymphs' Chaos, and

the later earth-centre question imagines creatures whose Chaos is earth. This is an environment suited to the inhabitant, not the confusion meant by Chaos elsewhere. The claims remain attributed and, in the earth-centre passage, interrogative. (DJR-029-33, 45; 030-11; 073-14.)

A darker chain of dependence occurs in the theories of spirits feeding on souls. Elementa sunt plantis elementum begins with elements sustaining plants, then proceeds through plants, animals and humans to beings that allegedly feed on humans. Gods are excluded because their nature is said to be too remote; demons supply the proposed endpoint. The ensuing explanation of battles as a feast is qualified by belike, presumably. Reading only the chain would mistake a reported theory for Burton’s conclusion: the next unit calls the associated account vain and cites refutations. The editor further distinguishes what the cited Augustine and Eusebius passages actually address from the unestablished human-soul-feeding story. (DJR-029-21–25, N02009.)

Elementa changes sense in the impoverished schoolmaster’s prospect. Burton quotes Horace on old age overtaking someone teaching boys their first lessons, applying to the teacher a poem originally addressed to a book. The elements here are rudiments, not physical substances. The modern also follows Burton’s alba, white, in white-haired old age, rather than silently substituting the comparison text’s balba, stammering. Both the new application and the printed variant matter to the weary teaching career Burton depicts. (DJR-047-12–14, N03435–36.)

Elements can equally define the writer’s proper range. After censuring public abuses, Burton anticipates the objection that he is forth of my element: perhaps the reader thinks he is presuming beyond his competence. He does not simply withdraw his criticism as mistaken. Later he promises to soar through the fields of air and celestial spheres like a hawk, then descend to his former elements. The return is to the medical subject, but elemental ascent and descent make the phrase a deliberate verbal hinge between argument and recreation. By contrast, this Element in the waterworks passage is wholly practical: a convenient water supply deserves public praise. (DJR-015-24; 070-40; 072-13.)

The aerial digression brings alternative explanatory systems into collision. Telesio rejects Aristotle’s reasons; Paracelsus replaces his principles with Sal, Sulphur, Mercury, salt, sulphur and mercury. The supplied note identifies these as explanatory principles, not simply ingredients of modern chemistry. Burton reports that the disciples can alter and separate elements, produce motions and imitate weather, but the continuation marks giving life without generation with as they say. The catalogue’s expansive and what not belongs to this reporting voice; it should not be converted into a verified list of successful experiments. (DJR-074-22–23, N05469.)

The element of fire is then contested as a region of the cosmos. Nunes and Kepler undertake to show that clouds and vapours rise no higher than fifty or eighty miles, leaving the rest pure air or elemental fire. Cardan, Tycho and Pena are said to refute such a fire region by refraction and other arguments. Burton follows with conditional questions about lunar distance, the narrow extent assigned to air, proportion to the other three elements, and the use or inhabitants of the intervening space. Its successive it references remain loose. The incompatible distance figures are not a single measured model, and no such element of fire does not mean there are no ordinary fires. (DJR-074-23–25, N05468, N05473–75.)

The subsequent heavens debate likewise resists a single equation. Tycho distinguishes the substances of heaven and air; Burton’s with some small qualification finds agreement about a soft, penetrable medium without necessarily erasing that distinction. The rejected hard-heaven account contains quinta essentia, a fifth substance distinguished from the familiar four. This term already has its own earlier record. Arguments about comets and planetary motions then continue into exploding that element of fire: rejecting the proposed region. The Table retrieves this discussion as Element of fire exploded 251, a compact guide to the argument rather than fresh cosmological evidence. (DJR-074-26–32; 171-176.)

The four elements also enter a dispute about what Scripture is trying to explain. The assertion that Moses mentions the sun and moon but no four elements follows reported critics who take scriptural language as accommodated to ordinary understanding. It is not an editorial statement that modern astronomy recognizes only two planets, nor Mersenne’s endorsement of the accusations he is said to complain about. Burton’s report moves on to more controversial conclusions about a moving earth and other worlds. The elemental reference helps locate the disagreement between physical explanation and the purpose of biblical language. (DJR-075-28–31, N05547–50.)

Two book references require different kinds of elemental reading. Clavius’s marginal elem. expands to the Elements in a mathematical reference to a numbered definition and book. Drebbel’s de naturâ elementorum is On the Nature of the Elements, cited among reports of perpetual motion, inextinguishable lights and other devices. The latter title concerns natural subjects, not Euclid’s mathematical treatise. The surrounding alchemical catalogue eventually reaches explicit contempt for Burgravius’s claims; that later judgement should not be detached from its named target and reassigned wholesale to Drebbel. (DJR-081-39, N06011–12; 082-06–09.)

In the account of natural love, the four elements belong to a world organized by attraction, repulsion and directed motion: heavy bodies downwards, fire upwards, rivers towards the sea. The abbreviated Element. sym. points to sympathy of elements, an already indexed phrase. Cosmic praise then gives love power to maintain joy in winds and elements; the body’s calm at sea differs from the margin’s tranquillity in air. Finally, failure of parental affection makes someone rhetorically unworthy of air and all four elements. Physical constituents thus serve natural philosophy, poetic praise and moral condemnation without becoming three unrelated physical substances. (DJR-109-06–08, 18; 110-17.)

Places to Read

Selected passages and their necessary continuations, in the supplied source order. Page captions describe the whole cited interval; unnumbered material remains separately labelled.

DJR-010-06–010-08, source p. 33: Conquerors compared with destructive fire and water.

DJR-015-23–015-25, source p. 59: The anticipated objection that the political critic is out of his element.

DJR-021-27–021-32, source pp. 3–4: Elements as instrumental causes after the Fall, followed by destructive examples.

DJR-023-32–023-34, source pp. 14–15: Humoral correspondence, not identity with the elements.

DJR-029-21–029-25, source pp. 43–44: Elementa and elementum in the soul-feeding theory, through its rejection.

DJR-029-32–029-34, source pp. 44–45: Each spirit’s particular Chaos or native realm.

DJR-029-44–030-12, source pp. 45–47: Sublunary limits, uneven classification and water as the nymphs’ Chaos.

DJR-032-05–032-07, source pp. 57–58: Elementary bodies, divine agency and the Cajetan margin.

DJR-047-12–047-14, source p. 131: The schoolmaster’s first lessons and the printed Horace variant.

DJR-070-39–070-42, source pp. 233–234: Water provision and the particular element meant by the singular.

DJR-072-12–072-14, source pp. 240–241: The hawk comparison and return to former elements.

DJR-073-13–073-15, source p. 245: Pure earth and the alternative inhabited-medium questions.

DJR-074-22–074-32, source pp. 250–251: Paracelsian principles, the fire-region dispute and the continuation through celestial matter and comets.

DJR-075-28–075-31, source pp. 255–256: Reported accusations about theology and the four-elements argument concerning Genesis.

DJR-081-38–081-40, source pp. 283–284: Clavius’s mathematical praise and the abbreviated Elements citation.

DJR-082-06–082-09, source pp. 284–285: Drebbel’s natural-philosophical title amid reported alchemical marvels and subsequent criticism.

DJR-109-05–109-08, source p. 415: The elements in natural affinity and the prior-owned bibliographic abbreviation.

DJR-109-17–109-19, source p. 416: Cosmic praise of love, retaining the sea/air body-margin difference.

DJR-110-16–110-18, source p. 421: Parental affection and the moral appeal to all four elements.

DJR-171-176, unnumbered Table, printed reference 251: The fire-sphere entry as a retrieval witness, not another physical argument.

In this edition

The compact register groups repeated physical constituents together but separates the contested fire region, compositional adjective, Latin sustenance construction, rudiments,

writerly idioms, native-medium Chaos and two bibliographic uses. Original forms and modern access phrases are both searchable. A modern explanation does not become additional original wording: earth in pure element earth is supplied by context, and sustain recasts sunt…elementum rather than translating a Latin verb of that form. Elementa is nominative plural in the physical chain but accusative plural in the teaching quotation. (DJR-029-24; 047-13; 073-14.)

Quoted margins and editorial translations remain separate layers. Elementaria corpora comes from the original Cajetan margin; bodies composed of the elements is its supplied English explanation. Elem. is original abbreviated citation text; its fuller Euclidean identification is editorial and not a newly collated historical witness. Element. sym. and quinta essentia retain their earlier owners with zero added counts. The further Drebbel title and the adjective/object analysis inside the Cajetan quotation explicitly retain their prior lexical or construction ownership rather than claiming new unique lemmas. (DJR-032-06, N02220; 074-29; 081-39, N06011–12; 082-07; 109-08.)

See also

Air (BAL-0121, Batch 2) for atmospheric and celestial media; Matter (BAL-0059, Batch 1) and Essence and quintessence (BAL-0180, Batch 2) for the substance controversy; Consent and essence (BAL-0063, Batch 1) for its earlier fifth-essence record; Humour (BAL-0022, Batch 1) for the bodily correspondences; Sympathy and antipathy (BAL-0103, Batch 1) for natural affinities; Nature (BAL-0368, Batch 4) for the wider senses of natural constitution and order. Meteors (BAL-0341, Batch 4) treats the phenomena and their proposed causes, while Spheres and firmament (BAL-0371, Batch 4), Vacuum (BAL-0376, Batch 4), and Parallax and refraction (BAL-0377, Batch 4) take up the neighbouring cosmological and observational questions. These routes keep shared passages accessible without transferring their established senses or technical arguments into Elements.

Spheres and firmament

Entry BAL-0371

Explained vocabulary · Contents

The word

Sphere and orb can name a celestial region, a circuit or an enclosing structure. The word alone does not decide whether that region is a hard physical shell. Burton can speak of planets cutting one another's orbs, ridicule "reall orbes" imagined as impenetrable clockwork, and describe planets moving "without Orbes." Those sentences make different claims about the same astronomical vocabulary. "Spheares," "spheare," "sphear" and even "eight Spear" are printed forms that the edition renders as sphere or spheres.

Firmament is usually the fixed-star region in the astronomical digression, distinct both from planetary regions below it and additional heavens imagined above it. Elsewhere it means the visible heavens more generally: the sun in the firmament becomes an image for friendship or love, and the firmament in Psalm 19 declares divine workmanship. "Firmamentals worlds" means stellar worlds. The Latin "Firmamenta familiæ," by contrast, names household supports; it is not an astronomical plural.

The family also includes an ordinary geometrical sphere, spherical stones and spherical triangles; a handheld globe or illustrative model; and Latin sphæra, sphæræ and astronomical forms of orbis. Titles need their own reading: Sacrobosco's "sphær." is an abbreviated bibliographical component, whereas "in orbe Lunæ" specifies the lunar orb in a title about phenomena. The Empyrean is the highest heaven invoked by the text, not simply another name for the firmament.

In the work

The celestial vocabulary first helps to arrange spirits. Higher spheres are assigned more excellent inhabitants in the Ficino-related margin, while the body adds "perhaps" and passes through a conjectural chain of ancient authorities. Zanchi's rejection follows; another margin places the spirits beneath the celestial spheres, in the air and below. The immense space available to such beings is then argued from a falling stone's imagined journey from the eighth sphere and the further crystalline or watery heavens. The conditional calculation and inconsistent figures do not amount to a measured universe.

Burton uses that enormous scale in other kinds of argument. A smallest visible star in the firmament supposedly dwarfs the earth, and hypothetical inhabited stellar systems make earthly fame seem smaller still. In praise of study, the motion of the eighth sphere represents an investigation said to have occupied Thabit ibn Qurra for forty years and more. The same celestial nouns can thus humble worldly reputation or dignify intellectual labour without establishing the reported measurements or biography.

In the airy digression, Burton rises like a hawk towards ethereal orbs and celestial spheres. The dispute he encounters asks whether air and heaven have one substance or two. Tycho's two-substance position remains distinct from Rothmann's one-matter account, even though Burton finds qualified agreement that the heavens are penetrable and soft, with planets

moving as birds in air and fish in water. The original margin combines a claim about identical transparent media with a claim about yielding matter; it cannot simply erase that difference. Matter, Air and Essence and quintessence already explain this substance vocabulary.

Comets and intersecting planetary motions become arguments against hard barriers. The quoted Tycho margin describes comets following the course of no sphere. Burton rejects the outer watery movers, the supposed heavens above the firmament and the mechanical multiplication of real orbs. Yet the continuation admits circles for teaching, method and calculation. In Tycho’s moon calculation the structures are suppositions, not hard bodies, and the negative also covers their supposed music. Rejecting physical clockwork is not the same as refusing all circular representations.

The fixed-star firmament then changes role with the model. If the earth stands still and the heavens turn daily, Gilbert asks what can drive that immense revolution. The printed calculation lacks a unit for one figure, and the following arrow and riding comparisons are not reconciled. Moving-earth alternatives assign the firmament a much slower motion. They also produce a vast interval beyond Saturn, apparently empty of stars, which Burton’s own margin immediately says may contain unseen planets. The objection and its qualification belong together.

That vastness leads to a conditional plurality of worlds, not a settled equation of all cosmologies. The firmament may be “infinite, or approaching infinity”; the whole Saturnian system would shrink to a point at stellar distances. Burton asks why the stars may not be suns with planets, but then records Kepler’s refusal of Bruno’s infinite worlds and asks what kind of beings could inhabit them. Later “planetary and firmamentals worlds” reappears as a premise in a reported argument for many spirits and religions. In neither setting should the noun remove if, perhaps or the named opponent.

Burton’s account of Tycho says that planets wander through air without spheres, keeping their times, distances and proper motion through the power God gives them. His accompanying claim that Tycho’s stars are immovable remains an acknowledged difficulty in the supplied note, not a premise for silently reconstructing the entire system. The later report of Vanini gives intelligences the role of moving spheres and mediating celestial effects. Its continuation preserves Vanini’s stated Christian rejection of the doctrines he recites. These are different claims about agency, not interchangeable meanings of sphere.

The highest heaven can also become a limit that a speaker is accused of crossing. The Coimbra explanation invokes the Empyrean’s influence, whereas the later satire makes theological pretenders soar beyond spheres and stars to inspect God himself. Burton contrasts their earnest pretensions with writers who openly announce fictitious journeys. A crystalline, watery heaven belongs to a different question: he insists that the water should be understood in the middle region of the air and repeats an objection about the time water from a remote heaven would take to fall at Noah’s flood. Neither heavenly label identifies a verified location.

Away from these disputes, spheres can be ordinary shapes or instruments of representation. Jupiter’s printed “spear,” interpreted as a sphere, is an imagined device for seeing hidden earthly conduct; the sphere attributed to Janssonius Caesius illustrates a hypothesis. Spherical stones are marvels in a travel catalogue, while spherical triangles are mathematical exercises. Lessius’s sphere is a proposed volume for a local hell, followed by

an alternative account and a refusal to settle concealed matters by contention. Shape, representation and physical place must therefore remain distinguishable.

Consolation draws another use from the familiar heavens: their unimpeded courses contrast with people's interrupted endeavours. The next planetary comparison instead figures changing human fortune. Love too can borrow celestial language without claiming a mechanism: friendship and charity are as the sun in the heavens, and a faithful husband is a wife's "orbe and spheare," her entire world. The later dancing of heavenly bodies to the "musick of the Sphears" remains qualified by belike and belongs to Music and harmony (BAL-0148-V013; Batch 2), not a reversal that proves literal sounding shells.

Finally, the firmament of Psalm 19 joins every plant as evidence of divine presence. Its scriptural testimony is not a specification of the eighth sphere's material. Nor are the women praised as "Firmamenta familiæ" miniature heavens: the Latin calls them supports of the household. That domestic praise is framed by benefit to men, while the unresolved marginal name Lœbeus does not license an invented source attribution.

Places to Read

- DJR-011-15–DJR-011-17 (source pages 38–39 to 39): the imagined sphere of universal inspection.
- DJR-029-35–DJR-029-44 (source pages 45 to 45–46): celestial inhabitants, their rejection and the conditional distance calculation.
- DJR-045-39–DJR-045-43 (source pages 124): stellar vastness against worldly fame.
- DJR-046-30–DJR-046-32 (source pages 128 to 129): the eighth sphere and learned labour.
- DJR-072-12–DJR-072-14 (source pages 240 to 241): the hawk-like opening of the digression.
- DJR-073-25–DJR-073-28 (source pages 246): the calculated sphere of hell and the following reservation.
- DJR-074-26–DJR-074-36 (source pages 251 to 252): substance, penetrability, orbs and mathematical suppositions.
- DJR-075-01–DJR-075-15 (source pages 252 to 254): lunar title, fixed-star region, watery heaven and rival motions.
- DJR-075-20–DJR-075-27 (source pages 254 to 255): stellar vastness and disputed inhabitants.
- DJR-075-32–DJR-076-05 (source pages 256 to 257): competing models and completed satirical response.
- DJR-076-06–DJR-076-15 (source pages 257 to 258): the pretended ascent into the Empyrean.
- DJR-081-40–DJR-082-12 (source pages 284 to 285): mathematical recreation, instruments and spherical triangles.
- DJR-087-07–DJR-087-13 (source pages 309): celestial order and human change.

- DJR-111-28–DJR-111-36 (source pages 427 to 428): the sun-and-friendship comparison extended to love.
- DJR-142-56–DJR-142-58 (source pages 584): household mainstays.
- DJR-149-05–DJR-149-09 (source pages 619): the husband as orb and sphere.
- DJR-155-13–DJR-155-16 (source pages 651 to 652): Psalm 19 in the argument for divine presence.
- DJR-161-14–DJR-161-19 (source pages 681 to 682): stellar worlds within the religious-plurality argument.
- DJR-162-19–DJR-162-27 (source pages 687 to 688): intelligences as movers and the reported disclaimer.

In this edition

“eight Spear” and “eight sphear” become “eighth sphere”; printed “spear” in Jupiter’s hand becomes “sphere.” The original readings remain retrievable and should not be confused with weapon senses elsewhere. The modernization’s “outermost celestial sphere” at DJR-017-12 unfolds Primum mobile, already explained in Prime mover (BAL-0102-V001; Batch 1); it is not a printed English sphere attestation.

Firmament remains “firmament” in the stellar discussion and the Psalm quotation, but becomes “heavens” in the comparisons with friendship and love. “Firmamentals worlds” becomes “stellar worlds.” “Firmamenta familiæ” instead becomes “the mainstays of the household”: Firmamenta supplies mainstays and familiæ supplies the household relation. These equivalents preserve differences of sense rather than enforcing one celestial meaning.

The Latin forms keep their grammatical jobs. Sphæra names a sphere; sphæræ in “suæ sphæræ consortes” gives the sphere to which inhabitants belong. In “nullius orbis ductum,” orbis supplies of a sphere, while nullius and ductum supply no and course. In “quæ propriis orbibus feruntur,” orbibus supplies in orbits, not the whole claim about planets near the sun. The original quotations in notes N02027, N05486 and N05564 are distinguished from their supplied editorial translations.

The citation component “sphær.” maps to Sphere, not to the whole commentary on chapter 2 of Sacrobosco. Likewise “orbe” contributes orb to “in orbe Lunæ,” with Lunæ supplying lunar or of the moon; the wider title contributes On Phenomena. “Empirean” is modernized to “Empyrean,” while the contradictory or conditional cosmological claims remain attributed instead of being rewritten into a consistent modern astronomy.

See also

- Epicycles and eccentrics (BAL-0372; Batch 4): the named mathematical constructions and their alleged physical realization.
- Hypothesis and supposition (BAL-0373; Batch 4): the status of models and conditional premises.
- Elements (BAL-0370; Batch 4): the contested elemental fire and the air below the heavens.

- Probability and conjecture (BAL-0360; Batch 4): graded judgments within the celestial argument.
- Paradox (BAL-0363; Batch 4): disputed earth-motion and cosmic satire.
- Prime mover (BAL-0102; Batch 1): the existing Primum mobile family.
- Matter (BAL-0059; Batch 1); Air (BAL-0121; Batch 2); Essence and quintessence (BAL-0180; Batch 2): substance and penetrability.
- Music and harmony (BAL-0148; Batch 2): the denied and figurative music of the spheres.
- Daemon and genius (BAL-0084; Batch 1): spirits assigned to celestial worlds.
- Atoms and infinite worlds (BAL-0375; Batch 4): the world/plurality family, including orbes meaning worlds rather than celestial shells.

Epicycles and eccentrics

Entry BAL-0372

Explained vocabulary · Contents

The word

An epicycle is a circle whose centre moves on another circle; an eccentric is an off-centre circle or arrangement. These are devices for representing celestial motion. They do not, merely by being named, assert that a hard shell carries a planet. Burton’s “Epicycles in Epicycles” makes the nesting explicit, while “Eccentricks,” “excentrick” and the Table’s “Excentricks” preserve different printed forms of the off-centre family.

Concentric and homocentric describe a common centre. Burton’s “Homocentricks” names spheres of this kind, not merely points on an orbit. An equant is a different device, concerned with the point relative to which angular motion is uniform; “circles equant” should therefore not be flattened into another spelling of eccentric. A deferent carries an epicycle’s centre. The difficult mixed expression “Eccentre Epicycles deferentes” is rendered here at construction level as “eccentric circles carrying epicycles.”

“Exentricity” and “excentricities” name the off-centre feature or arrangement itself. In the solar explanation the modernization says “eccentric path”; in the mathematical recreation it retains “eccentricities.” Neither local use should be made into a precise definition of the modern numerical eccentricity of an ellipse. The borrowed “circle equant” can also operate figuratively, ordering affections rather than describing a celestial path.

In the work

The first relevant astronomical explanation is causal rather than computational. “Some say” that the sun’s Exentricity has come nearer to the earth since Ptolemy’s time, with declining plant powers and smaller human bodies as the supposed consequences. This follows other proposed causes, including ruling spirits and the influence of the Empyrean. Burton assembles rival explanations of natural variation; the solar claim is not a measured result supplied by the edition.

The longer controversy begins with penetrable heavens. Comets and intersecting planetary courses are offered against hard celestial barriers. Burton then calls the orbs of eccentrics monstrous and compares the alleged machinery with subordinate clock wheels. The force of the attack lies in “reall orbes,” “impenetrable and hard”: mathematical devices have been turned into physical structures. His sweeping attribution of this view to Ptolemy, Alhazen, Witelo, Peurbach, Magini, Clavius and their associates does not establish the exact position of every named writer.

The next comparison qualifies that rejection. Magini’s eleven heavens and Fracastoro’s seventy-two homocentrics multiply the structures needed to account for appearances, but Burton says that other hypotheses are inventions admitted for method and order, like the circles used in teaching astronomy. Tycho’s subdivisions of epicycles calculate and express the moon’s motion “as a supposition, and no otherwise.” The supplied note reads “not (as he holds)” as Tycho’s denial of hard bodies, not as Burton accusing Tycho of affirming them.

Quiet, fluid and open heavens stand against impenetrable machinery; the same negative scope includes the alleged music.

The argument for a moving earth makes a stronger comparative claim: planetary motions can be calculated without epicycles or intricate eccentrics, more correctly and conveniently through one motion of the earth, and more reliably than by the Alfonsine tables. Burton reports this as the proponents' case, with Lansbergen named inside it. The preceding paragraph distinguishes a threefold terrestrial motion from the supposedly more probable alternative of a rotating earth that remains central; the following paragraphs bring optical and physical objections back into view. The boast of dispensing with devices is not the article's verdict on all historical moving-earth astronomy.

Replacement models bring the terms back. Fracastoro retains a stationary earth and supplies seventy-two homocentrics to avoid eccentrics and epicycles. Roeslin later criticizes the competing systems, then assigns eccentrics and epicycles to the seven planets in his own hypothesis. Burton calls these devices already rejected and completes the sentence with the fool who runs into the opposite fault and the tinker who stops one hole while making two. Read through that conclusion: the lexicon names both a modelling resource and a point of satirical accusation.

The solar-spot dispute gives "Concentrick" a particularly concrete object. Tarde's alleged planets move regularly around the sun and near it. Burton contrasts this with Galileo's spots or clouds and then Scheiner's account of marks on the rotating solar surface. Concentric here describes the proposed relation of orbits to the sun; it does not certify the existence of those supposed planets. Elsewhere, the calculating of planetary eccentricities is praised as an astonishing learned recreation. Admiration for the inquiry coexists with ridicule of the disputants.

The vocabulary also leaves astronomy. Charity combines useful, pleasant and honourable love, and "love is the circle equant of all other affections." The figure makes love an ordering principle for the other dispositions. It is not a mathematical demonstration, nor does the nearby reference to Aristotle authenticate this exact metaphor as Aristotle's wording. The continuation identifies love of God and neighbour; an original margin compares them with the two supports of the world. Charity already explains the theological claim (BAL-0168-V001; Batch 2); the additional lexical focus here is the transferred equant image.

Places to Read

- DJR-074-13–18 (source pp. 249–250): competing explanations of natural variation and the supposed approach of the solar eccentric.
- DJR-074-29–36 (source pp. 251–252): penetrable heavens, solid clockwork, model circles and the carefully negated Tycho passage.
- DJR-075-07–16 (source pp. 253–254): the moving-earth argument, its claim to avoid devices, and the return of objections.
- DJR-075-32–38 (source p. 256): replacement schemes and the completed Roeslin/tinker criticism.
- DJR-076-01–05 (source pp. 256–257): sunspots, solar-centred orbits and the rival surface explanation.

- DJR-081-40–DJR-082-04 (source p. 284): calculation and instruments as learned recreation.
- DJR-111-16–19 (source p. 426): charity, the equant metaphor and the two supports of divine law.
- DJR-171-185 (unnumbered Table): “Excentricks and Epicicles exploded, 251”; 251 is the source’s own page pointer.

In this edition

The Table’s “Epicicles” becomes “epicycles”; “Excentricks” and body “excentrick” become “eccentrics” and “eccentric.” “Exploded” means rejected or discredited, not physically burst apart. These orthographic and semantic changes leave the source page reference and the distinction between the Table and the argument intact.

The whole “Eccentre Epicycles deferentes” becomes “eccentric circles carrying epicycles.” Eccentre contributes eccentric, Epicycles contributes epicycles, and the Latin participle deferentes contributes carrying; circles is supplied to make the compressed construction readable. A component lookup for deferentes must not assign it the meaning of the entire phrase. “Homocentricks” is unpacked as “concentric spheres,” while “Planets Concentrick with the Sun” is explained through orbits centred on the sun.

“circles equant” becomes “equant circles” in the mechanical catalogue, and “circle equant” becomes “equant circle” in the love metaphor. Word-order modernization does not make the two passages perform the same task. Likewise, the scope of “without” in the calculating boast and “not” in the Tycho passage must remain visible even in a short vocabulary quotation.

See also

- Spheres and firmament (BAL-0371; Batch 4): celestial regions, shells and physical barriers.
- Hypothesis and supposition (BAL-0373; Batch 4): calculation, provisional premises and claims to truth.
- Paradox (BAL-0363; Batch 4): the disputed earth’s motion and the satire of competing systems.
- Axiom and aphorism (BAL-0364; Batch 4): physical principles invoked in the objections.
- Tables (BAL-0149; Batch 2): the Alfonsine tables at BAL-0149-V007.
- Music and harmony (BAL-0148; Batch 2): the negated and playful celestial-music uses at BAL-0148-V013.
- Charity (BAL-0168; Batch 2): Christian love and the existing record BAL-0168-V001.

Hypothesis and supposition

Entry BAL-0373

Explained vocabulary · Contents

The word

A hypothesis is a proposed account or explanatory scheme. In the astronomical digression it can organize appearances and calculations without claiming that its circles are hard physical machinery; elsewhere the same hypothesis is defended “in sober sadnesse,” in earnest. Supposition similarly names what an argument or model posits. It does not by itself mean a falsehood: Burton must add “false” when suppositions deceive the soul, and “not as a truth” when he contrasts a particular theory’s calculating use with a claim to truth.

Suppose is broader than either astronomical noun. It can invite an imagined scene, grant a case temporarily, or report what someone believes. “Certainly supposeth” can express conviction; “as they supposed” can reserve a claim that the next sentence disproves. Presuppose lays down something required beforehand. The English idiom “put case” and Latin “hoc posito,” this being granted, introduce premises whose consequences still have to be argued.

In the work

The opening invitation to suppose the Man in the Moon the author is an exercise in deliberate invention. Burton refuses disclosure, permits the reader an imagined identity, and then explains his adopted name. The mountain-top survey gives a similar freedom a serious satirical purpose: the reader imagines an elevated view and is invited to laugh at or pity the disordered world. The supplied comparison with Cyprian identifies pity but not Burton’s added laughter. Neither invitation is a mistaken report of an actual journey or an unknown author’s proven identity.

Supposition can make a subject intelligible before it makes a proposition true. Readers entering Burton’s anatomy are asked to imagine a temple or palace in which the creator’s workmanship is displayed. In mathematical recreation, a calculation instead assumes that the whole world has France’s habitability, fertility and longevity. These conditions belong to the exercise; the resulting sixty-thousand-year population is not offered as an observed history. The nearby sand calculation likewise requires stipulated material and measure, and the edition notes that Burton’s mustard-seed comparison differs from Archimedes’ poppy seed.

Deliberately entertaining a case differs from being deceived by one. The discussion of imagination moves from sleepers’ experiences to waking chimeras and castles in the air. Its “false shews and suppositions” can displace what is right and good, but the assertion that corrupted imagination causes every vice belongs to “Some.” Artists, machine-makers and mathematicians also illustrate imagination’s productive capacity. The local censure therefore cannot turn every invented model, picture or conditional premise into a symptom of delusion.

The astronomical distinction becomes precise when Burton attacks real orbs as hard, impenetrable clockwork. He then allows invented circles for teaching, method and order, just as geographical and celestial reference circles are admitted. Tycho’s nested epicycles are described as a supposition used to calculate and represent the moon’s motion. The following negation is essential: Tycho is represented as denying that these structures are hard bodies or music-making machinery. Mathematical representation and physical mechanism are separate questions, even though Burton’s account of particular astronomers remains compressed.

The Copernicus passage makes that distinction through a bibliographical error. Burton says that Copernicus revived earth’s motion “not as a truth, but a supposition,” as confessed in a preface to Pope Nicholas. The supplied editorial note explains that Copernicus dedicated his work to Paul III; the separate unsigned address to the reader was written by Andreas Osiander and allowed hypotheses that need not be true or even probable if they supported calculation. Burton merges the two prefatory texts and attributes Osiander’s position to Copernicus. His later list of earnest defenders is also a grouping of different views, not proof that every named writer held one system.

Rival schemes then compete on more than one ground. The reported moving-earth argument claims calculations more reliable than tables founded on other suppositions. Fracastoro’s stationary earth requires seventy-two homocentrics to avoid eccentrics and epicycles. Roeslin objects in turn that systems offend natural philosophy, optics, mathematics or observations, yet his own hypothesis restores devices already rejected. Burton’s Horatian quotation and tinker comparison complete the joke: the repair of one fault opens others. The hostile tone characterizes this controversy; it does not define hypothesis as either fraud or an experimentally proved modern theory.

“Hoc posito” marks a change of argumentative stage. In the cure discussion, the preceding account accepts that the reported magical cures can occur; granting that premise does not decide whether people may lawfully seek them. Burton reports permissive arguments and then rejects the practice on theological grounds. In astronomy, granting earth’s motion opens an inquiry into planets, reflected light and inhabitants. The ensuing assertion that the earth shines is not a proof that other worlds are inhabited. The Kepler-related margin’s “summâ probabilitate” is a separate claim about strength of inference, treated in Probability and conjecture. A third original use is the Latin margin beneath the account of Hali’s powder: it supposes that other medicines fail before promising success through divine mercy. The body’s “Put case” performs the same conditional operation; neither wording verifies the medicine’s efficacy.

Suppose need not be timid or neutral. Campanella “certainly supposeth” inhabited worlds while, in Burton’s report, being unable to say what lives there; the edition does not claim to have verified those particular attributions. By contrast, “as some suppose” introduces one of two accounts of music’s action, a harmonious mind rather than the preceding movement of bodily spirits. The attackers of Eumenes “supposed” him dead, and the next paragraph explicitly returns him alive. Certainty, anonymous attribution and narrative correction give the same verb different evidential force.

“Put case” often grants the opponent more than Burton needs. Even if philosophers understood their obscure subjects, the reported objection says they would gain no benefit; even if Burton had ability equal to his willingness, one man could not complete the vast

inquiry. In the marriage discussion, settling earlier obstacles and supposing mutual love still leaves parental disagreement. The consolation over a son’s death similarly says “suppose the best” before imagining the son’s Lucianic reply. These concessions test an argument under favourable conditions instead of asserting that the conditions actually obtain.

The late religious discussion makes subjective judgment especially consequential. The definition of despair concerns an impossibility “supposed,” already explained with its Latin construction in Despair; the continuation distinguishes ordinary desperation from the religious sense and admits temporary distress and reliance on God. Later sufferers are described as supposing offences “where there are none.” The denial belongs to Burton’s account, so the imagined guilt must not become an accusation by the lexicon. Before giving consolation he presupposes that recipients have been prepared and examined. Love’s earlier “presupposeth knowledge, faith, hope” supplies a related prerequisite construction, already owned by Love.

The marginal “Hypothes. de mundo” is a title component, not another hypothetical event. It accompanies the noisy dispute over rival systems and gives 1597 as the publication year. Nor should “Obs and Sols” be absorbed into hypothesis: those abbreviations name objections and solutions, the two sides of a disputational procedure. Burton can mock an ocean of them and accuse theologians of using elaborate devices to explain away appearances. Schoolmen owns that wording. The shared polemical setting does not make a model, a premise, an objection and an answer the same intellectual act.

Places to Read

- DJR-001-01–DJR-001-04 (Source page 1): the imagined author and the explanation of the adopted name.
- DJR-007-01–DJR-007-05 (Source page 17; Source page 17–18; Source page 18): a supposed elevated viewpoint and the satirical survey.
- DJR-012-34–DJR-012-38 (Source page 45–46; Source page 46): earnest defence of a hypothesis turned into a lunar joke.
- DJR-024-03–DJR-024-07 (Source page 16–17; Source page 17): the anatomical temple or palace imagined by the reader.
- DJR-039-09–DJR-039-15 (Source page 93; Source page 93–94; Source page 94): productive imagination, false representations and reported universal blame.
- DJR-055-17–DJR-055-20 (Source page 166; Source page 166–167; Source page 167): granting understanding without granting utility.
- DJR-067-42–DJR-067-52 (Source page 220; Source page 220–221; PDF328–329; Source page 221): the granted cure premise and the completed dispute over lawfulness.
- DJR-074-31–DJR-074-36 (Source page 251; Source page 251–252; Source page 252): physical orbs distinguished from calculating suppositions.
- DJR-075-06–DJR-075-16 (Source page 252–253; Source page 253; Source page 253–254; Source page 254): Copernicus, Osiander, rival calculations and the granted earth-motion premise.

- DJR-075-17–DJR-075-31 (Source page 254; Source page 254–255; Source page 255; Source page 255–256): conditional inhabited worlds and qualified attributions.
- DJR-075-32–DJR-076-05 (Source page 256; Source page 256–257; Source page 257): competing hypotheses, title margin and the completed tinker satire.
- DJR-076-15–DJR-076-18 (Source page 258; Source page 258–259; Source page 259): concession, one person’s limits and collective knowledge.
- DJR-081-40–DJR-082-03 (Source page 284): mathematical recreation and stipulated conditions.
- DJR-085-08–DJR-085-12 (Source page 299): alternative explanations of music’s effects.
- DJR-095-15–DJR-095-21 (Source page 346): grant the best case in an imagined consolation.
- DJR-103-39–DJR-103-48 (Source page 386; Source page 387): the original marginal hoc posito premise, body put case and attributed medical promise.
- DJR-140-74–DJR-140-79 (Source page unnumbered verso after 576): conditional agreement and a fresh obstacle to marriage.
- DJR-149-22–DJR-149-25 (Source page 620; Source page 620–621; Source page 621): a supposed death disproved in the continuation.
- DJR-152-10–DJR-152-12 (Source page 637): love and its presupposed virtues, with prior ownership.
- DJR-160-06–DJR-160-12 (Source page 675; Source page 675–676; Source page 676): objections and solutions in the scholastic polemic.
- DJR-163-28–DJR-163-41 (Source page 693; Source page 693–694; Source page 694): supposed impossibility and the following distinctions of despair.
- DJR-165-33–DJR-165-39 (Source page 703): imagined offences expressly denied as actual guilt.
- DJR-166-15–DJR-166-19 (Source page 705; Source page 705–706; Source page 706): the preliminary assessment required for the counsel.

In this edition

Hypothesis and supposition usually remain unchanged, so the modern column does not by itself explain their argumentative status. “Supposing” becomes “imagine” in the mountain view, and “Suppose” becomes “imagine” at the anatomical temple. “Suppose the best” becomes “grant the best case.” Conversely, “put case” becomes “supposing,” “even supposing” or “suppose.” Readers entering from either wording should reach the same local act, not an invented original token.

“Hoc posito” is an ablative absolute: hoc identifies this, the premise; posito presents it as laid down or granted. Together they become “assuming this.” The accompanying English clause states what is granted and must not be attributed to either Latin word alone. In “Hypothes. de mundo,” the abbreviation supplies Hypothesis, de mundo supplies on the World, and Edit. supplies published in the citation’s editorial translation. The distinct “de terræ motu” in the body supplies on the earth’s motion and is routed to Earth’s motion.

The original and modern columns preserve Burton’s Pope Nicholas and Copernican confession; the editorial correction is separately labelled rather than silently inserted into his voice. Likewise, the edition retains the change from Philippus to Iohannes Lansbergen and unresolved bibliographical details around the quarrel. “Certainly,” “as some suppose,” “as they supposed” and “where there are none” remain consequential qualifications, not disposable ornament.

The reading route for the impeded marriage includes the exact locator “Source page unnumbered verso after 576,” not an inferred page 577. The title citation is an original marginal quotation within note N05557; the translation surrounding it is editorial. Earlier ownership is equally explicit: Despair retains the Latin supposed-impossibility phrase, Love retains “love presupposeth knowledge, faith, hope,” Sorrow retains “in sober sadnesse,” and the current Schoolmen record BAL-0347-R08 retains “Obs and Sols.” These are shared routes, not new compact records.

See also

- Spheres and firmament (BAL-0371; Batch 4): regions, shells, paths and illustrative spheres.
- Epicycles and eccentrics (BAL-0372; Batch 4): the particular devices posited by models.
- Earth’s motion (BAL-0374; Batch 4): the motion premise and its Latin constructions.
- Atoms and infinite worlds (BAL-0375; Batch 4): the disputed consequences for worlds and inhabitants.
- Probability and conjecture (BAL-0360; Batch 4): degrees of evidential confidence.
- Paradox (BAL-0363; Batch 4): extraordinary positions and polemical framing.
- Schoolmen (BAL-0347; Batch 4): objections and solutions, specifically BAL-0347-R08.
- Despair (BAL-0076; Batch 1) and Love (BAL-0200; Batch 3): the existing supposed-impossibility and presupposed-virtues constructions.
- Sorrow (BAL-0075; Batch 1): the existing in sober sadnesse construction.
- Music and harmony (BAL-0148; Batch 2): the harmonically constituted mind.
- Law and justice (BAL-0294; Batch 3): the difference between an accepted capability and permission to use it.
- Consent and essence (BAL-0063; Batch 1): the reported agreement with nature, reason and truth.

Earth’s motion

Entry BAL-0374 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Earth’s motion is the physical question whether the earth moves rather than remaining fixed while the heavens move. It does not name one uniform system. Burton distinguishes a “triple motion” in a sun-centred arrangement from “one single motion” of an earth still at the world’s centre. “Annuall motion” is the yearly motion considered from an imagined distant viewpoint. The Latin forms motum terræ and terræ motu mean motion of the earth, with their endings governed by the surrounding constructions.

In the work

The theory enters the preface in two voices. First it is among the extraordinary doctrines readers might mistakenly expect from the name Democritus. Later, Copernicus as Atlas’s successor makes the earth a moving and shining planet; Burton turns the comparison with the moon into a conditional joke that its inhabitants are dizzy and moonstruck. The joke about universal folly does not make every listed astronomer an adherent of identical doctrines.

The astronomical digression asks why the immense heavens should rush around a stationary earth every day. Gilbert’s challenge and the extravagant speed comparisons supply an argument for changing the arrangement, not modern measurements endorsed by this article. Burton then reports the threefold motion with a fixed central sun, but parenthetically calls a different option, one motion of a centrally placed earth, “more probable.” That preference prevents the passage from becoming a simple declaration of modern heliocentrism. The editor, not the body’s bare phrase, identifies the three proposed motions as daily rotation, annual revolution and the additional motion then used to preserve the earth’s axial direction.

The argument next meets its own costs. If the earth’s great yearly movement cannot be perceived from the distant firmament, the stars and intervening distances must be correspondingly vast. The earth would appear an indivisible point, not actually become an indivisible body. Burton grants the motion provisionally and explores the earth as a luminous planet, then possible inhabitants and other worlds. “If it once be granted” and the later qualification about believing Galileo keep that excursion conditional. His report that the Roman Church condemned the doctrine belongs to the 1616 reference in his margin, not to an unspecified later trial.

The text also preserves contradictory schemes rather than smoothing them into one. Fracastoro’s earth stands still; Reimers’s remains central but movable; Tycho’s is an immovable centre. The ensuing quarrel brings alternative hypotheses and renewed objections, then the digression turns into a satire on excessive claims to know heaven and God. Burton finally admits his own limited ability and invokes knowledge accumulated over time before returning to melancholy. His local admiration for an argument survives alongside uncertainty, rivalry and self-limitation.

Outside that sustained debate, the same question has practical and moral uses. In the inquiry into tides, Burton approvingly calls Galileo’s terrestrial-motion account a proof and demonstration while still listing other proposed causes. This is his historical assessment, not the modern explanation of tides. Earlier, Burton conditionally assumes an immovable earth to challenge an astrological explanation of regional differences: stellar positions change, but the expected changes in countries are not perceived. In the consolation of poverty, the contented man does not investigate whether the earth stands or moves: freedom from this worry, not an answer to astronomy, is the point.

The Latin words can also mean an earthquake. Beroaldo’s de terræ motu, with the marginal title Subitarius terræ motus, concerns a sudden shaking at Bologna and the fear it allegedly produced. This is neither daily rotation nor annual revolution. Likewise, Archimedes’s conditional boast of moving the earth with an instrument is a feat of leverage in Burton’s catalogue of arts, not a cosmological model.

Places to Read

- DJR-001-01–DJR-001-04 (Source page 1): The expected astronomical paradox.
- DJR-012-35–DJR-012-37 (Source page 46): The conditional lunar joke.
- DJR-030-38–DJR-031-02 (Source page 50 through page 51): Reported demonic earthquake causes; original margin N02111.
- DJR-051-18–DJR-051-22 (Source page 147 through page 148): Earthquake titles, Beroaldo’s servant and the Japanese report; N03735 and N03739.
- DJR-072-25–DJR-072-29 (Source page 242): Competing causes of the sea’s motions.
- DJR-074-09–DJR-074-14 (Source page 249): The immovable-earth supposition used against a regional astrological explanation.
- DJR-075-06–DJR-075-16 (Source page 252–253 through page 254): Biblical argument, prefatory attribution, rival motions and observational objections.
- DJR-075-16–DJR-075-32 (Source page 254 through page 256): Conditional planetary and plurality arguments.
- DJR-075-32–DJR-076-18 (Source page 256 through page 259): Alternative models, controversy and the digression’s full withdrawal.
- DJR-080-43–DJR-080-45 (Source page 279): Archimedes’s conditional leverage boast.
- DJR-090-46–DJR-090-51 (Source page 325 through page 326): The contented man’s exemption from cosmological anxiety.
- DJR-171-173 (Source page unnumbered Table): Earths motion examined and its printed page pointers.

In this edition

“Triple” becomes “threefold,” “annuall” becomes “annual,” and “moveable” and “immoveable” become “movable” and “immovable.” “Whether the earth stand or move” becomes “whether the earth stands still or moves,” preserving the question rather than choosing its answer. In the Latin, per unicum motum terræ supplies “through a single

motion of the earth”; de terræ motu supplies “on the earth’s motion.” Neither phrase independently means the whole surrounding hypothesis or calculation.

Two corrections belong to the editorial apparatus and should stay visible as such. The biblical “He who moves the earth from its place” is Job 9:6 rather than Burton’s printed 9:4. The prefatory statement attributed to Copernicus and “Pope Nicholas” conflates Copernicus’s dedication to Paul III with Osiander’s unsigned address about hypotheses. The modern body preserves Burton’s report; the note distinguishes the texts. The marginal in motum terræ means “on the Motion of the Earth,” not the whole translated bibliography.

See also

Spheres and firmament (BAL-0371, Batch 4); Epicycles and eccentrics (BAL-0372, Batch 4); Hypothesis and supposition (BAL-0373, Batch 4); Atoms and infinite worlds (BAL-0375, Batch 4); Vacuum (BAL-0376, Batch 4); Parallax and refraction (BAL-0377, Batch 4); Tides and currents (BAL-0378, Batch 4); Probability and conjecture (BAL-0360, Batch 4); Paradox (BAL-0363, Batch 4); Inseparable and individual (BAL-0240, Batch 3); Tables (BAL-0149, Batch 2); Art and artificial (BAL-0206, Batch 3).

Atoms and infinite worlds

Entry BAL-0375 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Atoms are minute particles in these passages, but not one unchanging technical theory. Atomorum is “of atoms” in a world-forming collision; atomos names what might be counted more easily than the heart’s desires; atomi names particles in semen in reported physiology. Burton’s “Motes in the Sun” makes particles visible through the familiar specks of a sunbeam. It can also compare the number of ridiculous examples or changing desires without committing the writer to atomism.

Worlds may be earth-like bodies, inhabited realms or star-centred systems. A plurality means more than one; infinity is a stronger proposition, and “infinite, or approaching infinity” expressly leaves alternatives. Inhabited adds living occupants, not merely motion, light or satellites; habitable means capable or suitable for habitation, without asserting occupation. The Latin orbes in the Palingenius verses means worlds, whereas the physical spheres and orbits of other passages belong to a different local use.

In the work

The opening joins infinite worlds, an infinite void and a chance collision of atoms among the extraordinary opinions a reader might expect from the assumed name Democritus. Burton disclaims that expectation and names ancient and recent thinkers in a sweeping catalogue, not a historically uniform school. Much later, the particles in semen belong to competing explanations of erotic passion: Gordon’s account appears beside imagination and wind, and Ferrand’s beside the hot temperament of the testicles. Neither passage establishes modern atomic structure or turns every bodily spirit into an atom.

The smallest particles can measure desires too numerous to count. The Bernard-associated atomos comparison receives Burton’s own sun-mote gloss; the preceding distinction allows moderate appetites while condemning excess. The political scale is the opposite extreme: Alexander wants further worlds to conquer. Burton condemns the appetite and compares conquerors with destructive elements, but the editor shows that his Senecan rebuke combines separate anecdotes. The supposed desire for more worlds is not an observation of them. The inhabited moon also feeds the preface’s pun on people as lunatick if the earth is a moon. Later, the conditional prospect of infinite suns with inhabited planets makes human fame look vanishingly small.

The discussion of spirits already multiplies worlds. Some writers assign each world its own spirits, gods, angels and devils; Palingenius’s verse calls each star a world and the earth a dark star. Burton then jokes that ethereal spirits presumably have other worlds to rule if they ignore human affairs. He tentatively connects Saturnine and Jovial inhabitants with the preceding spirits, then endorses Zanchi’s rejection. The editor distinguishes Galileo’s and Kepler’s works and warns that their proposed residents are not thereby identified as spirits. These are reported supernatural arrangements and a skeptical aside. In the imaginary journey through earth and air, remoulding the globe becomes the conditional fancy of

casting several worlds into one, or making several from one, if worlds are infinite. The figure is deliberately playful, not a physical procedure.

Before the sustained inference, Burton asks whether stars are dense parts of spheres or habitable worlds. The latter means capable of habitation, not already occupied. The later argument begins by granting the earth’s motion for argument and comparing its shine with that of other planets. From that likeness the text moves to inhabitants, then to the use of planetary companions. The Kepler-associated margins make residents probable or ask who benefits from Jupiter’s moons if nobody lives there. Those are analogical and purposive arguments. Burton’s separate first-person statement that he saw some companions of Jupiter through an eight-foot glass establishes only what he claims to have seen, not an observation of inhabitants. The editor further distinguishes Saturn’s unresolved rings from moons and Kepler’s speculation about Mars and Venus from Burton’s report of observation.

Worlds then become systems: fixed stars may be suns, each with subordinate planets. Nicholas Hill’s hopeful imagined travel through innumerable worlds belongs to the quoted speaker. The immense-distance argument makes the whole aggregate within Saturn’s sphere appear pointlike, and asks why similar systems may not exist elsewhere. Its alternative “infinite, or approaching infinity” must remain. Hill’s ensuing question argues that an infinite cause, God, could produce infinite effects and thus infinite habitable worlds. That theological-causal argument is distinct from an observed population. Kepler’s refusal of Bruno’s infinite worlds also remains: Burton distinguishes that refusal from his admission of possible planetary inhabitants and his doubts about the stars. Campanella’s reported confidence in habitation still leaves the kind of creatures unspecified.

Questions about inhabitants are questions about humanity’s place as well. Who would live there, would they be rational, would they require salvation, and would they occupy a better region? The body adds the salvation question to a related margin concerned with rank and purpose. Burton’s English “best place, best world” amplifies in præcipuo mundi sinu, literally the foremost recess of the world. The later claim that such inferences follow is still conditional, and the discussion proceeds through rival systems, theological satire and an admission of limited knowledge before returning to melancholy.

The family returns in two different arguments. The contented poor man does not inquire about a new world in the moon or infinite worlds; these are worries he escapes, not doctrines he settles. Later, “if” there are infinite planetary and stellar worlds, the text reasons that there might be infinite ruling spirits and therefore religions. This belongs to the discussion of religious diversity begun with Symmachus, not a settled astronomical finding. The continuation is essential: Burton criticizes opposing extremes and proposes a middle course that includes coercion. The conditional plurality argument should not be isolated as his final endorsement of unrestricted toleration.

Places to Read

- DJR-001-01–DJR-001-04 (Source page 1): The opening atomist catalogue and its disclaimer.
- DJR-010-05–DJR-010-09 (Source page 32–33 through page 33): Alexander’s worlds to conquer, composite anecdote and moral criticism.
- DJR-011-13–DJR-011-15 (Source page 38 through page 38–39): Countless motes as a satirical comparison.

- DJR-012-34–DJR-012-38 (Source page 45–46 through page 46): The inhabited moon and the preface’s lunatick pun.
- DJR-029-30–DJR-029-44 (Source page 44 through page 45–46): Spirit-populated worlds, Palingenius’s orbes and Burton’s skeptical aside.
- DJR-043-15–DJR-043-18 (Source page 112 [122]): Atoms and sun motes as a measure of desires.
- DJR-045-39–DJR-045-43 (Source page 124): Conditional inhabited star systems diminishing human fame.
- DJR-073-09–DJR-073-14 (Source page 244 through page 245): The conditional remaking of worlds.
- DJR-075-02–DJR-075-06 (Source page 252 through page 252–253): Habitable worlds as a questioned alternative to dense spheres.
- DJR-075-15–DJR-075-19 (Source page 254): Inhabitants, planetary companions and the limits of observed evidence; N05524–N05529.
- DJR-075-20–DJR-075-27 (Source page 254 through page 255): Infinite or innumerable worlds, systems, rival positions and questions about inhabitants; N05532, N05538 and N05542.
- DJR-075-28–DJR-076-18 (Source page 255 through page 259): Continuing qualifications, rival systems and the digression’s ending.
- DJR-090-46–DJR-090-51 (Source page 325 through page 326): Cosmological questions the contented man escapes.
- DJR-116-10–DJR-116-20 (Source page 448 through page 449): Atomi in reported physiological accounts of desire.
- DJR-161-14–DJR-161-24 (Source page 681 through page 682): World plurality and religions, followed by Burton’s coercive middle course.
- DJR-172-031 (Source page unnumbered Table and closing notice): The inhabited-moon Table pointer, distinct from moon in love.
- DJR-172-093 (Source page unnumbered Table and closing notice): The inhabited-planets Table pointer.

In this edition

The modern column renders the Latin particles as atoms, but the original English gloss is motes. Ex fortuita atomorum collisione means from the chance collision of atoms; atomorum alone supplies of atoms. In the physiological passages, seed becomes semen while atomi supplies atoms or minute particles. The unrelated “Motes” in the bad-water passage means moats, not dust or atoms.

Resident forms keep their grammar: incolis follows de, incolas belongs to an indirect statement, and accolæ names dwellers in the conditional Jupiter question. Burton’s non tam is translated “not so much”; the editor’s comparison with Kepler gives non tantum, “not only,” without replacing Burton’s wording. Infinito vacuo and infinito æthere remain different settings, void and aether. Likewise, infinitum and infinito proximum are not

collapsed, and the literal foremost-recess phrase remains distinguishable from Burton’s expansive best-world gloss.

See also

Vacuum (BAL-0376, Batch 4); Earth’s motion (BAL-0374, Batch 4); Spheres and firmament (BAL-0371, Batch 4); Hypothesis and supposition (BAL-0373, Batch 4); Probability and conjecture (BAL-0360, Batch 4); Paradox (BAL-0363, Batch 4); Accident (BAL-0060, Batch 1); Cause (BAL-0058, Batch 1); Spirits (BAL-0003, Batch 1); Seed (BAL-0220, Batch 3); Glass (BAL-0225, Batch 3); Epicure (BAL-0127, Batch 2).

Vacuum

Entry BAL-0376 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

A vacuum is an empty space. Burton’s cosmological question asks whether the region above the lower air might be “a meer vacuum to no purpose”; his opening Latin in infinito vacuo places the imagined worlds “in an infinite void.” The Latin adjective behind the noun has a wider use: vacuum can mean empty of inhabitants, vacua free of troubles, and vacuas can describe the open or “empty” air of verse. Those grammatical and local differences matter: the same adjective does not make every empty place an atomist universe.

In the work

The opening void belongs to a catalogue of doctrines a reader might wrongly expect from the name Democritus. Burton joins infinite worlds, an unbounded void and the chance collision of atoms, then disclaims that expectation for this book. The catalogue’s sweeping assignment to ancient and recent thinkers is his grouping, not evidence that each thinker endorsed every proposition. Later, in the digression on air, he asks what fills the interval opened by rival estimates of the atmosphere’s height: spirits, birds, or a purposeless vacuum? The question proceeds into a dispute over whether air and heaven are one substance or two, so it should not be detached as an affirmative declaration of empty space.

“Void of stars” is narrower than void of everything. In the discussion of a moving earth, the vast interval between Saturn and the firmament is described as empty of stars. Burton immediately adds in his English margin that it may contain planets unseen by us, like those about Jupiter. The stated absence concerns stars, not all matter; the margin allows unseen planets. It does not establish a vacuum.

The medical maxim makes a different assertion: Natura non admittit vacuum, “Nature does not permit a vacuum.” It supplies the alleged mechanism for Amatus Lusitanus’s strange bellows treatment of bodily wind. Burton reports the prescription and then Amatus’s boast that he invented it and quickly relieved a patient. The command “open the bowels” remains textually uncertain: the editor suggests that the mechanism might imply bellows, but both columns preserve bowels. The maxim explains the historical rationale without validating the procedure.

The nontechnical Latin uses show what emptiness is relative to. A spirit-filled universe leaves no place vacuum ab his, empty of those beings; the ambitious person has no hour vacua, free from troubles. In the preliminary poem, critics fill the empty air with yelps, and in the love discussion a quoted figure pours his soul into the empty air. These are, respectively, a reported supernatural population claim, a moral complaint, and poetic spaces. The last quotation has a male grammatical subject before Burton turns to Dido, and must not be silently rewritten as her speech.

Bodily emptiness is relative to food. Gordon’s marginal rule makes an empty stomach a condition for taking a meal; elsewhere fasting can mean entering a bath before eating, while

inanition is potentially harmful depletion. The empty gut is the anatomical name jejunum, not a person’s fasting action. Purging and evacuation remove bodily contents; none of these uses asserts an absence of all matter. The spirit-population passage gives the opposite image, Plenum Cœlum, heaven full, while the air-digression margin names Manucodiatæ, birds of paradise supposedly never seen on the ground alive. Their earlier appearance imagines unsupported scholars living on air like those birds. Both bird claims belong to inherited legend and satire, not verified animal behaviour.

An unoccupied heart is another kind of emptiness. Vacuæ pectore regnat amor says that love reigns there; Burton’s own explanation makes the idle person love’s subject, and the continuation adds envy, lust and the comparison with easily kindled touchwood. In the preliminary poem, being void of sorrow and fear is a pleasant condition immediately reversed in the next stanza. The grammar of freedom from a named emotion does not reduce either passage to a claim about physical space.

Empty can also deny value, foundation or effect. The inanis family describes empty political titles and pleasures, fruitless explanatory labour, allegedly trifling fears, vain care and the lower kind of love; the surrounding argument determines which judgment is being made. Persius’s question about emptiness in things caps a satire of the world’s inversions. A definition of superstition as groundless fear of the gods remains the earlier Religion and superstition record. By contrast, Rumores vacui and verbaque inania come from a dramatic chorus and are reapplied to the unbelief Burton imputes to church leaders. The allegations are his polemical use of dramatic words, not the lexicon’s assessment of those people.

Inane cœlum gives emptiness an explicitly theological object: Selius alleges that heaven has no gods and offers his own prosperity as proof. Burton quotes the epigram and then supplies a separate English version; the larger sequence treats such arguments as objections to answer. Inanis pœnitentia is also someone’s objection, not the ending: the imagined sufferer says repentance is empty when further sin defiles it. The reply urges daily repentance and continuing repair. Empty therefore means ineffective in the complaint, without establishing that a relapse makes forgiveness impossible.

Places to Read

- DJR-170-37–DJR-170-39 (Source page 14 (scan reference to unnumbered preliminary matter)): Critics and the empty air.
- DJR-170-45–DJR-170-49 (Source page 15 (scan reference to unnumbered preliminary matter)): Freedom from sorrow and fear, then the opposing stanza.
- DJR-001-01–DJR-001-04 (Source page 1): The expected atomist void.
- DJR-009-16–DJR-009-18 (Source page 29 through page 30): Empty titles in the critique of war; margin N00527.
- DJR-011-13–DJR-011-15 (Source page 38 through page 38–39): The satire’s emptiness in things.
- DJR-016-41–DJR-016-43 (Source page 65 through page 65–66): Empty pleasures contrasted with useful labour; margin N01076.
- DJR-024-07–DJR-024-09 (Source page 17 through page 17–18): Jejunum, the empty gut, retained under Fasting.

- DJR-029-30–DJR-029-34 (Source page 44 through page 45): A universe populated by spirits; margin N02020.
- DJR-032-32–DJR-032-36 (Source page 60–61 through page 61): The objection that naturalistic explanation is fruitless; margin N02271.
- DJR-043-20–DJR-043-23 (Source page 112 [122] through page 113): No hour free of ambition’s troubles; margin N03109.
- DJR-047-18–DJR-047-20 (Source page 132): The satirical birds-of-paradise comparison.
- DJR-058-45–DJR-058-49 (Source page 183): Allegedly groundless fears in the symptom description.
- DJR-071-03–DJR-071-15 (Source page 234–235 through page 236): Depletion, moderate diet and the empty-stomach condition; margin N05210.
- DJR-071-34–DJR-071-36 (Source page 238): Fasting before the bath; margin N05242 and earlier Fasting records.
- DJR-074-23–DJR-074-30 (Source page 250 through page 251): The vacuum question and the following substance dispute; bird legend in N05474.
- DJR-075-12–DJR-075-16 (Source page 253 through page 254): The interval said to be void of stars, qualified by margin N05521.
- DJR-090-46–DJR-090-51 (Source page 325 through page 326): The contented man’s freedom from empty care.
- DJR-106-53–DJR-106-55 (Source page 402): The vacuum maxim in a reported wind-removal procedure.
- DJR-108-45–DJR-108-49 (Source page 414): The lower love called empty in margin N08253.
- DJR-116-33–DJR-116-38 (Source page 450): The irregular maxim about love in an unoccupied heart.
- DJR-133-61–DJR-133-65 (Source page 543): The poetic soul and empty air.
- DJR-152-21–DJR-152-23 (Source page 638 through page 639): The earlier definition of superstition as groundless fear.
- DJR-154-24–DJR-154-29 (Source page 648 through page 649): The polemically reused dramatic chorus.
- DJR-162-04–DJR-162-10 (Source page 686): Selius’s empty heaven within the response to atheistical objections.
- DJR-166-33–DJR-166-37 (Source page 707 through page 708): The ineffective-repentance objection and its answer.

In this edition

The modern column retains vacuum in the astronomical question and translates in infinito vacuo as “in an infinite void”; Burton’s own “in an infinite waste” becomes an “endless emptiness.” In the medical maxim, non admittit supplies “does not permit”: the negation

belongs to the sentence, not to vacuum. The translations “No place is empty of them” and “No hour is free from troubles for them” occur in editorial translations of quoted margins, not in Burton’s original English. Vacuas contributes empty to the poetic air constructions; the other words supply the yelping, pouring and movement into the air.

Vacuæ is preserved as printed in the love maxim even though its construction with pectore is irregular; the modern gives the intended sentence rather than silently repairing the Latin. Vacui agrees with rumores, rumours, whereas inania agrees with verba, words. Inane cœlum means heaven is empty in the stated denial of gods. Inanis pœnitentia means repentance is empty or ineffective within the sufferer’s objection, and must be read with the following answer. The quoted margins’ modern translations are editorial, distinct from both the original Latin and Burton’s independent English glosses.

See also

Air (BAL-0121, Batch 2); Bowels (BAL-0021, Batch 1); Clister (BAL-0195, Batch 2); Accident (BAL-0060, Batch 1); Nature (BAL-0368, Batch 4); Elements (BAL-0370, Batch 4); Earth’s motion (BAL-0374, Batch 4); Atoms and infinite worlds (BAL-0375, Batch 4); Parallax and refraction (BAL-0377, Batch 4); Plethora and repletion (BAL-0129, Batch 2); Fasting (BAL-0137, Batch 2); Purging (BAL-0184, Batch 2); Evacuation and retention (BAL-0199, Batch 2); Religion and superstition (BAL-0078, Batch 1); Repentance and penitence (BAL-0324, Batch 4).

Parallax and refraction

Entry BAL-0377 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Parallax is an apparent positional change caused by a change of viewpoint, not simply the object’s own journey. Refraction concerns bending light. Burton brings the two together as evidence about comets and the structure of the heavens, then makes stellar parallax part of an objection to the earth’s motion. The ordinary oar that seems larger and bent in water gives refraction a concrete visual example.

Refract also has the broader protective sense of deflecting sunlight. Opticks, Optick and Latin Optica name the discipline; optick in “Optick Nerves” means belonging to sight. Multiplicatione specierum names propagation of forms or likenesses, not biological multiplication. These senses connect celestial measurement to bodily perception, occupations and the prestige of mathematical learning.

In the work

The anatomy gives the optic nerves a conveying role. They are the first pair in Burton’s seven-pair account and carry sight from the eye towards common sense, the internal judging faculty. The eye is the organ, the nerves the means, and common sense the destination. Later, Frambesarius and Sallustius Salvianus associate blindness with melancholy entering those nerves. That conditional prognosis is distinct from the adjoining account of the brain’s ventricles, and both belong to historical physiology.

The oar illustrates an altered appearance rather than a broken object. Weak eyesight, groundless conviction, thick air, fear and imagination may combine to make indistinct things seem ghosts. Burton proceeds through sleeplessness and contrived images, then says deception is mostly in the brain while allowing that the devil can intervene. The natural example does not turn that mixed explanation into a universal rejection of supernatural agency. The mirror effects and optical devices are treated more fully under Glass.

Turbans supply a different use: ad fugandos solis radios means to ward off the sun’s rays, followed by Burton’s “to refract the Sun beams.” The modern “deflect the sunlight” preserves the protective purpose without inventing an exact operation of the cloth. In the mountain account, however, ob paucam solarium radiorum refractionem gives scant refraction as a reason for cold heights near the middle region of air. Burton cites Serarius and Abulensis, then acknowledges unresolved climatic diversity. The printed refraction must not be silently changed to reflection or substituted for a modern account of altitude.

In the astronomical sequence, Cardan, Tycho and Pena are said to refute a separate cosmic element of fire by refractions and many other arguments. Refraction is evidence, not the entire proof. Pena’s marginal reference to Euclid’s Catoptrics identifies a work without independently settling the dispute. The ensuing margin says that refractions arise from nothing other than dense air and equates the transparent media of air and aether. The body

nevertheless assigns two substances to Tycho. Agreement that the heavens are penetrable must not erase that difference over their material identity.

Comets extend the argument beyond the moon. Their courses, parallaxes and refractions, together with planets crossing supposed spheres, support the rejection of hard, impenetrable shells. Burton contrasts celestial matter with Aristotle’s aerial exhalations but retains Chiaramonti’s opposition. The continuation expressly locates the comets above the moon. No numerical parallax is supplied here, and the compressed author list does not establish identical arguments by every writer. The original separates “Eliseus, Rœlin” and “Thaddeus, Hagecius”; the editor identifies probable paired names without silently changing that punctuation.

The fixed-star objection tests a different scale. A moving-earth model is said to fit appearances according to optick principles, but the immense interval between Saturn and the firmament then becomes an objection. To answer parallaxes and retrograde motions of the fixed stars, the account enlarges stellar sizes and distances. An imagined observer in the firmament would not discern the earth’s annual motion: the earth would appear an indivisible point. This is a claim about visibility from that viewpoint, not literal absence of motion. The objectors nevertheless find the proportions absurd; Burton compresses several objections rather than supplying one tidy measured solution.

The starless interval is not called devoid of all matter: Burton’s margin allows planets perhaps unseen by us. Later, Roeslin tests rival systems against natural, optical and mathematical principles, but Burton mocks his own repair as the work of a tinker who closes one hole and makes two. Optical principles are standards within a continuing controversy, not words that automatically settle it.

The neighbouring Bacon and Dee question concerns propagation: An benè philosophentur asks whether they reason soundly; de multiplicatione specierum identifies the subject of their aphorisms. Specierum supplies of forms, while multiplicatione supplies propagation. The interrogative frame matters: Burton asks about the reasoning rather than adopting a theory. Species in perception and Glass cover the broader accounts of receiving and sending forms and the writings on sight.

Optics also belongs to the uses and abuses of learning. Idle gentlemen leave it to spectacle-makers, an occupational division Burton rebukes. His earlier satire calls the best optics the art of reflecting great men’s favour onto oneself. The rays become patronage, not another celestial refraction. Elsewhere Optick is a subject of elaborate treatises offered for recreation, and “opticks (divine opticks)” celebrates celestial calculation and its instruments. The margin’s “Distantias cœlorum sola Optica dijudicat” asserts that optics alone determines heavenly distances. Divine is praise, not revelation; sola gives the discipline exclusive emphasis without independently validating every listed measurement.

Places to Read

- DJR-023-40–DJR-023-44 (Source page 15 through page 16): The optic nerves in the seven-pair anatomical account.
- DJR-025-07–DJR-025-10 (Source page 22): Eye, nerves, common sense and the question of visual transmission.

- DJR-036-34–DJR-036-36 (Source page 82): Protective refract and the Latin purpose phrase.
- DJR-047-33–DJR-047-35 (Source page 133–134 through page 134): Patronage figured as the best optics.
- DJR-048-34–DJR-048-36 (Source page 138–139 through page 139): The mocked assignment of optics to spectacle-makers.
- DJR-064-23–DJR-064-30 (Source page 210 through page 211): The oar, misleading appearances, optical devices and qualified diabolical allowance.
- DJR-065-09–DJR-065-13 (Source page 213): Conditional blindness prognosis, optic nerves and the distinct ventricular claim.
- DJR-074-04–DJR-074-08 (Source page 248 through page 249): Mountain refractionem and unresolved climatic differences; N05442.
- DJR-074-23–DJR-074-33 (Source page 250 through page 251): Fire-region dispute, dense-air exclusivity and comet location; margins N05472 and N05479, editor N05485.
- DJR-075-03–DJR-075-06 (Source page 252 through page 252–253): The question about Bacon and Dee’s propagation of forms; N05503.
- DJR-075-12–DJR-075-16 (Source page 253 through page 254): Optical agreement, distance objections and conditional concession; N05521–N05523.
- DJR-075-34–DJR-075-38 (Source page 256): Roeslin’s optical tests and Burton’s tinker criticism.
- DJR-080-40–DJR-080-44 (Source page 279): Optick among recreational reading subjects.
- DJR-081-41–DJR-082-04 (Source page 284): Divine optics, instruments and the exclusive marginal assertion N06018.

In this edition

The comet list distinguishes progress, rendered courses, from parallaxes and refractions. The modern supplies “this” after demonstrate and repeats “from” before planetary motions to clarify the compressed coordination. Salve becomes answer in the fixed-star objection; retrogradations becomes retrograde motions. These changes clarify the wording without claiming a fresh reconstruction of each historical observer’s evidence.

“Makes a refraction” becomes “is refracted” in the oar example, while the protective refract becomes deflect. Latin refractionem retains the printed process rather than a conjectural reflection. In the original margin, refractiones is the subject of a passive infinitive; its editorial translation uses a finite passive and preserves dense air’s exclusive causation. Original quotation, Burton’s English restatement and supplied editorial English remain separate layers.

Optick principles becomes principles of optics or optical principles; Optick as a discipline becomes optics, whereas Optick Nerves becomes optic nerves. Latin Optica is the subject of determines, not an instrument of some unexpressed agent. The propagation phrase is only one part of the Bacon and Dee question: its component forms cannot stand for the entire

translated sentence. The existing perspectives, catoptrics and device senses remain accessible under Glass.

See also

Species in perception (BAL-0037, Batch 1); Common sense (BAL-0036, Batch 1); Cerebral chambers (BAL-0014, Batch 1); Cause (BAL-0058, Batch 1); Air (BAL-0121, Batch 2); Glass (BAL-0225, Batch 3); Inseparable and individual (BAL-0240, Batch 3); Meteors (BAL-0341, Batch 4); Demonstration and proof (BAL-0359, Batch 4); Spheres and firmament (BAL-0371, Batch 4); Hypothesis and supposition (BAL-0373, Batch 4); Earth’s motion (BAL-0374, Batch 4); Vacuum (BAL-0376, Batch 4).

Tides and currents

Entry BAL-0378 · Selected significant uses, not a complete concordance

Explained vocabulary · Contents

The word

Ebb and flow means the recession and return, or fall and rise, of tidal water. A current is a directional movement of water; Burton can describe one as continual or perpetual while separately asking about alternating motions of the sea. Nepe tides are neap tides, of smaller range, contrasted with the greater-range Spring tides. Spring here is not the season. The historical account treats these as things to observe and explain, not as parts of an already agreed theory. (DJR-072-19, 27–29, 37.) Low water names the low phase of the tide, exposing marshland in the Venice example, rather than a shortage of water. (DJR-037-05.)

Euripus is the named strait near Euboea and Chalcis, famous in the supplied notes for changing currents. Euripes and Euripi extend its name to narrow channels with strong or irregular movement. Both the proper name and the class of channels can enter metaphors of trouble. Ebb and flow also names fluctuations in favour, fortune, knowledge or feeling; at full sea means at the highest tide and hence at an extreme. Yet merry tides means happy seasons, not a calm or favourable sea. (DJR-009-06; DJR-040-31; DJR-050-01; DJR-072-14; DJR-073-01; DJR-164-53.)

In the work

Before the long geographical digression, low water has already made a tidal phase visible. Leandro Alberti defends Venice despite the black marshland exposed at every low tide; Burton attributes to him the belief that sea, fire and smoke temper the air. The concession and the phrase “as he thinks” preserve the difference between visible exposure and the claimed health advantage. The neighbouring discussion asks whether commercially useful sites are also healthy. (DJR-037-04–06.)

The digression begins as an imagined excursion, not a record of Burton’s voyages. He would test the Oxford friar’s account, cited through Mercator, of four polar Euripes and a lodestone rock. Whether leaves these reported channels uncertain, and his proposed guides mix legend and satire. The later list of Euripi among isthmuses, peninsulas, harbours and other features repeats the intention to examine rather than certify. The same name is therefore both a concrete geographical category and an invitation to investigate reports. (DJR-072-13–15; DJR-073-01–03.)

Northern navigation supplies a more specific tidal puzzle. Burton asks about routes and discoveries near Hudson’s and Foxe’s reported waters, citing a regular rise and fall of fifteen feet in twelve hours. He also transmits the claim that west winds make neap tides equal to spring tides. Equal identifies a reported departure from their normal contrast, not a redefinition of the two words. The edition preserves the measurements and the marginal 1612 while warning that the voyages and observations require separate collation; the neighbouring claim that California is an island remains a disclosed cartographic error. None of these details is silently modernized into a reliable navigational finding. (DJR-072-18–20; N05313–15.)

The causes are openly plural. After questions about the Nile’s annual flooding and its rival wind, snowmelt and rain explanations, Burton would observe the sea’s motions and ask whether they arise from the moon, the earth’s motion or winds. He calls lunar causation the common view, assigns wind causation to some, and singles out Galileo’s fourth dialogue with the strongly approving “proves” and “demonstrates.” That praise must not be erased merely because Galileo’s explanation is not the modern one. Equally, the sentence still frames an inquiry and retains alternatives. The supplied note’s comparison was with Salusbury’s later English translation, not Burton’s own copy or a newly collated original Italian edition. (DJR-072-25–27; N05332–35.)

The next questions test any explanation against unequal appearances. Why is the motion scarcely perceptible in the Pacific, most violent in British seas, and strong, irregular and diverse in the Mediterranean and Red Sea? Why do Atlantic currents run away from the north in some places and towards it in others? Why are journey times unequal? Burton does not reconcile these generalizations, and the edition does not replace them with present observations. His Indian Ocean example, attributed to Scaliger, makes Malabar to Madagascar a three-week journey but the return scarcely three months, despite the same or similar winds; an east-to-west current follows as the stated circumstance. The directions, qualification about winds and unequal times all belong together. (DJR-072-28–29; N05336–37.)

Scaliger’s marginal programme distinguishes what a causal account must explain: reciprocationis, ebb and flow; varietatis, variation; celeritatis, speed; cessationis, cessation; privationis, absence; and contrarietatis, contrariety or opposition. Stopping and absence are separate questions, not synonyms quietly collapsed into weak motion. The governing “causæ investigandæ” says the causes must be investigated; the list is not six proven causes. A sentence about Patrizi’s fifty-two-mile height follows in the same supplied note but belongs to the ensuing mountain discussion. It is not a tidal height. (DJR-072-29–31; N05337.)

A later water-balance question concerns the Mediterranean. Burton asserts a perpetual inflow through Gibraltar and another from the Black Sea through the Bosporus, in addition to major rivers, then asks how this water is consumed: by the sun, or otherwise? The sentence supplies a puzzle, not a completed account of circulation. It follows questions about outlets from inland waters, including the conjectural Caspian connection; these must not be treated as verified drainage. The related article Water and springs treats the other problems of sources, supplies and qualities without making them alternative names for tides. (DJR-072-35–38.)

Other physical comparisons use a selected feature of tidal motion. Some reported patterns of melancholy recur at fixed times “like the sea-tides,” but Burton contrasts these with continuous, settled and differently timed conditions. Paracelsus’s disciples are said to imitate the sea’s ebbing and flowing among their remarkable powers; this remains a reported claim. In the exercise argument, the moving waters join sun, moon, planets and air as examples of preserving activity, but the opening rule still demands moderation and suitable timing. These applications are historical medical or natural-philosophical arguments, not present treatment advice. (DJR-061-10–12; DJR-074-22–24; DJR-078-01–03.)

The named Euripus can expose the risk of inquiry rather than satisfy it. The shame discussion alleges that Aristotle died because he could not explain its motion; the later attack on curiosity recalls the same puzzle beside Pliny’s wish to see Vesuvius. The supplied

editor identifies Aristotle's story as legend and notes that the account of Pliny's death also contains a rescue mission. Burton's examples select fatal frustration and dangerous curiosity, not authenticated scientific biographies. The modern currents at the first occurrence makes the water movement explicit, while the later occurrence retains movement. (DJR-040-30–32; DJR-055-26–28.)

Its shifting waters also furnish images of collective misery. In the Latin attack on university complicity, "miseriarum Euripus" and "turbarum æstuarium" are a Euripus of miseries and a seething tide of troubles, caused by our own fault, negligence and greed. Elsewhere melancholy is an engulfing Euripus into which lesser griefs drain like brooks. The opening of religious melancholy magnifies the image into a dangerous sea of turbulent straits and contrary tides, but its Siren calms and halcyon seas show that apparently quiet water can threaten too. Later, a following crowd is swept together like pebbles in a tide. These are different rhetorical uses of water, not descriptions of one real sea. (DJR-050-01–02; DJR-065-30–32; DJR-151-28–30; DJR-155-07–09.)

Ebbing and flowing often makes dependence visible. Courtiers and servants vary with their superiors' favour; wealth draws esteem and loses it again; a lover's fortunes rise and fall with the beloved's look. Ownership, kingdoms, knowledge and the use of words and recipes also fluctuate. In consolation, circumstances may please or displease according to our conceit, meaning judgment, with Burton's "in some sort" limiting the claim of self-command. The metaphor gives several kinds of change a familiar pattern without making money, princely favour and interpretation the same cause. (DJR-017-39; DJR-052-22–24; DJR-056-09; DJR-076-17–18; DJR-087-13; DJR-091-07–09; DJR-093-18–20; DJR-101-15–17; DJR-109-40–42; DJR-128-10–12.)

The psychological applications need their qualifications. The accusation that women's affections ebb and flow is immediately followed by the claim that many men are still more fickle. Jealousy varies with time, place and persons; the Vives margin gives increase and decrease as the corresponding motion. Temporary despair fluctuates with hope and fear, but Burton distinguishes it both from final despair and from relinquishing trust in one's own resources. His categories are theological and polemical where the context makes them so. Finally, the "common current of Writers" means the general run of authors from which Hercules de Saxonia differs: the water image has become a name for a prevailing intellectual position. (DJR-062-02–04; DJR-138-55–57; DJR-146-07; DJR-163-40–42.)

Places to Read

- Address to the reader, pp. 27–28: full sea, the Roman claim that vice is at its height, and Burton's further rise. (DJR-009-06; DJR-009-07.)
- Address to the reader, p. 70: court favour as ebb and flow. (DJR-017-39.)
- First Partition, p. 83: low water as low tide in Alberti's qualified defence of Venice. (DJR-037-04–06.)
- First Partition, p. 99 [supplied]: the Euripus and Aristotle's legendary fatal shame. (DJR-040-30; DJR-040-31; DJR-040-32.)
- First Partition, p. 143 [sequence]: the Latin Euripus and æstuarium images in the universities' self-accusation. (DJR-050-01; DJR-050-02.)

- First Partition, p. 154: money, reputation and fluctuating happiness. (DJR-052-22; DJR-052-23; DJR-052-24.)
- First Partition, p. 167: the Euripus in the warning about curiosity. (DJR-055-26; DJR-055-27; DJR-055-28.)
- First Partition, pp. 169–170: dependence on a master’s favour and fear of exposure. (DJR-056-08; DJR-056-09; DJR-056-10.)
- First Partition, p. 195: periodic sea-tide comparison among differing courses of melancholy. (DJR-061-10; DJR-061-11; DJR-061-12.)
- First Partition, p. 198: the common current of medical writers and an exception. (DJR-062-02; DJR-062-03; DJR-062-04.)
- First Partition, p. 215: smaller griefs swallowed in an ocean of misery. (DJR-065-30; DJR-065-31; DJR-065-32.)
- Second Partition, pp. 240–241: polar channels, northern passages and neap–spring observations. (DJR-072-13; DJR-072-14; DJR-072-15; DJR-072-16; DJR-072-17; DJR-072-18; DJR-072-19.)
- Second Partition, p. 242: flood explanations, lunar, terrestrial and wind alternatives, regional differences, voyages and the six questions in N05337. (DJR-072-25; DJR-072-26; DJR-072-27; DJR-072-28; DJR-072-29; DJR-072-30; DJR-072-31.)
- Second Partition, pp. 243–244: outlets, Mediterranean inflows and Euripi among the proposed objects of inquiry. (DJR-072-35; DJR-072-36; DJR-072-37; DJR-072-38; DJR-073-01.)
- Second Partition, p. 250: alleged artificial imitation of ebb and flow. (DJR-074-22; DJR-074-23; DJR-074-24.)
- Second Partition, pp. 258–259: hidden and revealed knowledge, lost arts and new inventions. (DJR-076-17; DJR-076-18.)
- Second Partition, p. 265: moving water and the argument for moderate activity. (DJR-078-01; DJR-078-02; DJR-078-03.)
- Second Partition, p. 309: fluctuating earthly fortune in consolation. (DJR-087-13.)
- Second Partition, p. 327: reversals of ownership. (DJR-091-07; DJR-091-08; DJR-091-09.)
- Second Partition, pp. 337–338: changes in the estimation of circumstances. (DJR-093-18; DJR-093-19; DJR-093-20.)
- Second Partition, p. 374: the changing use of recipes and words. (DJR-101-15; DJR-101-16; DJR-101-17.)
- Third Partition, p. 418: material advantage and interested friendship. (DJR-109-40; DJR-109-41; DJR-109-42.)
- Third Partition, p. 512: a lover’s dependence on favour. (DJR-128-10; DJR-128-11; DJR-128-12.)
- Third Partition, pp. 567–568: the attack on women’s changing affections and its continuation about men. (DJR-138-55; DJR-138-56; DJR-138-57.)

- Third Partition, p. 602: jealousy’s increase and decrease, with N11525. (DJR-146-07.)
- Third Partition, pp. 633–634: the stormy and deceptively calm sea of religious melancholy. (DJR-151-28; DJR-151-29; DJR-151-30.)
- Third Partition, p. 651: the pebbles-in-a-tide crowd comparison. (DJR-155-07; DJR-155-08; DJR-155-09.)
- Third Partition, p. 694: temporary despair distinguished from other kinds. (DJR-163-40; DJR-163-41; DJR-163-42.)
- Third Partition, p. 699: merry tides as seasons before conscience interrupts prosperity. (DJR-164-52; DJR-164-53; DJR-164-54.)

In this edition

The reported “sea ebbs and flows” becomes “the sea … rises and falls.” This is a whole-pair rendering with the order reversed: ebb by itself is not rises. “Nepe tides” becomes “neap tides,” and “the Spring” becomes “the spring tides,” supplying the repeated noun. Continual and perpetual current preserve duration; they do not erase the directional contrasts and geographical restrictions. “Motion of Euripus” becomes currents in the shame passage but movement in the curiosity passage. (DJR-040-31; DJR-055-27; DJR-072-19, 28–29, 37.)

Euripes and Euripi become “tidal channels” in the projected journey, but “turbulent straits” in the religious ocean. The Latin “turbarum æstuarium” becomes “a seething tide of troubles”: troubles belongs to turbarum, while the water image belongs to æstuarium. The Scaliger list is translated in a note, not the running modern body; its six genitives retain different objects of investigation. The unrelated mountain-height sentence within that note stays separate. (DJR-050-01; DJR-072-14, 29, N05337; DJR-073-01; DJR-151-29.)

Most figurative ebb-and-flow pairs remain visibly tidal in modern English; their objects and qualifications determine the local sense. “Common current of Writers” instead becomes “general run of writers.” “At full sea” becomes “had reached high tide,” whereas “merry tides” becomes “merry seasons.” These choices separate prevailing opinion, the height of excess and a period of time from literal sea movement. (DJR-009-06; DJR-062-03; DJR-093-19; DJR-163-41; DJR-164-53.)

See also

- Water and springs (BAL-0124, Batch 2): sources, supplies, water quality and other uses of water.
- Conceit (BAL-0045, Batch 1): judgment in the consolation about fluctuating circumstances.
- Curiosity (BAL-0247, Batch 3): the danger attributed to excessive inquiry.
- Shame (BAL-0257, Batch 3): the larger argument containing Aristotle’s Euripus legend.
- Cosmography and chorography (BAL-0365, Batch 4): the imagined survey and its maps and reports.
- Authority (BAL-0361, Batch 4): testimony, disagreement and the force of attributed explanations.

Supplementary notes

Happily

Supplementary note B4C-0162 · Explained vocabulary · Contents

Supplementary note to Happiness and fortune (BAL-0162; Batch 2). Selected significant uses, not an exhaustive concordance.

The word

Happily can mean perhaps, possibly or by chance, rather than joyfully. It can also describe a successful result or a favourable condition. Haply is a related printed form for perhaps; happely is another printed spelling of the modal adverb. The construction decides which force is active: a possibility such as “may haply ease” differs from doing something “happily” and “with good success.” Neither should be reduced to the noun happiness or assumed to describe someone’s cheerful mood.

In the work

The central example occurs when Burton turns from attempted self-restraint to a friend’s help. If judgement is disordered, reason overruled and the will swept along, a person may be unable to seek his own good. Concealing the trouble aggravates it; disclosure to a discreet, trustworthy, loving friend offers another route. Burton first asserts that the distress “is instantly removed,” then adds “by his counsel happily,” followed by wisdom, persuasion, advice and practical means. The adverb qualifies his account of the means of relief, not the friend’s emotional manner of speaking. Preserving this sequence matters: it is inaccurate either to turn happily into cheerful counselling or to make Burton qualify every part of his preceding assertion. That assertion belongs to his rhetoric of consolation, not to present-day evidence for an assured cure.

The friend’s counsel is next a charm like mandrake wine, “curas sopit,” lulling cares to sleep. The marginal Latin attributed to Aristotle pictures the burden as transferred to friends who share it. The supplied editor connects that image to Nicomachean Ethics 9.11 and calls Burton’s Latin a paraphrase. These images explain support and relief; the mandrake comparison is not a recipe. In the later love-cure passage, “may haply ease him on a sudden” gives the possibility directly. Advice is accompanied by avoiding circumstances that excite the passion and removing its object, rather than being offered in isolation.

Elsewhere the modal adverb changes the force of quite different arguments. In consolation for displacement, the sun “shines happily as warm” in another city: the modern may shine conveys the possibility. At the close of the love-charms discussion, remedies “have happily as much power” as Cupid’s bath at Aix or Venus’s girdle. Perhaps marks a qualified comparison with fabulous powers, not a verified account of the charms’ effectiveness. The satirical prospective husband who “could happily condescend to marry” might perhaps consent if given an emperor’s choice of brides; happily does not predict marital joy. In spiritual consolation, “thou maist happily recover again” likewise allows hope after the bodily analogy of faculties that appear lost and recover. The exhortation ends “Hope the best,” not an individualized promise of recovery.

A different sense concerns results. The question whether foreign cultivations might be “as happily attempted with us, and with like successe” asks whether they could succeed in

Britain; the question remains expressly debatable. Heurnius's claimed happy use of white hellebore is also successful use, attributed to him and surrounded by controversy and warnings. A third construction reverses an easy equation of success and happiness: prosperity is "miserably happy," adversity "happily miserable," because adversity instructs. Here the adverb evaluates a benefit within outward misery. It does not say that distress feels pleasant. These uses complement the distinctions between fortune, prosperity and contentment in Happiness and fortune.

Places to Read

DJR-015-17–DJR-015-19 (Source page 58): successful cultivation proposed, not assured. DJR-022-15–DJR-022-17 (Source page 8): happely and a later writer's possible observation. DJR-049-01–DJR-049-03 (Source page 139–140 to Source page 140): the original marginal happily in a counterfactual reflection on advancement. DJR-083-32–DJR-083-34 (Source page 292–293 to Source page 293; the lexical use is on Source page 293): disclosure, the qualified means of relief, and consolatory images. DJR-093-25–DJR-093-28 (Source page 338): the shoe comparison and fortunate misery. DJR-093-43–DJR-093-46 (Source page 327 [misprint for 340]): the sun's possible warmth elsewhere and travel in the consolation for displacement.

DJR-101-36–DJR-101-40 (Source page 376 to Source page 377, with Source page 376–377 at DJR-101-38): reported successful use of hellebore within disputed historical medicine. DJR-126-17–DJR-126-20 (Source page 502 to Source page 503, with Source page 502–503 at DJR-126-19): the bath poem, perhaps and the end of the love-charms subsection. DJR-134-53–DJR-134-56 (Source page 549): haply and a discerning friend's possible help. DJR-142-37–DJR-142-39 (Source page 583): conditional consent to marry. DJR-168-42–DJR-168-44 (Source page 719): bodily analogy and possible spiritual recovery.

In this edition

"By his counsel happily" becomes "perhaps through his counsel" (DJR-083-33); "may haply ease him on a sudden" becomes "may perhaps bring immediate relief" (DJR-134-55). The first modernization changes the adverb's position; the second retains both the auxiliary may and the explicit perhaps. At DJR-093-44 the force is carried by may, and at DJR-168-43 "maist happily" becomes "may yet." The spelling happely appears when "another may happely see" becomes "another may happen to notice" (DJR-022-16); a later writer may notice what a predecessor omitted. A reader should therefore seek the modal construction, not demand a separate translated word for every original token.

The editorial notes do not give one uniform gloss: N06142 (DJR-083-33) and N13254 (DJR-168-43) allow "perhaps or by good fortune"; N06989 (DJR-093-44) gives "perhaps or by chance, rather than joyfully"; N09755 (DJR-126-19) expressly says "perhaps," not "fortunately"; and N11214 (DJR-142-38) gives perhaps. At DJR-049-02, N03562 quotes Burton's original marginal counterfactual, "Had I done as others did, put my self forward, I might have happily been as great a man as many of my equals." The following explanation, "Here happily means perhaps or by good fortune," is editorial, not part of the printed quotation. The Aristotle identification and English rendering of the margin at DJR-083-33 are supplied apparatus, not additional original body text. At DJR-101-39 the original margin N07655 says "Nos facillime utimur nostro præparato Helleboro albo"; its editorial rendering stresses ease, while Burton's body stresses successful use. N07656 preserves that

difference and warns of potentially displaced neighboring note attachments. This note does not claim fresh collation of Aristotle, Heurnius or the other cited witnesses.

See also

Happiness and fortune (BAL-0162; Batch 2), especially records BAL-0162-V010 and BAL-0162-V011, already explains the friend’s modal happily and the cultivation’s successful happily. Friendship (BAL-0156; Batch 2), record BAL-0156-V016, explains the same friend passage. These are shared attestations, not newly discovered occurrences. Baths and bathing (BAL-0136; Batch 2), record BAL-0136-V010, already discusses the qualified Aix comparison. Still (BAL-0233; Batch 3) remains a useful companion for another deceptively familiar adverb whose senses depend on context. Faith, assurance and presumption (BAL-0300; Batch 4) supplies the larger setting for spiritual confidence and its qualifications.

Election

Supplementary note B4C-0093 · Explained vocabulary · Contents

Supplementary note to Astrology (BAL-0093; Batch 1). Selected significant uses, not an exhaustive concordance.

The word

Election means choosing, but the chooser and the thing chosen change. An astrologer selects a supposedly favourable time for an undertaking. A person acting “with election” acts by choice; a dignity conferred “by election” is assigned through selection rather than inheritance or gift. In theology election concerns God’s choosing for salvation. These constructions share a word, not one interchangeable doctrine. In particular, neither the rational soul’s election nor an astrological election of times means election to salvation.

In the work

The astrological examples appear in different argumentative settings. During the satire of overstudying, Burton asks what astrology is but “vain elections, predictions.” Elections choose times; predictions foretell. Both are attacked in a catalogue that also mocks medicine, philology, logic, metaphysics and alchemy. The following emperor waits for a “masculine hour,” intended to favour a male conception, but Burton asks “with what success?” The example explains what timed selection attempts without supplying a verified result. The same stretch has already mentioned theological Election among scholastic questions. The nearby spelling does not make the two occurrences synonymous.

The love passage is not simply a declaration that astrologers can compel affection. Tandler and other writers “make a doubt, whether” love and hatred may be compelled. The ensuing names and methods continue that question elliptically: philters or characters, precious stones and amulets, and astrologers’ “election of times.” Burton expressly defers the discussion. His next paragraph distinguishes honourable love grounded in virtue, wisdom and inward worth, which “cannot deceive or be compelled.” The disputed mechanism, the postponed inquiry and the ethical distinction must be read together.

Near the work’s close, “Astrological elections of time, place” is again operative selection, now among the trappings of exorcism. The imperative is negative in scope: Lemnius tells anyone attempting a cure to proceed without these elaborate preparations and to follow Peter and John’s simple invocation of Christ. Burton has explicitly said that he shares Lemnius’s judgement. Detaching the list from without would reverse the counsel, turning a rejected preparation into an endorsed remedy. Neither this rejection nor the earlier satire should replace the fuller, qualified account of celestial influence in Astrology.

In the definition of the rational soul, election instead accompanies freely acting. Understanding apprehends and will moves; they differ in function, not essence. This account makes choice a feature of rational activity, but its continuation prevents the definition from becoming an unrestricted doctrine of free will. Some ordinary operations remain free, while spiritual goodness is expressly qualified by regeneration and the Spirit. Burton later calls the will free in relation to ourselves and contingent things, yet necessary in relation to God’s

determined counsel. The short gloss by choice is correct; it must not carry claims the later qualifications deny.

Ordinary choice also governs concrete objects. Natural air is “in our election to chuse or avoid,” because one may choose the place whose air one inhabits, as distinct from altering air artificially. A prospective husband should not be precipitate in “his election”; he should consider reports of character as well as looks. Lydgate’s quoted birds “have their election,” their choice of companions and movement, before the next stanza complains of restraints on human marriage. That poetic appeal to natural inclination is not another philosophical definition of the rational soul. Institutional election is different again: the imagined commonwealth awards some dignities by election or grant, and a contented man declines to worry whether kingdoms prosper better by succession or election. The latter question is left unanswered.

The theological sense returns when hearers doubt “their Election” and seek the signs by which to know it. Burton describes misunderstood doctrine and misapplication to oneself, not evidence that the anxious people are excluded from salvation. The later reply challenges the supposed certainty of self-condemnation, and the doctrinal conclusion forbids identifying oneself or others as finally rejected. Election and reprobation treats those exchanges and their speaker boundaries at length. This supplementary note keeps that sense available for comparison without making an astrologer’s selected hour or a human decision into God’s salvific choice.

Places to Read

DJR-016-19–DJR-016-21 (Source page 63): dignities assigned by selection.
DJR-026-21–DJR-026-23 (Source page 27), with DJR-026-36–DJR-026-38 (Source page 29) and DJR-026-42 (Source page 30): choice, the rational powers and the subsequent limits on freedom. DJR-055-18–DJR-055-23 (Source page 166–167 to Source page 167; astrological elections at DJR-055-21 on Source page 167): theological speculation, astrological satire and the emperor’s timed attempt. DJR-076-19–DJR-076-21 (Source page 259): choosing a place and its air. DJR-090-48–DJR-090-50 (Source page 325 to Source page 326, with Source page 325–326 at DJR-090-49): succession or election as an unanswered political question.

DJR-110-20–DJR-110-26 (Source page 421 to Source page 422, with Source page 421–422 at DJR-110-23; election of times at DJR-110-24 on Source page 422): compelled love questioned and honourable love distinguished. DJR-142-19–DJR-142-21 (Source page 581 to Source page 582): Lydgate’s birds and constrained humans. DJR-150-01–DJR-150-03 (Source page 624): deliberation in choosing a spouse. DJR-164-29–DJR-164-33 (Source page 697 to Source page 698, with Source page 697–698 at DJR-164-32): misunderstood election; compare DJR-167-42 (Source page 713) and DJR-168-20 (Source page 716–717).
DJR-169-18–DJR-169-23 (Source page 722): rejected exorcistic selections of time and place.

In this edition

“Vain elections” becomes “futile choices of auspicious times” (DJR-055-21), whereas “election of times” becomes “choosing favourable times” (DJR-110-24). The first supplies the implied astrological object; the second converts a noun to a verbal form and supplies favourable. Neither gives election alone the meaning of the whole phrase. “With election” becomes simply “by choice” (DJR-026-22). “Astrological elections of time, place” becomes

“astrologically chosen times and places” (DJR-169-21), but remains governed by the instruction to dispense with them.

The apparatus explains choices of auspicious times at N04108 and N08360; these are modern explanations, not extra Burton attestations. Burton’s margin “Sect. seq.” (N08359) supplies the cross-reference to the following section, while N08360 leaves the precise Tandler, Cardan and Marbod passages for collation. N01762 explains the philosophical construction without solving its metaphysical questions for the reader. The verse’s Lydgate attribution and textual differences belong respectively to the printed reference N11184 and editorial explanation N11185. Their separation preserves the difference between what Burton prints and what this edition identifies.

See also

Astrology (BAL-0093; Batch 1), especially BAL-0093-V006, BAL-0093-V033 and BAL-0093-V041, already explains the three astrological constructions. Will and nill (BAL-0052; Batch 1) treats rational appetite, civil and spiritual freedom, and choice under compulsion. Election and reprobation (BAL-0301; Batch 4), records BAL-0301-R01–R03, already routes choosing, salvific election and astrological timing; those shared passages are not new unique occurrences here. Faith, assurance and presumption (BAL-0300; Batch 4) continues the questions of confidence and signs. This note supplements the earlier Astrology family rather than adding another main article.

Voluntary

Supplementary note B4C-0052 · Explained vocabulary · Contents

Supplementary note to Will and nill (BAL-0052; Batch 1). Selected significant uses, not an exhaustive concordance.

The word

Voluntary does not always describe a conscious choice. In the medical prognosis it means spontaneous, not forced. In the account of appetite it names the intellectual or volitional division; elsewhere it describes actions or conditions willingly undertaken. Wilfull poverty, also printed wilful poverty, means chosen poverty, not poverty made obstinate. But wilful can genuinely mean obstinate in another construction. Finally, voluntary permission names deliberate divine allowance, while the plural noun voluntaries names volunteers. Grammar, agency and object must be established before one general gloss is applied.

In the work

The medical example closes a series of historical reports about evacuation and recovery. Schenck’s Daniel Federer develops what Burton calls varices or water in his thighs; Marius and women whose menstrual flow returns provide further examples. Burton then reports agreement that opening haemorrhoids will similarly benefit men, adding “so they be voluntary, some say, and not by compulsion.” Voluntary describes the unforced occurrence, not a conscious choice by the patient or a consenting decision to undergo surgery. The attribution also narrows: all physicians are said to affirm the benefit, but some supply this condition. The edition preserves the historical reports and explicitly corrects the equation of varices with water; enlarged veins and fluid are not the same. Nothing here supplies a current medical recommendation.

Voluntary appetite belongs to a different explanatory scheme. Some writers divide appetite into natural, sensitive and voluntary or intellectual kinds. The third should govern the first two, yet Burton immediately says it is commonly captivated and overruled. The name of a governing faculty does not certify successful self-government. Likewise, when people “voluntary subject” themselves to passions, voluntary functions adverbially: willingly. The continuation varies their susceptibility according to the humour, bodily constitution and rational power’s ability to resist. Burton’s moral language and his account of differing capacities remain side by side.

Chosen conduct need not remain easy to change. Voluntary solitude begins pleasantly, unlike solitude imposed by confinement, poverty or social difficulty. Its imagined pleasures can become habitual and obstruct necessary work; the person may later be unable to escape distressing thoughts. Burton nevertheless praises contemplation and solitude used rightly. Voluntary employment is more neutral: self-chosen study may not absorb the student sufficiently, unless he is deeply intent and takes extraordinary delight in it. That exception belongs beside the following recommendation of duties backed by penalties. In the harsher exhortation to do voluntarily what compulsion can enforce, Burton subsequently allows that judgement and will may be too overborne for unaided restraint and turns to a friend’s help.

The voluntary–compelled contrast is useful, but it does not exhaust the work's account of incapacity.

The same distinction changes moral force with its object. The consolation praises philosophers who have been "voluntarily poor," with Crates renouncing his property; Burton then concedes that riches are good gifts which may rightly be possessed. In the religious polemic, "wilfull poverty" joins obedience and chastity among the evangelical counsels he attacks in connection with claims of merit. Wilfull still means chosen: the adjective does not itself express the whole accusation. His depiction of demonic enticement and bodily wasting supplies that hostile setting. The following qualification refuses to condemn fasting in itself. Chosen poverty, ascetic discipline and a claim to merit beyond duty are related in this passage but are not synonyms. The later "wilful poverty" at DJR-157-17 confirms the alternative spelling without changing that lexical force.

"Voluntary permission" has God, not a human sufferer, as its implied agent. The supplied apparatus distinguishes divine allowance from direct production of an event, while declining to impose one precise doctrinal scheme on every theologian. Burton lists the phrase among election, predestination, withdrawal of grace and passing over in sermons by many "of our own" indiscreet pastors. The continuation attacks indiscriminate condemnation and the treatment of small faults or morally indifferent recreations as unforgivable. The target is dangerous pastoral handling of these matters, not a simple declaration that permission, causation and human willing are identical.

The later charge "thou hast voluntarily blasphemed" must also keep its speaker. It continues the distressed person's objection introduced by "thou replyest," not an established finding by Burton. His reply distinguishes an unwanted thought from consent, asking whether the sufferer approves or abhors it. Even partial assent subsequently rejected is distinguished from a confirmed or settled will. At the close, however, wilful genuinely means obstinate in the admonition not to reject advice. These opposed settings prevent either the chosen-poverty gloss or the allegation of deliberate guilt from becoming a rule for every form of the family.

The plural noun supplies one further grammatical distinction: "voluntaries" are military volunteers. Burton describes people offering themselves for precarious pay and the attraction of false honour, leaving wives, children and friends. Their self-offering distinguishes the word from forced enlistment, but the passage's pressures and its "if they can get it" qualification about pay prevent a complacent picture of freely available opportunity. This is a noun for persons, not the spontaneous medical sense or the adjective naming intellectual appetite.

Places to Read

DJR-010-03–DJR-010-05 (Source page 32 to Source page 32–33): military voluntaries. DJR-023-13–DJR-023-15 (Source page 12 to Source page 12–13): adverbial voluntary and differing ability to resist. DJR-025-23–DJR-025-26 (Source page 24): the third, voluntary appetite. DJR-038-01–DJR-038-12 (Source page 87 to Source page 89, with Source page 87–88 at DJR-038-02 and Source page 88–89 at DJR-038-10): imposed and voluntary solitude, habit and the qualification for right use. DJR-065-05–DJR-065-08 (Source page 212): the unforced discharge at DJR-065-07.

DJR-082-13–DJR-082-16 (Source page 285–286 to Source page 286): self-chosen work and the deeply interested student. DJR-083-27–DJR-083-33 (Source page 292 to Source page 293, with Source page 292–293 at DJR-083-32): voluntary action, compulsion and the limit of self-restraint. DJR-089-31–DJR-089-35 (Source page 320): chosen poverty and the concession about wealth. DJR-156-01–DJR-156-05 (Source page 655): wilfull poverty at DJR-156-02 and the limits of the fasting polemic. DJR-157-15–DJR-157-18 (Source page 661 to Source page 661–662): wilful poverty in the further polemical list. DJR-164-36–DJR-164-40 (Source page 698): voluntary permission at DJR-164-38. DJR-167-15–DJR-167-18 (Source page 710 to Source page 711, with Source page 710–711 at DJR-167-17) and DJR-167-26–DJR-167-33 (Source page 711 to Source page 712, with Source page 711–712 at DJR-167-27): alleged deliberate blasphemy and the response about consent. DJR-169-29–DJR-169-31 (Source page 722–723 to Source page 723): wilful refusal of advice.

In this edition

“So they be voluntary” becomes “that it happens spontaneously” within the full conditional rendering “provided, some say, that it happens spontaneously and is not forced” (DJR-065-07). “Wilfull poverty” becomes “voluntary poverty” (DJR-156-02); the single-final-l “wilful poverty” receives the same rendering (DJR-157-17). “Voluntary permission” becomes “deliberate divine permission” (DJR-164-38). Spontaneously prevents the bodily event from being read as the patient’s decision; voluntary preserves chosen poverty; deliberate and the contextual divine make intention and agency explicit without turning allowance into direct production.

The medical interpretation belongs to editorial N04817. The preceding original margin N04815 gives the older aphoristic claim, while N04816 explains its differences from Hippocrates and the varices problem. N12298 explains the evangelical counsels and Burton’s polemical combination of efficacy and merit terms; the short original margin N12297 names celibacy and the monastic state, not a complete definition of chosen poverty. N12955 supplies the allowance–production distinction and preserves uncertainty about theologians’ precise accounts. These editorial explanations are not extra sentences in Burton’s body. No independent verification of Federer, Marius or every theological authority is claimed.

See also

Will and nill (BAL-0052; Batch 1) treats faculty, choice, compulsion and settled consent. Issue (BAL-0192; Batch 2) provides a route to discharges and deliberately made outlets, which must not be confused with this unforced opening. Appetite (BAL-0049; Batch 1), including BAL-0049-V003, already explains the threefold appetite context. Solitude (BAL-0142; Batch 2) follows the change from chosen pleasure to distressing captivity and the concession about right use. Poverty and riches (BAL-0258; Batch 3), record BAL-0258-V019, already explains wilfull poverty. These are shared contexts and attestations, not new unique occurrences.

Mortification (BAL-0299; Batch 4) and Supererogation (BAL-0305; Batch 4) distinguish ascetic practice, alleged harm and claims beyond duty. Faith, assurance and presumption (BAL-0300), Election and reprobation (BAL-0301) and Temptation (BAL-0307), all Batch 4,

continue the questions of divine agency, pastoral handling and resisted thoughts. Voluntary permission is a particular doctrinal construction, not another title for all of those topics.

Strangury

Supplementary note B4C-0105 · Explained vocabulary · Contents

Supplementary note to Physick (BAL-0105; Batch 2). Selected significant uses, not an exhaustive concordance.

The word

Strangury names difficult and painful passage of urine. In this edition it may be retained as the historical disease name or unpacked as painful dribbling urination. The printed capitalized Strangury and lower-case strangury have the same local sense. Neither the name nor its proximity to stone establishes a single present-day diagnosis; Burton lists the complaints separately.

In the work

In the attack on physicians, Strangury stands between Stone and Gout in the assertion that there are many diseases they “cannot cure at all.” The subject of cannot cure is the physicians; the diseases, including strangury, are its objects. This is not a report of a particular patient’s failure to recover. The sentence belongs to a prosecution of medical skill that has just called practitioners executioners. It continues through an Ovidian line about gout to fevers and disputes over pulse and urine as diagnostic evidence. The list’s categorical force should be preserved as the polemical claim it is, not adopted as a medical conclusion.

The argumentative turn follows on the next page. Burton calls the preceding arguments carping and insulting, says he thinks well of medicine, and distinguishes its abuse from its use. He then honours the calling before adding conditions on pharmaceutical treatment and qualifying the attack on purges as applying to ill-timed or excessive use. This defence does not expressly replace the disease list with a revised set of cure claims, but it prevents the list from becoming Burton’s final rejection of the medical art.

A second occurrence belongs to a campaign to estrange a lover from the beloved. Burton, invoking Avicenna’s counsel and attributing another tactic to Italians, tells the adviser to allege unfaithfulness or humiliating ailments. Strangury appears with gout, stone and falling-sickness among complaints to be represented as hereditary and unavoidable. The grammatical frame is “Tell him” and “that he or she hath”: the adviser is to make the accusation, the beloved is its target, and the lover is to hear it. The ensuing list of defects and threats continues that disparagement. These are neither verified diagnoses nor evidence that strangury is inherited. Here the same disease name serves intimidation rather than a direct dispute about physicians’ ability.

Places to Read

DJR-099-15–DJR-099-20 (Source page 364), especially DJR-099-17: the disease list and its medical polemic. Read on through DJR-099-21 (Source page 364–365) to DJR-099-22–DJR-099-28 (Source page 365) for the defence of medicine and its qualifications.

DJR-135-49–DJR-135-52 (Source page 553 to Source page 553–554), especially DJR-135-51 (Source page 553): ailments as proposed allegations against a beloved.

In this edition

At DJR-099-17, “Strangury” becomes “strangury”: the historical name remains, while editorial note N07449 supplies difficult and painful passage of urine and warns against equating period disease categories with present diagnoses. At DJR-135-51, “strangury” becomes “painful dribbling urination,” within the longer list of alleged ailments. That modern phrase translates this one item, not the neighbouring gout, stone or falling-sickness. Editorial note N10647 identifies the catalogue as allegations and rejects using it to establish diagnoses or inheritance patterns. Both glosses are supplied editorial explanation, not Burton’s own definitions.

See also

Physick (BAL-0105; Batch 2) supplies the larger account of medicine and the prosecution-to-defence turn; this note supplies the particular disease word. Issue (BAL-0192; Batch 2), especially BAL-0192-V008, already explains draining sores in the same disparagement passage. Entertain (BAL-0273; Batch 3), BAL-0273-V012, and Courtship and wooing (BAL-0203; Batch 3), BAL-0203-V018, provide other routes through that shared setting. These are shared contextual attestations, not new discoveries. Excrements (BAL-0029; Batch 1) remains the companion for bodily waste and discharge, not a synonym for this complaint.

Mortmain

Supplementary note B4C-0267 · Explained vocabulary · Contents

Supplementary note to Church patronage (BAL-0267; Batch 3). Selected significant uses, not an exhaustive concordance.

The word

Mortmain concerns land held perpetually by an ecclesiastical or other corporate body, and the restrictions on transfers into that ownership. In the selected occurrence, “statutes of mortmain” names those restrictions. The word is in Burton’s original English margin, not in his body’s list of church territories. Its point is enduring institutional possession, not simply a clergyman’s personal riches or a patron’s right to nominate a holder of a benefice.

In the work

The margin reads: “The Laity suspect their greatness, witness those statutes of mortmain.” Laity is the subject of suspect; their points back to the ecclesiastical holders whose accumulated power the body is attacking. Here suspect means regard with distrust, rather than merely guess that their holdings are large. Witness introduces the statutes as Burton’s evidence for that distrust. The sentence does not name a particular statute, date, jurisdiction or transfer, so it cannot support a more detailed legal history on its own.

The body’s movement explains the margin’s force. Burton charges the leaders he attacks with seeking enrichment and dominion rather than the common good. He then describes the papacy’s worldly possessions and claims that, in almost every kingdom, clergy have gathered a third, a half, or in some places everything into their hands. Bishops’ German territories and reported French revenues follow. Mortmain adds a legal counterpressure to that accumulation: the laity’s suspicion is represented as finding expression in restrictions on institutional acquisition. The anti-Catholic polemic belongs to Burton, not to a neutral assessment of religious institutions.

The numerical and geographical examples must keep their different scopes. Almost every kingdom is a qualification, and “in some places all” is not a statement that clergy own everything everywhere. The next units attribute French revenue figures to named authorities, then turn to English religious houses, rental income and moveable possessions at the dissolution of the abbeys. These are different measures, not one tally of mortmain land. Burton’s continuing attack on wealth from shrines broadens the grievance again; the legal term should not be made to denote every revenue source he condemns.

Places to Read

Read DJR-154-29–DJR-154-35 (Source page 649) for the surrounding argument, territorial holdings and attributed financial estimates. Within that range, DJR-154-33 (Source page 649), original margin N12217, is the mortmain occurrence; the edition’s marginal reference is DJR-154:B28. Read DJR-154-36 (Source page 649–650) for the ensuing comparison with shrine wealth. The margin is an attestation; these surrounding body units supply context rather than additional occurrences of mortmain.

In this edition

The English marginal mortmain remains mortmain. N12217 preserves Burton’s sentence, while editorial note N12218 explains the perpetual corporate holding and the restrictions on transfers. There is no separate mortmain token in the supplied modern body, and the marginal term is not inserted into the translated list of territories or fractions. The capitalized “Mortmain” in N12218 is the editor’s explanatory use, not another Burton attestation. The same note identifies the three ecclesiastical electors as the archbishops of Mainz, Trier and Cologne and warns that the reported fractions and revenue figures require independent collation. This note does not turn those figures into verified statistics or claim to have collated the statutes.

See also

Church patronage (BAL-0267; Batch 3) is the companion for appointments, benefices and revenues. Its records on advowsons (BAL-0267-V001) and impropriations (BAL-0267-V002) concern rights of nomination and church revenues in lay ownership; neither is a synonym for land held perpetually by a corporation. Its earlier Mortmain cross-reference now leads to this legal-property explanation. The present note adds that explanation without changing the earlier article.

Parable

Supplementary note B4C-0280 · Explained vocabulary · Contents

Supplementary note to Living and preferment (BAL-0280; Batch 3). Selected significant uses, not an exhaustive concordance.

The word

Parable as an adjective means obtainable, procurable or readily available. A parable course of employment is accessible; a parable remedy, pardon or book is something one can obtain. These applications share a meaning, but their claims about access have different speakers, conditions and purposes. The adjective is not the noun parable, an illustrative story: that noun genuinely occurs in the scriptural “parable of the seed and of the sower.” A pardon described as parable is not being called a moral tale.

In the work

The qualified scholar’s predicament gives the clearest social example. After costly study and academic success, where can he find remunerated employment? The “most parable and easie” course is teaching a school or becoming a lecturer or curate. Readily available describes the course, not a quality of the scholar’s speech. Accessibility is poor consolation: Burton gives a falconer’s wages, ten pounds a year and food, or a small stipend, lasting only while patron or parish approves. Loss of approval sends him in search of a new master. The schoolmaster’s worn rod, threadbare gown and scant maintenance continue the complaint. An obtainable post is therefore not necessarily a secure or adequate livelihood.

Drink supplies the medicinal application. It is called a “most easie and parable remedy,” then common, cheap and always ready against fear, sorrow and troublesome thoughts. Availability is one part of that praise; it does not itself establish efficacy. The ensuing sufficiency claim is attributed to Rhazes, and other authorities push the defence towards drunkenness. Burton then condemns those doctrines, answers the imagined reader’s invitation to unrestricted drinking, and permits only moderate, sober and timely use. The conclusion further distinguishes patients and allows that soberly used wine may help the historically described cold melancholy. The accessible remedy must be read within that disputed, qualified historical treatment argument, not as present-day advice.

The “gentle and parable” pardon is a different use of the same adjective. Burton’s sarcastic anti-Catholic sequence alleges abundant pardons, easy dispensations and low fees, then asks how anyone with friends, money or at least the will to seek relief could despair. Parable qualifies pardon as obtainable; it does not make the sentence a literal parable or establish that the promised remission is valid. The claim that distress is impossible sustains the taunt. The next unit accuses confessors of manipulating consciences, then denies that their followers should suffer greatly or often, or finally come to ruin; its closing inference shifts the previously listed causes more frequently to others. These are Burton’s polemical assertions, not a neutral account of Catholic teaching or evidence of lower rates of despair. The editorial apparatus also warns against automatically treating administrative fees as the sale of forgiveness.

The adjective later explains Burton's own act of compilation. Other writers' works are "not to all parties at hand, so parable at all times," so he will gather selected consolation from their large treatises and Scripture for afflicted readers, at friends' request. The negation denies ready access for everyone and at every time; it does not assert that the works are wholly unobtainable. His preceding list includes Catholic writers despite the earlier polemic. The collection also has pastoral limits: counsel is to fit the person and the cause, human counsel is said to require God's word, and the next unit specifies preparation and examination before consolation. Ready access to a text is not presented as an unconditional guarantee of relief.

The noun in "The parable of the seed and of the sower" names the scriptural illustrative narrative. Burton recalls seed on barren ground and seed choked, then adds selected sayings about predestination and mercy. This catalogue follows his warning that unreflective reading and misinterpretation can frighten susceptible readers. Its continuation criticizes misconceived election and the misapplication of doctrine to oneself, then warns against both terrifying preaching and complacent reassurance. The reference to unsuccessful seed is therefore not Burton's verdict that the distressed reader is rejected. This noun use belongs in a separate route from the adjective obtainable.

Places to Read

DJR-047-10–DJR-047-14 (Source page 131), especially DJR-047-12: accessible but insecure scholarly employment. DJR-104-30–DJR-104-46 (Source page 390 to Source page 392), especially DJR-104-31 (Source page 390–391): the obtainable drink remedy, disputed drunkenness and the concluding restrictions. DJR-164-28–DJR-164-34 (Source page 697 to Source page 698, with Source page 697–698 at DJR-164-32), especially DJR-164-30 (Source page 697): the noun parable within the scriptural-reading warning.

DJR-165-14–DJR-165-19 (Source page 701), especially DJR-165-18: the obtainable pardon in the sarcastic sequence. DJR-166-14–DJR-166-17 (Source page 705 to Source page 706, with Source page 705–706 at DJR-166-16): limited access to books, selected compilation and its pastoral conditions.

In this edition

At DJR-047-12, "most parable and easie" becomes "most readily available and easiest": parable supplies readily available, while easie supplies easiest and most marks the superlative construction. At DJR-104-31, "a most easie and parable remedy" becomes "a very easy remedy to obtain." The modern construction combines ease and obtainability rather than assigning every English word separately to the original parable. At DJR-165-18, "so gentle and parable a pardon" becomes "so lenient and easily obtained a pardon": gentle is lenient, parable easily obtained, and pardon remains the object described. The following expense and effort belong to cost and suit, not to parable alone.

At DJR-166-16 the full negative construction becomes "these works are not at everyone's hand or always so easily obtained." The modern retains the limits on people and times while reordering them. At DJR-164-30 the noun remains parable. Editorial notes N03434, N07894, N13011 and N13070 supply the obtainable glosses; N13011's Latin parabilis is the editor's etymological explanation, not another original-body form. N12943 identifies the sower allusion with Matthew 13 and distinguishes Burton's compressed scriptural sequence from

an exact modern Bible quotation. Those supplied notes and translations remain separate from Burton’s wording.

See also

Living and preferment (BAL-0280; Batch 3), especially BAL-0280-V001 and BAL-0280-V002, provides the scholar’s qualification-and-employment setting. Exhibition (BAL-0275; Batch 3), BAL-0275-V004, explains Lecturer, and Diet and regimen (BAL-0119; Batch 2), BAL-0119-V002, explains the board included with his wages. These existing records already use the shared passage; this note adds the adjective’s explanation rather than claiming a newly discovered occurrence.

Receipt (BAL-0114; Batch 2) and Physick (BAL-0105; Batch 2) remain companions for remedies and medicine; Wine (BAL-0123; Batch 2) supplies the drink debate. Suit (BAL-0286; Batch 3), BAL-0286-V017, already explains the effort of obtaining the pardon, while Despair (BAL-0076; Batch 1), BAL-0076-V053, identifies the sarcastic denial. Memory and recollection (BAL-0039; Batch 1), BAL-0039-V012 and BAL-0039-V021, already explains the gathering of accessible consolation; Seed (BAL-0220; Batch 3), BAL-0220-V018, already explains the scriptural sowing image. These are routed shared contexts, not new discoveries.

Pine-apple

Supplementary note B4C-0015 · Explained vocabulary · Contents

Supplementary note to Heart and cordolium (BAL-0015; Batch 1). Selected significant uses, not an exhaustive concordance.

The word

Pine-apple and Pinas name different objects in these two passages. A “Pine-apple” in the anatomical account is a pine cone: the heart is “Of a pyramidical forme, and not much unlike to a Pine-apple.” Pinas in the American food list means pineapples, the edible fruit. The first comparison concerns shape; the second item belongs to a catalogue of foods. Reading both as the tropical fruit would obscure the anatomical image.

In the work

The heart is the principal part of the chest in Burton’s exposition, and his account combines its shape with the historical claim that it is the fountain of life, heat and spirits and the seat of the passions. The pine cone supplies a familiar tapering form, not a claim that the organ is a fruit. In the next unit the left chamber separately has “the forme of a Cone.” That continuing geometrical description supports the shape comparison, while the account of blood, spirits and air remains part of the physiology Burton reports.

The food list gives another kind of identification: “In America in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits.” Here meat means food, including plant produce. Pinas stands between palm hearts and potatoes; the edition allows Potatos to include sweet potatoes. In many places limits the claim, and the list presents travellers’ reports, not a uniform description of every American diet. Dithmarus Bleskenius is expressly named for the preceding Icelandic account; that wording should not silently make him the named authority for every American food in the next sentence.

The surrounding examples concern the diversity of customary food. Europeans’ bread is mocked as horse fodder before roots and produce are listed, and the following units add further reported foods and longevity claims. Those claims are the historical discussion’s evidence about custom, not present-day dietary recommendations. The local word Pinas identifies one food; it does not translate the whole list or the preceding noun meat.

Places to Read

Read DJR-024-13–DJR-024-16 (Source pages 18–19) for the chest, the heart’s two chambers and the account of the lungs. Within that range, DJR-024-14 (Source page 18) contains the Pine-apple comparison. DJR-035-44–DJR-035-49 (Source pages 76–77) supplies the surrounding reported diets; within that range, DJR-035-47 (Source page 77) contains Pinas. These two passages are already used in Heart and cordolium and Meat respectively; the present note distinguishes their plant names.

In this edition

“Pine-apple” becomes “pine cone” at DJR-024-14; editorial note N01634 (DJR-024:E12) explains the older sense and its fit with the pyramid comparison. “Pinas” becomes “pineapples” at DJR-035-47; editorial note N02525 (DJR-035:E30) identifies the neighbouring food names and qualifies the list as travellers’ reports. These are checked word-level correspondences, not equivalents inferred from the passages merely appearing side by side. Neither editorial explanation is an additional original occurrence.

See also

Heart and cordolium (BAL-0015; Batch 1), especially heart (BAL-0015-V001) and Primum vivens, ultimum moriens (BAL-0015-V002), explains the physiology surrounding the cone comparison. Meat (BAL-0122; Batch 2), especially meat (BAL-0122-V001), explains the food-list construction at the same passage; its horse meat record (BAL-0122-V010) treats the preceding fodder comparison. Herbal (BAL-0113; Batch 2) concerns books describing plants, and Organical parts (BAL-0010; Batch 1) the classification and functions of bodily organs. Neither title makes the cone a food or the food name an anatomical term.

Intelligence

Supplementary note B4C-0032 · Explained vocabulary · Contents

Supplementary note to Soul (BAL-0032; Batch 1). Selected significant uses, not an exhaustive concordance.

The word

An intelligence can be an immaterial intellectual being, particularly a being supposed to give a celestial body life or motion. In the stellar passage it stands beside soul and angel: the thing doing the animating or moving is the intelligence, not a star's cleverness or a piece of information. Those other kinds of meaning are nevertheless present elsewhere: Intelligence is a kind of understanding in the faculty discussion, and better intelligence means better information in accounts of magnetic variation and travellers' reports.

In the work

The aerial digression asks whether the earth has a soul and reports souls deriving from and returning to it. Burton brings Orpheus, Hermes and Averroes together with discussions attributed to Plato and Plotinus, then says that Kepler, Patrizi and some other recent thinkers have partly revived the opinion. He adds the belief that every star has "a soul, angel, or intelligence to animate or move it." The alternatives and partly matter: the paragraph assembles traditions rather than assigning one identical doctrine to every named writer. Its next turn is to the controversy over the earth's motion, not a proof that stellar intelligences exist.

The earlier spirit survey compares intelligences with separate substances, angels and demons (DJR-028-25). That comparison is already explained in Daemon and genius, especially BAL-0084-V007; it is not a universal equation that settles every later list. At DJR-029-38 Intelligences is a distinct third class, following God and Ideas and preceding Archangels and Angels. Burton's supposed chain from Zoroaster to Plato is conjectural, and the continuation expressly approves Zanchi's rejection of the surrounding ideas. The noun names incorporeal minds within a reported classification, not human intellectual accomplishments.

In the later attack on unrestricted stellar prediction, Latin intelligentiis occurs in the statement attributed to Magini about matters God has reserved to himself and his intelligences; Burton's own following English calls them his Angels. The next account, attributed to Vanini, makes intelligences move the spheres and explain apparent miracles while refusing spirits as a separate explanatory category. "Intelligences do all" summarizes that reported claim, not Burton's assent. The ensuing account of their eternity remains "according to their Tenents"; the recurrence is qualified as the same in kind, not necessarily the same individuals. Finally, "as I am a Christian I detest and hate" belongs to Vanini's quoted disclaimer, whose sincerity the passage does not establish.

The cognitive and informational uses require less cosmology. At DJR-026-30 Intelligence is one item among kinds of understanding, beside sense, experience, faith and others; the ensuing comparison of innate and acquired habits prevents the list from becoming a single uncontested system. Latin intelligentiam at DJR-029-17 means understanding itself, the

object allegedly deceived by demons, not another demon. At DJR-072-17 better intelligence is information still needed about compass variation. At DJR-149-43 want of better intelligence is Burton’s explanation for Chalcocondylas attributing a reported sexual custom to Britons. It criticizes the writer’s information; it does not authenticate Burton’s other reported customs.

Places to Read

The understanding enumeration is DJR-026-30 (Source page 28), with its continuation at DJR-026-31–DJR-026-32 (Source pages 28–29). The earlier comparison lies within DJR-028-22–DJR-028-26, at DJR-028-25 (Source page 39). The Latin understanding-object is DJR-029-17 (Source page 43), with the limits on demonic powers in DJR-029-18–DJR-029-19. Within DJR-029-35–DJR-029-40 (Source page 45), the ninefold classification is at DJR-029-38.

One information example is DJR-072-17 (Source page 241). Read DJR-075-04–DJR-075-07 (Source pages 252–253) for the questions before and transition after DJR-075-06 (Source page 252–253), the soul, angel or intelligence passage. The other information example is DJR-149-43 (Source page 623). For the later celestial argument, read DJR-162-19–DJR-162-28 (Source pages 687–688), especially DJR-162-21, DJR-162-23, DJR-162-26 and DJR-162-27.

In this edition

At DJR-075-06 “intelligence to animate or move it” becomes “intelligence to give it life or motion.” Intelligence is retained; the verbs explain the supposed being’s function. Editorial note N05504 (DJR-075:E06) supplies “immaterial mover” and warns against harmonizing the assembled traditions. At DJR-162-23, Intelligentia and intelligentiæ are respectively singular and plural celestial beings; at DJR-029-17 the accusative intelligentiam instead names the understanding acted upon. Whole Latin constructions supply their verbs, objects and qualifications, not the noun alone.

The edition retains intelligence in the list of understanding at DJR-026-30 but renders better intelligence as better information at DJR-072-17 and DJR-149-43. Elsewhere modern intelligence can render an entirely different original word, such as wit; those translations are not original occurrences of intelligence. Likewise, N05579 at DJR-076-10 expands the original bibliographical “Tritemius l. de 7. secundis.” as a title containing “Secondary Intelligences.” That English title is supplied explanation inside the marginal-note container, not a printed English intelligences attestation.

See also

Soul (BAL-0032; Batch 1), especially soul (BAL-0032-V027), explains the animate-earth context of DJR-075-06. Daemon and genius (BAL-0084; Batch 1), especially intelligence (BAL-0084-V007) and substantia separata (BAL-0084-V006), supplies the earlier spiritual comparison. Intellect (BAL-0040; Batch 1) explains the faculty classifications; Astrology (BAL-0093; Batch 1), especially immediate, inevitable causes (BAL-0093-V014) and astrologian (BAL-0093-V040), preserves the later argument and Vanini’s disclaimer. Essence and quintessence (BAL-0180; Batch 2) concerns the nature and constitution of things, not an interchangeable name for their supposed movers.

Jovial and martial

Supplementary note B4C-0003 · Explained vocabulary · Contents

Supplementary note to Spirits (BAL-0003; Sample / Batch 1). Selected significant uses, not an exhaustive concordance.

The word

Jovial and Martial in the sevenfold classification of ethereal spirits mean belonging to Jupiter and Mars. Alongside Saturnine, belonging to Saturn, they classify by planetary association, not by cheerfulness or a warlike temperament. Elsewhere Burton does use jovial for merry or cheerful, jovially for merrily or generously, and martial for military or soldierly. The local noun and argument determine which meaning is active.

In the work

Burton attributes the division into seven kinds to Grégoire of Toulouse and begins its names with “Saturnine, Jovial, Martial.” The traditional seven planets are the Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. He next cites Cardano’s account and Trithemius’s designation of spirits presiding over the zodiac, with good angels above the moon and devils below it. The continuation adds offices and a hierarchy of subordinate beings. This is a reported scheme, not a list of seven observed species or Burton’s unqualified endorsement of every authority’s account.

“Jovial inhabitants” at DJR-029-40 and “Ioviall and Saturn Inhabitants” at DJR-075-17 concern supposed residents of Jupiter and Saturn. The first passage compresses Galileo’s and Kepler’s distinct books and ends by approving Zanchi’s rejection of the surrounding ideas; the second belongs to a conditional argument about inhabited planets. The supplied notes distinguish Kepler’s speculation from observed inhabitants and warn against simply identifying those inhabitants with Burton’s spirits. Latin Joviales in the first passage’s margin likewise means of Jupiter. At DJR-031-07 Jovialibus means those associated with Jupiter, opposed to those of Saturn in a reported account of guardian spirits and advancement. Burton rejects that sweeping governance account at DJR-031-10.

The cheerful family does not itself decide whether pleasure is approved. People once living jovially may have enjoyed “peradventure in all honest recreations” before enforced solitude (DJR-038-05); those suddenly imprisoned after living jovially in the later example have enjoyed “all sensuality and lust” (DJR-052-13). In each, loss of familiar pleasure and company contributes to distress, but the moral descriptions differ. A table “jovially furnished” is instead generously supplied with food: Prosper Calenus advises the cardinal to choose one dish for himself although rank and guests require a more ample table (DJR-071-14).

Jovial also describes apparent or experienced cheerfulness. Princes are jovial only “in the worlds esteem” before Burton enumerates their fears; cheerful hospitality receives qualified approval as decent amusement. In the lovers’ catalogue, however, Chaerea’s joviall delight is a literary character’s exultation. The edition identifies its context as his rape of Pamphila, which Burton’s “Sweet-heart” obscures. Merry describes his state, not a mutually welcomed encounter or approval of his act.

“martiall spirits” are military vigour in the story of a Goth wishing the Greeks to keep books that supposedly weaken soldiers. A “Martiall hirsute face” is soldierly and hairy in Burton’s account of attraction; the racial and bodily comparisons around it belong to his stereotyped argument. Neither passage classifies planetary spirits. The separate catalogue names “Martial Amulets” and Latin “Amuleta Martialia” identify charms among claimed magical or sympathetic remedies. The supplied passages do not establish what martial specifies about their material or use, so the label is not enough to identify them as iron objects, to assign them a precise planetary rite, or to promise protection in war.

Places to Read

For a nonplanetary use, read DJR-017-34–DJR-017-36 (Source page 69). Read DJR-029-35–DJR-029-40 (Source page 45) for the planetary list at DJR-029-35 and original margin N02030 at the final unit. DJR-031-04–DJR-031-10 (Source pages 51–52) carries the argument through its rejection; within that range, Jovialibus occurs at DJR-031-07 (Source page 51–52). Further nonplanetary uses are at DJR-038-03–DJR-038-06 (Source page 88); DJR-046-17–DJR-046-19 (Source page 127); DJR-052-11–DJR-052-15 (Source page 153); and DJR-071-13–DJR-071-15 (Source pages 235–236).

The inhabited-worlds discussion is DJR-075-15–DJR-075-19 (Source page 254), especially Ioviall at DJR-075-17. One named-amulet occurrence is DJR-082-09 (Source page 285). The hospitality example is DJR-086-13–DJR-086-15 (Source pages 304–305). Read DJR-100-39–DJR-100-44 (Source pages 371–372), where Burton rejects both extreme medical positions; another named-amulet occurrence is DJR-100-40 (Source page 372). The soldierly face is DJR-119-36–DJR-119-40 (Source page 464), and Chaerea’s exultation is DJR-127-68–DJR-127-70 (Source page 511).

In this edition

“Saturnine, Jovial, Martial” becomes “Saturnian, Jovian, Martian” at DJR-029-35. The modern adjectives make the planetary relations explicit while keeping the list’s structure; N02025 (DJR-029:E19) explains the seven planets and the local meanings. Ioviall in the inhabitants passage becomes of Jupiter within a rearranged phrase. In marginal N02030 only “Saturninas & Joviales accolas.” is original Latin; “Inhabitants of Saturn and Jupiter” is the supplied translation. Joviales contributes of Jupiter, not the whole translated phrase.

Jovially becomes merrily in the two confinement examples but generously in the furnished-table construction. “martiall spirits” becomes “martial spirit”, retaining military vigour despite the change from plural to singular. That sentence also contains a separate repair: where the original says the Goth urged “by all means they should do it,” the modern column supplies “by no means,” supported by the Latin margin’s instruction to leave the books. This correction, explained in N03371, does not alter martiall itself. The amulet expressions remain martial amulets without a more precise identification.

See also

Spirits (BAL-0003; Batch 1) distinguishes bodily spirits, supernatural beings and human vigour, including the Goth’s martiall spirits example. Astrology (BAL-0093; Batch 1) explains attributed planetary influence and its limits. Daemon and genius (BAL-0084; Batch 1), especially genius (BAL-0084-V012), treats the reported guardian powers around Jovialibus.

Tables (BAL-0149; Batch 2), especially table (BAL-0149-V008), explains the cardinal’s dining table and hospitality. Paracelsian (BAL-0110; Batch 2), especially Chymical (BAL-0110-V003), supplies the debate surrounding the named amulets. These earlier articles remain companions, not interchangeable definitions of the adjectives.

Explained vocabulary register

The records distinguish a dictionary lemma or family from the wording actually printed. Quoted original forms and contextual modern expressions are shown separately; a full modern phrase is not automatically the meaning of a single original component. Additional attestations are kept under a shared record when they illustrate the same sense.

Vocabulary for Anchorite

Article · Contents

anchorite; anachorite

BAL-0297-R01 · English · family

A religious recluse, withdrawing from ordinary worldly society for a devotional life. The noun identifies the person’s way of life; approval or condemnation comes from the local argument.

- DJR-035-35 (Source page 75). Original text: “Anchorites, Monks”. In the modern column: “Hermits, monks”. Religious recluses named alongside monks in a reported account of excessive fasting. The causal account is attributed to Guianerius; immoderate limits the fasting, frequently is not always, and superstitious rank is Burton’s hostile characterization. Anchorites is rendered Hermits; Monks supplies monks. This is a broader English equivalent, not evidence that the original prints hermits.
- DJR-038-02 (Source page 87–88). Original text: “Students, Monks, Friers, Anchorites”. In the modern column: “students, monks, friars and anchorites”. Religious recluses whose prescribed way of life is said to require separation from society. Must belongs to the rules Burton attributes to these lives, not to an instruction issued to the reader. The hostile monastic description is qualified later by his defence of useful religious houses. The four nouns correspond in order; the modern adds a coordinating and. Anchorites is retained as anchorites.
- DJR-045-45 (Source page 124). Original text: “Monkes, Hermites, Anachorites”. In the modern column: “monks, hermits and anchorites”. Religious recluses included in Burton’s accusation that renunciation can become a form of pride. The supposed freedom is what the targets think; Burton asserts the contrary. His superlative pride charge belongs to polemic, not an impartial description of all ascetics. Anachorites corresponds to anchorites, separately from Hermites/hermits; the original’s two nouns are not collapsed here.
- DJR-059-29 (Source page 186). Original text: “that Anchorite”. In the modern column: “that hermit”. A particular religious recluse used as a reported example of aversion to women. Yet some again introduces contrasting cases after proneness to love. The alleged cold palsy is reported, not a diagnosis independently established here. Singular Anchorite is rendered singular hermit; that preserves the particular exemplum rather than naming the whole class.
- DJR-071-23 (Source page 236–237). Original text: “some Hermites, Anachorites, and fathers of the Church”. In the modern column: “some hermits, anchorites and Fathers of the Church”. Religious recluses among the admired examples of exceptional temperance. Some restricts the praise. Burton argues from admired voluntary restraint in health to the obligations of sick people in the following paragraph; his promise of remedy is historical dietary counsel. Some and the three-member list are retained; Anachorites supplies anchorites, not the adjacent hermits or Fathers.

- DJR-093-37 (Source page 339). Original text: “Monks and Friers, Anchorites”. In the modern column: “monks, friars and hermits”. Religious recluses used as examples of deliberately leaving worldly society. A rhetorical question supports consolation for imprisonment. The following imperative addresses the prisoner; it is not evidence that every anchorite is imprisoned. Anchorites is rendered hermits, while Monks and Friers supply monks and friars; list punctuation is regularized.
- DJR-156-07 (Source page 656). Original text: “Hermites, Anachorites”. In the modern column: “hermits or anchorites”. Religious recluses in Burton’s generalization about religious visions and their bodily or environmental precursors. Never…but is Burton’s sweeping assertion. The causes, forerunners or concomitants are alternatives; he does not make fasting the sole necessary cause. The Devil is alleged to exploit these circumstances; moderate fasting and useful contemplation are separately defended. Anachorites supplies anchorites; the supplied modern makes the relation of the two nouns explicit with or.
- DJR-156-08 (Source page 656). Original text: “Monkes, Anachorites, and the like”. In the modern column: “Monks, anchorites and the like”. Religious recluses included in an account of bodily depletion and supposed encounters after prolonged fasting. They think scopes the alleged hearing and conversation, rather than establishing external beings. Burton combines physiological explanation with demonic agency; this is not modern medical advice. Anachorites remains anchorites; and the like preserves the list’s open-ended extension.

Vocabulary for Casuists

Article · Contents

casuist; casuists

BAL-0298-R01 · English · family

A writer or theologian concerned with cases of conscience: particular questions of moral conduct, religious duty and judgment. The term identifies an area of learned or pastoral work; local praise, censure and effects must be specified separately.

- DJR-078-06 (Source page 266). Original text: “our Casuists tax”. In the modern column: “our writers on cases of conscience condemn”. Writers judging particular moral obligations, here cited as censuring aristocratic sports and recreations. Which refers to the sports and recreations just listed; the criticism culminates in too immoderate. Almost and some few governers exempted limit the wider attack on noble idleness. Casuists expands to writers on cases of conscience; our remains our; tax supplies condemn. The noun does not itself mean condemners, tax-collectors or dishonest reasoners. Complementary earlier route: Honour and nobility (BAL-0259-V007; Batch 3). Same paragraph already explains badge of gentry; the casuist component is complementary, not a newly discovered occurrence.
- DJR-163-22 (Source page 692). Original text: “Schoolmen amongst the rest, and Casuists”. In the modern column: “including the scholastics and casuists”. Moral theologians included among learned writers recommended for fuller religious argument. Burton praises these arguments but limits the receptive audience and admits often slight effect. Si fieri posset qualifies the hoped-for recovery; no guaranteed success is asserted. Casuists is retained as casuists; Schoolmen supplies scholastics, while amongst the rest is recast as including.
- DJR-164-32 (Source page 697–698). Original text: “which the Casuists discuss, and Schoolmen broach”. In the modern column: “debated by casuists and raised by scholastic theologians”. Writers debating particular matters of religious and moral duty. The harmful action is misunderstanding and applying difficult matters wrongly to oneself; Luther is cited for the ensuing self-torment. Later criticism addresses terrifying ministers, including Burton’s own religious camp. The relative clause is recast in passive participles; casuists remain agents of debate, Schoolmen become scholastic theologians. Misapplication belongs to the next clause’s divers/Many, not automatically to the casuists.
- DJR-166-19 (Source page 706). Original text: “Navarrus the Casuist”. In the modern column: “Navarrus the casuist”. Navarrus identified by his work on cases of conscience as a source of remedies for despair. Burton reports a ten-remedy list but prints only five items before &c. The compressed chain of Navarrus, Antoninus, Cajetan, Gerson, Sayrus and Rodrigues is his citation, not a fresh collation. The singular professional designation is retained with modern capitalization; Navarrus remains the person named.

cases of conscience

BAL-0298-R02 · English · phrase

Particular problems of moral or religious judgment, and by extension writings examining those problems; in the Perkins margin it is a cited work title.

- DJR-067-50 (Source page 221). Original text: “such as write cases of conscience”. In the modern column: “writers on cases of conscience”. Particular moral and religious questions treated by authors whose authority Burton invokes against magical cures. All qualifies Burton’s invoked group, “our Divines, Schoolmen, and such as write cases of conscience”; the possessive and listed categories must remain visible. This is his claim of consensus, not an independently verified universal tally. It answers the preceding conditional argument that a magician’s aid might be acceptable if it heals. Such as write is nominalized as writers on; cases of conscience retains the field of inquiry.
- DJR-078-06 (Printed page 266; N05725). Original margin: “Perkins cases of conscience. l. 3. c. 4. q. 3.” Supplied note translation or expansion: “William Perkins, Cases of Conscience, book 3, chapter 4, question 3”. The bibliographic title identifies the Perkins work cited for the casuists’ censure, with book, chapter and question locator retained. Only the first quoted reference is original marginal wording. William and the expanded locator are editorial explanation. The supplied editor says the exact Perkins passage remains to be checked; this record does not claim collation. Perkins expands to William Perkins; cases of conscience is the title; l., c. and q. are expanded as book, chapter and question. The full reference is not the translation of cases alone.
- DJR-166-15 (Source page 705). Original text: “such as have written cases of conscience amongst our Pontificial Writers”. In the modern column: “others who have written cases of conscience among our Catholic writers”. Works on particular moral and religious difficulties included among sources of pastoral counsel. Azorius, Navarrus and Sayrus are expressly included despite nearby anti-Catholic polemic. Counsel is fitted to the person and cause; God’s word and the following prerequisites remain part of Burton’s historical programme. Cases of conscience is retained; Pontificial is rendered Catholic, and others makes the continuation of the list explicit.

Vocabulary for Mortification

Article · Contents

mortifie

BAL-0299-R01 · English · lemma

To discipline or subdue one’s worldly and bodily desires, here in an exhortation to make spiritual use of confinement.

- DJR-093-37 (Source page 339). Original text: “mortifie thy self”. In the modern column: “discipline your worldly desires”. Turn self-restraint into a use of confinement, alongside contemplation and study. Art in prison? sets up the addressee; the imperative is Burton’s historical consolation to that imagined prisoner. It is not an instruction to torment oneself or proof that every recluse is imprisoned. The modern makes the object of the ascetic action explicit: the reflexive thy self is recast as your worldly desires. It is an explanatory local paraphrase, not a word-for-word replacement of self by desires.

mortified

BAL-0299-R02 · English · lemma

Subdued by ascetic discipline, with the religious ideal bitterly turned toward bodily exhaustion and madness in this polemical construction; not simply embarrassed.

- DJR-156-01 (Source page 655). Original text: “quite mortified and mad”. In the modern column: “utterly mortified and mad”. The supposed perfection of devotional self-subduing becomes the destructive end of the Devil’s alleged enticement. He is the Devil, them those described as possessed by blind zeal; to make gives the alleged intended result. Under colour of perfection marks the deceptive appearance, not Burton’s endorsement of the practices as meritorious. Quite contributes utterly; mortified and mad are retained as coordinated descriptions. The sense of spiritual self-subduing requires explanation rather than the modern embarrassed.

go wollward; go wolward; go woolward

BAL-0299-R03 · English · phrase family

To wear wool directly next to the skin. The practice can describe poor people’s coarse clothing or a deliberately penitential observance; the word itself does not establish the motive.

- DJR-134-21 (Source page 545–546). Original text: “go wollward and bare”. In the modern column: “go with wool next to their skin and with little clothing”. Wearing wool next to the skin and having little clothing, here part of Burton’s depiction of poor people’s coarse conditions rather than an assertion that they are performing penance. Because introduces Burton’s account of why poverty supposedly restrains love. Poor people are the first subject; Guianerius then prescribes a deliberate regimen to his patient. The body’s food abstention and the margin’s bread-and-water

fast differ, and the later exception at DJR-134-32 permits a fuller diet for weakened, despairing patients. Wollward supplies with wool next to their skin; and bare supplies and with little clothing. The following haircloth prescription is a separate clause with Guianerius and his patient as its agents, not an alternative translation of wollward.

- DJR-156-01 (Source page 655). Original text: “going wolward”. In the modern column: “wearing wool against the skin”. A penitential clothing practice in the list of means by which the Devil allegedly exploits blind zeal. Listed alongside penance, whipping, alms and fastings under colour of perfection. Their occurrence in one hostile list does not prove that Burton condemns every possible use of every listed practice. Going is recast as wearing, the manner-word wolward unpacked as wool against the skin. No movement toward wool or a particular named garment is implied.
- DJR-159-48 (Source page 674). Original text: “go woolward”. In the modern column: “wear wool next to the skin”. The same penitential clothing practice now included in an accusation of unquestioning obedience to imposed penance. Whatever penance is imposed governs the list, and dare not but expresses alleged compulsion to obey. Burton’s universal performe all and the adjoining violent claims are polemical generalizations, not established conduct of all Catholics. Go woolward is explained with wear wool next to the skin; the extra o is a printed spelling variant, not a different practice.

Vocabulary for Faith, assurance and presumption

Article · Contents

fides

BAL-0300-R01 · Latin · lemma

Faithfulness or fidelity; here the constancy of borrowed material under a change of style.

Grammar: noun; attested ablative singular fide.

- DJR-005-04 (Source page 8). Original text: “diverso stilo, non diversâ fide”. In the modern column: “with a different style, not a different fidelity”. The contrast concerns the medical compilers’ presentation of Galen. Burton defends his own compilation through an analogy with earlier compilers, not a change of confession. Fide is ablative singular; fidelity corresponds to that noun. The negation and contrast belong to the whole quoted construction.

faith (understanding)

BAL-0300-R02 · English · lemma

Belief considered as an enduring intellectual disposition or an activity affected through another faculty.

Grammar: noun, singular; member of a list of intellectual habits or operations.

- DJR-026-30 (Source page 28). Original text: “Faith”. In the modern column: “faith”. Faith is one item in the reported enumeration of intellectual habits. Some reckon qualifies the list; later reconciliation is compressed and not an unqualified definition of every habit as acquired. Capitalization alone changes; the local noun is retained.
- DJR-027-23 (Source page 33). Original text: “faith, opinion, discourse, ratiocination”. In the modern column: “belief, opinion, discursive thought and reasoning”. Belief is one of the capacities said to be impaired indirectly. Hercules de Saxonia supplies the qualification by accident, meaning secondary consequence of disordered imagination, not chance. Faith supplies belief; discourse and ratiocination separately supply discursive thought and reasoning.

fides (belief)

BAL-0300-R03 · Latin · lemma

Belief, here subject to indirect impairment through imagination in a medical authority’s account.

Grammar: noun, nominative singular.

- DJR-027-23 (Source page 33; N01831). Original margin: “depravatur fides, discursus, opinio &c. per vitium Imaginationes. ex Accidenti.” Supplied note translation or expansion: “belief, discursive thought, opinion, etc., are impaired indirectly through a defect of imagination.” The marginal Latin corroborates the local intellectual sense of

faith. Hercules de Saxonia attribution; historical faculty theory, not present-day diagnosis. The coordinated subjects and causal phrase must be kept; fides alone means belief, not the whole impairment clause. The printed Imaginationes remains in the original.

good faith (medical confidence)

BAL-0300-R04 · English · phrase

Firm confidence in the efficacy of a proposed cure, here paired with forceful imagination.

Grammar: noun phrase; singular faith qualified by good or firm.

- DJR-067-48 (Source page 221). Original text: “a good faith, a strong imagination”. In the modern column: “firm faith and a strong imagination”. The reported Paracelsian patient is urged to confidence and imagination. Paracelsus’s position is reported. Burton calls the application to magicians profane and rejects the remedy argument in DJR-067-50–51. Good becomes firm in this local use; strong imagination is a separate accompanying expression.

faithful

BAL-0300-R05 · English · lemma

Trustworthy and dependable, here of a friend who receives confidential distress.

Grammar: adjective qualifying friend.

- DJR-083-37 (Source page 293). Original text: “a faithful friend”. In the modern column: “a faithful friend”. The friend can see past the sufferer’s passion and help ease distress. Burton praises disclosure and reports relief; the historical therapeutic claim is not a guaranteed present-day outcome. Both noun and adjective are retained; faithful does not alone mean friend.

faith (religious trust)

BAL-0300-R06 · English · lemma

Belief and trust directed towards God, joined with hope and charity and invoked against spiritual despair.

Grammar: noun, singular; religious trust, including coordinated faith and hope and the phrase live by faith.

- DJR-111-38 (Source page 428). Original text: “sustained by Faith and Hope”. In the modern column: “sustained by faith and hope”. Faith and hope support the love compared to a strong cord and triangle. The three are united, but the explicit Pauline comparison ranks love highest. Faith and Hope are retained; the ranking greatest belongs to love in the following clause.
- DJR-167-06 (Source page 709–710). Original text: “thy faith be cold and dead”. In the modern column: “your faith is cold and dead”. Faith is described as apparently dormant before the possibility of revival is introduced. The although clause concedes the sufferer’s condition; comparison with winter trees resists a final conclusion. The

supplied clause retains the metaphor; the following may revive remains modal possibility.

- DJR-168-46 (Source page 720). Original text: “we must live by faith, not by feeling”. In the modern column: “We must live by faith, not by feeling”. Faith is distinguished from present affective evidence of grace. Pastoral injunction after the hidden-embers image; present lack of feeling is not a final guide. The complete contrast is retained. Feeling is not declared absent in all believers or irrelevant in every context.

poetical faith

BAL-0300-R07 · English · phrase

Assent appropriate to poetry and imaginative storytelling rather than literal historical certification.

Grammar: noun phrase; poetical qualifies faith.

- DJR-118-18 (Source page 457–458). Original text: “with a poetical faith”. In the modern column: “with a poet’s faith”. The extravagant tale makes Death fall in love with his intended victim. Burton marks the status of this catalogue of tales before turning to human reactions. Poetical becomes a poet’s inside the same prepositional construction; the article a belongs to the noun phrase.

fides (religious belief)

BAL-0300-R08 · Latin · lemma

Religious faith contrasted with a demand for certain demonstration, not with every ground of credibility.

Grammar: noun, nominative singular.

- DJR-157-26 (Source page 662–663). Original text: “Fides non habet meritum, ubi humanâ ratio quærit experimentum”. In the modern column: “Faith has no merit where human reason seeks proof”. The Gregory-associated maxim follows an assertion of reasons supporting belief. Burton endorses the maxim within his defence against Julian, but first allows good reasons. The editorial note records a variant in the consulted Latin comparison. Fides supplies Faith; meritum supplies merit; the conditional relation belongs to the complete sentence.

presumptuous

BAL-0300-R09 · English · lemma

Claiming unwarranted confidence or authority, especially extraordinary spiritual privilege.

Grammar: adjective, predicative in the description of misplaced religious confidence.

- DJR-160-20 (Source page 676–677). Original text: “such strong faith, so presumptuous”. In the modern column: “such strong faith, so presumptuous”. Strength of confidence becomes rashness when it claims warrant for hazardous biblical imitation. Burton’s hostile sectarian catalogue supplies the valuation; it does not establish a neutral trait of every adherent. The adjective is retained; the following

actions exemplify the judgement rather than define every strong faith as presumptuous.

security (complacency)

BAL-0300-R10 · English · lemma

An unwarranted sense of spiritual safety, contrasted with salutary hope and responsible attention to judgement.

Grammar: noun, singular; complacency, also coordinated with presumption.

- DJR-164-34 (Source page 698). Original text: “the other security”. In the modern column: “the other complacency”. Mercy detached from judgement is said to breed complacency. Reported Bernard advice joins both judgement and mercy. Its original Latin margin specifies a misleading display of mercy. Security contributes complacency; the other points back to mercy rather than judgement.
- DJR-166-18 (Source page 706). Original text: “perverse security and presumption”. In the modern column: “perverse complacency and presumption”. The second purported antidote is rejected, not recommended. Burton reports Hemmingius and keeps the apparent contradiction in calling both antidotes; one is to be embraced and the other rejected. Security is recast as complacency; presumption is retained as an adjoining noun.

no fruit, no feeling

BAL-0300-R11 · English · phrase

Absence of perceived effects or inward signs of grace, which the pastoral reply refuses to treat as proof of rejection.

Grammar: paired elliptical noun phrases, each negated by no.

- DJR-167-05 (Source page 709). Original text: “thou perceivest no fruit, no feeling”. In the modern column: “you perceive no fruit or feeling yet”. Fruit means signs or effects rather than literal produce; the lack is explicitly perceived and temporal. Although concedes an experienced lack, followed by an imperative not to despair or think oneself reprobate. The original as yet precedes the quotation; modern yet is redistributed to the end of this clause. The noun fruit is retained, not itself translated as feeling.

unbelief

BAL-0300-R12 · English · lemma

Lack of belief, here acknowledged by a person who desires to believe and asks for help.

Grammar: noun, singular, object of help in the imperative prayer.

- DJR-167-07 (Source page 710). Original text: “Lord help mine unbelief”. In the modern column: “Lord, help my unbelief”. The prayer acknowledges deficiency without making it a proof of final exclusion. Burton addresses the person who would

believe if able. Printed Matthew 6:23 in N13136 is distinguished from Mark 9:24 by N13138. The possessive mine becomes my; the direct prayer is preserved.

certainty of faith

BAL-0300-R13 · English · phrase

Religious assurance represented as a support or fortification against the accusation of abandonment.

Grammar: noun phrase; singular certainty qualified by of faith.

- DJR-167-47 (Source page 714). Original text: “stay thy self in that certainty of faith”. In the modern column: “Steady yourself in that certainty of faith”. The phrase extends the preceding wall-of-bronze image. Burton’s pastoral exhortation replies to Satan’s accusation in DJR-167-45; it is not Satan promising protection. Stay means steady or support oneself; certainty of faith is retained.

security (assurance)

BAL-0300-R14 · English · lemma

Confidence in one’s spiritual condition, here sought and questioned rather than condemned in itself.

Grammar: related family: noun security in my security; predicative adjective secure after imperative be in be secure.

- DJR-167-53 (Source page 714). Original text: “be secure then”. In the modern column: “Be assured, then”. Burton urges trust after assembling universal promises. The assertion is pastoral; the next objection and later doctrinal distinctions prevent universal salvation from being assumed. Secure is interpreted as assured; this favourable injunction differs from complacency in DJR-164-34.
- DJR-167-54 (Source page 714). Original text: “discern my security from carnall presumption”. In the modern column: “distinguish my assurance from fleshly presumption”. The sufferer asks how genuine assurance can be discriminated from unwarranted confidence. First-person objection, not the narrator’s established diagnosis. The reply refuses an inference from weak signs to rejection. Discern supplies distinguish; security supplies assurance; carnall presumption supplies fleshly presumption.

carnal presumption

BAL-0300-R15 · English · phrase

Unfounded spiritual confidence rooted in the unrenewed self, distinguished from warranted assurance.

Grammar: noun phrase; carnal/carnall qualifies presumption.

- DJR-167-54 (Source page 714). Original text: “carnall presumption”. In the modern column: “fleshly presumption”. The sufferer fears that his confidence might be false because signs of sanctification seem missing. The question belongs to the sufferer.

The Abernethy margin gives a source name, not an independent judgement that this sufferer has no grace. Carnall is rendered fleshly and presumption retained; the phrase is broader than sexual indulgence.

signs and fruits of sanctification

BAL-0300-R16 · English · phrase

Indicators and effects of growth in holiness, listed as things the distressed speaker believes he lacks.

Grammar: coordinated plural nouns signs and fruits, qualified by of sanctification.

- DJR-167-54 (Source page 714). Original text: “signes and fruits of sanctification”. In the modern column: “signs and fruits of sanctification”. The list includes sorrow, longing, love, obedience, charity and perseverance. I want means I lack, in the sufferer’s objection. The reply allows weakness of present signs and future conversion. Signes modernizes to signs; fruits and sanctification are retained and require contextual explanation.

embers of faith

BAL-0300-R17 · English · phrase

Faith imagined as a fire concealed but not necessarily extinguished, capable of renewed activity.

Grammar: metaphorical noun phrase; plural embers qualified by of faith.

- DJR-168-45 (Source page 719–720). Original text: “those embers of faith, hope and repentance, now buried in ashes”. In the modern column: “Those embers of faith, hope and repentance, now buried in ashes”. The metaphor accompanies a clouded sun and anticipates revival. Burton’s confident pastoral promise follows remembrance of earlier mercy; it does not report an observed completed cure. The whole coordinated image is retained; faith alone does not translate the embers or the two other virtues.

Vocabulary for Election and reprobation

Article · Contents

election (choosing)

BAL-0301-R01 · English · lemma

Selection or appointment, distinct from divine choosing for salvation.

Grammar: noun, singular; the prepositional constructions by election and with election.

- DJR-016-20 (Source page 63). Original text: “some again by election, or by gift”. In the modern column: “others shall be bestowed by election or grant”. An appointment method contrasted with hereditary dignities in the imagined commonwealth. Burton proposes a form of government, not a statement of actual appointment practice everywhere. The original elliptical verb is supplied as shall be bestowed; election is retained, gift becomes grant.
- DJR-026-22 (Source page 27). Original text: “with election”. In the modern column: “by choice”. The rational soul acts through choice. Reported philosophical definition, followed by distinction of understanding and will. The preposition and abstract noun are recast as by choice.

election; predestination; reprobation

BAL-0301-R02 · English · family

Related but distinct terms for divine choosing, prior appointment and exclusion from salvation.

Grammar: three coordinated abstract nouns.

- DJR-055-18 (Source page 166–167). Original text: “Election, Predestination, Reprobation”. In the modern column: “election, predestination, reprobation”. The theological questions ask who will be saved or damned. Burton’s satire attacks fruitless investigation; it does not here define every doctrinal position. The three nouns are retained as separate terms.
- DJR-164-31 (Source page 697). Original text: “election, predestination, reprobation, preposterously conceived”. In the modern column: “Misconceived ideas of election, predestination and reprobation”. Misunderstanding and intrusive inquiry make the doctrines a source of torment. The criticism targets misconceived ideas and misapplication, not an assertion that all inquiry has the same effect. Preposterously conceived is redistributed as Misconceived ideas of; the qualification governs the doctrinal list.

election of times

BAL-0301-R03 · English · phrase

Astrological selection of supposedly favourable times for an action.

Grammar: noun phrase, election qualified by of times; also plural elections.

- DJR-055-21 (Source page 167). Original text: “vain elections”. In the modern column: “futile choices of auspicious times”. The selection is an astrological practice in a satirical catalogue. Burton rhetorically dismisses astrology alongside other learned pursuits; no efficacy is established. Vain supplies futile; elections supplies choices; of auspicious times makes the implied object explicit.
- DJR-110-24 (Source page 422). Original text: “election of times”. In the modern column: “choosing favourable times”. The procedure is proposed in a dispute about compelling love or hatred. The opening whether governs the elliptical catalogue; Burton defers the question and next denies that honourable love can be compelled. Election becomes choosing and favourable is an explicating addition, not a translation of times.

predestinated (to a cure)

BAL-0301-R04 · English · phrase

Destined beforehand for the particular task of curing a named person or illness.

Grammar: passive participial adjective, predestinated, with a complement specifying a cure.

- DJR-069-08 (Source page 227). Original text: “his Physician predestinated to this mans cure, this malady”. In the modern column: “his physician must be predestined to cure this particular person and this particular illness”. The proposed match is between practitioner and patient. Paracelsus’s requirement, criticized as peremptory by Burton, who then limits his own adjudicative competence. The modern supplies must from will have; predestinated supplies predestined and the cure construction is unfolded.

prædestinatus

BAL-0301-R15 · Latin · participle family

Appointed beforehand for a specified end. The complement or context distinguishes a physician destined for an individual cure from people thought to be destined for salvation.

Grammar: passive participial adjective; accusative masculine singular Prædestinatum with the understood physician in the margin, nominative masculine plural prædestinati in the body.

- DJR-069-08 (Source page 227; N05055). Original margin: “Prædestinatum ad hunc curandum.” Supplied note translation or expansion: “Predestined to cure this person.” The margin condenses the reported Paracelsian requirement that a particular healer be appointed to the particular patient. Reported claim from which Burton distances himself as too peremptory, followed by his qualification of his own competence. Prædestinatum supplies predestined; ad hunc curandum gives the purpose, to cure this person. The aligned construction is the whole phrase, not a whole-phrase gloss assigned to the participle alone.
- DJR-164-12 (Source page 696). Original text: “nec prædestinati”. In the modern column: “and not predestined”. The Latin body passage describes the sufferers’ belief

that they are excluded from salvation. Under the reported Platter account and preceding putant, they think: not an authorial assertion that these devout people are excluded. Nec supplies and not; prædestinati is the plural participial predicate. The English phrase comes from the first rendering of the Latin, not Burton’s following separate English restatement.

elect (office)

BAL-0301-R16 · English · adjectival construction

Chosen or designated for an office, especially an ecclesiastical dignity, rather than chosen for salvation.

Grammar: adjective before an office-title in the original; postposed -elect compound in the modern.

- DJR-142-15 (Source page 581). Original text: “elect Archbishop of Lisbone”. In the modern column: “archbishop-elect of Lisbon”. The designation identifies the protagonist’s ecclesiastical status in the alleged celibacy anecdote. Burton reports an anecdote against compulsory celibacy. The printed date, name and medical story remain uncollated; none is adopted as historical certainty or current medical guidance. Original elect precedes Archbishop; the modern renders the title as the postposed compound archbishop-elect. Lisbon modernizes Lisbone, not elect.

reprobate sense

BAL-0301-R05 · English · phrase

A depraved or corrupt understanding, in religious polemic associated with rejection and moral insensibility.

Grammar: noun phrase; reprobate is an adjective modifying sense, meaning understanding or judgement.

- DJR-152-21 (Source page 638). Original text: “live in a reprobate sense”. In the modern column: “live with depraved judgement”. The construction marks the polemical category of religious deficiency. Burton groups contempt for religion and excessive distrust differently within deficiency; his classifications are confessional judgements. Sense is understood as judgement, not one bodily sense or a momentary sensation.
- DJR-161-64 (Source page 685). Original text: “there is no talking to such, no hope of their conversion; they are in a reprobate sense”. In the modern column: “There is no talking to such people, no hope of their conversion. Their understanding is corrupt”. Burton denies hope of conversion to the people in his polemical portrait, then calls their understanding corrupt. This is his hostile judgement, not a reported sufferer’s fear. The claim precedes the explicitly attributed Melanchthon comparison. It must be kept in tension with the later prohibition on final personal condemnation at 168-20, not silently assimilated to that counsel. The modern splits the construction into two sentences and recasts they are in a reprobate sense as Their understanding is corrupt; the repeated no remains negative.

- DJR-168-20 (Source page 716–717). Original text: “are in a reprobate sense”. In the modern column: “have a reprobate mind”. The doctrinal account describes the unbelieving and unrepentant, then forbids deciding who finally belongs there. Burton resumes his own church-position after rejecting the reported wider salvation; he expressly forbids personal condemnation. The locative construction becomes have a reprobate mind; the following yet clause is essential to its application.

reprobate; reprobates

BAL-0301-R06 · English · family

A person or persons rejected from salvation; in the selected complaints, a feared status rather than a confirmed verdict.

Grammar: substantive noun family, singular reprobate and plural reprobates; also predicative reprobate in the reported symptoms.

- DJR-163-40 (Source page 694). Original text: “final is incurable, which befalleth Reprobates”. In the modern column: “Final despair is incurable and befalls the reprobate”. The reported scheme distinguishes final from temporary despair. Some divide introduces the classification; temporary despair can affect the best believers and is not equated with final rejection. The supplied noun despair identifies the original elliptical subject; Reprobates becomes the collective the reprobate.
- DJR-165-39 (Source page 703). Original text: “reprobate”. In the modern column: “rejected by God”. The sufferer’s reported certainty of rejection forms part of a catalogue of distress. Continuation of they think in DJR-165-38, not a fresh narrator judgement. The theological status is made explicit without changing who believes it.
- DJR-166-22 (Source page 706). Original text: “account themselves Reprobates”. In the modern column: “consider themselves reprobates”. The reflexive object records a conviction about oneself. The next paragraph’s But these men must know challenges the feared conclusion. Account becomes consider and themselves remains the grammatical object.
- DJR-167-42 (Source page 713). Original text: “how shall they discern they are not reprobates? But I say again, how shall they discern they are?” In the modern column: “How can they tell that they are not rejected by God? But I ask in return: how can they tell that they are?” Burton turns the demand for certainty against self-condemnation. First the sufferer’s worry, then Burton’s explicit I say again, not two assertions of rejection. The first question’s negation is retained; the second reverses it. The final they are refers back to rejection.

reprobus

BAL-0301-R07 · Latin · lemma

Reprobate or rejected, here substantivally naming those who persist to the end.

Grammar: adjective used as substantive; nominative plural reprobi.

- DJR-163-40 (Source page 694; N12891). Original margin: “Reprobi usque ad finem pertinaciter persistunt. Zanchius.” Supplied note translation or expansion: “The

reprobate persist stubbornly to the end. Zanchi.” The original margin provides the persistence-to-the-end qualification. Attributed to Zanchi. The original quotation and its subsequent editorial translation are separate layers. Reprobi is nominative plural used substantivally; to the end renders usque ad finem rather than being part of the noun.

predestinate

BAL-0301-R08 · English · lemma

Predestined, especially appointed beforehand to salvation in the sufferer’s feared negative judgement.

Grammar: adjectival participle.

- DJR-164-12 (Source page 696). Original text: “They think they are not predestinate”. In the modern column: “They think they are not predestined”. The reported subjects believe themselves excluded despite otherwise zealous religion. Felix Platter’s reported observations; the thought-content is not Burton’s certification of divine decree. The participle is modernized; They think and not are retained.

præterition

BAL-0301-R09 · English · lemma

God’s passing over those not elected, one of the disputed theological distinctions in the preaching catalogue.

Grammar: abstract noun, singular; the printed ligature spelling præterition.

- DJR-164-38 (Source page 698). Original text: “præterition”. In the modern column: “being passed over”. The term occurs alongside eternal reprobation, withdrawal of grace and voluntary permission. Burton criticizes indiscreet pastors in his own church, not just opponents; the compressed list does not define every school’s doctrine. The abstract theological noun is expanded as a passive verbal phrase; an active human choosing is not implied.

elect

BAL-0301-R10 · English · lemma

Chosen for salvation; used adjectivally or substantivally as the elect.

Grammar: adjective in predicative he be elect; substantive adjective in the plural collective the Elect.

- DJR-167-42 (Source page 713). Original text: “whether he be elect”. In the modern column: “whether he is among the elect”. The question asks whether the individual belongs to those chosen. Burton attributes the question to Solomon without a locator; the exact biblical source remains unresolved. Original elect is a predicative adjective after be. The modern recasts it as membership among the elect, a collective substantive noun phrase; whether retains the question.

- DJR-167-55 (Source page 714–715). Original text: “the Elect themselves are without them, before their conversion”. In the modern column: “even the elect lack these signs before their conversion”. The absence of signs before conversion defeats an immediate inference of rejection. Burton answers the sufferer’s objection and urges future conversion, prayer and desire. The modern these signs resolves them from the preceding complaint; the temporal before is preserved.

particularity; special election

BAL-0301-R11 · English · family

The restriction of election to particular people, as distinguished from a general invitation or an asserted universal salvation.

Grammar: abstract noun particularity and noun phrase special election.

- DJR-167-49 (Source page 714). Original text: “This opinion alone of particularity?” In the modern column: “Merely this opinion that salvation is restricted to particular people?” The rhetorical question asks whether this alone grounds the sufferer’s distrust. Burton moves towards universal promises but later retains the distinction between all invited and the elect apprehended. The modern expands the contextual object of the abstract noun; it is not a definition of all ordinary particularity.
- DJR-168-04 (Source page 715). Original text: “speciall Election and Reprobation”. In the modern column: “particular election and reprobation”. The reported opponent denounces the restricted doctrine. He refers to Caelius or the possible impostor, not Burton. Burton’s marginal counterargument and erroneous in the next unit oppose the inference. Speciall is modernized as particular; the two doctrinal nouns remain.

perseverantia sanctorum

BAL-0301-R12 · Latin · phrase

Perseverance of the saints: continuance in salvation despite a fall not regarded as final in the position reported.

Grammar: Latin noun phrase: singular perseverantia with genitive plural sanctorum, of the saints; inserted after English with.

- DJR-168-19 (Source page 716). Original text: “with perseverantia sanctorum, we must be certain of our salvation, we may fall but not finally”. In the modern column: “With the perseverance of the saints, we must be certain of our salvation: we may fall, but not finally”. The Latin phrase introduces certainty and the distinction between a fall and final loss. Burton says Arminians will not admit this and distinguishes positions among his own church; the paragraph is syntactically compressed. The phrase itself corresponds only to perseverance of the saints; the ensuing modal and negative clauses are separate.

immutable decree

BAL-0301-R14 · English · phrase

An unchangeable divine determination, invoked as a ground of confidence in the final pastoral address.

Grammar: noun phrase; immutable is an adjective qualifying decree.

- DJR-168-51 (Source page 720). Original text: “it is an immutable decree; a mark never to be defaced”. In the modern column: “it is an unchangeable decree, a mark that can never be erased”. Election is represented as enduring despite present distress. Confident counsel addressed to the distressed reader; earlier prohibition of identifying final reprobates remains in force. Immutable becomes unchangeable; defaced becomes erased in the separate mark image.

For apprehended at DJR-168-20, see Apprehension (BAL-0044-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-168-18, DJR-168-19, DJR-168-21, DJR-168-22. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The following local explanation is retained as a reading aid to the earlier-owned occurrence, not a new supporting record.

Taken hold of, a passive description of the elect in contrast with the universal invitation.

Grammar: past participle in an elliptical passive construction: the elect [are] apprehended.

- DJR-168-20 (Source page 716–717). Original text: “all are invited, but onely the elect apprehended”. In the modern column: “All are invited, but only the elect are taken hold of”. The contrast separates the scope of invitation from its effect. The following yet forbids deciding who is finally rejected; neither the restricted clause nor universal invitation may erase the other. The passive participle is retained as are taken hold of, not emended into an active apprehend or accept.

Vocabulary for Grace

Article · Contents

grace (verb)

BAL-0302-R01 · English · family

To confer distinction by honouring, adorning or treating favourably; the object and context distinguish the acts.

Grammar: verb family: passive past participle graced at DJR-004-08; finite present grace at DJR-100-26, rendered participially as gracing; finite preterite graced at DJR-130-06.

- DJR-004-08 (Source page 7). Original text: “learning was graced by judicious scholars”. In the modern column: “Learning was once honoured by discerning scholars”. Scholars confer honour on learning by their work. Burton’s satire contrasts an idealized earlier learning with present scribblers. Graced becomes honoured. Heretofore lies outside the selected original substring; its rendering once is included in the quoted modern phrase.
- DJR-100-26 (Source page 370). Original text: “grace the fingers”. In the modern column: “gracing the fingers”. Precious stones adorn fingers. Renodaeus’s praise includes further therapeutic claims which are not certified by the adornment sense. The finite verb is recast as a participle in a larger list; the decorative object remains.
- DJR-130-06 (Source page 524). Original text: “how she smiled, how she graced him”. In the modern column: “how she smiled and favoured him”. The lover recalls the woman’s favourable reception. The woman gives the favourable reception; the man remembers and interprets it, alternating with memories of rejection. Graced is favoured; the repeated how becomes a single how with coordinated verbs.

gratia (thanks)

BAL-0302-R20 · Latin · noun sense

Thanks or grateful acknowledgement of a benefit, here in plural gratias; distinct from the favour or benefit for which thanks are returned.

Grammar: feminine noun, attested accusative plural gratias; gratas is an agreeing accusative plural adjective and -que an additive conjunction.

- DJR-005-16 (Source page 10). Original text: “gratasque gratias”. In the modern column: “their welcome thanks”. Thanks appears among the rewards in a formula Burton borrows from Giovio while describing mixed reception of his writing. Burton claims some favourable reception but balances it against hostile readers; the borrowed formula is not a verified list of his personal friendships. Gratias supplies thanks and gratas welcome; -que adds this item to the coordinated rewards. The modern their is supplied from the named people and has no separate possessive counterpart in this selected Latin phrase.

- DJR-117-47 (Source page 456). Original text: “quas tibi gratias, quos honores habebo”. In the modern column: “what thanks shall I give you, what honours shall I pay you”. The maiden in Apuleius offers grateful acknowledgement alongside honours and food if the ass returns her to her parents and bridegroom. A character’s conditional promise in a literary scene, not a completed act of gratitude. Burton’s margin prints book 8; the supplied note identifies Metamorphoses 6.28–29. Gratias supplies thanks, honores honours, tibi you, and quas/quos the repeated what. One shared habebo is recast as shall I give / shall I pay; the whole construction must not be treated as the translation of gratias alone.

gratis

BAL-0302-R21 · Latin borrowing in English · adverb

Without charge or payment; the word does not by itself imply an unselfish motive.

Grammar: adverb of cost or remuneration modifying plead.

- DJR-013-30 (Source page 50). Original text: “they plead for poor men gratis”. In the modern column: “They plead for poor people without charge”. The professed free legal service is alleged to lure more profitable clients. Burton’s satire of predatory practitioners, expressly distinguished at 013-26 from worthy lawyers. His later account leaves responsibility among lawyers, clients and laws open. Gratis contributes without charge; the remaining clause supplies the action, advocates and beneficiaries.

assisting and restraining grace

BAL-0302-R02 · English · family

Divine help conceived as supporting right conduct or checking destructive action.

Grammar: English noun phrases with participial modifiers.

- DJR-021-43 (Source page 6). Original text: “by substraction of his assisting grace God permits it”. In the modern column: “God permits it by withdrawing his assisting grace”. Withdrawal of assistance is linked to divine permission in the account of human folly. Burton’s providential explanation of misery; human indulgence remains the subject of the surrounding accusations. Substraction is withdrawing; the construction retains God permits rather than turning permission into direct human action.
- DJR-161-51 (Source page 684). Original text: “Gods restraining grace”. In the modern column: “God’s restraining grace”. Grace checks the violence imagined in the counterfactual. Were it not governs an unreal counterfactual with fear, shame, punishment and infamy as additional restraints; Burton’s targets are polemically described. Possessive punctuation changes; restraining is retained and explains the function.

especial grace

BAL-0302-R03 · English · phrase

An exceptional gift, here a claimed divinely conferred ability to perceive and converse with spirits.

Grammar: English noun phrase; quoted Latin accusative phrase incorporated in the same construction.

- DJR-030-37 (Source page 49–50). Original text: “an especiall grace to see Devils, Gratiam divinitus collatam”. In the modern column: “a special, divinely bestowed gift of seeing devils”. Ketell is credited with an extraordinary perceptual gift in the reported story. If you will believe qualifies Burton’s introduction of the account; the article does not authenticate spirit perception. The modern folds the English especiall grace and Latin Gratiam divinitus collatam together. Divinely bestowed comes from the Latin addition, not grace alone.

grace (meal prayer)

BAL-0302-R04 · English · lemma

A prayer or blessing associated with eating.

Grammar: English common noun, often without an article.

- DJR-031-22 (Source page 53). Original text: “without Grace”. In the modern column: “without saying grace”. The alleged omission is a blessing before eating the lettuce. Story presented within Burton’s accusation that exorcistic writers fabricate evidence; the adjacent sign-of-cross clause is malformed and explained in N02164. Saying makes the performance of the prayer explicit; it is not a judgement that the nun lacks all divine help.
- DJR-104-29 (Source page 390). Original text: “when grace was said”. In the modern column: “When grace had been said”. The feast’s sequence places the prayer before the concluding ceremonial cup. Reported feast approved by Burton, with the next paragraph’s rejection of forced drinking. The modern adjusts tense in the retrospective description, preserving the spoken prayer.

graceless

BAL-0302-R05 · English · lemma

Without moral goodness or discipline in the speaker’s judgement, not merely physically awkward.

Grammar: English adjective.

- DJR-050-51 (Source page 149 [sequence; printed 145]). Original text: “incorrigible, and graceless”. In the modern column: “incorrigible and graceless”. The adjective concludes a catalogue of bad conduct attributed to indulgent upbringing. Burton’s accusation, especially against fond mothers, is polemical; its linked discipline argument is not present-day parenting advice. The adjective remains and needs a historical moral gloss.

grace (patronage)

BAL-0302-R06 · English · lemma

Favour or influence bestowed by powerful people, especially in securing advancement.

Grammar: English abstract noun.

- DJR-096-05 (Source page 350). Original text: “by favour and grace”. In the modern column: “by favour and patronage”. Influence and an intermediary secure preferment despite comparative merit. The claim is attributed to a French countryman identified by the margin as Seyssel; mostly and generally limit the generalization. Favour is retained; grace becomes patronage. The entire paired phrase is not assigned to grace alone.

grace cup

BAL-0302-R07 · English · phrase

A ceremonial cup passed at the close of a meal after grace, here for convivial toasts.

Grammar: English compound noun.

- DJR-104-29 (Source page 390). Original text: “a grace cup came in to cheer their hearts”. In the modern column: “a grace cup was brought in to cheer their hearts”. The cup belongs to the feast’s closing conviviality. Burton approves the described feast but next requires freedom from compelled drinking. Came in becomes was brought in; grace cup is retained and explained rather than replaced.

gratia (purpose)

BAL-0302-R08 · Latin · construction

For the sake of; used after a genitive to express the purpose of an action.

Grammar: Latin ablative noun used postpositionally after a genitive to express purpose.

- DJR-104-29 (Source page 390). Original text: “exhilarationis gratia, pocula iterum atque iterum offeruntur”. In the modern column: “cups are offered again and again to promote cheerfulness”. The cups are offered for the purpose of cheering the company. A Latin sentence in the approved description of a feast, not another doctrinal use of divine grace. Gratia with exhilarationis gives to promote cheerfulness; cheerfulness comes from exhilarationis. Pocula and offeruntur supply cups and are offered, and iterum atque iterum supplies again and again.

gracious; gratious

BAL-0302-R09 · English · family

Graceful or pleasing, or enjoying favour, according to the construction.

Grammar: English adjective family; favourable-reception sense is constructional.

- DJR-108-34 (Source page 412). Original text: “fair and gratious in our eyes”. In the modern column: “fair and graceful in our eyes”. The adjective concerns attractive appearance to the perceiver. Or at least we do so apprehend qualifies the judgement of attractiveness. Gratious becomes graceful; fair remains a separate adjective.
- DJR-110-27 (Source page 422). Original text: “Christ was gratious with God and men”. In the modern column: “Christ found favour with God and men”. The construction expresses Christ’s favourable reception. Burton’s Luke 2:52 example precedes attractive gifts and a separate allusion to gracious speech. Was gratious with becomes found favour with; this is construction-level interpretation, not a rule that gracious alone means found favour.

grace (comeliness and charm)

BAL-0302-R10 · English · lemma

Attractive comeliness or a pleasing quality, arising from visible, audible or inwardly conceived excellence.

Grammar: English abstract or count noun according to construction.

- DJR-108-37 (Source page 412–413). Original text: “that comeliness which proceeds from this beauty is called grace”. In the modern column: “The comeliness that proceeds from this beauty is called grace”. One account distinguishes the perfection of a composition from the comeliness proceeding from it. Others will have introduces an account alongside radiating goodness; the divine-sun comparison does not require saving-grace sense. Comeliness, beauty and grace remain separate nouns; modern The replaces the original demonstrative that at the sentence boundary.
- DJR-110-27 (Source page 422). Original text: “some peculiar grace”. In the modern column: “some special grace”. Good discourse, eloquence, wit and honesty are the specified attracting qualities. The attraction is not confined to bodily beauty; the following primum mobile and lodestone describe its effect. Peculiar becomes special, not strange; grace is retained.
- DJR-117-07 (Source page 452). Original text: “a grace commeth from hearing”. In the modern column: “charm comes through hearing”. Description and hearing can convey the beloved’s attraction without direct sight. The next paragraph still calls sight the most familiar and usual cause; hearing is an additional channel, not a replacement. Grace becomes the mass noun charm; commeth becomes comes and from becomes through.

gratia (comeliness)

BAL-0302-R11 · Latin · lemma

The attractiveness or comeliness proceeding from beauty in the quoted definition.

Grammar: Latin noun, nominative singular as predicative complement.

- DJR-108-37 (Source page 412–413; N08233). Original margin: “venustas inde prodiens gratia dicitur”. Supplied note translation or expansion: “the comeliness proceeding from it is called grace”. The Latin margin names comeliness as grace

after defining beauty through composition. Original quoted margin, followed by an editorial translation; the parallel body places this among alternative accounts. Gratia contributes grace; venustas contributes comeliness, and the entire clause supplies the relation.

Graces; Charites

BAL-0302-R12 · English · name family

The mythological figures associated with charm, beauty and gracious gifts, pictured attending Venus or escorted by Mercury.

Grammar: proper-name plurals in English syntax; Charites is the Greek-derived name.

- DJR-108-41 (Source page 413). Original text: “the three Graces still in Venus company”. In the modern column: “the three Graces in Venus’s company”. The attendants embody the attractive graces described in the surrounding account. Burton reports a poetic representation, not a theological claim about divine saving grace. The proper-name plural is retained; still means always in the larger clause, not motionlessness.
- DJR-110-28 (Source page 422). Original text: “those Charites”. In the modern column: “those Graces”. Charites names the same mythological figures. Burton’s reported parentage prints Eurymone; N08367 distinguishes the conventional Eurynome without silently changing his text. The Greek-derived name in the English sentence is replaced by its usual English equivalent.

grace (excellence)

BAL-0302-R13 · English · lemma

An excellence or worthy quality credited to a person, here denied as the ground of God’s love.

Grammar: English abstract noun.

- DJR-109-22 (Source page 416). Original text: “any merit or grace of ours”. In the modern column: “any merit or excellence of our own”. The negated construction locates divine love in God’s goodness, not in supposed human worth. Not that and nor for are essential: Burton is rejecting, not asserting, human merit as the cause. Merit is retained and grace becomes excellence; the possessive qualifies both.

gratia gratum faciens

BAL-0302-R14 · Latin · phrase

Grace that makes its recipient pleasing or acceptable; a theological formulation applied here to virtue and wisdom in honourable attraction.

Grammar: Latin nominative noun with participial modifier and predicative adjective.

- DJR-110-25 (Source page 422). Original text: “gratia gratum faciens”. In the modern column: “grace that makes one pleasing”. The phrase joins inward worth to the capacity to attract honourable love. Burton adapts the phrase to virtue and wisdom,

then calls the disposition infused by God; it is not only a statement about physical looks. Gratia is grace, faciens makes, and gratum pleasing; the recipient one is supplied to express the participial relation.

gratia (favour)

BAL-0302-R15 · Latin · lemma

Favour or kindly regard, here the beloved’s attention sustaining the lover in an emblematic claim.

Grammar: Latin noun, nominative singular, subject of spiret.

- DJR-128-10 (Source page 512). Original text: “Sic tua ni spiret gratia, truncus ero.” In the modern column: “So, unless your favour breathes upon me, I shall be a lifeless log.” The lover depends on the beloved as the windmill depends on wind. A conditional lover’s voice inside an emblem, not Burton confessing personal dependence. Gratia means favour; tua your, ni unless, spiret breathes, truncus log and ero I shall be. Upon me and lifeless are editorial expansions, not translations of gratia.

grace (divine mercy and help)

BAL-0302-R16 · English · family

God’s favour, mercy and saving assistance, distinguished from its immediate perceptibility to the distressed person.

Grammar: English abstract noun with possessive, privative and temporal constructions.

- DJR-166-23 (Source page 706). Original text: “My grace is sufficient for thee”. In the modern column: “My grace is sufficient for you”. The scriptural promise supports mercy amid weakness. The immediate continuation addresses the promise to believers who are truly penitent, grieved for their offences and desirous of reconciliation, then reiterates repentance. Burton applies the promise to persons in like case; his printed 2 Corinthians 11:9 is distinguished from 12:9 in N13080. The assurance is not an unconditional promise detached from the belief and repentance qualifications in DJR-166-24–25. Only thee becomes you within this clause; grace is retained.
- DJR-167-09 (Source page 710). Original text: “He that is destitute of Gods Grace, and wisheth for it shall have it.” In the modern column: “Anyone who lacks God’s grace and longs for it shall have it.” Lack joined to longing introduces a promise of grace. The preceding desire/repentance claim is qualified by not in nature but in God’s acceptance. Gods Grace supplies God’s grace; destitute and wisheth supply lacks and longs.
- DJR-167-13 (Source page 710). Original text: “to feel in our selves the want of grace, and to be grieved for it, is grace it self.” In the modern column: “to feel the lack of grace within ourselves and grieve over it is itself grace.” Feeling lack and grieving over it are jointly interpreted as grace. Burton’s conclusion follows attribution of efficacy to divine mercy annexed to faith and repentance; the marginal Chrysostom

saying names repentance and mercy only. Want becomes lack; the conjunction preserves the required grief rather than reducing the claim to awareness alone.

- DJR-168-46 (Source page 720). Original text: “’tis the beginning of grace to wish for grace”. In the modern column: “To wish for grace is the beginning of grace”. Desire is called a beginning, while the surrounding counsel requires waiting. No feeling for the present is not a reliable guide to final state; faith and feeling are distinguished. The predicative order is reversed but beginning remains explicit.

universal grace

BAL-0302-R17 · English · phrase

Grace offered generally or available to all within the stated terms of a reported theological position.

Grammar: English noun phrase; common to all is a predicative availability construction.

- DJR-168-02 (Source page 715). Original text: “universall grace”. In the modern column: “universal grace”. The term names the doctrine Burton says recent Arminians have revived. Plausible means appealing; some go to another extreme. The grouped Fathers, Lutherans and Catholics are Burton’s categories, not uniform modern definitions. Only spelling is modernized; the next clause supplies his compressed account of its reach.
- DJR-168-02 (Source page 715). Original text: “grace is common to all that will beleeve”. In the modern column: “grace is available to all who will believe”. Availability is universal within the relative clause concerning belief. A reported doctrine, followed by further and more extreme reported claims and Burton’s explicit rejection of the restoration paradoxes. Common becomes available; all is retained with who will believe, not detached into unconditional eventual salvation.

ex puris naturalibus

BAL-0302-R18 · Latin · phrase

By unaided natural capacities, without added grace; not a claim of natural moral innocence.

Grammar: Latin prepositional phrase, ex with substantivized ablative plural.

- DJR-168-09 (Source page 715). Original text: “ex puris naturalibus”. In the modern column: “by their unaided natural powers”. The reported author admits salvation without having heard of or believed in Christ. Burton’s forged Caelius expresses doubt about authorship; he associates the view with Pelagians and Origen without verifying every attribution, and later rejects the wider conclusion. Ex supplies by; puris naturalibus expresses natural powers alone. Their is supplied from the persons under discussion.

gratia (offered divine grace)

BAL-0302-R19 · Latin · lemma

Christ’s offered saving favour, in the statement attributed to Origen about culpable refusal.

Grammar: Latin noun; attested accusative singular gratiam, object of rejiciunt.

- DJR-168-10 (Source page 715–716; N13211). Original margin: “Ii solum damnantur, qui oblatam Christi gratiam rejiciunt.” Supplied note translation or expansion: “Only those who reject Christ’s offered grace are condemned.” The quoted assertion restricts condemnation to those refusing offered grace. Burton reports Origen within the Caelius dispute; the precise Origen passage and scope remain unresolved. The article does not adopt this as Burton’s final position. Gratiam is the accusative object of rejiciunt; only comes from solum, offered from oblatam, and Christ’s from Christi.

Vocabulary for Salvation

Article · Contents

salvation

BAL-0303-R01 · English · lemma

Deliverance in the religious sense, especially the soul’s being saved rather than condemned.

Grammar: English abstract noun; in the second attestation governed by of after assured.

- DJR-021-20 (Source page 3). Original text: “He is desirous of our salvation”. In the modern column: “He desires our salvation”. Divine correction is presented as directed towards reform and salvation. Burton invokes Lemnius within his historical providential account; DJR-021-19 offers correction and trial as an alternative to punishment. Salvation remains salvation; the personal subject is God from the preceding account.
- DJR-167-42 (Source page 713). Original text: “assured of their salvation”. In the modern column: “assured of their salvation”. The question concerns grounds for confidence in being saved. The sufferers ask for signs; Burton challenges their claimed certainty of rejection rather than declaring their present feelings reliable. The phrase remains unchanged; the surrounding question is reported before Burton’s answering reversal.

safety: religious deliverance

BAL-0303-R02 · English · sense

Salvation rather than merely freedom from physical danger in the repentance passage.

Grammar: English abstract noun within the phrase hope of safety; safety names the hoped-for religious deliverance.

- DJR-166-45 (Source page 708). Original text: “Hence comes our hope of safety”. In the modern column: “From this comes our hope of salvation”. Hope follows the preceding praise of repentance. Burton’s consolatory praise retains the agency of repentance and divine mercy; the Isidor attribution in the margin is provisional. Hence / From this points back to repentance in DJR-166-44; safety supplies salvation, not hope.

saved; save: religious deliverance

BAL-0303-R03 · English · family

Brought to salvation, or deliver spiritually; the sentence’s speaker and conditions determine whether salvation is asserted, feared or reported.

Grammar: Save is a verb; saved is the past participle in passive verbal constructions, including modal may be and future shall / shalt be.

- DJR-061-06 (Source page 194–195). Original text: “one while he is saved, another while damned”. In the modern column: “at one moment he is saved, at another damned”. Salvation and damnation alternate in the described person’s thoughts. These are attributed changing beliefs, not two narrator-certified changes in eternal status. Saved is retained; the subject is the devout melancholic person of the conditional opening.
- DJR-166-05 (Source page 704). Original text: “may be saved or no”. In the modern column: “may be saved”. The disputed possibility is salvation after a self-inflicted death in despair. The initially severe judgement must be read through charitable qualification and impaired will at DJR-166-06–07. May marks possibility; the interrogative alternative is carried by whether in the modern sentence.
- DJR-167-37 (Source page 713). Original text: “which if thou do not finally contemn, without doubt thou shalt be saved”. In the modern column: “if you do not finally reject it, you will without doubt be saved”. The promise of salvation retains the condition of not finally rejecting mercy. The immediate reassurance addresses penitence, grief or desire for them; DJR-167-38 defines wilful final rejection. Finally belongs to rejection to the end, not merely to a last chronological utterance; it refers back to mercy.
- DJR-168-16 (Source page 716). Original text: “the Divels themselves shall be saved at last”. In the modern column: “even the devils themselves will at last be saved”. The most expansive reported conclusion extends salvation even to devils. Burton reports the claim, adds a distinct annihilation alternative, then rejects the paradoxes in DJR-168-18; the Origen note qualifies his summary. The whole clause is aligned; at last is preserved, but the claim belongs to the returned-to author.

Saviour

BAL-0303-R04 · English · title

Christ named as the one who saves and protects.

Grammar: English agent noun used as a religious title, coordinated with righteousness and life.

- DJR-167-45 (Source page 713–714). Original text: “he is thy righteousness, thy Saviour, and thy life”. In the modern column: “he is your righteousness, your Saviour and your life”. Christ supplies protection against Satan’s accusation. Burton’s pastoral address distinguishes the protecting Christ from the accusing Satan; the source unit continues onto the following page. He here names Christ; the later he of Though he say switches back to Satan, made explicit by the modern text.

salus: salvation

BAL-0303-R05 · Latin · lemma

Spiritual salvation, in contrast with the same noun’s ordinary safety sense.

Grammar: Latin feminine noun: genitive singular salutis in desire/hope constructions; ablative singular salute after de.

- DJR-021-20 (Source page 3). Original text: “Nostræ salutis avidus”. In the modern column: “eager for our salvation”. The Lemnius phrase represents God as desiring human salvation. Burton attributes the phrase to Lemnius in a providential account of correction. Salutis is the genitive of salus, dependent on avidus; nostræ supplies our. The noun alone does not mean eager.
- DJR-157-03 (Source page 660). Original text: “suscepta de salute opinio”. In the modern column: “an accepted belief about salvation”. Salvation is the object of a belief that can bind communities and drive faction. Quoted Latin in Burton’s account of religious concord and conflict; the exact historical source passage remains uncollated. De with ablative salute supplies about salvation; suscepta opinio supplies accepted belief.
- DJR-166-45 (Source page 708; N13112). Original margin: “Spes salutis per quam peccatores salvantur”. Supplied note translation or expansion: “The hope of salvation, through which sinners are saved”. The marginal construction joins hope of salvation with sinners being saved. The Isidor attribution has no work or locator and remains provisional. The preceding body names repentance; the margin’s syntax is retained rather than silently identical to the body. Spes supplies hope, salutis of salvation, per quam through which, and peccatores salvantur sinners are saved. The translation is editorial within the Burton-labelled note.

salute non indigni

BAL-0303-R06 · Latin · phrase

Not unworthy of salvation: a cautious description, not an absolute declaration that salvation is assured.

Grammar: Latin predicative phrase: nominative masculine plural indigni, negated by non, with ablative salute; governed by the English they may be.

- DJR-168-14 (Source page 716). Original text: “salute non indigni”. In the modern column: “not unworthy of salvation”. A group of named authorities occupies a middle position on the salvation of the Gentiles under discussion. Burton distinguishes this reported middle position from stronger positive and negative claims; he does not settle the individuals’ salvation. Salute is ablative with indigni, unworthy; non negates that adjective. The surrounding may and refusal to decree absolutely preserve uncertainty.

salvare: salvantur; salvari

BAL-0303-R07 · Latin · family

To be saved in the cited religious constructions.

Grammar: Latin passive verbs: salvantur, third-person plural present indicative; salvari, present passive infinitive. The cited form is not the adjective salvus.

- DJR-157-16 (Source page 661). Original text: “soli salvari, soli domini terrarum salutari volunt”. In the modern column: “they wish to be saved alone, and alone to be hailed as lords of the earth”. Salvari names being saved; salutari later in the sentence instead means being hailed or greeted. Burton reproduces Luther-associated hostile

claims about Jews. The claim of exclusive salvation is the accusation being reported, not a verified account of Jewish belief. Salvari is passive infinitive to be saved, governed by volunt; soli supplies alone. Salutari is a different verb and must not be merged into the salvation family.

- DJR-166-45 (Source page 708; N13112). Original margin: “peccatores salvantur”. Supplied note translation or expansion: “sinners are saved”. Sinners are the grammatical subject of the passive saving verb. The wording occurs inside the original margin; its English rendering is editorial and the Isidor attribution remains provisional. Peccatores supplies sinners; salvantur supplies are saved. Do not assign the entire clause to salvantur alone.

safety; salus: ordinary preservation

BAL-0303-R08 · English and Latin · sense family

Preservation from ruin or physical danger, not necessarily eternal salvation.

Grammar: English noun safety, personified in the first attestation; Latin feminine noun salus (nominative singular) and salutem (accusative singular) in the second.

- DJR-017-28 (Source page 69). Original text: “safety her self cannot save it”. In the modern column: “Safety herself cannot save it”. Safety is personified as unable to rescue a badly governed household. Terentian dramatic speech reused in Burton’s household satire; the supplied note distinguishes printed capiat from the cited cupiat. The feminine personification follows Latin Salus; the object it is the family, not a soul’s final status.
- DJR-163-31 (Source page 693). Original text: “Una salus victis nullam sperare salutem.” In the modern column: “The defeated have one hope of safety—to hope for none.” The Virgilian paradox concerns desperate courage during defeat. Aeneas’s speech in the fall of Troy is reused in a qualified argument about military despair, not a saving-faith maxim. Salus is nominative singular, salutem accusative singular; the modern introduces hope with the first safety phrase to express the paradox governed by sperare.

saved: bodily preservation

BAL-0303-R09 · English · sense

Preserved or restored in bodily health rather than spiritually redeemed.

Grammar: English past participle in a passive or resultative construction governed by found; so refers to the stated medical procedure.

- DJR-036-25 (Source page 81). Original text: “by long experience I have found innumerable so saved”. In the modern column: “I have found through long experience that countless people have been saved by it”. Platter claims repeated bloodletting has preserved or cured patients. This is Platter’s reported experiential claim opposed to Salvianus’s contrary experience; Burton leaves the dispute to physicians. No current efficacy or safe quantity is implied. By long experience corresponds to through long experience, shifted inside the modern clause. Innumerable is expanded to countless

people, and so saved to have been saved by it; it refers to bloodletting. The margin’s sanatos confirms the medical recovery sense.

health: scriptural deliverance

BAL-0303-R10 · English · sense

Salvation or deliverance in a scriptural lament, rather than only bodily soundness.

Grammar: English abstract noun health, object of the verb want, meaning lack in this construction.

- DJR-021-15 (Source page 2). Original text: “and want health”. In the modern column: “and lack deliverance”. The Isaiah-associated lament concerns deliverance, even though Burton applies it within an account of bodily illness. Burton’s historical punitive account cites Isaiah 59:11–12; N01380 identifies the salvation sense. The following correction/trial alternative prevents an unqualified medical inference. Want supplies lack; health supplies deliverance. The following sins-and-trespasses clause belongs to the larger scriptural application, not to the noun’s definition.

Vocabulary for Satisfaction

Article · Contents

satisfactory

BAL-0304-R01 · English · lemma

Intended to make amends or atone; not merely of acceptable quality.

- DJR-016-06 (Source page 61). Original text: “build a satisfactory alms-house, school, or bridge”. In the modern column: “building an almshouse, school, or bridge to make amends”. The charitable foundation is intended as reparation for accumulated wrongdoing. Burton attacks the disproportion between lifelong oppression and late gifts; the next paragraph gives the stolen-goose and feather comparison. Satisfactory contributes the reparative purpose to make amends; the three institutions come from the three original nouns.
- DJR-112-18 (Source page 430). Original text: “satisfactory and meritorious works”. In the modern column: “works of satisfaction and merit”. Works presented as making amends and possessing merit. Burton attacks the inducements attributed to Papists and the donor’s motives, but expressly acknowledges sincere charity in DJR-112-21. Satisfactory supplies of satisfaction; meritorious supplies of merit, a distinct accompanying claim.

satisfaction; satisfactions

BAL-0304-R02 · English · family

Religious reparation or adequate amends for sin.

- DJR-028-05 (Source page 37). Original text: “for the punishment of sin, and satisfaction of his Justice”. In the modern column: “to punish sin and satisfy his justice”. The fulfilment of divine justice through punishment of sin. This belongs to Burton’s historical theological explanation of disease; the preceding paragraph recognizes difficulty in distinguishing causes. Satisfaction of his Justice is recast as satisfy his justice; the coordinated punishment clause supplies punish sin.
- DJR-154-38 (Source page 650). Original text: “satisfaction”. In the modern column: “satisfaction”. Penitential reparation named among alleged instruments of religious authority. Burton’s coercion and slavery comparisons are polemical assertions.
- DJR-159-36 (Source page 673). Original text: “satisfactions”. In the modern column: “acts of satisfaction”. Penitential acts of reparation. This is an item in Burton’s hostile anti-papal catalogue, not an independently neutral description of its origin or worth.
- DJR-166-37 (Source page 708). Original text: “suffice for satisfaction”. In the modern column: “suffice to make satisfaction”. Be adequate to make amends for sin. The prayer’s speaker, attributed to Anselm, contrasts insufficient repentance with mercy overcoming all transgressions; this is not Burton’s autobiographical I.

satisfie

BAL-0304-R03 · English · lemma

Meet a religious demand or make satisfaction for sin, with the agent and object locally specified.

- DJR-021-17 (Source page 3). Original text: “satisfie Gods wrath”. In the modern column: “satisfy God’s wrath”. Meet the demand of divine anger in the theological account of punishment. Burton interprets calamities as chastisement and says law requires obedience or punishment; not a present medical explanation.
- DJR-152-18 (Source page 638). Original text: “satisfie the Law”. In the modern column: “satisfy the Law”. Fulfil the law’s requirements. Burton criticizes an inflated estimate of one’s ability, then the stronger claim to perform works beyond what is required; he does not endorse either.
- DJR-166-28 (Source page 707). Original text: “able to satisfie for all mens sins”. In the modern column: “able to make satisfaction for everyone’s sins”. Mercy capable of making amends for everyone’s sins. Burton’s consolation attributes the rebuke of Cain to Augustine, whose exact source the supplied note leaves unverified. Able expresses sufficiency, not a separately demonstrated universal final outcome.

satisfied

BAL-0304-R04 · English · lemma

Paid, with creditors as the recipients.

- DJR-017-01 (Source page 66). Original text: “his creditors be not satisfied”. In the modern column: “his creditors have not been paid”. Creditors have not received the payment owed. Conditional nonpayment in the imagined commonwealth’s punitive scheme; not current legal advice.

satisfaction

BAL-0304-R05 · English · lemma

Reparation or redress for an injury.

- DJR-112-03 (Source page 429). Original text: “no satisfaction, no composition”. In the modern column: “No reparation or settlement”. No making amends or negotiated settlement accepted. The implacable antagonists reject these remedies; the sentence does not say that all wrongs necessarily resist settlement. Satisfaction supplies reparation; composition supplies settlement. The modern coordinates them under one No.
- DJR-149-45 (Source page 623). Original text: “for satisfaction”. In the modern column: “as redress”. The remedy sought for the assault in the literary problem. The two victims request execution and marriage respectively in a Senecan declamatory problem, not a documented legal case or consensual affair.

satisfaction

BAL-0304-R06 · English · lemma

An answer or explanation that meets doubt or a demand for reasons.

- DJR-001-02 (Source page 1). Original text: “to give thee satisfaction”. In the modern column: “to satisfy you”. Offer the reader reasons for the assumed name, title and subject. The masked author offers a limited explanation, not a complete disclosure of identity.
- DJR-028-48 (Source page 41). Original text: “for him to read that farther doubts, to his ample satisfaction”. In the modern column: “Anyone who still doubts may read them and find ample satisfaction”. Further reading offered as an answer to continued doubt about apparitions. Burton’s list gathers alleged witnesses; neither the catalogue nor this gloss certifies the apparitions as facts. The modern recasts the whole invitation: satisfaction is the promised answer to doubt, while anyone, doubts and read are supplied by the corresponding original clauses.
- DJR-065-02 (Source page 211). Original text: “gives his reader full satisfaction of all such sounds by way of demonstration”. In the modern column: “fully explains all such sounds to his reader by demonstration”. A demonstrative explanation of echoes and related sounds. Burton praises Blancanus’s explanatory account; the following possession discussion prevents treating it as a denial of every supernatural explanation. Gives full satisfaction is recast as fully explains; the object, recipient and method remain expressly aligned.
- DJR-074-07 (Source page 248–249). Original text: “this diversity of aire, in places equally site elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us”. In the modern column: “the differences of climate between places equally situated, elevated, and distant from the pole are hard to account for, together with the differences in plants, birds, and animals so familiar to us”. Can scarcely be adequately accounted for, in the modernization’s interpretation of Burton’s compressed climate-and-diversity problem. The grammatical subject is diversity of climate, not a person seeking contentment; hardly preserves explanatory difficulty. The original with construction is awkward and the supplied editor explicitly marks its interpretation, not a missing causal explanation. Full construction only: the modern reads climatic and biological diversity as combined explanatory difficulties. It renders can hardly be satisfied as are hard to account for and recasts with as together with; the rest of the clause comes from the corresponding nouns and qualifications.
- DJR-101-09 (Source page 373). Original text: “that satisfaction which he ought”. In the modern column: “the satisfaction he should”. The adequate explanatory answer a medical writer owes the reader. Burton judges that accounts of compound remedies fail to explain why these ingredients and quantities are used. This is a stated critical judgement.
- DJR-163-22 (Source page 692). Original text: “a more ample satisfaction”. In the modern column: “fuller satisfaction”. A fuller intellectual answer to the preceding positions and objections. The preceding unbelief positions are the antecedent of their arguments; Burton refers readers to theologians in reply, praises their arguments but acknowledges frequent failure to persuade.

satisfaction; satisfied

BAL-0304-R07 · English · family

Reassurance, consolation or the easing of distress.

- DJR-063-18 (Source page 205). Original text: “give some satisfaction”. In the modern column: “give some reassurance”. Relieve sufferers’ fears through explanation of the causes of symptoms. Burton proposes natural inward causes in place of their supposed devils, bewitchment or abandonment, aiming at avoidance or at least patient endurance; later he permits a demonic exception.
- DJR-084-05 (Source page 294–295). Original text: “security and satisfaction”. In the modern column: “security and reassurance”. Ease and confidence sought by friends’ intervention. If possible qualifies the proposed change of life and reassurance; the historical catalogue includes fair and foul means.
- DJR-084-05 (Source page 294–295). Original text: “their minds are satisfied”. In the modern column: “their minds are put at ease”. Their minds receive relief from the troubling concern. Burton’s statement that many are instantly cured is a historical claim, not independently established efficacy.
- DJR-084-08 (Source page 295). Original text: “give him satisfaction”. In the modern column: “Give him reassurance”. Relieve the patient’s distress by securing him and removing the troubling cause. Burton makes a strong claim that the cure is then ended; the definition reports rather than validates it.
- DJR-084-29 (Source page 297). Original text: “if satisfaction may not be had”. In the modern column: “if reassurance cannot be achieved”. When the hoped-for easing of distress cannot be achieved. The continuation moves from failed mild means to historical coercive and punitive methods; it must not be represented as wholly gentle treatment.
- DJR-096-04 (Source page 350). Original text: “some satisfaction”. In the modern column: “some consolation”. Comfort for the rejected applicant in knowing that appointments need not reward merit. The explanation invokes patronage and wealth; it neither pays a debt nor establishes the rejected person’s superior merit in every case.
- DJR-151-01 (Source page 630). Original text: “to give the party grieved satisfaction”. In the modern column: “to reassure the distressed man”. Friends’ attempted relief of a jealous husband’s distress. If possible and if it may be limit the intervention; the continuation calls for humane treatment, not derision.
- DJR-151-05 (Source page 631). Original text: “the parties might easily be satisfied”. In the modern column: “the sufferers might easily be reassured”. Sufferers may be put at ease when provoking objects are removed. Burton’s conditional assurance is followed by the injunction not to add grief through abuse, mockery or hatred.

rest satisfied

BAL-0304-R08 · English · phrase

Remain content with one’s condition, including during an unresolved interval of distress.

- DJR-087-20 (Source page 310). Original text: “rest satisfied”. In the modern column: “remain content”. Accept one’s condition rather than complain. Burton presses comparative consolation through the mole fable; this is his counsel, not a claim that all distress has been cured.
- DJR-087-21 (Source page 310). Original text: “Be content and rest satisfied”. In the modern column: “Be content and satisfied”. Find contentment by comparing one’s condition with those worse off. The hares-and-frogs fable supplies the example; the advice remains Burton’s historical moral rhetoric.
- DJR-168-48 (Source page 720). Original text: “rest satisfied for the present”. In the modern column: “be content for the present”. Endure patiently during the present distress. For the present preserves the interval before relief; the preceding David example stresses prolonged prayer and perseverance.

satisfie; satisfaction

BAL-0304-R09 · English · family

Please a person or fulfil the person’s wishes or request.

- DJR-005-19 (Source page 11). Original text: “satisfie all”. In the modern column: “satisfy everyone”. Meet every reader’s expectations or approval. Burton doubts that even authority established by long standing can secure universal acceptance, having cited criticism of Seneca.
- DJR-138-13 (Source page 564). Original text: “gave him satisfaction”. In the modern column: “satisfied him”. Met the customer’s requested position of the painted horse by turning the picture upside down. Burton’s Passus and walking horse differ from the supplied Lucian comparison; his application invites changing him and her, not a verified account of a commissioned painting.

satisfie; satisfied

BAL-0304-R10 · English · family

Meet a bodily need or gratify an appetite or desire.

- DJR-035-12 (Source page 73). Original text: “satisfie the gut”. In the modern column: “satisfy the gut”. Gratify the appetite for food. Burton criticizes learned luxury and the elevation of cookery rather than praising unlimited consumption.
- DJR-035-14 (Source page 73). Original text: “the whole world cannot satisfie their appetite”. In the modern column: “the whole world cannot satisfy their appetite”. Even the world’s resources cannot content the represented ravenous appetite. This is hyperbolic condemnation of gluttony, not a measured consumption claim.
- DJR-071-06 (Source page 235). Original text: “satisfie hunger and thirst”. In the modern column: “satisfy hunger and thirst”. Meet bodily needs within the recommended limit of temperance. Burton’s compressed attribution joins Macrobius and Jerome; the editor distinguishes Socrates the philosopher and notes Jerome’s warning against excessive fasting. This is historical regimen.

- DJR-084-18 (Source page 292 [296]). Original text: “If he desire ought, let him be satisfied”. In the modern column: “If he wants something, satisfy him”. Grant the thing desired, where possible and convenient. This is distinct from the later mind being put at ease in the same paragraph; the practical qualifications must remain.
- DJR-161-56 (Source page 685). Original text: “to satisfie his lust”. In the modern column: “to gratify his desires”. To fulfil his desires regardless of wrongdoing. The allegation is Giovio’s hostile account of Mehmed II; it is not independently established biography.

satisfactio

BAL-0304-R11 · Latin · lemma

Satisfaction or adequate amends, here for sin.

- DJR-166-37 (Source page 708; N13099). Original margin: “ad satisfactionem”. Supplied note translation or expansion: “to make satisfaction”. Accusative singular after ad, the end for which repentance does not suffice. The attributed prayer contrasts personal inadequacy with mercy; the marginal opening differs from the body’s conscience-tells-me construction.

satisfacere

BAL-0304-R12 · Latin · lemma

Satisfy, please, meet a need or establish an answer; the construction determines the local force.

- DJR-005-19 (Source page 11; N00273). Original margin: “ut alteri per omnia satisfaciat”. Supplied note translation or expansion: “as to satisfy another in every respect”. Present subjunctive third-person singular in a result construction; alteri is dative, another person. The marginal Erasmus sentence has another in every respect, whereas Burton’s English compresses it as satisfy all.
- DJR-075-31 (Printed page 255; N05551). Original margin: “His argumentis planè satisfecisti”. Supplied note translation or expansion: “By these arguments you have fully established”. Perfect indicative second-person singular; the arguments are the means of supplying a convincing account. Kepler is cited in support of the lunar hypothesis; the body keeps the qualification if we may subscribe and believe. The following proposition says spots are seas and bright parts land, not a verified modern claim. The modern unfolds satisfecisti as you have established, with the following proposition completing the object; his argumentis supplies by these arguments and planè fully.
- DJR-093-29 (Source page 338; N06962). Original margin: “naturæ satisfecit”. Supplied note translation or expansion: “he satisfied nature”. Perfect indicative third-person singular with dative naturæ: he met nature’s bodily need. Paul’s cupped hands exemplify few needs against luxurious vessels; the margin condemns the avaricious, while Burton’s body broadens the contrast to rich people.
- DJR-161-56 (Source page 685; N12739). Original margin: “ut suis desideriis satisfaceret”. Supplied note translation or expansion: “if it satisfied his desires”.

Imperfect subjunctive third-person singular in a purpose clause with dative desideriis, his desires. The original says in order to satisfy his desires; the supplied modern recasts that purpose conditionally within the accusation attributed to Giovio. Explicit construction-level recasting: ut with subjunctive expresses purpose in the original, while if expresses condition in the supplied modern. Satisfaceret supplies satisfy and suis desideriis his desires.

antilutron

BAL-0304-R13 · Greek in Roman transliteration · lemma

A ransom in exchange, in the appeal to mercy’s sufficiency.

- DJR-166-28 (Source page 707). Original text: “antilutron”. In the modern column: “a ransom in exchange”. Greek term, printed in Roman transliteration, for the ransom cited from 1 Timothy 2:6. Burton appends it to the statement that mercy can make satisfaction for all sins; the supplied editor explains the Greek term rather than adding an original marginal quotation.

satisfied

BAL-0304-R14 · English · lemma

Appeased or pacified: anger is brought to rest, rather than a creditor paid or a sin atoned for.

- DJR-096-40 (Source page 353). Original text: “A noble spirit quickly satisfied.” In the modern column: “A noble spirit quickly satisfied.” A noble person’s anger is quickly appeased; the parallel pacified supplies the immediate gloss. Burton’s English verse follows a separately printed Latin Ovid couplet, whose anger is placabilis. This English satisfied is not a Latin satisfacere attestation; the moral generalization is Burton’s adaptation, not established psychology. The modern keeps the entire second verse line unchanged, including satisfied; the preceding line and Latin couplet explain its local force.
- DJR-149-26 (Source page 621). Original text: “with which confession he was satisfied”. In the modern column: “Satisfied with this confession”. The angry husband accepts the pursued offender’s confession and stops his pursuit. The husband, not the confessing offender, is satisfied. The anecdote asserts that the charge was admitted, but does not establish an independently documented event or recommend a general legal settlement. The supplied modern front-loads Satisfied with this confession and names the husband immediately afterwards; it preserves the confession as the occasion of his appeasement.

For hospitals at DJR-016-06, see Hospital (BAL-0118-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-016-05, DJR-016-07, DJR-016-08. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Hospital already explains the broader charitable and care institutions in this exact proposed-commonwealth passage. The inherited note’s clarification does not create a new hospital record here.

Access scope (charitable care institutions): Explanatory access to the institution type, not a substitute translation of satisfaction.

Vocabulary for Supererogation

Article · Contents

supererogate

BAL-0305-R01 · English · lemma

Perform good works beyond what duty requires, a capacity here ironically ascribed or explicitly denied.

- DJR-009-14 (Source page 29). Original text: “to supererogate”. In the modern column: “to perform works beyond duty”. To do more than duty requires, in the sarcastic conclusion of the attack on monks. Burton’s alleged peacemakers become incendiaries; the term does not commend the alleged conduct or verify the accusations.
- DJR-152-17 (Source page 638). Original text: “much less supererogate”. In the modern column: “much less do more than duty requires”. Still less possess the capacity to exceed religious duty. Burton denies perfect fulfilment and excess beyond it, while expressly denying that genuine love of God can be excessive.
- DJR-156-05 (Source page 655). Original text: “when by this means they will supererogate”. In the modern column: “when they use it to perform works beyond what duty requires”. Claim to exceed duty by fasting. But introduces the contested use after Burton’s explicit acceptance of moderate and timely fasting; the following claim about reward is attributed to Erasmus. Supererogate supplies perform works beyond what duty requires; by this means is unfolded as use it, with fasting as the antecedent.

supererogation; supererogations

BAL-0305-R02 · English · family

Supposed performance beyond strict duty, or the works regarded as exceeding it.

- DJR-152-18 (Source page 638). Original text: “such works of supererogation”. In the modern column: “such works beyond duty”. Works alleged to exceed what is required. Burton attributes their defence to Bellarmine, Gregory of Valencia and allies in a polemical summary, not a verified direct quotation.
- DJR-159-45 (Source page 674). Original text: “supererogations”. In the modern column: “works beyond strict obligation”. Alleged works beyond obligation in the list of observances. Burton accuses their teachers of preferring these practices to divine commandments; the subsequent fearful obedience is part of his polemic.

merit; meritorious; merits

BAL-0305-R03 · English · family

Earn or be held worthy of spiritual reward; the claimed worth or rewards of religious works in this argument.

- DJR-009-14 (Source page 29). Original text: “merit heaven for themselvs and others”. In the modern column: “earning heaven for themselves and others”. Earn heaven, with self and others as the alleged beneficiaries. The verb completes the sarcastic conclusion; no approval or verified reward is being granted by the narrator.
- DJR-152-18 (Source page 638). Original text: “merit for others”. In the modern column: “earning merit for others”. Acquire spiritual merit on behalf of other people. This is a claim Burton attacks, associated with works beyond obligation.
- DJR-155-46 (Source page 655). Original text: “they shall certainly merit by it”. In the modern column: “they will certainly earn merit by it”. Followers’ expected spiritual reward for the conduct described. Certainty belongs to the followers’ reported assurance, not Burton’s confirmation of their reward.
- DJR-156-01 (Source page 655). Original text: “to merit by penance”. In the modern column: “to earn merit through penance”. Gain merit by penitential practice. Burton presents the project as a deceptive appeal to perfection; the Devil is the antecedent of he in this passage.
- DJR-156-02 (Source page 655). Original text: “these works so done are meritorious”. In the modern column: “works performed in this way are held to earn merit”. These works are claimed to possess spiritual worth or earn reward. The supplied are held to makes the reported and polemical status explicit; Burton juxtaposes two distinct theological expressions.
- DJR-156-06 (Source page 655–656). Original text: “buy and sell their merits”. In the modern column: “buy and sell their merits”. Treat the alleged merits of observances as exchangeable. This is Burton’s accusation within the criticism of excessive claims for fasting, not a neutral verification of the transactions or a statement of every Catholic teaching.

Evangelical Counsels; Evangelicall counsels; Evangelical Councels

BAL-0305-R04 · English · phrase

Recommendations associated with religious perfection, distinguished from obligatory commandments.

- DJR-152-18 (Source page 638). Original text: “Evangelical Counsels”. In the modern column: “evangelical counsels”. Practices invoked as a way of doing beyond duty. The surrounding summary is Burton’s confessional argument; the editor associates the traditional term with poverty, chastity and obedience.
- DJR-156-02 (Source page 655). Original text: “Evangelicall counsels”. In the modern column: “evangelical counsels”. The recommended practices Burton says are proposed to wear down the body. The body lists obedience, voluntary poverty, chastity, monastic practices and solitude; its cross-religious generalization is not verified doctrinal identity.
- DJR-159-45 (Source page 674). Original text: “Evangelical Councels”. In the modern column: “evangelical counsels”. Counsels or recommendations, not ecclesiastical councils. Burton accuses teachers of placing these human observances before divine commandments; the original list is his polemical expansion.

hâc itur ad astra

BAL-0305-R05 · Latin · phrase

This is the way to the stars, here a sarcastic path to heaven.

- DJR-009-14 (Source page 29). Original text: “hâc itur ad astra”. In the modern column: “This is the way to the stars”. An impersonal present passive expression: by this way one goes to the stars. The tag ironically makes the alleged monks’ crimes a road to heavenly reward; it does not describe astronomical travel.

aliud agere

BAL-0305-R06 · Latin · phrase

Do or pursue something else, a change of object rather than an excess of proper love.

- DJR-152-17 (Source page 638). Original text: “aliud agere”. In the modern column: “pursuing something else”. Infinitive agere with accusative aliud, used inside Burton’s English construction do aliud agere. The phrase explains why he calls certain observances excessive without admitting excessive genuine love of God.

ex opere operato

BAL-0305-R07 · Latin · phrase

By the work performed, a formula of efficacy juxtaposed polemically with merit.

- DJR-156-02 (Source page 655). Original text: “ex opere operato”. In the modern column: “by the work performed”. Ex with ablative opere and agreeing perfect passive participle operato. Burton applies the formula polemically alongside ex condigno to the alleged merit of penitential works for self and others; this is not a neutral account of sacramental theology.

ex condigno

BAL-0305-R08 · Latin · phrase

By strict desert, on the ground of what is deserved.

- DJR-156-02 (Source page 655). Original text: “ex condigno”. In the modern column: “by strict desert”. Ex with an ablative substantival adjective expressing what is fittingly or strictly deserved. The formula is distinct from the neighbouring ex opere operato; Burton combines efficacy and merit in his polemical account.

meritum

BAL-0305-R09 · Latin · lemma

Merit, here the supposed spiritual worth of observances.

- DJR-156-05 (Source page 655). Original text: “Cœlum non sufficere putant suis meritis”. In the modern column: “think heaven insufficient for their merits”. Dative plural meritis with sufficere; heaven is the accusative subject of the infinitive after

putant. Attributed to Erasmus in the criticism of inflated claims for fasting. Burton’s following English restates the application as too small a reward for it. Meritis contributes merits, suis their, non sufficere insufficient, Cœlum heaven and putant think; no one component is credited with the whole sentence.

Vocabulary for Sin and venial

Article · Contents

sin; sins

BAL-0306-R01 · English · family

Religious wrongdoing or an offence against God; particular constructions distinguish the offence from the person responsible for it.

Grammar: English noun, singular sin and plural sins / sinnes; possessive the Divels specifies responsibility rather than the sufferer’s ownership.

- DJR-021-12 (Source page 2). Original text: “calamities inflicted upon us for our sins”. In the modern column: “calamities inflicted for our sins”. Human offences are made the cause of punishment in the theological explanation. Burton’s historical theology, not a medical explanation; DJR-021-19 also describes corrective trial. Sins remains sins; for expresses the account’s punitive cause.
- DJR-167-32 (Source page 712). Original text: “they are thy crosses, the Divels sins”. In the modern column: “They are your afflictions and the devil’s sins”. The painful thoughts are assigned to the devil rather than to the unwilling sufferer as morally owned acts. Perkins is named in the margin; the claim follows refusal of consent and continues into partial assent later rejected. Thy / your qualifies crosses / afflictions; the Divels / the devil’s qualifies sins. These possessors must not be interchanged.

original sin

BAL-0306-R02 · English · phrase

Inherited corruption traced to Adam, distinguished here from individual acts of transgression.

Grammar: English adjective plus noun; original qualifies sin as inherited from the first parent in this theological construction.

Component sense: actual transgressions. Individual acts of wrongdoing, distinguished from inherited original sin; actual here concerns acts rather than real versus imaginary offences. (DJR-021-12). Explanatory access term: actual sins.

- DJR-021-12 (Source page 2). Original text: “original sin, and that general corruption of mankind”. In the modern column: “original sin and the general corruption of humankind”. The inherited condition is represented as a source of inclinations and actual transgressions. Burton’s account distinguishes an impelling cause from instruments of harm and later gives correction as another account of suffering. Original sin is retained; actual transgressions follows as a distinct phrase for individual acts, not merely real as opposed to imaginary sins.

mortal sin

BAL-0306-R03 · English · phrase

A grave sin, opposed to a lesser or venial sin and described as endangering the soul.

Grammar: English noun phrase, singular or plural; mortal / mortall is an attributive adjective specifying gravity.

- DJR-010-18 (Source page 35). Original text: “a mortal sin”. In the modern column: “A mortal sin”. The poor offender’s conduct is treated gravely before the contrasting indulgence of the great. The offence is fornication in a social satire; the same act is treated as not even venial in the following paragraph. The same noun phrase is retained; the modern exclamation highlights Burton’s ironic contrast.
- DJR-051-42 (Source page 150). Original text: “it is a mortal sin (as Thomas holds)”. In the modern column: “it is a mortal sin, as Thomas holds”. Burton condemns cruel ridicule despite the claim that it is only amusement. Burton compresses Aquinas; N03779 distinguishes degrees and intentions rather than confirming every joke to be mortal sin. Mortal is grave in this context; it does not mean that the jest immediately causes bodily death.
- DJR-136-37 (Source page 557). Original text: “a mortal sin, able to endanger his soul”. In the modern column: “a mortal sin that can endanger his soul”. The religious warning against adultery explicitly supplies the danger to the soul. Burton’s moral counsel concerns another man’s wife; the next unit distinguishes marrying an unmarried woman from dishonouring her. Able / can expresses danger, not a narrator’s verdict that a specified person is irretrievably condemned.

venial sin

BAL-0306-R04 · English · phrase

A lesser sin in the theological distinction from mortal sin; whether guilt is admitted, denied or ironically minimized depends on the clause.

Grammar: English attributive adjective venial plus noun sin; in the second attestation a predicative classification of fornication.

- DJR-010-19 (Source page 35). Original text: “tis not a venial sin, no not a peccadillo”. In the modern column: “it is not even a venial sin, not so much as a peccadillo”. The powerful man is ironically exempted even from a small fault. Burton exposes unequal treatment by social rank, not an actual moral privilege of the wealthy. Not and no not govern the lesser categories; the passage does not concede venial guilt.
- DJR-149-50 (Source page 623–624). Original text: “fornication a venial sin”. In the modern column: “fornication as a venial sin”. A classification attributed to opponents in the polemic about tolerated brothels. Burton calls the opponents Pseudocatholikes; his ensuing civic-policy concession is followed by religious opposition at DJR-149-52. The modern as makes explicit the original predication; it is an attributed classification, not a definition of fornication.

peccadillo

BAL-0306-R05 · English · lemma

A small fault or minor offence.

Grammar: English count noun, singular, governed by a within a negated escalation.

- DJR-010-19 (Source page 35). Original text: “no not a peccadillo”. In the modern column: “not so much as a peccadillo”. The diminutive term sharpens the denial of even slight guilt accorded to the powerful. The narrator’s irony condemns a double standard, not the smallness of the underlying act. Peccadillo is retained; the negative belongs to the whole phrase rather than changing the noun’s definition.

venially

BAL-0306-R06 · English · lemma

In the lesser degree of fault called venial; here that degree of guilt is expressly denied.

Grammar: English adverb modifying the third-person singular verb sins; modernized by a noun phrase with attributive venial.

- DJR-140-85 (Source page 577). Original text: “denies that he so much as venially sins”. In the modern column: “denies that a man commits even a venial sin”. Bonaventure is cited as denying any venial guilt in marrying for physical beauty. Burton uses the attributed denial against excessive parental restriction; the Bonaventure text remains uncollated. The captive-marriage comparison is Burton’s minimizing description, not a complete account of its conditions. The adverb modifying sins becomes an adjective within commits even a venial sin; denies and so much as / even govern the entire proposition.

venialiter

BAL-0306-R07 · Latin · lemma

Venially, in a lesser degree of sin; in this marginal statement the negation denies that degree.

Grammar: Latin adverb modifying peccat, a third-person singular present indicative; non negates the predicate.

- DJR-140-85 (Source page 577; N11072). Original margin: “Non peccat venialiter”. Supplied note translation or expansion: “He does not commit a venial sin”. The margin states the same denial used in Burton’s marriage argument. Only the Latin is the original marginal wording. The English translation is editorial; attribution is by the body’s Bonaventure citation. Non supplies not, peccat he sins / commits a sin, and venialiter the venial qualification; the adverb alone does not mean the whole English sentence.

peccare: peccat; peccas

BAL-0306-R08 · Latin · family

To sin or commit an offence in the theological constructions quoted here.

Grammar: Latin finite verb: peccat third-person singular and peccas second-person singular, present active indicative; peccare is the citation infinitive.

- DJR-140-85 (Source page 577; N11072). Original margin: “Non peccat venialiter qui mulierem ducit ob pulchritudinem”. Supplied note translation or expansion: “He does not commit a venial sin who marries a woman for her beauty”. The person marrying for beauty is the subject of the denied offence. The original marginal sentence is not a separate modern assertion of Bonaventure’s verified doctrine; the source remains uncollated. Peccat supplies sins; qui mulierem ducit identifies the marrying subject, and ob pulchritudinem gives the motive.
- DJR-166-35 (Source page 707–708). Original text: “Si quotidie peccas, quotidie, saith Chrysostom, pœnitentiam age”. In the modern column: “If you sin daily, repent daily, says Chrysostom”. Daily sin is the condition for the repeated imperative to repent. The preceding first person is the imagined sufferer’s objection; the conditional reply is Chrysostom-associated advice, not permission to continue wrongdoing. Peccas supplies you sin; Si supplies if and quotidie daily. The full source construction includes the intervening attribution saith Chrysostom and the imperative pœnitentiam age, repent. The modern moves the attribution to the end.

peccatum

BAL-0306-R09 · Latin · lemma

Sin or wrongdoing, represented here as a wound requiring the remedy of repentance.

Grammar: Latin neuter singular noun peccatum in a compressed nominal equation with vulnus; the following medicinam has an awkward printed case.

- DJR-166-44 (Source page 708). Original text: “Peccatum vulnus, pœnitentia medicinam”. In the modern column: “Sin is the wound, repentance the medicine”. Sin and repentance are paired with wound and medicine. This is religious rhetoric associated with Chrysostom, not a physiological account of sin or a contemporary treatment claim. Peccatum supplies sin, vulnus wound, pœnitentia repentance, medicinam medicine; English supplies the copular relationship. The awkward printed accusative medicinam is preserved.

splendidum peccatum

BAL-0306-R10 · Latin · phrase

An impressive or outwardly splendid sin: admirable-looking action said to lack moral worth without charity.

Grammar: Latin neuter singular adjective splendidum agreeing with the noun peccatum in a predicative noun phrase.

- DJR-111-34 (Source page 428). Original text: “splendidum peccatum”. In the modern column: “splendid sin”. The Pauline examples make outward gifts and sacrifice insufficient without inward charity. Burton’s Christian evaluation follows the combined 1 Corinthians quotation; it is not a judgement that every generous act lacks charity. Splendidum qualifies peccatum; the construction does not praise sin as morally good.

irremissible sins

BAL-0306-R11 · English · phrase

Sins thought incapable of forgiveness, in the sufferer’s accusation rather than Burton’s established verdict.

Grammar: English adjective irremissible modifying plural sins; the appositional magnitude phrase intensifies the self-accusation.

Component sense: irremissible. Not capable of being forgiven or remitted. The local attestation is a sufferer’s objection; other occurrences place the same alleged unpardonability in reported ceremonial beliefs, preachers’ condemnations and demonic accusation.

- DJR-167-15 (Source page 710). Original text: “irremissible sins, sins of the first magnitude”. In the modern column: “unforgivable sins, sins of the greatest magnitude”. The imagined sufferer claims that ordinary consolation does not cover these supposedly exceptional offences. Thou replyest establishes the voice. Burton subsequently answers by distinguishing unwanted thought, consent and final wilful rejection. Irremissible becomes unforgivable; first magnitude belongs to the accompanying comparison of severity.

sin against the Holy Ghost

BAL-0306-R12 · English · phrase

In the cited definition, wilful and final renunciation of Christ and his word, distinguished from unwanted blasphemous thoughts.

Grammar: English verb sins with prepositional complement against the Holy Ghost; article heading normalizes the construction as a noun phrase.

- DJR-167-38 (Source page 713). Original text: “No mans sins against the Holy Ghost, but he that wilfully and finally renounceth Christ”. In the modern column: “No one sins against the Holy Spirit except the person who wilfully and finally renounces Christ”. The exclusory definition answers the earlier fear of unforgivable sin. The margin names Hemmingsen; this is one theological definition, not an editorial adjudication of the doctrine. Its exact historical locus is unresolved. The malformed No mans sins is regularized as No one sins; but becomes except. Wilfully and finally are indispensable restrictions, continued by to the last later in the sentence.

Vocabulary for Temptation

Article · Contents

temptation; tentation: trial

BAL-0307-R01 · English · sense family

A trial or testing, especially adversity that tests endurance or faith, rather than an inducement to sin.

Grammar: English abstract noun, singular; tentation is a printed spelling variant. The phrase with issue names the trial from which release is promised.

- DJR-042-14 (Source page 107). Original text: “A meer temptation is our life”. In the modern column: “Our life is nothing but a trial”. Human life is represented as an unrelieved trial within the catalogue of misery. Burton invokes Augustine with adapted wording; the surrounding lament is a sweeping historical moral argument. Meer supplies nothing but, not merely a slight degree; temptation supplies trial.
- DJR-087-29 (Source page 311). Original text: “a Christian in tentation & misery”. In the modern column: “a Christian in temptation and misery”. Adversity tests a Christian as storm, race and battle test skilled people. The Basil citation remains uncollated; the adjoining Augustinian wording has only a close supplied parallel, not an exact verified attribution. Tentation is normalized to temptation; the preceding tested verb governs this final comparison.
- DJR-168-50 (Source page 720). Original text: “give an issue to temptation”. In the modern column: “provide a way out of the trial”. A scriptural promise offers an issue or deliverance from trial. Burton preserves presently unbearable pain alongside the promised limit and way out; this is pastoral assurance, not evidence of an already accomplished recovery. Temptation supplies trial; issue supplies way out. The entire verb phrase is aligned without assigning deliverance to temptation alone.

divine temptation

BAL-0307-R02 · English · phrase

Trial of faith attributed to divine action, including humbling, discipline and the experience of wrath.

Grammar: English adjective divine modifying the abstract noun temptation; a reported technical expression attributed to Perkins.

- DJR-165-08 (Source page 700). Original text: “divine temptation Perkins cals it”. In the modern column: “Perkins calls it divine testing”. The name interprets the preceding try their faith, not an enticement by God to do wrong. Burton says sometimes God has a hand in it and gives several purposes, including punishment. The supplied Perkins parallel concerns conflict experienced as signs of wrath; his edition remains unidentified. Divine remains divine; temptation becomes testing; the attribution is rearranged into subject-first English.

temptation: inducement

BAL-0307-R03 · English · sense

A strong inducement or occasion drawing a person towards an act, here wrongdoing or erotic desire.

Grammar: English count noun used as a predicate or appositional description of want and beauty, with to specifying the direction of inducement in the first attestation; plural temptations is governed by into in the wealth-desire attestation.

- DJR-053-32 (Source page 159). Original text: “A great temptation to all mischief”. In the modern column: “A great temptation to every kind of wrongdoing”. Want is represented as pressure towards wrongdoing in the poverty argument. Burton’s allegations about sham invalids and vagrants are hostile historical claims, not verified descriptions of people in poverty. Mischief means wrongdoing in this construction, not harmless mischief; all / every kind preserves Burton’s sweeping rhetoric.
- DJR-090-03 (Source page 322). Original text: “They that will be rich fall into many fears and temptations”. In the modern column: “Those who want to be rich fall into many fears and temptations”. Desire to become rich is the subject of the scriptural warning, complementing want as a source of pressure. Burton adapts 1 Timothy 6:9 in the warning against riches; he makes an explicitly moral argument rather than a measured causal claim about every wealthy person. Will be rich expresses desire, rendered want to be rich, not a neutral prediction about future wealth. Temptations remains temptations.
- DJR-120-21 (Source page 469). Original text: “a great temptation”. In the modern column: “a great temptation”. Natural beauty is treated as a strong erotic attraction amplified by artificial adornment and opportunity. Burton’s account gives natural beauty force but goes on to prefer artifice as still more powerful; it is not a universal fact about attraction. Temptation remains temptation; its erotic object is supplied by the surrounding discussion of love and lust.

tempt; tempted: entice

BAL-0307-R04 · English · sense family

Induce or draw towards an act by suggestion or desire; the inducing agent is supplied locally.

Grammar: English transitive verb tempt, with direct object will; past participle tempted in the passive construction is tempted by.

- DJR-026-40 (Source page 29–30). Original text: “to tempt our depraved will to some ill disposed action”. In the modern column: “to tempt our corrupted will into some wicked action”. The devil’s suggestions are directed at the will and towards a wicked act. The preceding cannot resist is immediately qualified by the except / unless clause and the restraining example of David in DJR-026-41. Tempt retains its verb; to some action becomes into some action, distinguishing the will as object from the intended action.

- DJR-056-44 (Source page 172). Original text: “Every man is tempted by his own concupiscence”. In the modern column: “Everyone is tempted by his own concupiscence”. The James-associated sentence assigns temptation to one’s own disordered desire. Burton combines James, the willing-spirit saying and Galatians while arguing that the soul has the better plea against the body. The passive verb is retained, and by his own concupiscence names the cause; temptation is not always attributed solely to an external tempter.

tempt: attract the appetite

BAL-0307-R05 · English · sense

Make something inviting or palatable, without necessarily enticing anyone to wrongdoing.

Grammar: English infinitive tempt with direct object the appetite; coordinated with deceive the palat.

- DJR-108-05 (Source page 409). Original text: “to tempt the appetite, and deceive the palat”. In the modern column: “to tempt the appetite and deceive the palate”. The gilded-pill image explains how pleasurable writing may make corrective instruction acceptable. Burton declares his literary purpose and hope, not a result guaranteed for every reader or a medical prescription. The complete two-part construction is aligned; tempt supplies attraction of appetite, while deceive supplies concealment from the palate.

tempt: attempt

BAL-0307-R06 · English · sense

Attempt or undertake, rather than entice another person.

Grammar: English bare infinitive tempt after dares not, coordinated with do; an older attempt-sense.

- DJR-125-70 (Source page 500). Original text: “dares not tempt or do”. In the modern column: “dares not attempt or do”. The subject Pluto is said not to dare undertake what the targets of the satire will undertake. Burton’s English couplet follows the Latin attributed to Aeneas Sylvius and attacks monks and old women as intermediaries in lust; its generalized abuse is not a factual assessment. Tempt becomes attempt; the paired do and governing dares not remain part of the quoted phrase.

tempter; tempters

BAL-0307-R07 · English · agent noun

One who entices another towards wrongdoing, either a demonic figure or a human solicitor in these contexts.

Grammar: English agent noun in the plural; singular tempter is the retrieval lemma. The human occurrence coordinates two agent nouns.

- DJR-029-29 (Source page 44). Original text: “those tempters in several kinds”. In the modern column: “tempters of various kinds”. The ninth category in a reported demonological classification is defined by its tempting function. The list moves between classes and rulers and is followed by competing classifications; it is not a verified taxonomy. Tempters remains the agent noun, not the trials themselves; several kinds becomes various kinds.
- DJR-146-75 (Source page 607). Original text: “many tempters and solliciters”. In the modern column: “many tempters and solicitors”. Human sexual solicitors frequent the places treated as suspicious in the jealousy discussion. Burton says such residence may give grounds for suspicion; he does not report that every wife has yielded. His inclusion of monks and friars remains polemical. The spelling solliciters is modernized to solicitors; this does not mean legal representatives in this construction.

temptations: destructive impulses

BAL-0307-R08 · English · sense

Disturbing impulses towards self-destruction in the cases Burton attributes to Platter.

Grammar: English plural noun governed by with in the original; such is an anaphoric determiner referring to the preceding distress.

- DJR-166-04 (Source page 704). Original text: “long troubled with such temptations”. In the modern column: “long troubled by such temptations”. Such points back to the reported impulses and self-violence in the preceding account. The merchant’s wife and the man in the Rhine are attributed cases. The preceding claim about most sufferers is not an established frequency; the following discussion qualifies judgement when illness impairs will. Temptations is retained; with becomes by in the passive trouble construction. The term does not itself certify an external cause or willing assent.

tentatio

BAL-0307-R09 · Latin · lemma

Trial or testing in the account of human life and in the comparison of the tested Christian.

Grammar: Latin feminine nominative singular. Predicate noun with vita in the first construction; grammatical subject of probat and examinat with accusative Christianum in the second.

- DJR-042-14 (Source page 107). Original text: “Nunquid tentatio est vita humana super terram?” In the modern column: “Is not human life on earth a trial?” Human life is the subject and trial the predicate in the rhetorical question. Augustine’s account of trial supplies a parallel, but Burton’s wording is adapted and his surrounding Bernard attribution is unlocated. Tentatio supplies a trial; vita humana human life; super terram on earth. Nunquid introduces the negative question as rendered here.
- DJR-087-29 (Source page 311; N06457). Original margin: “Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio

probat & examinat.” Supplied note translation or expansion: “A storm tests and examines a shipmaster, the stadium an athlete, battle a commander, calamity a courageous man, and temptation a Christian.” In the margin, trial actively tests the Christian, matching storm, stadium, battle and calamity. The original quoted margin is Latin; its translation is editorial. The Basil attribution remains uncollated. The complete comparative sentence is aligned. The original puts the common verbs probat & examinat at the end; the editorial English places tests and examines after the first subject. Tentatio supplies temptation, and Christianum the Christian tested, not the examiner. Vero marks the final transition or emphasis without a separate English word.

tentationes fœdæ & impiæ

BAL-0307-R10 · Latin · phrase

Foul and impious temptations, naming the disturbing thoughts in the religious-distress discussion.

Grammar: Latin nominative plural feminine noun tentationes, with agreeing adjectives fœdæ and impiæ; appositional characterization of the preceding thoughts/offences.

- DJR-167-27 (Source page 711–712). Original text: “tentationes fœdæ & impiæ”. In the modern column: “foul and impious temptations”. The phrase condemns the content of the thoughts before the argument distinguishes their occurrence from willing consent. The continuation distinguishes resistance, partial assent subsequently rejected and settled will. Burton’s demonic/humoral causal account remains historical. Tentationes supplies temptations; fœdæ and impiæ supply foul and impious. The characterization is not by itself a verdict of personal guilt.

tentare: test

BAL-0307-R11 · Latin · sense

Test or try, with a stated beneficial rather than destructive purpose in the attributed maxim.

Grammar: Latin third-person singular present active indicative tentat; purpose clauses use subjunctives obruat and coronet.

- DJR-168-31 (Source page 718). Original text: “Tentat (saith Austin) non ut obruat, sed ut coronet”. In the modern column: “He tests us, says Augustine, not to overwhelm us, but to crown us”. The divine testing is represented as ordered towards reward rather than destruction. The scan reads coronet, not curet; the precise Augustine source remains unverified. Burton’s surrounding counsel acknowledges present grief and asserts divine permission/providence. Tentat supplies he tests, with us supplied as object from the addressee; non ut obruat / sed ut coronet gives not to overwhelm / but to crown. The English restatement in the original separately speaks of permitted trial.

tentare: attempt

BAL-0307-R12 · Latin · sense

Attempt or venture to do, in the satirical comparison of Pluto with human agents.

Grammar: Latin present active infinitive tentare governed by audet; the next audet belongs to the following subject pair.

- DJR-125-69 (Source page 500). Original text: “Non audet Stygius Pluto tentare quod audet
  Effrenis Monachus, plenaque fraudis anus.” In the modern column: “Pluto of the underworld dares not attempt what
  An unbridled monk and a deceitful old woman dare.” Tentare is the undertaking Pluto does not dare, not his tempting a victim. The Latin couplet is attributed to Aeneas Sylvius without a verified work; Burton’s following English restatement preserves a separate voice and wording. The whole two-line sentence is aligned. Tentare contributes attempt after non audet, dares not; quod audet introduces the act dared by the following subject pair. The modern last dare accommodates the coordinated monk and old woman; Stygius supplies of the underworld.

tentare: tentata

BAL-0307-R13 · Latin · related form

Tried or assailed, here by torments or afflictions; the marginal phrase does not itself specify the English body’s destructive impulses.

Grammar: Latin perfect passive participle tentata, feminine nominative singular agreeing with uxor; vexationibus is ablative plural expressing the afflictions by which she is assailed.

- DJR-166-04 (Source page 704; N13053). Original margin: “Uxor Mercatoris diu vexationibus tentata”. Supplied note translation or expansion: “A merchant’s wife, long assailed by torments”. The margin describes the merchant’s wife as enduring affliction. The original marginal Latin is followed by editorial translation. Burton attributes the cases to Platter; neither this note nor the body establishes prevalence. Uxor Mercatoris supplies a merchant’s wife, diu long, vexationibus by torments, and tentata assailed. The passive participle is not an active claim that she tempts someone else.

Vocabulary for Zeal

Article · Contents

zeal; protective passion

BAL-0308-R01 · English · sense family

A mixed passion that takes offence when someone harms the object of its love.

Grammar: English singular abstract noun; capitalized Zeal in the classification.

- DJR-025-29 (Source page 25). Original text: “Zeal, which is offended with him who hurts that he loves”. In the modern column: “zeal, which takes offence at anyone who harms what it loves”. The passion is directed against the person harming the beloved object. Burton supplies a local definition among mixed affections; it is not confined to religious worship. That he loves supplies the object loved; the modern what it loves makes the personified passion’s relation explicit.

true zeal; sincere religious devotion

BAL-0308-R02 · English · sense family

Earnest, genuine religious or charitable commitment, explicitly distinguished from pretence or misguided excess.

Grammar: Zeal is an abstract noun; zealous is a predicative adjective, qualified by true, truely or very in these uses.

- DJR-049-19 (Source page 141). Original text: “true zeal in Religion”. In the modern column: “true religious zeal”. A quality praised in worthy patrons alongside generosity, learning and esteem for scholars. An express exception within the attack on corrupt patrons; many worthy patrons are acknowledged. The modern adjective religious recasts in Religion; true retains sincerity.
- DJR-049-23 (Source page 141–142). Original text: “zeale”. In the modern column: “zeal”. A clergyman offers his zeal among qualities deserving patronage. The patron may praise the clergyman’s qualities while withholding material support; the stanza and coldness metaphor continue the patronage criticism. The noun receives spelling modernization only.
- DJR-112-21 (Source page 431). Original text: “in true zeal, and for vertues sake”. In the modern column: “out of true zeal and for virtue’s sake”. Sincere motivation for practical charity and forgiveness. Burton explicitly acknowledges many sincere benefactors, despite blaming hypocrisy in most good works. True zeal is retained; in becomes out of to express motive.
- DJR-153-42 (Source page 645). Original text: “truely zealous and religious themselves”. In the modern column: “themselves truly zealous and religious”. Sincere devotion belongs to some politicians, not merely a political mask. Many politicians are expressly allowed sincerity; the next source unit attacks most, not all. Zealous and religious remain coordinated qualities; themselves is repositioned.

- DJR-156-04 (Source page 655). Original text: “true zeal”. In the modern column: “true zeal”. A beneficial result attributed to properly practised fasting. Historical religious and humoral claims; DJR-156-05 limits praise to moderate, timely fasting. The phrase is retained.
- DJR-164-12 (Source page 696). Original text: “and yet otherwise very zealous and religious”. In the modern column: “though otherwise they are very zealous and religious”. The reported sufferers remain devoted despite believing themselves damned. Platter’s reported patients think God has abandoned them; Burton does not certify their damnation. The modern though preserves the contrast, not a causal relation.

pretend zeal

BAL-0308-R03 · English · sense family

To claim or display religious fervour that the speaker alleges is contradicted by conduct.

Grammar: Verb pretend with the abstract noun zeal as object; pretend means profess or put forward here.

- DJR-009-16 (Source page 29). Original text: “pretend zeal”. In the modern column: “profess zeal”. Outward signs of devotion and calls for reform are contrasted with usury and extortion. Others introduces hypocritical sermon-goers as a different group from followers moved by zeal or fear. The scene belongs to the imagined Democritus satire. Profess is the modern verb; the claim of hypocrisy comes from the surrounding argument, not from every use of profess.
- DJR-048-23 (Source page 137). Original text: “let them pretend what zeal they will”. In the modern column: “let them profess whatever zeal they please”. Zeal is the claimed moral cover for appropriation of church property. Burton’s hostile judgement includes an admission of deficient charity on his own part. Whatever zeal they please matches what zeal they will; pretend becomes profess.

misguided or excessive zeal

BAL-0308-R04 · English · sense family

Ardent commitment judged to pursue a wrong end, abolish a proper use, or exceed due restraint.

Grammar: Adjective zealous modified by too; noun zeal qualified by preposterous or too much; figurative zeal as subject of overruns.

- DJR-038-14 (Source page 89). Original text: “our too zealous innovators”. In the modern column: “our overzealous reformers”. The accusation targets indiscriminate demolition rather than the mere wish to reform abuses. Burton proposes retaining some houses and revenues for study, education and devotion. Overzealous combines too and zealous; reformers renders innovators.
- DJR-080-14 (Source page 276). Original text: “preposterous zeal”. In the modern column: “misguided zeal”. Misguided fervour rejects good recreation because it can

be abused. Burton rejects the objection and allows recreation at suitable times in the continuation. Preposterous supplies misguided; zeal remains zeal.

- DJR-160-15 (Source page 676). Original text: “too much zeal”. In the modern column: “excessive zeal”. A charge that opponents of Roman rites would abolish all ceremonies and church government. Burton turns against some within his own religious camp; the claims are polemical, not a neutral definition of Puritanism. The excessive degree is supplied by too much, not by zeal alone.
- DJR-160-27 (Source page 677). Original text: “a preposterous zeal”. In the modern column: “misguided zeal”. One of several causes Burton assigns to religious errors in people he calls precisians. Most part and the allowance for sensible thought in other matters qualify his historical diagnosis. The article a is dropped; preposterous becomes misguided.
- DJR-160-49 (Source page 680; N12654). Original margin: “their zeal overruns their wits”. Fervour figuratively outruns judgement in the English marginal attack on rejecting secular learning. Burton calls these opponents ignorant but adds that they deserve pity rather than refutation. This is original English in the margin, not a second translation supplied by the modern body.

blind zeal

BAL-0308-R05 · English · sense family

Ardent commitment represented as unexamining, ignorant or obedient to misleading authority.

Grammar: Abstract noun zeal modified by blind or printed blinde.

- DJR-155-40 (Source page 654). Original text: “blinde zeal”. In the modern column: “blind zeal”. A supposed means by which the Devil works upon people of lower social station. The Devil is the implied agent continued from DJR-155-39; Burton contrasts alleged popular credulity with the pride of educated leaders. Blinde is modernized to blind; the visual metaphor is retained.
- DJR-157-01 (Source page 660). Original text: “blind zeal, (which is as much a symptome as a cause,)”. In the modern column: “blind zeal, which is as much a symptom as a cause”. Blind zeal appears as an effect as well as a contributing cause in the religious-melancholy account. Burton generalizes across the communities he labels superstitious; the classification is confessional and historical. The full qualification is retained and cannot be reduced to causation alone.
- DJR-159-34 (Source page 673). Original text: “blinde zeal”. In the modern column: “blind zeal”. Unexamined devotion is one motive for accepting leaders’ claims, alongside novelty, simplicity, hope and fear. Burton’s contagion analogy and collective accusations are his polemical account, not observed modern epidemiology. The phrase is retained with spelling modernization.

zealous without knowledge

BAL-0308-R06 · English · sense family

Ardently committed but lacking the knowledge that would properly direct commitment.

Grammar: Adjective zealous predicated of people, qualified by the prepositional phrase without knowledge; not a free-standing synonym of zealous.

- DJR-152-17 (Source page 638). Original text: “zealous without knowledge”. In the modern column: “zealous without knowledge”. Explains misplaced religious excess while explicitly denying that genuine love of God can be excessive. Burton denies excessive love of God; excess concerns pursuing unnecessary observances and another end. The entire qualified phrase is retained.
- DJR-157-17 (Source page 661). Original text: “Zealous (as Paul saith, Rom.10.2.) without knowledge”. In the modern column: ‘Zealous, as Paul says in Romans 10:2, “without knowledge,”’. The Pauline qualification introduces extreme endurance and practices attributed to rival communities. Burton applies Romans 10:2 across the groups he attacks; the exclusive-salvation claim is attributed to them, not endorsed. The interrupted original construction and modern quotation are matched as wholes; Zealous alone does not supply the negative qualification.

zeal of friends; inward devotion

BAL-0308-R07 · English · sense family

Ardent personal attachment or commitment, expressed as friendship or as a safeguard of fidelity.

Grammar: Zeal is a singular abstract noun; of friends identifies those whose devotion it is.

- DJR-111-31 (Source page 427). Original text: “zeal of friends, combin’d by vertues meet”. In the modern column: “friends’ devotion, joined by matching virtues”. Friendship based on corresponding virtues is compared with family affection and erotic love. Quoted Spenser verse; the next stanza prefers faithful friendship to the two other loves. The note corrects the margin’s book number. Devotion renders zeal; the possessive friends’ recasts of friends.
- DJR-149-07 (Source page 619). Original text: “love, vertue, religion, zeal, are better keepers then all those locks, Eunuches, prisons”. In the modern column: “love, virtue, religion and devotion are better guardians than all those locks, eunuchs and prisons”. Inward devotion joins love, virtue and religion as an alternative to controlling confinement. The counsel assumes a faithful wife in the preceding context; it is not a claim that all spouses are faithful. Devotion renders zeal alone; guardians and the full comparison come from the remaining clause.

zealous; solicitous devotion

BAL-0308-R08 · English · sense family

Ardently devoted and concerned for someone’s welfare, including excessive possessiveness.

Grammar: Predicative adjective zealous; the nursing example coordinates precise and zealous.

- DJR-050-33 (Source page 147 [sequence; printed 143]). Original text: “so precise and zealous in this behalf”. In the modern column: “so strict and zealous in this matter”. A queen’s determination to nurse her own child is pursued to a harmful extreme. An unverified reported anecdote with no queen named; Burton adds But she was too jealous, limiting its exemplary force. Strict renders precise; zealous remains distinct.
- DJR-128-04 (Source page 512). Original text: “so zealous are they, and so tender of her good”. In the modern column: “so devoted are they, so solicitous for her welfare”. The lovers’ devotion is comically measured against enormous public losses. Comic hyperbole within the lover’s discourse, not a proportional judgement endorsed as moral advice. Devoted renders zealous; solicitous for her welfare renders the separate tender of her good.

zeal for love

BAL-0308-R09 · English · sense family

Jealous concern about losing exclusive enjoyment of the beloved.

Grammar: Singular noun zeal in the phrase a Zeal for love; reported definitional noun phrase.

- DJR-144-10 (Source page 591). Original text: “a Zeal for love, and a kinde of envy lest any man should beguile us”. In the modern column: “a zeal for love, and a kind of envy lest someone should deceive us”. Cardano’s definition combines zeal with fear of deception in love. Burton reports Cardano, then says Vives is similar; adjacent definitions concern exclusiveness and fear of losing favour. The modern follows the English body; it is not an exact translation of the different Latin margin.

zelus

BAL-0308-R10 · Latin · lemma

Jealous concern for the beauty one loves, treated in the cited definition as a kind of envy.

Grammar: Latin nominative singular masculine noun Zelus, subject of est; de forma supplies concerning beauty.

- DJR-144-10 (Source page 591; N11348). Original margin: “Zelus de forma est invidentiæ species ne quis forma quam amamus fruatur”. Supplied note translation or expansion: “Jealousy concerning beauty is a kind of envy, lest someone enjoy the beauty we love”. The margin makes the feared rival’s enjoyment explicit. Original quoted Latin margin attributed through the body to Cardano; the supplied English translation is editorial. The body’s zeal for love and deceit are a distinct paraphrase. Zelus contributes jealousy; de forma concerning beauty; the ne clause specifies the feared event, not a wish that the rival enjoy it.

Vocabulary for Precise

Article · Contents

precise; religiously strict

BAL-0309-R01 · English · sense family

Strict or scrupulous in religious observance; in the patronage contrast, identified by the edition as a strict Puritan.

Grammar: Adjective precise, predicated of the patron or describing religious practice; context supplies the confessional force.

- DJR-049-33 (Source page 142 [printed 128]). Original text: “If the Patron be precise”. In the modern column: “If the patron is a strict Puritan”. The chaplain must match the patron’s religious allegiance or lose his place. A satire on enforced conformity, not an assertion that every strict person is a Puritan. Strict Puritan expands precise from the contrast with papistical; the whole conditional clause is aligned.
- DJR-146-55 (Source page 606). Original text: “seem to be precise and holy forsooth”. In the modern column: “appear scrupulously religious and holy, indeed”. Apparent strictness is accused of hiding an illicit motive for church attendance. Burton continues a hostile Platina-attributed portrayal of unfaithful wives; it is not an account of all women or worshippers. Scrupulously religious explains precise; appear retains the limit imposed by seem.
- DJR-164-19 (Source page 696). Original text: “precise, or very devout”. In the modern column: “strict in religious observance or very devout”. A disposition named among those supposedly more liable to distress of conscience. Lemnius’s occupational and age generalizations are reported historical claims, with seldom and mostly qualifications. The strictness is religious; precise is not a diagnosis or general accuracy.
- DJR-164-41 (Source page 698). Original text: “most devout and precise”. In the modern column: “most devout and strict in religious observance”. Devout, sensitive hearers may be wounded by terrifying sermons despite having least cause for alarm. Burton says many/common cases, not every rigorous believer, and records their former presumptuous assurance. Most qualifies the coordinated religious attributes; strict in religious observance expands precise.

precisian

BAL-0309-R02 · English · sense family

A person insistently strict in religious observance, used as a polemical name for a rigorist.

Grammar: English plural personal noun Precisians or precisians; capitalized or lower-case forms refer to people, not an abstract degree of precision.

- DJR-160-14 (Source page 676). Original text: “Precisians”. In the modern column: “religious rigorists”. Rigorists appear with schismatics and some heretics inside

Burton’s own camp. The hostile garden/weeds analogy and opposite-extreme charge are Burton’s, not neutral membership classifications. Religious rigorists gives a broader polemical sense than treating every named person as a member of one party.

- DJR-160-27 (Source page 677). Original text: “Great precisians of mean conditions and very illiterate”. In the modern column: “Strict religious zealots of humble standing and little learning”. The label introduces people whose errors are linked with misguided zeal, fasting, meditation and melancholy. Most part limits the causal assertion; the continuation allows formidable intellects and sensible conduct in other matters. Strict religious zealots renders Great precisians as a construction; humble standing corresponds to mean conditions, not the noun itself.

preciseness; excessive scruple

BAL-0309-R03 · English · sense family

Excessive strictness or scrupulousness in religious conduct, treated by Burton as a possible source of disturbance.

Grammar: Abstract noun preciseness; related adjective precise intensified by too.

- DJR-160-48 (Source page 680). Original text: “too precise”. In the modern column: “too exacting”. Excessive exactness makes matters of conscience out of trifles. Some of us limits Burton’s self-directed criticism; his comparison with Indian communities is polemical. Too retains the judgement of excess; exacting renders precise.
- DJR-160-49 (Source page 680; N12654). Original margin: “so precise”. The English margin describes rejection of secular learning as excessively scrupulous. The margin accuses opponents of ignorance but says they deserve pity rather than refutation. Original English marginal wording is retained; there is no corresponding separate modern-column phrase.
- DJR-161-24 (Source page 682). Original text: “preciseness”. In the modern column: “religious scrupulosity”. One alleged cause of disturbed minds among particular prophets and dreamers. The passage shifts from public suppression to individual management; fasting, meditation, preciseness or melancholy are listed alternatives, not one uniform diagnosis. The modern makes the religious field explicit.

precisely given; precise life

BAL-0309-R04 · English · sense family

Disposed to strict religious observance, or living according to it.

Grammar: Precisely is an adverb modifying given in a predicative disposition phrase; precise is an adjective modifying life.

- DJR-151-23 (Source page 632–633). Original text: “If they have been precisely given”. In the modern column: “If they have been strictly religious”. A prior religious disposition directs the form of the alleged symptoms. Conditional if and prior have been matter; the statement does not say that all devout people become ill. Religious is inferred from the local topic, not an explicit word in precisely given.

- DJR-169-26 (Source page 722). Original text: “precise life”. In the modern column: “a life of strict religious observance”. The concluding treatment names rigorous religious conduct among possible antecedents. The condition is If the party affected shall certainly know; the source’s interrupted syntax remains qualified in the supplied note. Life remains life; precise expands to strict religious observance.

precise; excessively particular

BAL-0309-R05 · English · sense family

Scrupulously exact or strict in observing a regimen or rule, without necessarily naming a religious party.

Grammar: Adjective precise, modified by over or coordinated with zealous.

- DJR-035-33 (Source page 75). Original text: “being over precise”. In the modern column: “They are over-particular”. Over-exact eating rules are opposed to the previous extreme of indulgence. The continuation specifies healthier bodies; this is not a ban on every medically regulated diet. The modern resets the clause; over-particular translates over precise.
- DJR-050-33 (Source page 147 [sequence; printed 143]). Original text: “so precise and zealous in this behalf”. In the modern column: “so strict and zealous in this matter”. The unnamed queen insists scrupulously on nursing her child herself. Burton checks the anecdote with too jealous and then allows another nurse when the mother cannot nurse. Strict supplies precise; zealous remains a distinct coordinated adjective.

precise fasting

BAL-0309-R06 · English · sense family

Rigorous or exacting fasting.

Grammar: Adjective precise modifying the practice noun fasting, not a personal sectarian label.

- DJR-164-20 (Source page 696). Original text: “precise fasting in Lent”. In the modern column: “rigorous fasting during Lent”. Foreest’s reported minister develops religious distress after rigorous fasting and excessive meditation. The minister believes himself already in hell; the physician’s first-person account in the continuation is not Burton’s autobiography, and the case ends in reported cure. Rigorous renders precise; during Lent matches in Lent.

precisely; strict observance

BAL-0309-R07 · English · sense family

Strictly, scrupulously or with exact adherence to a prescribed rule.

Grammar: Adverb precisely modifying a restriction or the observance of a practice.

- DJR-071-04 (Source page 235). Original text: “ties him precisely to two”. In the modern column: “limits him strictly to two”. Montanus confines the patient to two meals, unlike Guainerio’s allowance of three. A reported medical regimen within

explicit rejection of both overeating and absolute fasting. Strictly renders precisely; to two refers to meals supplied by the preceding clause.

- DJR-090-17 (Source page 323). Original text: “which the Persian Kings so precisely observed of old”. In the modern column: “a practice the ancient Persian kings observed so scrupulously”. Strict adherence to royal seclusion is contrasted with an ordinary person’s freedom. A reported generalization about ancient rulers whose source remains uncollated, not a claim of Puritan allegiance. Scrupulously renders precisely; the practice is seclusion to preserve reverence.

precisely; exact specification

BAL-0309-R08 · English · sense family

Exactly or with particular detail.

Grammar: Adverb precisely modifying set down.

- DJR-160-19 (Source page 676). Original text: “precisely set down when the world shall come to an end, what year, what moneth, what day”. In the modern column: “They set down exactly when the world will end: the year, the month, the day”. The alleged prophets specify an exact date, which Burton criticizes as presumptuous. The precision is the claim to detailed specification, not Burton’s certification of accuracy or of a true prophecy. Exactly renders precisely; the date’s components come from the rest of the construction.

Vocabulary for Professor

Article · Contents

professor; professing believer

BAL-0310-R01 · English · sense family

Someone who professes a religion, without necessarily holding an academic office.

Grammar: Personal noun Professor or plural Professors; true qualifies the desired religious character.

- DJR-048-17 (Source page 137). Original text: “Christian Professors”. In the modern column: “those who profess Christianity”. The decline of professing Christians accompanies ignorance when clerical support is diverted. Burton argues from withheld clerical revenues to loss of learning and religious life; this is not a count of lost university chairs. The agent noun is unfolded as people who profess; Christian supplies Christianity.
- DJR-167-11 (Source page 710). Original text: “a true Professor”. In the modern column: “a true professing believer”. The sufferer wishes to be like God’s children and saints rather than hating or persecuting them. Burton treats this desire as a good sign, concluding you are, or surely will be, reconciled; present and future remain alternatives. Believer makes the religious object explicit; true preserves the desired sincerity.

professor; academic teacher

BAL-0310-R02 · English · sense family

A university or public teacher, often identified by institution or subject.

Grammar: English personal noun Professor or plural Professors, with institutional or subject complements.

- DJR-006-20 (Source page 16). Original text: “our Regius Professor of physick”. In the modern column: “our Regius Professor of Medicine”. A lecturer supplies authority for the agreement of medical and spiritual care. The note identifies Thomas Clayton and the 1621 academic exercises; the precise lecture wording remains uncollated. Physick becomes Medicine; the academic title is retained.
- DJR-032-24 (Source page 59–60). Original text: “religious Professors in famous Universities”. In the modern column: “devout professors at famous universities”. The sources’ scholarly position and piety support Burton’s defence of including disputed reports. Burton appeals to authority while calling the stories trifles; his disparagement of Roma people in the contrast remains a hostile stereotype. Religious becomes devout; it describes the professors’ piety, not a university subject called religion.

professors; practitioners

BAL-0310-R03 · English · sense family

People who profess or practise an art, here medicine or astrological medicine, not necessarily university officeholders.

Grammar: Plural personal nouns professors, Professors and printed professours.

- DJR-069-08 (Source page 227). Original text: “some Iatromathematicall professors”. In the modern column: “some practitioners of astrological medicine”. A subset of astrological physicians is criticized for excessive certainty. Some is retained; Burton states his judgement, then questions his ability to settle the broader controversy. Professors supplies practitioners; Iatromathematicall supplies of astrological medicine.
- DJR-099-11 (Source page 363–364). Original text: “ignorance of Professors”. In the modern column: “practitioners’ ignorance”. Professional ignorance is one element in the hostile catalogue of medical failings. The attack is not the final verdict: DJR-099-22 distinguishes medicine’s use from abuse and affirms its value. Practitioners’ is the modern possessive counterpart of of Professors.
- DJR-099-21 (Source page 364–365). Original text: “as our professours do”. In the modern column: “as our practitioners do”. The charge concerns practitioners who undertake to treat every disease. Burton’s preceding Herodotus transition conflates Babylonian public advice with Egyptian specialization; the supplied note flags it, and the next unit checks the attack. Practitioners renders professours without imposing an academic chair.

private professors

BAL-0310-R04 · English · sense family

In this particular land-management passage, private landholders or occupiers concerned with their own property.

Grammar: Plural noun phrase; a contextual interpretation of the printed professors, not a universal meaning assigned to the academic noun.

- DJR-016-18 (Source page 62–63). Original text: “private professors”. In the modern column: “private landholders”. Private holders are contrasted with supervisors allocating and regulating land for the public good. Burton’s imagined commonwealth criticizes many private holders while rejecting full equality and preserving ranks. The supplied edition renders the unusual printed phrase contextually from the preceding land allocation.

profession; calling

BAL-0310-R05 · English · sense family

An occupation, vocation or recognized field of practice; also a declared religious allegiance in an appropriate context.

Grammar: English singular profession and plural Professions; by profession describes the role claimed or held.

- DJR-006-22 (Source page 16). Original text: “by my profession a Divine, and by mine inclination a physician”. In the modern column: “a clergyman by profession, a physician by inclination”. Burton distinguishes his clerical calling from his medical interest. He explicitly denies an intention to practise medicine; this is not a claim to medical qualification. Profession and inclination remain different grounds for the two descriptions.
- DJR-047-33 (Source page 133–134). Original text: “those three commodious Professions of Law, Physick, and Divinity”. In the modern column: “the three lucrative professions of law, medicine and divinity”. Students turn to financially advantageous callings because other studies lack support. Burton reports an economic pressure rather than declaring all study outside these fields worthless. Professions remains professions; commodious contributes lucrative, and Physick medicine.
- DJR-153-03 (Source page 641). Original text: “by his profession a Christian”. In the modern column: “professes Christianity”. A declared religious allegiance is distinguished from conformity to Burton’s own church. The following characterization of Ethiopian Christianity is Burton’s hostile generalization, not a neutral account. The nominal phrase by his profession a Christian becomes a verb with Christianity as its object.

profess; practise or teach

BAL-0310-R06 · English · sense family

To practise an art, teach it publicly, or hold paid teaching employment, as determined by the object and setting.

Grammar: Verb forms professe, professed and professeth; the last is third-person singular present, not a past tense.

- DJR-006-16 (Source page 15). Original text: “professe physick”. In the modern column: “practise medicine”. A hypothetical clergyman’s right to practise is defended against a professional objection. A rhetorical question about professional boundaries; Burton later disclaims his own intention to practise. Practise renders professe; medicine renders physick.
- DJR-031-38 (Source page 55). Original text: “Magick hath been publikely professed”. In the modern column: “magic was publicly taught”. The setting is alleged former institutional teaching of magic. Burton reports historical tolerance followed by condemnation, while some still defend it; this is not an endorsement of the art. Publicly taught interprets the passive publicly professed in the university setting.
- DJR-096-07 (Source page 350). Original text: “One professeth (Cardan well notes) for a thousand Crowns”. In the modern column: “As Cardan rightly observes, one man holds a professorship for a thousand crowns”. Paid teaching is contrasted with the teacher’s alleged lack of merit. Cardano-attributed contrast of salary and desert; it is not a promise about the scholar’s actual worth. The whole construction expands professeth as holds a professorship; the salary comes from for a thousand Crowns.

profess; avow

BAL-0310-R07 · English · sense family

To declare or avow a belief, allegiance or identity; professed means openly acknowledged or declared, not necessarily sincere.

Grammar: Verb profess or professeth; past participle professed used adjectivally; religious and secular objects determine what is avowed.

- DJR-005-28 (Source page 12–13). Original text: “I am therefore in this point a professed disciple of Apollonius”. In the modern column: “On this point, therefore, I declare myself a disciple of Apollonius”. Burton declares an intellectual allegiance in his defence of plain expression. The supplied note flags the problematic Socratic affiliation and does not treat Apollonius as Socrates’s contemporary pupil. The participial description becomes I declare myself; on this point limits the allegiance.
- DJR-009-09 (Source page 28). Original text: “professed Christians”. In the modern column: “professed Christians”. Declared Christian identity is contrasted with imitation of Christ in conduct. The opening conditional imagines Democritus viewing modern religious behaviour. The phrase is retained; the ethical contrast supplies the critique.
- DJR-009-16 (Source page 29). Original text: “professed usurers, gripers”. In the modern column: “openly practise usury and extortion”. Openly practised usury and extortion contradict conspicuous religious display. Others distinguishes these alleged hypocrites from the preceding followers moved by zeal or fear. Professed supplies openly; the agent nouns become practices under the modern verb practise.
- DJR-021-37 (Source page 5). Original text: “professed enemies”. In the modern column: “avowed enemies”. Known enemies can be kept outside walls, unlike hidden malice. The contrast is overt hostility against secret schemes within Burton’s general account of human injury. Avowed renders professed; it does not mean trained or professional enemies.
- DJR-162-01 (Source page 685). Original text: “profess religion, but timide & hæsitanter”. In the modern column: “profess religion, but timidly and hesitantly”. Religious profession can coexist with doubt induced by diversity and corrupt religious agents. Atheistical spirits is Burton’s broad polemical designation, here covering hesitant believers; Campanella both presents and answers the argument. Profess religion is retained; the Latin adverbs specify the hesitant manner.

professor; professores

BAL-0310-R08 · Latin · lemma

A teacher or professed expert, including a person claiming mastery of a particular subject.

Grammar: Latin professor: nominative singular masculine; Professores: nominative plural subject at DJR-050-05; professores: accusative plural object at DJR-005-28; Professoribus: dative plural recipient at DJR-048-39.

- DJR-005-28 (P. 12; N00300). Original margin: “ejus professores”. Supplied note translation or expansion: “its teachers”. Teachers of rhetoric are criticized for

educating the tongue rather than the mind. Original Latin in the Philostratus-labelled margin; the note distinguishes Burton’s singular attribution from the comparison text’s young followers. Its refers to the art of oratory; teachers renders professores.

- DJR-048-39 (Source page 139; N03548). Original margin: “Jurisque Professoribus”. Supplied note translation or expansion: “professors of law”. Teachers of law join grammarians and logicians as recipients of imperial honours. The Erasmus-labelled margin idealizes former scholarly patronage; the exact letter is unlocated. Professoribus supplies professors; Juris supplies of law, and -que joins the class to the preceding recipients.
- DJR-050-05 (Source page 144 [sequence]). Original text: “Doctores enim & Professores”. In the modern column: “For doctors and professors”. Academic officers are accused of self-interested degree conferrals. Burton cites Junius, whose exact passage is uncollated; DJR-050-09 explicitly exempts good Church and university members. Professores remains professors; Doctores supplies the separate doctors.
- DJR-133-24 (Source page 541). Original text: “hujus negotii professor”. In the modern column: “he professed expertise in this business”. Socrates is represented as an expert in love while disclaiming other knowledge. Burton attributes the comparison to Maximus of Tyre, a later admirer, not a contemporary disciple. The Latin noun becomes an English verbal construction; hujus negotii supplies in this business, not professor alone.

profiteor

BAL-0310-R09 · Latin · lemma

To profess, declare, practise or teach; the local construction determines which activity is meant.

Grammar: Latin deponent verb: profiteri present infinitive; profitemur first-person plural present indicative; profitetur third-person singular present indicative.

- DJR-014-37 (Source page 56; N00942). Original margin: “artem aliquam profiteri”. Supplied note translation or expansion: “practising any trade”. The margin reports nobles’ disdain for trade. Clenardus-attributed original Latin with an editorial translation; the national and class generalizations are reported polemic. Profiteri supplies practising; artem aliquam any trade.
- DJR-021-21 (Source page 3; N01397). Original margin: “quales nos futuros esse infirmi profitemur”. Supplied note translation or expansion: “as we profess, when ill, that we will be”. Sick people declare what they will become; philosophy would preserve that intention in health. The margin and Burton’s English paraphrase differ; the note identifies Pliny’s recipient as Maximus, not printed Marius. The future infinitive futuros esse supplies will be, while infirmi describes the professing speakers when ill.
- DJR-096-07 (Source page 350; N07172). Original margin: “Ille profitetur mille coronatis”. Supplied note translation or expansion: “One holds a professorship for a thousand crowns”. The Latin expresses paid teaching in the unequal-reward comparison. Cardano-attributed margin; the salary contrast does not establish the

profession’s whole value. Holds a professorship interprets profitetur; the crowns belong to the ablative salary phrase.

professio; academic ceremony

BAL-0310-R10 · Latin · contextual sense

In this passage, a formal academic ceremony or degree conferral, under a qualified contextual interpretation.

Grammar: Latin ablative plural professionibus after ex; frequentibus and tumultuariis qualify those occasions.

- DJR-050-05 (Source page 144 [sequence]). Original text: “ex professionibus frequentibus, & tumultuariis potius quam legitimis”. In the modern column: “through frequent academic ceremonies, hasty rather than properly conducted”. The accused officers profit from frequent and disorderly degree proceedings. The note explicitly leaves this rendering subject to collation of Junius; the interpretation should not be generalized to every professio. Academic ceremonies is the edition’s contextual interpretation of professionibus; the adjectives supply frequency and the contrast in manner.

de professo

BAL-0310-R11 · Latin · phrase

Expressly, deliberately or as an avowed undertaking.

Grammar: Latin adverbial phrase: de with ablative professo, used within an original English marginal sentence.

- DJR-159-38 (Source page 673; N12571). Original margin: “That writ de professo against christians”. Supplied note translation or expansion: “Who wrote expressly against Christians”. The margin identifies deliberate anti-Christian writing by the named adversaries. The comparison occurs in anti-papal polemic attributed to Benzo; the note flags uncertain identities and a mismatched Socrates reference. Expressly supplies de professo; against Christians corresponds to the English remainder.

Vocabulary for Secure

Article · Contents

securely; confidently

BAL-0311-R01 · English · sense family

Confidently or without fear; the surrounding satire may expose the confidence as unwarranted.

Grammar: English adverb securely modifying deride.

- DJR-011-24 (Source page 40). Original text: “securely deride”. In the modern column: “confidently ridicule”. People ridicule others while overlooking their own faults. The Chinese saying and Scaliger’s contempt are competing claims to superiority, not judgments endorsed as facts; their precise sources remain unresolved. Securely supplies confidently; deride supplies ridicule.

secure; complacent

BAL-0311-R02 · English · sense family

Heedlessly or overconfidently at ease, especially where vigilance or religious responsibility is required.

Grammar: English adjective secure: predicative after be or make, and adjectival in a polemical catalogue.

- DJR-057-51 (Source page 178). Original text: “Be not secure”. In the modern column: “Do not be complacent”. The warning urges vigilance in prosperity and moderation in distress. The preceding good fortune is vulnerable to change; the counsel does not command despair. The negative imperative is retained; secure supplies complacent.
- DJR-068-17 (Source page 223). Original text: “made the people secure”. In the modern column: “made the people complacent”. Reliance on remedies allegedly displaces prayer and trust in God. Reported story attributed to Suidas, with Tholosanus in the margin; no surviving Solomonic medical book is identified. The causal make construction is retained, with complacent specifying secure.
- DJR-152-21 (Source page 638). Original text: “worldly, secure”. In the modern column: “worldly, complacent”. The adjective labels spiritual heedlessness in Burton’s deficient religious extreme. These are hostile religious labels, not neutral classifications; the same broad extreme also includes excessive distrust of mercy. Worldly is retained separately; secure contributes complacent.
- DJR-166-33 (Source page 707). Original text: “to make thee secure and negligent”. In the modern column: “to make you complacent and negligent”. Encouragement is explicitly distinguished from making the sufferer careless. Chrysostom-attributed speech: not this purpose but to cheer thee up; do not turn the rejected effect into the intended cure. Secure supplies complacent and negligent remains a separate adjective.

security; spiritual complacency

BAL-0311-R03 · English · sense family

An unwarranted sense of spiritual safety, distinguished from warranted hope or assurance.

Grammar: English singular abstract noun security, also coordinated with presumption.

- DJR-164-34 (Source page 698). Original text: “the other security”. In the modern column: “the other complacency”. Mercy presented without judgement produces the complacency contrasted with despair. Bernard-attributed counsel joins the two; the Latin margin more exactly says a misleading display of mercy. The sermon locator remains unverified. Security contributes complacency; the other refers to mercy rather than judgement.
- DJR-166-18 (Source page 706). Original text: “perverse security and presumption”. In the modern column: “perverse complacency and presumption”. The purported second antidote is rejected as harmful as despair. Hemmingius is reported; Burton calls both antidotes despite accepting good hope and rejecting the second. Security becomes complacency; presumption remains a distinct coordinated noun.

secure; security (assurance)

BAL-0311-R04 · English · sense family

Confidence in one’s spiritual condition, here urged or questioned rather than condemned in itself.

Grammar: English predicative adjective secure after imperative be; singular noun security with possessive my in the sufferer’s question.

- DJR-167-53 (Source page 714). Original text: “be secure then”. In the modern column: “Be assured, then”. Burton urges trust after the preceding promises. The next objection challenges the grounds; later distinctions do not allow a conclusion that all will finally be saved. Be secure becomes Be assured, a favourable sense unlike complacency.
- DJR-167-54 (Source page 714). Original text: “discern my security from carnall presumption”. In the modern column: “distinguish my assurance from fleshly presumption”. The sufferer asks how assurance differs from unwarranted confidence. First-person objection, not established narrator diagnosis; the reply refuses inference from weak signs to final rejection. Discern supplies distinguish, security assurance, and carnall presumption fleshly presumption.

secure; security; securitie (ease)

BAL-0311-R05 · English · sense family

Untroubled or free from anxiety; a sense of safety or freedom from care valued in rest, friendship and consolation.

Grammar: English adjective secure; abstract noun security, also printed securitie.

- DJR-082-34 (Source page 288). Original text: “with a secure and composed minde”. In the modern column: “with a secure and composed mind”. The desired state of mind is part of preparing for sleep, not culpable carelessness. Burton allows that the desired quiet may not be obtainable or sufficient and then calls for further means. The English adjective remains secure; the adjacent Latin gives mind at ease in the modern column.
- DJR-083-37 (Source page 293). Original text: “what pleasure, what security by that means”. In the modern column: “what pleasure, what security it brings”. Unburdening oneself to a faithful friend is praised for the resulting ease. Attributed praise and a strong general claim; the note leaves Chrysostom and the attached Seneca correspondence unresolved. Security is retained in Burton’s English restatement; freedom from care translates the preceding Latin securitas, not this separate English occurrence.
- DJR-091-46 (Source page 330). Original text: “children, securitie, sleep”. In the modern column: “children, security, sleep”. Security joins sufficient means and other goods in the praise of the poor person’s condition. The passage allows or at least may have rather than asserting that every poor person actually enjoys all these goods. Securitie is modernized to security; the surrounding nouns remain distinct.
- DJR-092-53 (Source page 335). Original text: “Security succeeds”. In the modern column: “Freedom from anxiety follows”. Loss of wealth is reinterpreted as release from its burdens. Consolatory argument, not a universal material guarantee. The body says money would have ruined the sufferer; the related marginal fortassis says perhaps. Security supplies freedom from anxiety; succeeds means follows, not prospers.

secure; secured; security (reassurance)

BAL-0311-R06 · English · sense family

To make someone feel safe or reassured; the related noun names that intended state.

Grammar: English transitive verb secure, passive be secured, and singular noun security in a coordinated object.

- DJR-083-07 (Source page 290). Original text: “be secured and satisfied in their minds”. In the modern column: “been reassured and satisfied in their minds”. Mental reassurance is one of the circumstances credited with relief. The cure claims are attributed to Montalto and Galen; the next objection asks how such correction can actually be achieved. Secured becomes reassured; satisfied is separately retained.
- DJR-084-05 (Source page 294–295). Original text: “to give him security and satisfaction”. In the modern column: “give him security and reassurance”. Friends try to settle the troubled mind through counsel and practical changes. If it be possible qualifies the proposed result; the historical methods include gentle and harsh means. Security is retained; reassurance here renders satisfaction, not security alone.
- DJR-084-08 (Source page 295). Original text: “secure him”. In the modern column: “make him feel secure”. The imperative concerns the distressed person’s felt safety. Burton categorically says the cure is complete and no other medicine needed; these

remain historical claims, not modern guidance. The modern expands secure into make him feel secure, not lock him away or physically restrain him.

- DJR-084-18 (Source page 292 [296]). Original text: “let him be secured”. In the modern column: “reassure him”. Uncertainty, fear and suspicion call for reassurance. Relief is qualified by possibility and convenience; the passage joins treatment of body and mind. The passive command becomes an active command addressed to those helping him.

secure; protect

BAL-0311-R07 · English · sense family

To protect or keep safe from an alleged danger.

Grammar: English transitive verb secure with auxiliary did; such places is its object.

- DJR-169-09 (Source page 721). Original text: “did secure such places”. In the modern column: “protecting the places”. Protection of places is attributed to betony growing there. The herb was held to have this effect; its supposed holiness and the Musa attribution are historical claims, not established efficacy. Secure supplies protecting; such places supplies the places.

securely; with impunity

BAL-0311-R08 · English · sense family

Without effective punishment or challenge, under the protection of social power.

Grammar: English adverb securely modifying rob, within a clause with may.

- DJR-010-13 (Source page 34). Original text: “may securely rob whole provinces”. In the modern column: “may safely rob whole provinces”. The powerful officeholder avoids consequences for wrongdoing that would punish a poor thief. Satirical contrast: may describes practical opportunity, while the poor thief’s necessity is qualified by peradventure. Safely renders securely in the sense of impunity, not ethical permission.

security; guarantee

BAL-0311-R09 · English · sense family

A guarantee or assurance that contractual conditions will be performed.

Grammar: English singular noun security, object of put in, qualified by good and followed by an infinitive of performance.

- DJR-049-29 (Source page 142 [printed 128]). Original text: “put in good security to performe all covenants”. In the modern column: “provide sound security that he will fulfil every condition”. The applicant for a church living must guarantee performance of the patron’s conditions. Burton’s satire of simoniacal patronage: the candidate provides security and the patron demands it; no specific collateral or instrument is named. Good becomes sound; security is retained in its guarantee sense; covenants supplies conditions.

secure; securely; security (safety)

BAL-0311-R10 · English · sense family

Free or relatively free from danger, safely, or safety itself: the subject, comparison and stated conditions determine the claim.

Grammar: English adjective secure with superlative most; adverb securely with read or given; singular noun security naming safety from harm.

- DJR-006-28 (Source page 17). Original text: “they may securely reade”. In the modern column: “they may read safely”. Burton distinguishes the rest of the book from passages potentially distressing to a melancholy reader. His confidence concerns the rest, not an unqualified invitation to read symptoms and prognoses; the earlier prohibition and later cautious-perusal advice both remain. Securely supplies safely and reade read.
- DJR-065-06 (Source page 212). Original text: “most secure”. In the modern column: “the safest”. The laughing form of melancholy is comparatively less dangerous in the attributed prognosis. Attributed to Hercules de Saxonia. The surrounding hereditary and early-treatment conditions and disputed historical physiology remain visible. The superlative is retained; safest is comparative evaluation among forms, not a claim of complete harmlessness.
- DJR-090-20 (Source page 323). Original text: “security in the other”. In the modern column: “safety in the other”. The poor person’s humble utensils are contrasted with the rich person’s gold and fear of poisoning. This belongs to consolation praising poverty, not an impartial guarantee that poor people cannot be harmed. Security supplies safety, a noun naming freedom from the danger rather than only the feeling of confidence.
- DJR-101-39 (Source page 377). Original text: “if it be well prepared, it may be securely given at first”. In the modern column: “if properly prepared, it may safely be given at the outset”. A favourable claim about white hellebore depends expressly on preparation. The preceding objections include suffocation, weakness and extreme caution; the next paragraph criticizes excessive and irrational household dosing. Securely becomes safely; may and the preparation condition belong to the full construction.
- DJR-102-32 (Source page 380). Original text: “may be securely given to women, children, and weaklings”. In the modern column: “may safely be given to women, children and weak people”. The attributed safety claim concerns a preferred prepared form of black hellebore, not unrestricted use of the raw substance. Vidius rejects the substance itself and prefers extract, allowing decoction or infusion; this is historical therapeutic opinion. Securely supplies safely; may is retained and the named recipients remain explicit.

securus

BAL-0311-R11 · Latin · lemma

Free from fear or care, untroubled, safe or assured; the value of that confidence depends on context.

Grammar: Latin adjective: securo ablative masculine singular with animo; Securus or securus nominative masculine singular; Securi nominative masculine plural; securas accusative feminine plural.

- DJR-082-34 (Source page 288). Original text: “animo securo, quieto & libero”. In the modern column: “with a mind at ease, quiet and free”. Freedom from care is part of the disposition sought for sleep. The desirable state may be unobtainable or insufficient; further means may be needed. Securo supplies at ease; animo mind, and the other adjectives quiet and free.
- DJR-090-48 (Source page 325). Original text: “Securus quo fata cadant”. In the modern column: “Untroubled by how the fates may fall”. The contented person is represented as free of anxious concern about events. Burton’s Poliziano excerpt substitutes fates for the comparison text’s sceptres; the printed wording, not that external reading, is translated. Securus supplies Untroubled; quo fata cadant supplies the fate clause.
- DJR-100-14 (Source page 369). Original text: “securas de metu reddit”. In the modern column: “makes them secure from fear”. The betony claim describes making souls free from fear. Burton’s separate English paraphrase expands the Latin; the work is transmitted under Musa’s name and identified in the supplied note as Pseudo-Antonius Musa. Securas is a predicative adjective with reddit makes; de metu supplies from fear. Its feminine plural agrees with animas, not neuter corpora.
- DJR-161-58 (Source page 685). Original text: “Securi adversus Deos, securi adversus homines”. In the modern column: “Untroubled by gods, untroubled by human beings”. The Tacitean description of freedom from wants is repurposed as religious carelessness. Burton’s English adds to their thinking; the note identifies the Fenni and explains the altered order and polemical reuse. Securi supplies untroubled; adversus with the two objects supplies by gods and by human beings.
- DJR-169-34 (Source page 723). Original text: “sic agens, dico tibi quod securus es”. In the modern column: “If you do so, I tell you that you are secure”. The concluding authority connects assurance with repentance during health. Augustine-attributed text of doubtful transmitted authorship; dum sanus es means while healthy, not merely while sane. Securus es becomes you are secure; sic agens is rendered conditionally as If you do so.

securitas

BAL-0311-R12 · Latin · lemma

Freedom from care or a sense of safety, which may be praised as relief or criticized as ease and complacency.

Grammar: Latin feminine noun: nominative singular securitas, accusative singular securitatem after generat.

- DJR-083-37 (Source page 293). Original text: “quanta inde voluptas, quanta securitas”. In the modern column: “What pleasure comes from this, what freedom from care”. The Latin praises the relief produced by telling troubles to a friend. Chrysostom-attributed phrase; its precise source is unlocated. Burton’s following

English security is a separate restatement. Securitas supplies freedom from care; voluptas pleasure, and inde from this.

- DJR-092-53 (Source page 335; N06901). Original margin: “Lætior successit securitas”. Supplied note translation or expansion: “A happier freedom from anxiety followed”. The margin supports consolation after the loss of riches. Original Latin attributed to Camden; the work and passage remain unspecified. Securitas supplies freedom from anxiety; Lætior happier and successit followed.
- DJR-116-44 (Source page 450). Original text: “Ubicunq; securitas, ibi libido dominatur”. In the modern column: “Wherever there is freedom from care, lust holds sway”. Untroubled ease is cast as conducive to lust in the diet and idleness argument. Jerome-attributed moral generalization, followed by Chaucer; not a neutral causal law of desire. Securitas supplies freedom from care; libido lust and dominatur holds sway.
- DJR-164-34 (Source page 698; N12948). Original margin: “misericordiæ fallax ostentatio pessimam generat securitatem”. Supplied note translation or expansion: “a misleading display of mercy breeds the worst complacency”. The original Latin margin specifies what sort of presentation of mercy produces the harm. Bernard-labelled original margin with a supplied editorial translation; the exact sermon reference remains unverified. Securitatem supplies complacency; pessimam worst; the subject is the misleading display, not mercy without qualification.

secure (Latin adverb)

BAL-0311-R13 · Latin · lemma

Securely or without anxiety, here in the quiet of a good conscience.

Grammar: Latin adverb secure modifying requiescas, second-person singular present subjunctive; distinct from English adjective or verb secure.

- DJR-097-53 (Source page 358; N07335). Original margin: “ubi secure requiescas”. Supplied note translation or expansion: “where you may rest securely”. Rest in one’s chamber accompanies consolation from a good conscience. The original marginal sentence has uncertain salvare and a defective following clause; the local phrase does not resolve those textual problems. Secure supplies securely; requiescas may rest and ubi where.

For varices at DJR-065-06, see Water and springs (BAL-0124-V014; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-065-05, DJR-065-07. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Water and springs already explains the bodily-water phrase and the preserved body–margin discrepancy. The inherited qualification is repeated here for the secure prognosis context, not claimed as a newly discovered distinction.

Access scope (enlarged veins): The supplied editor’s definition of varices, not a claim that fluid and veins are identical or a replacement of the whole prognosis.

Vocabulary for Idolatry and images

Article · Contents

image: fashioned representation

BAL-0312-R01 · English · lemma

A visible representation made by human art, including a portrait, statue or other likeness; its being an image does not by itself make it an idol.

Grammar: Count noun; singular Image/image and plural Images/images.

- DJR-170-12 (Source page 8). Original preliminary verse: “His Image to the world appears.” In the modern column: “His image appears before the world.” The frontispiece likeness presents the author’s clothed appearance, not his mind. The speaker denies pride; the next unit says the printer insisted on the likeness. Art is expressly unable to express the mind adequately. Image corresponds to image; portrait is the contextual access synonym, not an additional printed word.
- DJR-080-32 (Source page 278). Original text: “one of Phidias Images”. In the modern column: “one of Phidias’s statues”. A work of sculpture is viewed as an artistic recreation. Burton attributes the consoling effect to Chrysostom. N05918 identifies Dio, not John Chrysostom, and says Burton broadens the example. The alleged immediate relief is not medical verification. Images becomes statues, preserving the concrete works rather than classifying their viewers as idolaters.
- DJR-158-10 (Source page 666). Original text: “gilt Images of wood, iron, ivory, silver, brass, stone”. In the modern column: “gilded images of wood, iron, ivory, silver, brass and stone”. Made objects whose materials and makers underpin Burton’s argument against worshipping them. Burton calls worship of the objects absurd; this is his theological evaluation. Work is adored while the workman is despised. Images remains images; gilt separately means gilded. The list of materials is not the definition of image.

image: divine likeness

BAL-0312-R02 · English · lemma

A likeness to God ascribed to human beings, especially their soul and powers; not a manufactured object of worship.

Grammar: Count noun in possessive noun phrase; Image/image.

- DJR-021-05 (Source page 1). Original text: “created to Gods own Image”. In the modern column: “created in God’s own image”. Human excellence is described through likeness to an immortal, incorporeal being. Burton’s Christian account, not a claim that God is materially carved or painted. Imaginis Imago is translated separately and its precise theological referent remains unspecified in N01357. Created to is modernized as created in; Image remains image. The following modern in the likeness explains the construction.

- DJR-155-11 (Source page 651). Original text: “that same decayed image of God, which is yet remaining in us”. In the modern column: “that same impaired image of God that still remains in us”. The surviving but impaired divine likeness enters the explanation of susceptibility to religious error. Burton’s theological causal account. The image is impaired, not wholly absent in this passage. Decayed gives impaired; image remains image. Still remains preserves the explicit qualification of survival.

image: artistic invention

BAL-0312-R03 · English · lemma

An imagined or represented figure produced by poetic or pictorial invention.

Grammar: Plural count noun Images.

- DJR-025-19 (Source page 23–24). Original text: “their several Fictions, Anticks, Images”. In the modern column: “their various inventions, grotesques and images”. Poets and painters demonstrate imagination’s power through their creations. The surrounding account distinguishes the faculty’s force in artists from its harmful effects in melancholy; human reason should govern it. This is historical faculty psychology. Images corresponds to images; Fictions and Anticks supply separate items.

image: magical likeness

BAL-0312-R04 · English · lemma

A representation used as an instrument in alleged magical operations, not necessarily an object receiving worship.

Grammar: Plural count noun Images.

- DJR-031-54 (Source page 56–57). Original text: “Images, as that in Hector Boethius of King Duffe”. In the modern column: “images, like that of King Duff in Hector Boece”. The named likeness is listed among alleged instruments of witchcraft. Burton attributes effects to witchcraft and reported authorities, but immediately denies inherent power to spells, signs and words and assigns deceptive agency to the Devil. This is not an endorsement of magical efficacy. Images remains images; the identification as a harmful magical likeness is the edition’s explanation in N02213.

image: perceived appearance

BAL-0312-R05 · English · lemma

A seeming visible object or likeness, which in this account may be internally produced rather than present outside the observer.

Grammar: Plural count noun images.

- DJR-064-18 (Source page 209). Original text: “they apprehend and see outwardly, as they suppose, divers images, which indeed are not”. In the modern column: “cause them to perceive and seemingly see outside themselves various images that do not in fact exist”. The contrast concerns the location and reality of apparent sights.

Mercatus and Galen are invoked within Burton’s historical bodily explanation. The paragraph moves between eyes and brain. The later continuation still allows demonic deception. Images remains images. As they suppose and which indeed are not correspond to seemingly and do not in fact exist; neither qualification is dropped.

image: embodiment

BAL-0312-R06 · English · lemma

A representative instance or concentrated expression of a condition, not a literal picture or statue.

Grammar: Singular count noun Image, coordinated with patterne and Epitome.

- DJR-043-36 (Source page 114). Original text: “the patterne, Image, Epitome of all Melancholy”. In the modern column: “the pattern, image and epitome of all melancholy”. Covetousness is made a concentrated example of melancholy and its miseries. Burton’s emphatic moral and medical rhetoric; all is retained. The following paragraph acknowledges a contrary opinion that covetous people are happy. Image corresponds to image; epitome is a separate reinforcing noun, not its one-to-one translation.

idol

BAL-0312-R07 · English · lemma

An image or other object receiving worship which Burton condemns as misdirected or false.

Grammar: Count noun: singular Idol/Idoll and plural Idols.

- DJR-170-09 (Source page 8). Original preliminary verse: “He fasts, prays, on his Idol fixt”. In the modern column: “He fasts and prays, intent upon his idol”. The frontispiece figure directs his devotional attention to an idol. Burton’s polemical verse pictures torment between hope and fear; perhaps qualifies the ironic claim about reaching hell. The speaker also expresses pity. Idol corresponds to idol; fixt gives intent upon, not a description of the idol’s physical fastening.
- DJR-158-10 (Source page 666). Original text: “Their carved Idols”. In the modern column: “Their carved idols”. Material idols are specified as carved objects before the list of gilded images. Burton’s denunciation of humanly manufactured gods; the lexicon reports rather than adopts it. Idols corresponds to idols; carved identifies workmanship, not a universal property of everything the text calls an idol.

idol: beloved

BAL-0312-R08 · English · lemma

A beloved person treated as the supreme object of devotion, using religious vocabulary figuratively.

Grammar: Singular count noun Idol/Idoll predicated of Mistris.

- DJR-129-66 (Source page 521–522). Original text: “she is his Idoll, Lady, Mistris, Venerilla, Queen”. In the modern column: “She is his idol, lady, mistress, little Venus,

queen”. The lover’s idealizing titles make the beloved an idol; the hostile observer’s valuation is contrasted with his. Burton juxtaposes an observer’s insults with the lover’s praise. Neither valuation is a neutral description of the woman; the next poem makes the heart her temple. Idoll gives idol; Venerilla gives little Venus independently.

- DJR-161-39 (Source page 684). Original text: “The Idol which they worship and adore, is their Mistris”. In the modern column: “The idol they worship and adore is their mistress”. The mistress displaces God in Burton’s accusation against people devoted to pleasure. Moral satire in the account of deficient religion. The adjoining Plautine speaker prefers the woman’s love to the gods’; Satan and other personifications are Burton’s further allegory. Idol remains idol; Mistris separately becomes mistress. This is a person, not a statue.

idolatry

BAL-0312-R09 · English · lemma

Worship of gods or images regarded by the speaker as false; a condemnatory classification in Burton’s religious argument.

Grammar: Abstract noun Idolatry/Idolatrie; idolatrie is a lower-case printed variant used elsewhere in the same condemned-worship sense.

- DJR-158-14 (Source page 666). Original text: “their horrible Idolatry”. In the modern column: “their horrible idolatry”. The term gathers the foregoing attack on manufactured gods and their mythic conduct. Burton approves the ridicule associated with Lucian and Pliny and recounts the Diagoras fuel anecdote. The precise anecdote source is unlocated in N12451. Idolatry remains idolatry; horrible is Burton’s evaluative adjective, not part of a neutral definition.

idolatry: erotic worship

BAL-0312-R10 · English · lemma

Excessive adoration of beauty, jocularly represented as worship; here even images become worshippers.

Grammar: Abstract noun Idolatry within the phrase committed Idolatry.

- DJR-118-13 (Source page 457). Original text: “Idols themselves that have committed Idolatry in this kind”. In the modern column: “idols themselves that have committed idolatry of this kind”. Poetic personification reverses the expected direction of worship: the object of worship itself adores beauty. The explicit if you will believe Poets qualifies the nearby mirror fantasy. The following Latin and separate English verse animate an unfeeling object; this is literary extravagance, not a report of sentient statues. Idols and Idolatry separately correspond to idols and idolatry; in this kind limits the claim to the erotic setting.

idolater

BAL-0312-R11 · English · lemma

A person whom Burton represents as worshipping a false god or idol.

Grammar: Plural agent noun Idolaters.

- DJR-158-41 (Source page 669). Original text: “what shall be the end of Idolaters, but to degenerate into stocks and stones?” In the modern column: “what will idolaters come to but to degenerate into blocks and stones?” Worshippers become the target of a rhetorical inference from their objects of worship. Burton begins if that of Plotinus be true; the maxim’s sole purpose of religion and the later demon premise belong to an attributed, conditional polemical argument, not literal biological transformation. Idolaters gives idolaters; stocks gives blocks. The question’s consequence is not part of the noun’s neutral definition.

deify

BAL-0312-R12 · English · lemma

To elevate a person or other entity to divine status or treat it as a god.

Grammar: Past participle deified, in passive constructions.

- DJR-157-41 (Source page 664). Original text: “Now being deified”. In the modern column: “Now deified”. The dead good person’s soul is said to become a protective intermediate spirit. Maximus of Tyre’s account, bounded by so they will have it, not Burton’s own confirmation of the spirit’s powers. N12421 warns that ancient daimon need not mean evil demon. Deified remains deified; being is compressed in the modern participial construction.
- DJR-158-08 (Source page 665–666). Original text: “so a town of houses was deified”. In the modern column: “Thus a town of houses was deified”. Burton makes the elevation of Rome into a goddess an instance of political flattery. The Alabanda account is Burton’s report and condemnatory interpretation; he blames both the givers and accepters of the honour. Deified remains deified; the subject is a city, not only a dead human.

deificare

BAL-0312-R13 · Latin · lemma

To make gods of, or accord divine status to, human beings.

Grammar: Latin present active infinitive, governing accusative homines; infinitival subject of the reported custom.

- DJR-157-40 (Source page 664). Original text: “deificare homines qui beneficiis mortales juvarent”. In the modern column: “to deify people whose good deeds benefited mortals”. Boissard’s reported custom links deification to human benefaction. Burton calls the custom usual and then adds his demonic explanation of oracles and miracles. The precise Boissard locus remains uncollated. Deificare gives

to deify; homines gives people; the relative clause states which people. No single component inherits the whole sentence.

statue

BAL-0312-R14 · English · lemma

A fashioned bodily representation, here used for memorialization and, in Burton’s account, turned into an object of worship.

Grammar: Count noun: singular statue, plural statues.

- DJR-158-05 (Source page 665). Original text: “he erected his statue in his house”. In the modern column: “He set up the boy’s statue in his house”. A father’s memorial likeness is adorned by servants in the explanation of the son’s eventual deification. Burton’s story has servants seeking to soothe their master; little by little marks a process, not an initial declaration of godhood. N12434 leaves the narrative’s source uncollated. Statue remains statue; the modern boy’s resolves the original his from the only-son antecedent.
- DJR-158-10 (Source page 666). Original text: “stupid statues”. In the modern column: “lifeless statues”. Lifeless material objects are contrasted with the divinity assigned to them. Burton’s anti-idolatrous satire. The work/maker reversal does not claim that every sculpture is worshipped. Statues remains statues; stupid contributes lifeless and belongs to the distinct Stupid family.

deify: make godlike

BAL-0312-R15 · English · lemma

To make a person like God through the perfecting force of charity, rather than to fabricate or worship a false god.

Grammar: Participial adjective deifying modifying love.

- DJR-111-34 (Source page 428). Original text: “a deifying love”. In the modern column: “a love that makes us godlike”. Charity is praised as transforming the person who possesses it. Positive Christian appraisal, bounded by the preceding claim that outward gifts without charity profit nothing. This differs from the reported or condemned elevation to divine status in R12. Deifying is expanded into that makes us godlike; us is supplied by the modern construction, not separately printed in the adjective.

Vocabulary for Sacrifice, oblation and donaries

Article · Contents

sacrifice: ritual act and offering

BAL-0313-R01 · English · phrase or family

The act of presenting an offering to a deity, or the offering itself; the noun does not specify one recipient, purpose or material.

Grammar: English noun sacrifice/Sacrifices/sacrifices and verb sacrifice/Sacrifice/sacrificed, with recipient commonly introduced by to or unto.

- DJR-068-27 (Source page 224). Original text: “they did offer sacrifice yearly, that she might be pacified”. In the modern column: “they sacrificed to her every year so that she might be appeased”. The Angerona offering seeks to avert distress by propitiating its divine recipient. Macrobius is named; the Augustine locator remains unresolved. Earlier War and peace already explains pacified/appeased. The noun construction offer sacrifice becomes the verb sacrificed; might/so that preserves intended purpose, not guaranteed efficacy. Complementary earlier route: War and peace (BAL-0296-V023; Batch 3). Shared passage, complementary lemma: pacified retains the purpose and might of appeasing Angerona; the present record explains sacrifice, not a newly discovered ritual report.
- DJR-151-06 (Source page 631). Original text: “there they did offer sacrifice, a white Hart”. In the modern column: “They offered a sacrifice—a white stag”. The noun introduces the animal offered in the reported marriage-reconciliation rite. Reported ancient practice; if a dispute arose is the condition, wives and husbands are the parties, and impartial arbitrators also act. Commonly composed is usually, not invariably, settled. N11961 says the Plutarch parallel does not specify the white stag. Offer sacrifice becomes offered a sacrifice; white Hart becomes white stag, not a white heart. Complementary earlier route: War and peace (BAL-0296-V029; Batch 3). Shared passage, complementary phrase: the earlier conjugal peace record retains prayer, ritual and arbitration; sacrifice is the distinct local term explained here.
- DJR-158-17 (Source page 667). Original text: “it was an ordinary thing to sacrifice in Lucians time, a heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Buls for their safe return from Troja to Pylus”. In the modern column: “In Lucian’s time it was commonplace to sacrifice a heifer for good health, four oxen for wealth, a hundred for a kingdom, nine bulls for a safe return from Troy to Pylos”. The sacrifices are differentiated by the benefit sought. Burton’s report of Lucian’s time, not independently verified ritual accounting. The preceding Pythagoras story and all quantities retain their attributed status. Each for phrase marks purpose, not ownership. The body’s nine bulls is preserved; the separate original margin says a hundred.
- DJR-158-18 (Source page 667). Original text: “Every God almost had a peculiar sacrifice”. In the modern column: “Almost every god had a particular sacrifice”. The object offered varies with the named recipient. Burton’s catalogue attributed to Stucki, with assignments uncollated; his claim of the worshippers’ ruin and as if gods

enjoyed blood or smoke are polemical judgments. Peculiar means particular to the recipient. Almost remains an explicit limit to Every.

sacrifice: destructive expenditure of people

BAL-0313-R02 · English · lemma

To expose or surrender people to destruction for another’s ends, expressed through the image of victims offered to a god.

Grammar: Past participle sacrificed in a passive construction.

- DJR-009-18 (Source page 30). Original text: “sacrificed to Pluto, killed up as so many sheep”. In the modern column: “sacrificed to Pluto, killed like sheep”. Soldiers’ deaths are represented as offerings to the ruler of the dead. Burton attacks wars serving private motives; the reported forty thousand is not tied to a specific battle. His later exception at DJR-010-01 concerns such wars, not every war. Sacrificed remains sacrificed; the following slaughter simile identifies the destructive comparison.

sacrifice oneself

BAL-0313-R03 · English · construction

To devote oneself or risk one’s life for a collective good; the reflexive object distinguishes self-devotion from sacrificing another person.

Grammar: Verb sacrifice with reflexive themselves; modern past tense sacrificed.

- DJR-111-25 (Source page 427). Original text: “sacrifice themselves for their Countries peace and good”. In the modern column: “sacrificed themselves for their country’s peace and welfare”. Burton’s civic exempla praise devotion to the community. The Decii’s se devovere is separately translated devoted themselves to death. N08453 cautions that not every listed person simply died for the state; Burton compresses distinct stories. The surrounding chapter ultimately subordinates civic love to God-directed charity. Themselves supplies the reflexive object; for identifies purpose. The modern supplies past tense from the historical list. Complementary earlier route: Charity (BAL-0168-V008; Batch 2). Shared civic-love context: the earlier charity record owns patriotic affection at DJR-111-23 and retains DJR-111-25 as context; this record separately explains sacrifice oneself.

sacrifice: figurative devotion

BAL-0313-R04 · English · phrase or family

To treat an appetite, pleasure, loved person or other governing concern as a god through one’s service or expenditure.

Grammar: Noun sacrifice and verb sacrifice/sacrificed in figurative religious constructions.

- DJR-010-26 (Source page 36). Original text: “to whom we daily offer sacrifice”. In the modern column: “to whom we sacrifice daily”. Money is personified as the goddess directing conduct. Burton’s sweeping satire of self-interest, not evidence of a literal

daily rite. Offer sacrifice is rendered by the verb sacrifice; the relative whom refers to Queen Money.

- DJR-019-30 (Source page 77). Original text: “our countrymen sacrificed to their goddesse Vacuna, and sat tipling by their Vacunall fires”. In the modern column: “our countrymen sacrificed to their goddess Vacuna and sat drinking by their Vacunalian fires”. Leisure and drinking are recast as worship in the author’s comic defence of his writing. Burton claims liberty to speak freely in a jocular apology; this is not proof of contemporary worship of an ancient goddess. Sacrificed remains sacrificed. The original margin separately describes the ancient farmers’ rite; the countrymen comparison is Burton’s application.
- DJR-130-46 (Source page 527–528). Original text: “with such sacrifice as these (as Aristænetus holds) Venus is well pleased”. In the modern column: “such sacrifices, as Aristaenetus maintains, please Venus well”. Extreme services and sufferings of lovers become figurative offerings to Venus. The sequence starts If she bid them. Its literary stories remain reports; N10202 says Burton’s claim that Ghismonda ate the heart is not supported by the cited story. Singular collective sacrifice becomes plural sacrifices; this English restatement differs from the preceding Latin comparison with incense and victims.
- DJR-161-36 (Source page 683–684). Original text: “They sacrifice to none,
But belly, and him adore”. In the modern column: “They sacrifice to none
But Belly, whom they adore”. Appetite is made the sole god in a satirical religious inversion. Burton’s English stanza follows a distinct Latin rendering of the Cyclops’s speech. It does not state that bodily eating is always literally sacrificial. Sacrifice remains sacrifice; none but limits the recipient to Belly.

sacrificabit

BAL-0313-R05 · Latin · lemma

Will sacrifice; here, will make a person the victim of ridicule.

Grammar: Latin future active indicative, third-person singular; te is the accusative object, deo risui the divine recipient.

- DJR-020-03 (Source page 95). Original Latin postscript: “deo risui te sacrificabit”. In the modern column: “sacrifice you to the god of laughter”. The Latin postscript threatens the critic with becoming comic material. Documented pagination of the source section: Source page labels: unnumbered, after 78. Scan pages: 95, 96, 97, 98, 99, 100. The threat is conditional on Democritus Junior being as he represents himself. It is literary retaliation, not threatened physical sacrifice. Sacrificabit supplies future sacrifice, te you, and deo risui to the god of laughter. The modern future auxiliary occurs earlier in the coordinated sentence.

oblation

BAL-0313-R06 · English · lemma

An offering presented in worship; the word identifies an act or gift without itself deciding whether that worship is proper.

Grammar: Plural noun oblations/Oblations.

- DJR-152-17 (Source page 638). Original text: “sacrifices, oblations, offerings, incense”. In the modern column: “sacrifices, oblations, offerings, incense”. A list of observances exemplifies misplaced or unnecessary zeal. Burton first denies that genuine love or worship of God can be excessive, then criticizes doing what is not required. The Isaiah reference condemns worship divorced from righteousness; it is not a blanket rejection of every offering. Oblations remains oblations, beside the separate noun offerings; the list does not establish rigidly exclusive ritual categories.
- DJR-159-42 (Source page 674). Original text: “their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages”. In the modern column: “their shrines, images, offerings, hanging ornaments, acts of adoration and pilgrimages”. Offerings stand among the material objects and acts of a Catholic devotional catalogue. The long sentence concludes at 159-44 with Burton’s assertion of continuity with earlier religions. This is his polemical comparison, not demonstrated transmission. Oblations becomes offerings; Pendants independently becomes hanging ornaments, not an alternative translation of Oblations.

oblatio: offer of injury

BAL-0313-R07 · Latin · lemma

An offering or presentation, here the inflicting or proffering of injury rather than a religious oblation.

Grammar: Latin accusative singular oblationem, object of abhorrens, with genitive injuriæ specifying what is offered.

- DJR-051-49 (Source page 151). Original text: “omnem injuriæ oblationem abhorrens”. In the modern column: “recoils from every offer of injury”. Harmless sociability rejects doing injury to another person. The Latin defines a disposition that hurts nobody; Burton’s own English restates it. The following rule refuses humiliating reproach even where the offence is real, while 051-50 permits general satire of vice. Oblationem gives offer; injuriæ gives of injury; omnem gives every. Abhorrens supplies recoils from and is not part of the noun’s definition.

donary: charitable or public gift

BAL-0313-R08 · English · lemma

A gift or donation, without a necessary sacred recipient; used for charitable contributions and public disbursements.

Grammar: Plural noun donaries; singular donary is an access headword.

- DJR-016-07 (Source page 61). Original text: “collections, benevolences, donaries”. In the modern column: “collections, charitable contributions, or gifts”. Restricted private donations are contrasted with continuing public support for everyone in need. The imagined polity rejects fixed-number relief and insufficient restitution after exploitation. This is an explicit shared prior occurrence, not a newly discovered sense. Donaries gives gifts; benevolences separately gives charitable contributions. Complementary earlier route: Gifts and liberality (BAL-0230-V025; Batch 3).

Established same-sense owner of charitable donaries at DJR-016-07; the present family groups this retained use with the public gifts at DJR-017-17 rather than claiming an earlier coverage gap.

- DJR-017-17 (Source page 67). Original text: “feasts, donaries, rewards, and entertainments”. In the modern column: “feasts, gifts, rewards, and hospitality”. Gifts are among proposed public expenditures. Burton’s imagined revenue scheme, not an observed set of temple offerings or a verified ancient fiscal ratio. Donaries gives gifts; rewards and hospitality are separate budget items. Complementary earlier route: Gifts and liberality (BAL-0230-V025; Batch 3). Established same-sense owner of charitable donaries at DJR-016-07; the present family groups this retained use with the public gifts at DJR-017-17 rather than claiming an earlier coverage gap.

donary: votive gift

BAL-0313-R09 · English · lemma

A gift dedicated at a sacred place or to a deity or saint; not necessarily something destroyed in a sacrifice.

Grammar: Plural noun donaries; singular donary is an access headword.

- DJR-068-38 (Source page 225). Original text: “tables, inscriptions, pendants, donaries”. In the modern column: “tablets, inscriptions, hanging objects and votive gifts”. Dedicated objects appear in the comparison of Aesculapius’s shrine and Loreto. The comparison accompanies Burton’s allegations about cures and their supposed demonic cause. The chapter begins as a dispute, rejects the claims and finally hypothetically concedes possible help before preferring Christ. Donaries gives votive gifts; tables gives tablets and pendants hanging objects. Complementary earlier route: Gifts and liberality (BAL-0230-V026; Batch 3). Established same-sense owner of votive donaries at DJR-068-38 and DJR-158-26; DJR-159-42 extends the grouped contextual comparison without replacing that owner.
- DJR-158-26 (Source page 668). Original text: “their donaries, pendants, other offerings, presents”. In the modern column: “their votive gifts, hanging ornaments, other offerings and presents”. The dedicated gifts include reported gold statues, tiles and an altar. Burton calls the gods fictitious and says no one came empty-handed. These are his valuation and universal claim; the gift quantities and ancient correspondences remain uncollated. Donaries gives votive gifts, not the whole four-part list. Complementary earlier route: Gifts and liberality (BAL-0230-V026; Batch 3). Established same-sense owner of votive donaries at DJR-068-38 and DJR-158-26; DJR-159-42 extends the grouped contextual comparison without replacing that owner.
- DJR-159-42 (Source page 674). Original text: “her donaries”. In the modern column: “her votive gifts”. The possessive refers to Our Lady of Loreto within the expenditure catalogue. Burton’s anti-Catholic catalogue reaches its governing conclusion at 159-44, which is retained. Donaries gives votive gifts; her follows the named devotional recipient. Complementary earlier route: Gifts and liberality (BAL-0230-V026; Batch 3). Established same-sense owner of votive donaries at DJR-068-38 and DJR-158-26; DJR-159-42 extends the grouped contextual comparison without replacing that owner.

hecatomb

BAL-0313-R10 · English · lemma

A sacrifice of a hundred cattle in its literal numerical meaning; here an emphatic term within a catalogue of large sacrificial expenditure.

Grammar: Plural noun Hecatombes.

- DJR-158-16 (Source page 666–667). Original text: “such Hecatombes, so many thousand sheep, Oxen, with gilded horns, Goats”. In the modern column: “such hecatombs, so many thousands of sheep, oxen with gilded horns, and goats”. The word intensifies Burton’s account of costly offering. Burton’s loss-and-fear argument. His Marcus Julianus wording conflates the two rulers distinguished by the edition’s Ammianus comparator; that wording is not silently corrected. Hecatombes becomes hecatombs. N12456 gives the literal hundred-cattle explanation; the surrounding list expands to many animals, not an exact inventory for each hecatomb.

pendant: dedicated hanging object

BAL-0313-R11 · English · lemma

An object hung up as a devotional gift, ornament or memorial of benefit received.

Grammar: Plural noun pendants/Pendants.

- DJR-068-38 (Source page 225). Original text: “pendants, donaries”. In the modern column: “hanging objects and votive gifts”. Hanging objects appear beside inscriptions and dedicated gifts in a healing shrine. Burton’s comparison is polemical, not verification of the cures commemorated by the objects. Pendants gives hanging objects; donaries gives votive gifts.
- DJR-158-26 (Source page 668). Original text: “pendants, other offerings”. In the modern column: “hanging ornaments, other offerings”. The suspended ornaments are one kind of offering in the material catalogue. Reported costly dedications, with quantities uncollated. Pendants gives hanging ornaments; other offerings remains a distinct phrase.

averruncandæ deorum iræ causa

BAL-0313-R12 · Latin · construction

For the purpose of averting the gods’ anger; a statement of intended propitiation, not proof that it succeeds.

Grammar: Latin purpose construction: causa with genitive gerundive averruncandæ agreeing with iræ; deorum is genitive plural.

- DJR-158-27 (Source page 668). Original text: “averruncandæ deorum iræ causa”. In the modern column: “to avert the anger of the gods”. The Latin marks the stated purpose of the reported Leucadian rite. Burton attributes the rite to Strabo. N12475 says he omits rescue precautions and adds voluntary participation. His following to pacifie their Gods is a separate English restatement, not all of the Latin reproduced

word for word. The whole construction gives purpose; deorum alone supplies of the gods, iræ anger, averruncandæ averting and causa for the sake of.

hostia

BAL-0313-R13 · Latin · lemma

A sacrificial victim or animal offered in a rite.

Grammar: Latin accusative plural hostias, object of Mactant; ablative plural hostiis is not assigned here.

- DJR-158-21 (Source page 667). Original text: “Mactant opimas & pingues hostias deo quasi esurienti”. In the modern column: “They slaughter rich, fat victims for a god as though he were hungry”. Lactantius’s quoted argument ridicules treating a deity as needing food. Quasi is essential: as though hungry, not a statement that the god actually is hungry. N12465 identifies the passage as 6.2 while Burton prints 2.6; both source layers remain. Hostias gives victims; opimas and pingues give rich and fat, while deo marks the recipient.

victima

BAL-0313-R14 · Latin · lemma

A sacrificial victim, contrasted with the lover’s figurative services.

Grammar: Latin ablative plural victimis, coordinated with thure in a comparison after quam.

- DJR-130-46 (Source page 527–528). Original text: “Et his colitur Venus magis quam thure, & victimis”. In the modern column: “Venus is worshipped more by these things than by incense and sacrificial victims”. The quotation distinguishes extravagant erotic services from literal incense and victims. Aristaenetus is cited; the claim is a literary valuation of lovers’ services, not a universal rule of religious practice. Victimis gives sacrificial victims, thure incense, his these things and magis quam more than. Burton’s following English shortens the comparative proposition.

Vocabulary for Relics and shrines

Article · Contents

relic: sacred material object

BAL-0314-R01 · English · lemma

A bodily remnant or associated object venerated through its connection with a saint or sacred person. The noun does not itself assert authenticity or miraculous power.

Grammar: English singular relique/Relique and plural reliques/Reliques; relic/relics are normalized access forms.

- DJR-054-46 (Source page 164–165). Original text: “reliques, costly pictures defaced”. In the modern column: “relics and costly pictures were defaced”. Relics are material objects damaged in the account of the sack of Rome. Burton’s historical report within the effects of loss; the continuation calls the city’s ruin lamentable. No sacred efficacy is asserted. Reliques becomes relics; defaced describes what soldiers did to the objects, not a judgment that the objects were counterfeit.
- DJR-068-22 (Source page 224). Original text: “their images, shrines, Reliques, consecrated things”. In the modern column: “their images, shrines, relics, consecrated objects”. The objects are candidates for disputed therapeutic help. Whether governs their efficacy. The ensuing reports are rejected by Burton’s we at 068-35; at 068-42 he hypothetically concedes possible help only to prefer Christ. Reliques becomes relics; images, shrines and consecrated things remain distinct listed terms.
- DJR-154-37 (Source page 650). Original text: “If they can get but a relique of some Saint”. In the modern column: “If they can obtain even a relic of some saint”. A relic is imagined as the basis of a city’s devotional income. Burton’s anti-Catholic assertion that the city needs no other maintenance is polemical hyperbole, not an established economic measure. The following Luther comparison concerns livelihood. Relique becomes relic; if remains conditional and but becomes even, emphasizing the claimed sufficiency of one object. Complementary earlier route: Magnanimity and pusillanimity (BAL-0161-V006; Batch 2). Shared shrine-economy passage; the earlier record owns magnanimous as Burton’s praise of Luther, not the relic noun.
- DJR-159-42 (Source page 674). Original text: “those Reliques at Rome, Jerusalem, Genua, Lions, Pratum, S. Denis”. In the modern column: “those relics at Rome, Jerusalem, Genoa, Lyon, Prato and St Denis”. The relics are objects associated with named destinations in a devotional catalogue. The catalogue belongs to the unfinished he that shall observe construction, concluded by will think at 159-44. Alleged continuity between religions is Burton’s conclusion, not demonstrated transmission. Reliques becomes relics; the place names are regularized individually. Complementary earlier route: Suit (BAL-0286-V016; Batch 3). Shared catalogue and complete sentence; the earlier record owns suters as religious petitioners, while this one distinguishes the relic objects.

relic: surviving remnant

BAL-0314-R02 · English · lemma

A remaining portion, trace or residue after loss, alteration, digestion or attempted removal; not necessarily a sacred object.

Grammar: Plural English noun reliques, with of phrases identifying what remains.

- DJR-021-09 (Source page 1–2). Original text: “some few reliques excepted”. In the modern column: “apart from a few surviving remnants”. A limited residue of humanity’s former excellence is excepted from the account of the Fall. The preceding clause considers humanity in its unregenerate condition. This is Burton’s theological account, not an empirical species ranking. Reliques gives remnants; surviving is an explanatory addition describing their continued presence. Some few gives a few, and excepted gives apart from; the retained construction keeps the limited exception.
- DJR-024-30 (Source page 21). Original text: “reliques of meat and drink”. In the modern column: “remnants of food and drink”. Residual nourishment is expelled within the historical nutritional scheme. The list includes hair and nails within historical expulsion; this is not a modern physiological classification or treatment instruction. Reliques gives remnants; meat and drink becomes food and drink. Complementary earlier route: Excrements (BAL-0029-V012; Batch 1). Shared nutrition sentence; the earlier record owns excrements, coordinated with reliques. Concoction records BAL-0028-V060–BAL-0028-V063 own the named processing stages, not a newly discovered relic sense.
- DJR-065-11 (Source page 213). Original text: “there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out”. In the modern column: “some remains of melancholy will be left in the purest bodies, once affected, and will not be easily rooted out”. The residue of illness is compared with gilding remaining in crevices. A historical prognosis, conditional upon prior affliction, not a claim about every body or modern medical advice. N04834 distinguishes Latin fringes from Burton’s chinks. Reliques gives remains; some, if once tainted and not so easily are preserved in the broader construction.
- DJR-104-18 (Source page 389). Original text: “the reliques are to be cleansed”. In the modern column: “the remaining matter must be cleared away”. The remains are matter believed to persist after evacuation. The editor identifies the humoral assumptions. The claims for alteratives, cordials and their timing are not present-day advice. Reliques becomes remaining matter; are to be becomes must be in the historical prescription.
- DJR-151-35 (Source page 634). Original text: “out of those reliques they have yet left of Gods Image”. In the modern column: “through the remnants of God’s image still left in them”. The surviving divine likeness is invoked to explain non-Christian acknowledgment of God. Burton grants this surviving capacity while saying the worshippers follow their own inventions; the next unit contrasts their way with Christian revelation. Reliques gives remnants; yet left becomes still left, preserving the claim that something remains.

relic: antiquarian survival

BAL-0314-R03 · English · lemma

An old surviving object valued as an antiquity or item for learned viewing, without necessarily being a devotional relic.

Grammar: Plural noun reliques modified by old.

- DJR-080-33 (Source page 278). Original text: “old reliques, Roman Antiquities”. In the modern column: “ancient relics, Roman antiquities”. Surviving objects belong to the pleasurable gallery catalogue beside coins and works of craftsmanship. Burton describes some viewers’ delight, not an obligation to venerate these objects or a claim that every item is Roman. Old becomes ancient and reliques becomes relics; Roman Antiquities is the separate neighbouring category.

relic: cherished love-token

BAL-0314-R04 · English · lemma

An object associated with the beloved and treated with a devotion compared to the veneration of sacred relics.

Grammar: Singular relique/Relique in comparison and exclamation; the sacred sense supplies the metaphor.

- DJR-130-47 (Source page 528). Original text: “her dog, picture, and every thing she wears, they adore it as a relique”. In the modern column: “Her dog, her portrait, everything she wears—they worship it as a relic”. Attachment extends from the mistress to things associated with her. Burton generalizes about lovers satirically. The preceding love and admire a servant syntax is uncertain; the editor’s serving interpretation is not a restored original word. As a relique becomes as a relic, retaining the explicit comparison; the lover’s adoration is the action described. Complementary earlier route: Simulacra (BAL-0038-V001; Batch 1). Complementary contextual route: the earlier Latin simulachra record at DJR-130-48 already retains DJR-130-47 and the beloved-object catalogue. The relic comparison is explained here without claiming the surrounding erotic context as newly discovered.
- DJR-130-56 (Source page 528). Original text: “a garter or a bracelet of hers is more precious then any Saints Relique, he lays it up in his casket, (O blessed Relique) and every day will kiss it”. In the modern column: “A garter or bracelet of hers is more precious than any saint’s relic. He stores it in his casket—O blessed relic!—and kisses it every day”. The lover stores and kisses a token as though it were a sacred relic. The valuation belongs to the satirically described lover. Casket means small box, not proof of a literal church reliquary; the story’s picture may be any likeness. More precious than any remains the comparative claim; the exclamation blessed relic applies the sacred vocabulary to the token.

shrine: sacred place or repository

BAL-0314-R05 · English · lemma

A sacred place or structure associated with a deity, saint, tomb or relic and visited or invoked in devotion. It is distinct from the object housed there and from the gifts brought to it.

Grammar: Singular shrine/Shrine and plural shrines/Shrines. A grouped equivalent use of church names Aesculapius’s sanctuary rather than a Christian congregation.

- DJR-068-22 (Source page 224). Original text: “their images, shrines, Reliques”. In the modern column: “their images, shrines, relics”. Shrines are listed separately from images and relics in the inquiry about remedies. The sentence asks whether these things help. The full discussion rejects the cited miracles, then argues that Christ should be preferred even if help were supposed possible. Shrines remains shrines; it is not a translation of either adjacent noun.
- DJR-068-38 (Source page 225). Original text: “to be seen in his church”. In the modern column: “to be seen in his shrine”. Church names the ancient sanctuary of Aesculapius in this comparison, not necessarily a Christian building. The surrounding tablets and votive gifts record reported cures; Burton’s counterfeit label and ensuing claim of the same devil are confessional polemic. The modern selects shrine for original church; temple occurs separately earlier in the sentence. Complementary earlier route: Gifts and liberality (BAL-0230-V026; Batch 3). Shared shrine catalogue: the earlier record owns donaries as votive gifts and retains the polemical continuation. This attestation explains the separate church/shrine component; BAL-0149-V003 owns tables/tablets and BAL-0272-V012 the counterfeit label.
- DJR-125-25 (Source page 496). Original text: “by Venus shrine”. In the modern column: “by Venus’s shrine”. The lover invokes a sacred place as a guarantee of his oath. Though he solemnly swear is followed by give no credit: the shrine invocation does not prove sincerity. The Plato dialogue attribution is corrected editorially, not silently in the original. Venus becomes possessive Venus’s; shrine remains shrine.
- DJR-139-54 (Source page 572). Original text: “the rare vertues of that shrine”. In the modern column: “the shrine’s remarkable powers”. The tomb and altar of Protesilaus are represented as a site of healing. Burton explicitly introduces fabulous remedies and attributes this to Philostratus’s vinegrower. Almost all in the body must not become all from the shorter marginal quotation. Shrine remains shrine; rare vertues gives remarkable powers, not moral virtues.
- DJR-153-35 (Source page 645). Original text: “of old at our S. Thomas Shrine”. In the modern column: “formerly at our Saint Thomas’s shrine”. The named shrine is identified editorially as Thomas Becket’s at Canterbury. The rhetorical how many cures is part of Burton’s hostile comparison of miracle traditions; pseudocatholiques is his label for opponents, not a neutral group name. Of old becomes formerly, preserving the retrospective local reference.
- DJR-154-36 (Source page 649–650). Original text: “S. Thomas Shrine”. In the modern column: “Saint Thomas’s shrine”. The shrine stands among institutions Burton accuses of accumulating wealth. Erasmus’s chapel description supports splendour, not Burton’s comparative wealth ranking against Delphi, Delos and Dodona. The

Pausanias comparison remains uncollated. The modern expands the abbreviation and supplies the possessive.

- DJR-159-42 (Source page 674). Original text: “their Shrines, Images, Oblations”. In the modern column: “their shrines, images, offerings”. Shrines are destinations within the extended catalogue. Read through 159-44: will think completes the observer construction and gives Burton’s polemical inference. Shrines remains shrines; Oblations independently becomes offerings.

shrine: figurative sanctuary of Love

BAL-0314-R06 · English · lemma

An imagined sacred place belonging to personified Love, in a literary representation of renewed acceptance of marriage.

Grammar: Singular Shrine, with possessive his referring to the great God Love.

- DJR-143-46 (Source page 588). Original text: “go a pilgrimage to his Shrine”. In the modern column: “make a pilgrimage to his shrine”. A reluctant reader is imagined becoming reconciled to Love and willing to marry. Burton predicts this result with I doubt not, after recommending books in praise of marriage. The concluding union at 143-48 is according to both their desires. Shrine remains shrine; his refers to Love rather than a historical saint.

capcase

BAL-0314-R07 · English · lemma

A small case, box or chest; in the saint’s-arm story its use makes it a reliquary, but the word also names an ordinary domestic container.

Grammar: Singular English noun capcase; silver is a material modifier, not part of the definition.

- DJR-044-17 (Source page 116). Original text: “the capcase be sealed”. In the modern column: “sealed the small case”. The anxious householder checks whether a container has been secured. Burton calls the character covetous; the editor identifies Theophrastus’s chapter as Distrustfulness. The body’s shirt-clad figure differs from the naked one in the marginal summary. Capcase becomes small case; the modern coordinates sealed with shut and bolted inside the wife-directed question.
- DJR-153-36 (Source page 645). Original text: “S. Philanus arm was seen to fight (if Hector Boethius doth not impose) that was before shut up in a silver capcase”. In the modern column: “Saint Fillan’s arm, previously shut inside a silver casket, was seen fighting—if Hector Boece is not deceiving us”. A small silver case contains the arm said to intervene in battle. The arm is the fighting subject in the body. Burton explicitly doubts Boece. The original margin separately refers to the casket opening; the story and separate Magnus episode remain uncollated. Capcase becomes casket; silver remains the material. The doubtful condition and passive was seen remain in the whole construction.

loculus: casket

BAL-0314-R08 · Latin · lemma

A small case or casket; the marginal plural form is rendered as a singular casket in the supplied editorial translation.

Grammar: Latin loculos, accusative plural form in a compressed infinitival report. The singular English does not preserve its morphological number.

- DJR-153-36 (Source page 645; N12145). Original margin: “Loculos sponte aperuisse & pro iis pugnasse”. Supplied note translation or expansion: “The casket opened of its own accord, and he fought on their behalf”. The margin reports the case’s opening and a separate fighting agent. Burton-labelled mixed note: only Latin is original quotation, English is editorial translation. The body instead says the arm was seen fighting and adds the if Boece doubt; no story is authenticated. Loculos supplies the casket in the editorial rendering, which uses singular number; sponte supplies of its own accord. He in the second clause is not the casket.

reliquiae: remnants

BAL-0314-R09 · Latin · lemma

Remaining traces or leftovers; the selected Latin uses are an imagined residue of avarice and scraps of food, not sacred relics.

Grammar: Latin nominative plural reliquiæ after nullæ, and ablative plural reliquiis expressing what fills the bellies.

- DJR-043-35 (Source page 114; N03136). Original margin: “ut nullæ reliquiæ essent”. Supplied note translation or expansion: “so that no remnants remained”. The imagined uprooting of avarice would leave no trace of it. Attributed Hippocratic letter tradition, not an authenticated botanical cure for greed; the larger condition is if Crateuas could remove the root. Reliquiæ gives remnants; nullæ no, and essent remained in the hypothetical result clause.
- DJR-049-31 (Source page 142 [printed 128]). Original text: “iniquarum cœnarum reliquiis”. In the modern column: “the remnants of unjust feasts”. Rich patrons feed dependent teachers with meal scraps in the reported denunciation. Burton attributes the Latin to Chrysostom; exact passage and intermediary remain uncollated. His own English offals of their meat at 049-32 is an expanded restatement, not the source of this Latin attestation. Reliquiis supplies remnants in an ablative construction; iniquarum cœnarum is the genitive specifying unjust feasts.

delubrum: shrine

BAL-0314-R10 · Latin · lemma

A shrine or sacred sanctuary, used literally in a denied account of dream-origins and figuratively of the beloved’s lip.

Grammar: Latin nominative plural delubra as one subject of mittunt; singular delubrum in apposition to the coral lip, with suaviorum genitive plural, of kisses.

- DJR-082-43 (Source page 288). Original text: “Nec delubra deûm, nec ab æthere numina mittunt”. In the modern column: “Are sent neither by the gods’ shrines nor by powers from heaven”. The poem denies that shrines or heavenly powers send the dreams under discussion. The next line says each person makes dreams for himself. N06086 identifies Petronian transmission and the displaced Aristeas marker; the following Ptolemy advice is a different passage. Delubra supplies shrines; deûm is genitive plural, of the gods, rendered by the possessive gods’. The retained full phrase delubra deûm corresponds to the gods’ shrines. Latin makes the shrines and heavenly powers denied agents of mittunt; the modern passive and neither…nor retain that negation.
- DJR-119-18 (Source page 463). Original text: “suaviorum delubrum”. In the modern column: “the shrine of kisses”. The lip is imagined as a sacred place inhabited by kisses. Erotic encomium, extended by the following revealed and hidden kisses; shrine is modern English translating printed Latin, not an English original attestation. Delubrum gives shrine; suaviorum gives of kisses; the article the is supplied in English.

sacrum: sacred place

BAL-0314-R11 · Latin · lemma

A sacred place or shrine, here a named location in a comic map of the Roman Forum.

Grammar: Latin accusative singular neuter noun after apud; Cluasinæ is the printed divine-name genitive.

- DJR-043-30 (Source page 113–114). Original text: “apud Cluasinæ sacrum”. In the modern column: “go to Cloacina’s shrine”. The shrine is the place where the quoted speaker says to find a liar and braggart. Plautus quoted by Burton in a satirical survey of social types. N03129 distinguishes the printed mitto in the preceding line from the comparison text’s ito; no worship at the shrine is narrated. Sacrum gives shrine; apud locates the meeting. Go to is supplied from the instruction, while Cluasinæ is regularized as Cloacina’s.

Vocabulary for Purgatory and limbo

Article · Contents

purgatory: post-mortem purification

BAL-0315-R01 · English · sense family

A state of purification after death in the Catholic teaching referred to by the edition; in Burton it is reported, satirized or attacked, and distinguished from hell and the two limbos.

Grammar: English noun, singular Purgatory/purgatory and polemical plural Purgatories.

- DJR-030-23 (Source page 48). Original text: “souls out of Purgatory that seek ease”. In the modern column: “souls from purgatory seeking relief”. Purgatory is the source of one proposed class of haunting souls, distinguished from the damned seeking revenge. Thyraeus will have them to be: a reported set of alternatives, not Burton’s unqualified identification. Out of becomes from; seek ease becomes seeking relief. The place name contributes purgatory, not the whole soul construction. Complementary earlier route: Soul (BAL-0032-V025; Batch 1). Shared attestation: Soul explains the souls; this record explains the distinct post-mortem state named as their alleged origin.
- DJR-052-38 (Source page 155–156). Original text: “redeem their souls from Purgatory and Hell it self”. In the modern column: “redeem their souls from purgatory and hell itself”. The religious states are objects of an accusation that money can buy exemption from every consequence. Burton’s satire of wealthy impunity, not a statement that Catholic indulgences purchase release from hell. Purgatory corresponds to purgatory; and Hell it self remains a separate escalated claim.
- DJR-112-18 (Source page 430). Original text: “save his soul out of hell, and free it from Purgatory (if he be of any religion)”. In the modern column: “save his soul from hell and free it from purgatory—if he has any religion”. Release from purgatory supplies a claimed incentive for a reluctant donor. Burton attacks motives; peradventure and in all likelihood are predictions, not guarantees. At 112-21 he expressly allows many sincere benefactors. Hell and purgatory remain separate objects; the conditional religious receptiveness is retained. Complementary earlier route: Religion and superstition (BAL-0078-V050; Batch 1). Shared donor passage: Religion and superstition explains the condition of receptiveness and sincere-charity exception.
- DJR-155-10 (Source page 651). Original text: “reward and punishment, Purgatory, Limbus Patrum”. In the modern column: “reward and punishment, purgatory, the limbo of the fathers”. A named afterlife state becomes an object of hope and fear in the alleged machinery of religious control. Burton attributes exploitation to the Devil and his alleged ministers in a Protestant polemic. Purgatory remains purgatory; limbo is another item, not its translation. Complementary earlier route: Fear (BAL-0074-V035; Batch 1). Shared passage: Fear explains the siege-engine metaphor; the present entry distinguishes its named otherworldly objects.
- DJR-155-38 (Source page 654). Original text: “Deus bone (Lavater exclaimes) quot hoc commentum de purgatorio miserè afflixit! good God, how many men have been

miserably afflicted by this fiction of purgatory!” In the modern column: ‘“Good God,” Lavater exclaims, “how many people this invention of purgatory has miserably tormented!” Good God, how many people have been miserably afflicted by this fiction of purgatory!’ Burton follows Lavater’s Latin exclamation with his own English condemnation of the supposed affliction. Lavater is the explicitly named speaker of the Latin; Burton echoes him in English. Fiction and invention express their rejection. The final original English purgatory aligns with the final modern English purgatory; the preceding translated Latin is a separate clause.

- DJR-159-36 (Source page 673). Original text: “Purgatory, Limbus Patrum, Infantum, and all that subterranean Geography”. In the modern column: ‘purgatory, “the limbo of the Fathers and of infants,” and all that subterranean geography’. Purgatory is one member of an asserted papal system of otherworldly regions. The preceding who refers to popes: enrichment and political dominion are Burton’s alleged motives, not an established history of doctrinal origins. The named regions remain distinct within the hostile geographical collective.
- DJR-160-06 (Source page 675). Original text: “Popes pardons, Purgatories, Masses, impossibilities”. In the modern column: “papal pardons, purgatories, masses, impossibilities”. The plural names the doctrine or imagined purgatorial regions as items in a hostile catalogue. The alternatives either idleness or defence of lies are Burton’s charges against churchmen; impossibilities is his classification. Purgatories becomes purgatories without converting the plural into distinct independently described Catholic doctrines.
- DJR-164-36 (Source page 698). Original text: “to terrifie mens souls with purgatory, tales, visions, apparitions”. In the modern column: “terrify people’s souls with purgatory, tales, visions and apparitions”. Purgatory belongs to the reported terrors said to overwhelm even noble minds. Burton’s anti-Catholic allegation; the Brenz-attributed hypocrisy charge follows, and does not turn the whole paragraph into a neutral observation. At 164-38 Burton turns to our indiscreet pastors too. With marks the alleged means of frightening; purgatory itself is not a living agent. Complementary earlier route: Generous (BAL-0252-V001; Batch 3). Shared source: Generous explains noble spirits in this accusation; this record explains the threatening afterlife term.

purgatorium

BAL-0315-R02 · Latin · inflected lemma

Purgatory, represented as a region or state after death; the quoted Latin forms occur in lists, an apparition classification and polemical or visionary constructions.

Grammar: Latin neuter noun; purgatoriis is ablative plural after de in the larger catalogue; purgatorio is ablative singular after è or de.

- DJR-009-11 (Source page 28–29; N00514). Original margin: “simulachris, missis, purgatoriis”. Supplied note translation or expansion: “images, Masses, purgatories”. The plural is part of Bale’s hostile list of religious objects, rites and beliefs quoted in Burton’s margin. Bale as quoted by Burton, within the hypothetical survey of what Democritus would see. The note’s Translation and Explanation are supplied editorial text. Only purgatoriis is aligned to purgatories; adjacent images and Masses belong

to other Latin nouns. Complementary earlier route: Simulacra (BAL-0038-V009; Batch 1). Shared original marginal construction: Simulacra explains simulachris; purgatoriis is the distinct adjacent noun.

- DJR-030-23 (Source page 48; N02085). Original margin: “Vel spiritus sunt hujusmodi damnatorum, vel è purgatorio, vel ipsi dæmones”. Supplied note translation or expansion: “Spirits of this kind are either of the damned, or from purgatory, or demons themselves”. The marginal alternative distinguishes spirits from purgatory from damned souls and demons. Attributed Thyraeus passage; original marginal Latin and its supplied English translation are kept separate from the paired body. È purgatorio corresponds only to from purgatory, not the entire three-part alternative.
- DJR-155-38 (Source page 654). Original text: “quot hoc commentum de purgatorio miserè afflixit”. In the modern column: “how many people this invention of purgatory has miserably tormented”. Purgatory is the subject-matter of the invention Lavater condemns. Latin quotation attributed to Lavater; Burton’s following English is a separate restatement. De purgatorio means of purgatory; people is supplied as the English object understood with quot.
- DJR-156-21 (Source page 657; N12336). Original margin: “post seriam meditationem in vigilia diei dominicæ visionem habuit de purgatorio”. Supplied note translation or expansion: “after earnest meditation on the eve of the Lord’s day, he had a vision of purgatory”. The original marginal destination is purgatory, whereas the body says heaven and hell. The margin does not resolve the body’s impossible An.185 or Carolus Magnus attribution. The edition proposes a Charles/885 parallel without silently repairing Burton. De purgatorio becomes of purgatory, not heaven and hell from the body. Complementary earlier route: Ecstasy (BAL-0080-V015; Batch 1). Shared vision episode: Ecstasy preserves the suspect body date and different destinations; this record attests the distinct original marginal noun.

limbus patrum

BAL-0315-R03 · Latin · phrase

The traditional abode of righteous people who died before Christ and awaited his redemption, distinguished here from purgatory and from the proposed limbo of infants.

Grammar: Latin phrase: limbus is nominative singular masculine; patrum is genitive plural, of the fathers.

Access scope (patrum): Genitive plural, of the fathers: identifies the occupants in limbus patrum, not the whole meaning of limbo.

Access scope (Patrum): Printed capitalized genitive plural, of the fathers: identifies the occupants in Limbus Patrum.

Access scope (of the fathers): Genitive occupants clause in limbo of the fathers, not the whole meaning of limbo.

- DJR-073-22 (Source page 246). Original text: “or Limbus patrum, as Gallucius will, & as Rusca will (for they have made maps of it)”. In the modern column: “or the limbo of the fathers, as Gallucius and Rusca maintain—for they have made maps of it”. The abode assigned to righteous pre-Christian dead is proposed as one alternative in a

satirical geographical question. Interrogative, not an assertion that the narrator visited or located the region; the preceding paragraph reports rejection of such local proofs. Limbus patrum becomes the limbo of the fathers; as ... will attributes the position to named authorities.

- DJR-155-10 (Source page 651). Original text: “Purgatory, Limbus Patrum”. In the modern column: “purgatory, the limbo of the fathers”. The traditional abode enters the named objects of manipulated hope and fear. Burton places this belief in a hostile account of religious control. Patrum is of the fathers; it does not mean a purgation of those souls. Complementary earlier route: Fear (BAL-0074-V035; Batch 1). Shared fear passage; complementary identification of one named otherworldly region.
- DJR-159-36 (Source page 673). Original text: “Limbus Patrum, Infantum”. In the modern column: “the limbo of the Fathers and of infants”. The first of two limbos in the list is distinguished by the genitive of the fathers. The edition’s definition is editorial explanation; Burton lists the terms while alleging papal invention. Limbus Patrum corresponds to the limbo of the Fathers; the following Infantum supplies another genitive with Limbus understood.

limbus infantum

BAL-0315-R04 · Latin · elliptical phrase

The proposed state of infants dying without baptism, named elliptically after limbus patrum in Burton’s list.

Grammar: Latin noun phrase supplied by ellipsis: printed Infantum is genitive plural, of infants; Limbus is understood from the preceding phrase.

- DJR-159-36 (Source page 673). Original text: “Limbus Patrum, Infantum”. In the modern column: “the limbo of the Fathers and of infants”. A second class of occupants differentiates this limbo from that of the fathers. N12568 supplies the explanatory definition; the body’s charge of papal invention remains polemical. Infantum contributes of infants only. The full phrase limbus infantum is a normalized retrieval expansion, not continuously printed body wording.

St Patrick’s Purgatory

BAL-0315-R06 · English · proper name family

A named place represented in descent and vision traditions as an entrance to the other world; used in speculative travel and the reported story of Sir Owen.

Grammar: English proper-name phrase, with printed St./Saint and Patricks/Patrickes.

- DJR-073-09 (Source page 244). Original text: “at St. Patricks Purgatory, at Trophonius den, Hecla in Island, Ætna in Sicily”. In the modern column: “at St Patrick’s Purgatory, Trophonius’s cave, Hekla in Iceland, or Etna in Sicily”. A named legendary entrance to the other world is imagined as a point of descent in the aerial digression. I would have is a speculative wish; classical travellers and volcanoes are gathered with the legendary site, not certified as equivalent real entrances. St. Patricks becomes St Patrick’s; Purgatory remains part of the proper name, not a general state assigned to all souls.

- DJR-156-17 (Source page 657). Original text: “Sir Owen, that went down into Saint Patrickes purgatory in King Stephens dayes, and saw as much”. In the modern column: “Sir Owen, who went down into Saint Patrick’s Purgatory in King Stephen’s days and saw as much”. Sir Owen’s reported descent belongs to medieval vision literature and is grouped with the monk of Evesham’s visions. Matthew Paris is the cited reporter. Burton says such accounts may be attributed to melancholy, not that the journey has been historically verified. The name is normalized; saw as much carries forward the heaven-and-hell vision just mentioned. Complementary earlier route: Religious melancholy (BAL-0077-V038; Batch 1). Shared episode: Religious melancholy explains may be referred to melancholy; this record identifies the named descent site.

purgatory: figurative misery

BAL-0315-R07 · English · figurative sense

A tormenting condition of life, here marriage imagined as confinement and suffering rather than a literal location after death.

Grammar: English common noun with indefinite article in a figurative predicative construction.

- DJR-138-33 (Source page 566). Original text: “we are in a purgatory some of us, if not hell it self”. In the modern column: “some of us are in purgatory, if not hell itself”. The loss of a wooer’s liberty becomes purgatory, with hell as an intensified alternative. The plural satirical voice is limited to some; later the narrator calls the comic violence comic, and allows marriage itself to be happy when spouses agree. The modern moves some of us to the front and omits the indefinite article; the limited some and escalatory if not are retained. Complementary earlier route: Marriage (BAL-0234-V005; Batch 3). Shared anti-marriage sequence: Marriage preserves the conditional farewell to wiving and the subsequent qualification; this is its distinct purgatory metaphor.

gaol-deliveries out of purgatory

BAL-0315-R08 · English · phrase

Releases from purgatory figured as discharges from prison, in Burton’s sarcastic account of pardons and religious observances.

Grammar: English plural compound noun gaol-deliveries with out of plus the named place.

- DJR-165-15 (Source page 701). Original text: “so frequent gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body”. In the modern column: “such frequent releases from the prison of purgatory for all souls, whether now living or after the body’s dissolution”. Prison-release imagery makes the alleged abundance and accessibility of remission concrete. Read with the sarcastic denial of despair at 165-14 and clerical-manipulation conclusion at 165-19; this is not a verified universal offer. Gaol-deliveries contributes releases from the prison; out of Purgatory fixes the mock prison’s identity. All souls and the temporal alternatives remain Burton’s sweeping language. Complementary earlier route: Despair (BAL-0076-V053;

Batch 1). Shared argument: Despair identifies the sarcasm and its scope; this record explains its prison-release figure.

For subterranean Geography at DJR-159-36, see Cosmography and chorography (BAL-0365-L16).

Vocabulary for Indulgences and pardons

Article · Contents

indulgence: ecclesiastical remission

BAL-0316-R01 · English · institutional sense

An ecclesiastical remission of penalties for sin, as the edition explains the institutional word; Burton associates it with pardons, merit, vows and alleged financial exploitation.

Grammar: English count noun, principally plural indulgences/Indulgences.

Access scope (indulgence): Normalized singular headword for institutional plural attestations; not an attested singular in this sense.

- DJR-009-11 (Source page 28–29). Original text: “pictures of saints, indulgences, pardons, vigils”. In the modern column: “pictures of saints, indulgences, pardons, vigils”. The term names ecclesiastical remissions in a catalogue of worship. Hypothetical Democritus survey with hostile descriptions of Catholic observance. Indulgences remains indulgences; the adjacent pardons is separately retained.
- DJR-052-38 (Source page 155–156). Original text: “for their mony get pardons, indulgences, redeem their souls from Purgatory and Hell it self”. In the modern column: “for their money, obtain pardons and indulgences and redeem their souls from purgatory and hell itself”. Indulgences enter Burton’s accusation that wealth purchases religious as well as civil impunity. Burton’s satire of wealthy offenders, not authoritative Catholic doctrine or a guarantee that an indulgence releases a damned soul. For their mony marks the alleged price; the objects pardons and indulgences are distinct from the exaggerated ensuing claim about hell.
- DJR-142-11 (Source page 581). Original text: “What Merits and Indulgences they heap unto themselves by it, what commodities, I know not”. In the modern column: “What merits and indulgences they accumulate for themselves by it, what benefits, I do not know”. Merits and indulgences are alleged spiritual advantages of the celibate vows under discussion. Burton disclaims knowing the benefits, then asserts harms. The latter historical medical/moral accusations are not confirmed by the vocabulary. Heap becomes accumulate; I know not is preserved, and by it refers back to that vowed manner of life.
- DJR-154-31 (Source page 649). Original text: “by Buls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven”. In the modern column: “through bulls, pardons, indulgences, their doctrine that good works earn merit, and hope of heaven”. The term belongs to the institutions and promises Burton accuses churchmen of using for enrichment. Burton’s allegation of exploitation; the note explains remission of penalties for sin, not a blanket permission to sin. By becomes through; indulgences is one means in a longer coordinated list.
- DJR-159-43 (Source page 674). Original text: “buying and selling of pardons, indulgences for 40000. years to come”. In the modern column: “buying and selling of pardons, and indulgences for forty thousand years to come”. The institutional term is given an extravagant prospective duration in the accusation. The editorial note

confirms the scan’s number but not its documentary basis. The subsequent sequence alleges terror and readiness to despair, contrary to the later sarcastic reassurance. 40000. becomes forty thousand; to come remains future-directed as Burton prints it.

indulgentia

BAL-0316-R02 · Latin · inflected lemma

An indulgence or remission, here a Catholic religious practice listed polemically.

Grammar: Latin feminine noun; printed indulgentiis is ablative plural governed by de.

- DJR-009-11 (Source page 28–29; N00514). Original margin: “Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus”. Supplied note translation or expansion: “What shall I say of their indulgences, offerings, vows, payments”. Bale’s quoted marginal catalogue begins with indulgences before other religious gifts and acts. Bale as quoted by Burton; the English is a supplied translation within a mixed Burton-labelled note. Indulgentiis contributes indulgences; de eorum supplies of their. The rest of the catalogue is not the noun’s translation. Complementary earlier route: Simulacra (BAL-0038-V009; Batch 1). Shared marginal catalogue: Simulacra already records another noun in the same original quotation; this is the opening indulgence noun.

pardon: ecclesiastical remission

BAL-0316-R03 · English · institutional sense

A grant of religious remission, or the forgiveness it is claimed to convey; Burton’s rhetoric often treats it as obtainable, general or purchasable.

Grammar: English noun pardon, plural pardons; modified by free, general, gentle and parable.

Access scope (gentle): Adjective modifying pardon at 165-18; lenient, not the complete pardon definition.

Access scope (lenient): Modern adjective rendering gentle in the pardon construction.

- DJR-009-11 (Source page 28–29). Original text: “indulgences, pardons”. In the modern column: “indulgences, pardons”. Pardons names grants of ecclesiastical remission beside indulgences. Hypothetical survey and confessional satire, not an explanation of every juridical distinction. The coordinated nouns remain distinct in the modern column.
- DJR-159-43 (Source page 674). Original text: “buying and selling of pardons”. In the modern column: “buying and selling of pardons”. Pardons are the objects of the asserted transaction. Read through 159-48 for the alleged terror and obedience, not only the immediate price phrase. The whole verbal-noun construction is retained; it describes Burton’s accusation, not evidence independently establishing a sale.
- DJR-165-14 (Source page 701). Original text: “he may have free pardon and plenary remission of all his sins”. In the modern column: “he can receive free pardon and complete remission of all his sins”. The pardon is presented as freely available to

even the monstrous sinner in a sarcastic challenge. The pope’s supposed treasury is the named source; the same passage’s claim that no Catholic should despair is sarcastic. May have becomes can receive. Free qualifies pardon; all his sins remains Burton’s broad stated object, not the definition of an indulgence. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.

- DJR-165-15 (Source page 701). Original text: “so many general pardons for ages to come, 40000. years to come”. In the modern column: “so many general pardons for ages to come—for forty thousand years to come”. General pardons introduce the catalogue of supposedly abundant remissions. No supporting document for that number is supplied; jubilees, masses and purgatorial releases are adjacent but distinct terms. General remains general and the forty-thousand-year future claim is retained without endorsement. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.
- DJR-165-18 (Source page 701). Original text: “so gentle and parable a pardon, so ready at hand, with so smal cost and suit obtained”. In the modern column: “so lenient and easily obtained a pardon, so ready to hand and secured at such little expense and effort”. The pardon is characterized as easy to procure, linking the accusation about cost with the taunt about relief from despair. Continues the preceding fee allegation; the conclusion about impossibility of distress is polemical rather than a clinical finding. Gentle is lenient; parable easily obtained; suit contributes effort of application, not the pardon itself. Complementary earlier route: Suit (BAL-0286-V017; Batch 3). Shared phrase: Suit explains the effort of application; Parable continuation B4C-0280-R01 explains obtainability. This record indexes the pardon being characterized. Related vocabulary in this batch: Parable (B4C-0280-R01). Same adjective at the same passage already fully explained in the continuation to Living and preferment.

plenary remission; remission

BAL-0316-R04 · English · phrase family

Remission is release or forgiveness; plenary marks it as full or complete. Here Burton presents the alleged extent and comfort of ecclesiastical pardon sarcastically.

Grammar: English noun remission with adjective plenary or comfortable; plenary is qualitative completeness, not a count of years.

Access scope (plenary): The adjective means complete/full, not the entire remission construction.

Access scope (complete): Adjective rendering plenary in complete remission.

Access scope (full): Explanatory access synonym for plenary, not a quoted complete construction.

Access scope (comfortable): Adjective of remission meaning consoling or comforting, not physically convenient and not the complete remission construction.

Access scope (comforting): Consolatory adjective modifying remission, not the whole remission construction.

- DJR-165-14 (Source page 701). Original text: “plenary remission of all his sins”. In the modern column: “complete remission of all his sins”. Plenary specifies the alleged remission’s completeness. Definition of plenary does not validate Burton’s identification of the institution with unrestricted pardon for every offence. Plenary contributes complete; remission remains remission; of all his sins is Burton’s own sweeping object. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.
- DJR-165-18 (Source page 701). Original text: “such comfortable remission”. In the modern column: “Such comforting remission”. The release is described as consoling in the sarcastic passage. Burton’s exaggerated reassurance is answered by the following accusation of manipulation. Comfortable means comforting, not physically convenient; remission names the supposed removal of the religious burden. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.

treasure of indulgences and merits

BAL-0316-R05 · English · phrase

A figurative treasury or accumulated store of religious merits and remissions from which Burton says the pope distributes pardon.

Grammar: English noun phrase headed by Treasure, with of linking the stored spiritual benefits; merits is plural.

- DJR-165-14 (Source page 701). Original text: “out of that Treasure of Indulgences and merits of which the Pope is dispensator”. In the modern column: “from that treasury of indulgences and merits which the pope administers”. The treasury metaphor makes spiritual benefit an accumulated resource with a named administrator. Burton’s polemical description. The phrase explains his distribution metaphor without affirming his unlimited-pardon conclusion. Out of becomes from; Treasure becomes treasury; the following dispensator supplies administration, not the content of the store. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony. Related vocabulary in this batch: Supererogation (BAL-0305-R03). Component merits is defined separately; treasury construction is the current record’s scope.

dispensator

BAL-0316-R06 · Latin · agent noun

An administrator or distributor; the pope is assigned this role with respect to the named treasury.

Grammar: Latin masculine agent noun, nominative singular; the English clause supplies is, and the modern renders the role with a verb.

- DJR-165-14 (Source page 701). Original text: “of which the Pope is dispensator”. In the modern column: “which the pope administers”. The grammatical subject is the pope and the administered object is the treasury, not the sinner. Role assigned in Burton’s sarcastic description, not a neutral account of all papal powers. Dispensator becomes administers through nominal-to-verbal recasting; it does not mean the entire treasury or plenary pardon. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.

jubilee

BAL-0316-R07 · English · institutional noun

A special religious observance associated with indulgences, here counted among the occasions for alleged general remission.

Grammar: English plural noun, printed Jubilies and modern jubilees.

- DJR-165-15 (Source page 701). Original text: “so many Jubilies”. In the modern column: “so many jubilees”. The observances are one item in a rhetorically abundant catalogue. N13008 supplies the explanatory definition; the body does not describe the conditions or exact schedule of a jubilee. Jubilies is modernized to jubilees; so many retains the emphasis on number. Complementary earlier route: Despair (BAL-0076-V053; Batch 1). Shared sequence: Despair already identifies Burton’s sarcastic denial. This record explains a distinct institutional term, not a new discovery of that irony.

dispensation

BAL-0316-R08 · English · institutional noun

An authorized relaxation or release from an obligation; Burton associates dispensations with his allegation of low charges for offences.

Grammar: English plural noun dispensations, coordinated with rates in the original.

- DJR-165-17 (Source page 701). Original text: “sets down such easie rates and dispensations for all offences”. In the modern column: “sets such low rates and grants dispensations for every offence”. The noun names dispensations, while rates names the alleged charges; the modern supplies grants to unpack the coordination. Burton’s accusation, with me thinks marking his inference that it invites sin. N13010 warns that administrative fees do not automatically constitute selling forgiveness. Dispensations stays dispensations; grants is supplied, not a separate original verb.

For all/every preserves the author’s sweeping assertion. Complementary earlier route: Tax (BAL-0287-V009; Batch 3). Shared fee-schedule passage: Tax already explains the Latin title, publication qualification and administrative-fee distinction. This is its separate dispensations noun.

easy rates

BAL-0316-R09 · English · price phrase

Low charges or fees; ease here concerns the alleged cost, not an exchange-rate calculation or a moral permission.

Grammar: English adjective easie modifying plural noun rates.

Access scope (easie): Adjective of rates: low charges, not moral permission.

Access scope (low): Adjective of rates or charges, not moral permission.

- DJR-165-17 (Source page 701). Original text: “such easie rates and dispensations for all offences”. In the modern column: “such low rates and grants dispensations for every offence”. Burton calls the fees low and then alleges that the prospect encourages wrongdoing. The preceding Taxa title is a schedule of fees; the editorial apparatus qualifies the chronology and refuses an automatic identification with selling forgiveness. Easie rates becomes low rates; the price phrase does not by itself establish the alleged legal or spiritual effect of payment. Complementary earlier route: Tax (BAL-0287-V009; Batch 3). Shared title context, not a new Taxa record. The financial adjective is distinguished from the alleged institutional effect.

indulgence: permissive leniency

BAL-0316-R10 · English · ordinary sense

Giving way to desires or allowing excessive freedom, whether in upbringing or in one’s own passions; not an ecclesiastical indulgence.

Grammar: English mass noun indulgence in excessive-leniency constructions.

- DJR-050-48 (Source page 149 [sequence; printed 145]). Original text: “Two much indulgence causeth the like”. In the modern column: “Too much indulgence has the same effect”. Excessive parental leniency is blamed alongside excessive severity for harmful upbringing. The Terentian Latin is Syrus’s speech, Micio is the indulgent model; the historical harms are Burton’s claims, not a modern psychological finding. Printed Two becomes Too; the noun retains the ordinary permissiveness sense. Complementary earlier route: Parents and children (BAL-0242-V024; Batch 3). Shared parental-leniency passage: Parents and children explains the patris construction and correct dramatic attribution.
- DJR-163-20 (Source page 692). Original text: “indulgence to corrupt affection”. In the modern column: “indulgence of corrupt passions”. Permitting disordered desires is named as a common root of several errors. The ensuing contrast keeps different growth, symptoms, causes and remedies despite the common root. To becomes of and affection becomes passions; no clerical grant is involved. Complementary earlier route: Affection (BAL-0046-V020; Batch 1). Shared phrase: Affection already explains

corrupt affection and the different-outcomes qualification; this is the permissive-indulgence component.

pardon: forgiveness

BAL-0316-R11 · English · ordinary and pastoral family

Forgiveness of an offence or fault, sought from a reader or possible through divine mercy without a reference to a purchased ecclesiastical grant.

Grammar: English noun pardon and adjective pardonable; not restricted to institutional instruments.

Access scope (not pardonable): Occurs inside no sin ... not pardonable; the negative class is denied, not affirmed.

Access scope (unpardonable): Occurs inside no sin is so heinous as to be unpardonable; the claim denies inherent unpardonability.

- DJR-005-23 (Source page 12). Original text: “I can only crave pardon now for what is amisse”. In the modern column: “I can only ask pardon now for what is wrong”. The author asks the reader to forgive flaws in the work he now wishes he could revise. The authorial apology admits changed judgment and lack of time or assistants. Crave becomes ask; pardon remains forgiveness, not a papal document.
- DJR-166-23 (Source page 706). Original text: “there is no sin so haynous which is not pardonable in it self”. In the modern column: “no sin is so heinous as to be unpardonable in itself”. The pastoral argument rejects the sufferer’s claim that the enormity of sin makes pardon impossible. God’s mercy is the agent of possible forgiveness; the next unit addresses believers who are truly penitent, grieved for their offences and desirous of reconciliation, not an unconditional licence to sin. Original no sin ... not pardonable becomes no sin ... unpardonable; the nested negation is preserved. Related vocabulary in this batch: Grace (BAL-0302-R16). Shared pastoral passage: Grace treats divine mercy and help; pardonability is the distinct attribute indexed here.

For merits at DJR-142-11, DJR-154-31, DJR-165-14, see Supererogation (BAL-0305-R03).

Vocabulary for Light of nature

Article · Contents

light of nature

BAL-0317-R01 · English · epistemological phrase

Knowledge or illumination concerning God available through natural human awareness and the created world, distinguished by Burton from Christian revelation and limited in clarity.

Grammar: English noun phrase light of Nature; by marks the means by which the philosophers advance.

Access scope (light): Retrieve the natural, partial or revealed illumination sense defined by this record’s construction.

- DJR-155-17 (Source page 652). Original text: “went as far as they could by the light of Nature”. In the modern column: “went as far as they could by the light of nature”. The named philosophers and non-Christian learned traditions advance by natural illumination, then receive both praise and a stated limitation. Burton’s Christian evaluation, not a claim of complete ignorance or equal revelation. Maximus’s reluctant-acknowledgment formula precedes it; Zanchius is named in the margin without a work. Only capitalization changes in the phrase. As far as they could preserves a limit of capacity; the next clauses allow many things well written but call the light confused. Complementary earlier route: Will and nill (BAL-0052-V011; Batch 1). Shared source sequence: Will and nill already explains unavoidable acknowledgment and the natural-knowledge limit. This record treats the named means of illumination.

proportionally

BAL-0317-R02 · English · adverb

By analogy or correspondence: the greatness and beauty of created things point to their maker, without making the creator simply another visible creature.

Grammar: English adverb proportionally modifying the way the maker is seen.

- DJR-151-33 (Source page 634). Original text: “For by the greatness and beauty of the creatures, proportionally the maker of them is seen”. In the modern column: “For, through the greatness and beauty of created things, their maker is seen by analogy”. The Wisdom quotation describes an inference from creation to the creator within praise of divine beauty. Burton quotes Wisdom 13:5; N11998 explicitly explains the analogical sense. The surrounding attraction-and-beauty comparison is his theological argument. Proportionally corresponds to by analogy; the modern moves the manner phrase to the end. The maker remains what is seen through created things, not directly identified with them. Complementary earlier route: Form (BAL-0057-V035; Batch 1). Shared passage: Form explains divine forme and the movement from ordinary to divine beauty; proportionally specifies its analogical way of knowing.

confused light; glimpse

BAL-0317-R03 · English · metaphorical phrase

Indistinct or partial illumination, not total absence of knowledge; the paired glimpse emphasizes limited apprehension.

Grammar: English adjective confused modifying light, followed by the appositional singular noun glimpse.

Access scope (confused): Adjective in confused light: indistinct, not wholly senseless.

Access scope (indistinct): Adjective translating confused in the partial-light construction.

Access scope (light): Retrieve the natural, partial or revealed illumination sense defined by this record’s construction.

- DJR-155-17 (Source page 652). Original text: “but they had but a confused light, a glimpse”. In the modern column: “but they had only an indistinct light, a glimpse”. The phrase qualifies praise for the philosophers’ writings about God. The philosophers have some well-written knowledge; the limitation does not erase the immediately preceding concession. First but is adversative, second but restrictive and rendered only; confused becomes indistinct, not nonsensical. A glimpse remains a glimpse. Complementary earlier route: Will and nill (BAL-0052-V058; Batch 1). Shared passage: Will and nill’s Nolentes record already preserves the limitation after reluctant acknowledgment; the light metaphor itself is indexed here.

gross knowledge

BAL-0317-R04 · English · epistemological phrase

Crude or imperfect knowledge, here the limited apprehension Burton attributes to non-Christian thinkers about God, immortality and future happiness.

Grammar: English adjective gross modifying mass noun knowledge.

Access scope (gross): Adjective meaning crude in gross knowledge, not large in quantity.

Access scope (crude): Predicative adjective translating gross in the knowledge construction.

- DJR-155-19 (Source page 652). Original text: “they groped in the dark; they had a gross knowledge”. In the modern column: “they groped in the dark; their knowledge was crude”. The prose restates the moonlit-journey simile before giving two prayers as examples of uncertain divine apprehension. Burton’s judgment; the supposed Aristotle prayer is not authenticated, and the Euripidean wording is a free recasting according to N12257. Gross becomes crude, not large in amount. The modern turns had a gross knowledge into their knowledge was crude. Complementary earlier route: Matter (BAL-0059-V040; Batch 1). Shared source: Matter already explains Ens entium and its unverified attribution. The present record indexes the evaluation gross knowledge, not a new Ens lemma.

lux: scant illumination

BAL-0317-R05 · Latin · metaphorical component

Light, here meagre or grudging illumination in the quoted moonlit journey which Burton applies to imperfect natural knowledge.

Grammar: Latin feminine noun lux; printed luce is ablative singular after sub, with agreeing ablative adjective malignâ.

Access scope (lux): Normalized Latin citation lemma; only the inflected luce is attested in this quotation.

- DJR-155-18 (Source page 652). Original text: “Quale per incertam lunam sub luce malignâ
  Est iter in sylvis”. In the modern column: “As under a wavering moon, in grudging light,
  A journey passes through the woods”. The Virgilian simile supplies the visual conditions for Burton’s account of partial religious apprehension. Virgil’s original comparison concerns an underworld journey, as N12256 explains; Burton applies it and then adds his own English restatement at 155-19. Sub luce malignâ corresponds to in grudging light. The whole quoted sentence is retained to show the journey and woods, not assigned to lux alone.

illumination by the word; light of the Gospel

BAL-0317-R06 · English · contrastive phrase family

Spiritual understanding attributed to Christian Scripture and revelation, pictured as enlightening or liberating and contrasted with the partial light of nature.

Grammar: English participial phrase illuminated by his word; nominal metaphor light of the Gospel, also with was eclipsed.

Access scope (light): Retrieve the natural, partial or revealed illumination sense defined by this record’s construction.

Access scope (eclipsed): Gospel light is obscured or suppressed in this metaphor, not an astronomical eclipse.

- DJR-151-36 (Source page 634). Original text: “illuminated by his word, having the eyes of our hearts and understandings opened”. In the modern column: “enlightened by his word, with the eyes of our hearts and understandings opened”. Scriptural illumination differentiates regenerate Christians from the preceding account of natural attraction to God. Burton’s Christian first-person plural; the preceding natural worship is credited with seeking God but called wrong in manner. Illuminated becomes enlightened; by his word identifies the means, and the eyes metaphor explains understanding, not bodily eyesight. Complementary earlier route: Parents and children (BAL-0242-V042; Batch 3). Shared passage: Parents and children explains adopted sons in this theological contrast; illumination is a separate attribute.
- DJR-152-33 (Source page 640). Original text: “by the light of the Gospel, we are so happily freed from that slavish Idolatrie in these our dayes”. In the modern column:

“the light of the Gospel has so happily freed us in our own days from that enslaving idolatry”. Gospel illumination is represented as release from ancient idolatry. Burton’s confessional thanksgiving; his surrounding almost all countries and small true Church do not make it a neutral history of every community. The modern makes light the grammatical subject of has freed, expressing the original instrumental by phrase.

- DJR-159-37 (Source page 673). Original text: “the light of the Gospel was quite eclipsed”. In the modern column: “the light of the Gospel was entirely eclipsed”. The same illumination is said to be obscured by human traditions, concealed Scripture and exalted superstition. Burton’s attack on papal traditions; the preceding doctrine catalogue is his allegation. Quite becomes entirely; eclipse is a figure for suppression or obscurity, not a reported astronomical event.

evince

BAL-0317-R07 · English · verb

Prove or make evident; here every created thing is said to demonstrate God’s glory or presence.

Grammar: English transitive verb evince following modal will; it is the pronominal object supplied by the preceding argument.

Access scope (creature): A created entity or thing, not animals alone; every gives the claim its universal scope.

Access scope (created thing): A created entity, not animals alone; the full clause says every created thing will prove it.

- DJR-155-15 (Source page 652). Original text: “Every creature will evince it”. In the modern column: “Every created thing will prove it”. The assertion moves from the heavens in Psalm 19 to all created things. A theological argument, not an empirically verified universal proof; its extent coexists with the immediately preceding exceptions to widespread belief. Creature becomes created thing, avoiding restriction to animals; evince becomes prove. Every and will retain the strength of Burton’s claim.

every plant reveals God’s presence

BAL-0317-R08 · Latin · whole construction

A poetic statement that even an individual plant makes divine presence manifest, reinforcing the appeal to created evidence.

Grammar: Latin sentence: quælibet herba is nominative singular subject; refert is third-person singular; deum is accusative object with agreeing præsentem; -que means and.

Access scope (refert): Predicate meaning reveals or makes manifest in this verse, not the whole plant statement.

Access scope (reveals): Predicate translating refert, not the whole statement about every plant and God’s presence.

- DJR-155-16 (Source page 652). Original text: “Præsentemque refert quælibet herba deum”. In the modern column: “And every plant reveals God’s presence”. The verse makes every plant part of the preceding every-creature argument. N12252 leaves the immediate source unidentified; the sentence is not assigned to Cicero, Maximus or Virgil merely because they appear nearby. The whole Latin sentence becomes the English sentence. Quælibet herba contributes every plant; præsentem … deum is recast as God’s presence; refert becomes reveals.

O Deus quicquid es

BAL-0317-R09 · Latin · whole construction

An address to God whose speaker professes uncertainty about the divine identity, used by Burton as an example of crude natural knowledge.

Grammar: Latin prayer address with vocative Deus, relative quicquid es and repeated sive alternatives.

Access scope (O Deus): Vocative address, O God, separate from the following uncertain-identity clause.

Access scope (O God): Address to God, separate from whatever you are.

Access scope (quicquid es): Whatever you are: the uncertain-identity clause, not the preceding address.

Access scope (whatever you are): Uncertain-identity clause corresponding to quicquid es, not the preceding address to God.

- DJR-155-19 (Source page 652). Original text: “O Deus quicquid es, sive cœlum, sive terra, sive aliud quid”. In the modern column: “O God, whatever you are, whether heaven, earth or something else”. The alternatives illustrate Burton’s account of imperfect identification of the divine. Burton attributes the saying to a speaker in Euripides, not to Euripides’s own creed. N12257 identifies a freely recast Hecuba prayer, noting the changed alternatives and omitted conclusion; the intermediary is untraced. O Deus contributes O God; quicquid es whatever you are; the three sive clauses provide the alternatives.

For conscience at DJR-155-13, see Conscience (BAL-0053-V042; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For dictate at DJR-155-13, see Synderesis (BAL-0054-V015; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For barbarous at DJR-155-14, see Civil and barbarous (BAL-0293-V014; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For will or nill at DJR-155-17, see Will and nill (BAL-0052-V011; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Nolentes at DJR-155-17, see Will and nill (BAL-0052-V058; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Ens entium at DJR-155-19, see Matter (BAL-0059-V040; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Access scope (miserere mei): The plea component means have mercy on me; it is not a synonym of Ens entium.

Access scope (have mercy on me): The plea component renders miserere mei within the earlier complete construction, not Ens entium.

For good reasons at DJR-157-26, see Reason (BAL-0041-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For reliques at DJR-151-35, see Relics and shrines (BAL-0314-R02).

For image of God at DJR-155-11, see Idolatry and images (BAL-0312-R02).

Vocabulary for Ignorance and credulity

Article · Contents

ignorance deliberately maintained

BAL-0318-R01 · English · lemma

Lack of knowledge made persistent by withholding instruction and access to Scripture, rather than merely a person’s initial lack of learning.

Grammar: English mass noun ignorance governed by keep … in; still means continually.

- DJR-155-27 (Source page 653). Original text: “the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance”. In the modern column: “The best means of first introducing it, or maintaining it once introduced, is to keep them continually ignorant”. Burton moves from susceptibility to an accusation that religious promoters deliberately perpetuate the condition that serves them. The apparent they changes from followers ready to believe to the promoters who keep them ignorant. The accusation develops through anti-Muslim, anti-Catholic and anti-separatist polemic; it is not a neutral account of those communities. Still corresponds to continually; broach first to first introducing, and maintain retains the contrast between initial establishment and continued control.

credulous

BAL-0318-R02 · English · lemma

Too ready to believe a favourable or desired report without adequate examination; the object and motive vary between self-praise, perceived appearances and religious teaching.

Grammar: English adjective credulous in a predicative construction with of; also English adjective prone governing the infinitive to beleeve, with a parenthetical commercial comparison. The modern respectively recasts the adjective as readily believe and prone as ready.

Access scope (good parts): Self-praised qualities in 045-19, not anatomical parts.

Access scope (good qualities): Self-praised qualities in 045-19, not anatomical parts.

- DJR-045-19 (Source page 121–122). Original text: “we are too credulous of our own good parts and praises”. In the modern column: “we too readily believe in our own good qualities and praises”. The self-inclusive we makes credulity a fault of self-estimation, not only the fault of supposedly uneducated religious followers. Burton includes himself and his readers in we, while his comparison about women remains disparaging. The wider paragraph distinguishes causes arising from ourselves from those coming from others. Too credulous becomes too readily believe; own good parts becomes own good qualities, and praises is retained.
- DJR-155-27 (Source page 653). Original text: “prone without either examination or due consideration (for they take up Religion a trust, as at Mercers they do their wares) to beleeve any thing”. In the modern column: “ready to believe anything

without examination or proper consideration—for they take religion on trust, as they buy goods on credit at the cloth merchant’s”. The complete construction defines the unexamined readiness described by this article’s family title. The grammatical subject continues from 155-26. Burton’s always/first-affected social and gender claims are hostile generalizations, not adopted findings. Prone ... to beleeve is recast as ready to believe; any thing is anything, not merely one specified doctrine. The commercial comparison belongs to the intervening parenthesis.

credulus

BAL-0318-R03 · Latin · adjective construction

Credulous or ready to believe; nimis marks excessive credulity in the explorer report, while a marginal warning fears that avoiding credulity can lead to excessive disbelief.

Grammar: Latin masculine nominative singular adjective credulus, intensified by nimis; vanissimus is a separate superlative adjective. In the separate margin creduli is masculine nominative plural predicate with an infinitive; the surrounding unwillingness and fear control the assertion rather than defining additional lexical entries.

- DJR-064-17 (Source page 209). Original text: “vanissimus & nimis credulus”. In the modern column: “utterly fanciful and excessively credulous”. The account from Laet denies that the imagined cities existed and explains the vision by Sarmiento’s wish for them. Not, saith mine Author marks a reported denial, not the lexicon’s independent judgment of the voyage. Burton adds that Sarmiento would fain have had it so. Credulus supplies credulous; nimis excessively. Vanissimus supplies utterly fanciful in this edition, not an intensifier of credulus. The ampersand supplies and.
- DJR-067-42 (Source page 220; N04957). Original margin: “Hæc alii rident, sed vereor ne dum nolumus esse creduli, vitium non effugiamus incredulitatis”. Supplied note translation or expansion: “Others laugh at these things; but I fear that, in our unwillingness to be credulous, we may fail to escape the fault of disbelief”. The margin balances distrust of marvels against the danger of an opposite excessive refusal to believe. Burton-labelled original marginal quotation; its translation is editorial. The body attributes the disbelief warning to Taurellus. The surrounding magical-cure reports and lawfulness debate are not verified efficacy or advice. The speaker fears a possible failure to escape disbelief when avoiding credulity; this is not an imperative to believe all reported cures. Creduli supplies credulous. The remaining sentence places this adjective in a warning against the opposite extreme of disbelief; the whole warning is not assigned as the adjective’s translation.

flock of sheep

BAL-0318-R04 · English · lemma

An image of followers who copy others and follow a ruler’s religious choice; the leading ram embodies the mechanism of imitation.

Grammar: English noun phrase flock of sheep in an explicit comparison introduced by as.

- DJR-155-22 (Source page 652). Original text: “the common people are as a flock of sheep”. In the modern column: “the common people are like a flock of sheep”. The

following ram led through a gap explains how one example is said to draw all the others after it. Burton’s classed polemic qualifies lack of common sense with many times, but states all the rest will follow in the ram simile. The subsequent rulers catalogue is rhetorical, not chronologically ordered. As is made like; flock and sheep retain the pastoral terms. The ram is a separate part of the developed comparison.

bellua multorum capitum

BAL-0318-R05 · Latin · metaphorical phrase

A beast with many heads: the multitude represented collectively as one animal with many individual members.

Grammar: Latin nominative singular noun bellua with genitive plural multorum capitum, of many heads.

- DJR-155-22 (Source page 652). Original text: “bellua multorum capitum”. In the modern column: “a beast with many heads”. The Latin phrase apposes the preceding English meer beast and extends the hostile image of the crowd. A familiar disparaging image employed by Burton. The following Senecan phrase concerns habitual paths and does not establish that Seneca supplied this beast phrase. Bellua supplies beast, multorum capitum with many heads; a is supplied for English grammar. It does not name several animals.

Non quâ eundum, sed quâ itur

BAL-0318-R06 · Latin · whole construction

Not the route one ought to take, but the route people actually take: a contrast between right conduct and imitation of prevailing conduct.

Grammar: Latin elliptical antithesis: non ... sed contrasts impersonal gerundive eundum, obligation, with passive impersonal itur, actual going; quâ means by which way.

Access scope (quâ): Route or manner component repeated in the non ... sed antithesis, not the entire normative contrast.

Access scope (by the way): Route or manner component repeated in the non ... sed antithesis, not the entire normative contrast.

- DJR-155-22 (Source page 652). Original text: “Non quâ eundum, sed quâ itur”. In the modern column: “not by the way one ought to go, but by the way people do go”. The maxim supplies the distinction lost when followers copy a ruler’s religion. The margin names Seneca; N12262 identifies On the Happy Life 1.3 while noting slightly different wording. This is not claimed as a fresh collation of Burton’s witness. The complete antithesis is aligned. Ought belongs to eundum, not itur; people is an idiomatic subject supplied for impersonal going, not a separately printed noun.

Ignorance is the mother of devotion

BAL-0318-R07 · English · proverb

A causal proverb used ironically in the accusation that uninformed religious submission can be cultivated and sustained by teachers.

Grammar: English proverbial predication: ignorance is subject, mother of devotion its figurative complement.

- DJR-155-27 (Source page 653). Original text: “Ignorance is the mother of devotion”. In the modern column: “Ignorance is the mother of devotion”. Mother means the supposed generative source of this unexamined observance, not a maternal person. As all the world knows is Burton’s rhetorical claim. His next sentence contrasts the Saviour’s simple fishermen with exploiters, preventing a general equation of limited education with false religion. The modern retains the wording and places quotation marks around it. Devotion in this polemical sentence is not Burton’s blanket name for every sincere act of worship.

implicitè: belief without question

BAL-0318-R08 · Latin · adverb

Without independent questioning or examination, in Burton’s allegation of coerced acceptance of the Quran.

Grammar: Latin adverb implicitè inserted in an English passive construction it must be beleeved.

Access scope (beleeved implicitè): Mixed English passive and Latin adverb; implicitè alone corresponds to without question.

- DJR-155-30 (Source page 653). Original text: “it must be beleeved implicitè”. In the modern column: “it must be believed without question”. The alleged prohibition covers comment, dispute and contradiction, and is said to carry a death penalty. The statement follows Breydenbach’s hostile characterization and is Burton’s sweeping anti-Muslim assertion, not a verified description of Islamic interpretation or law. Implicitè corresponds only to without question; must and believed preserve the compulsory passive. It is not the different compact/legal sense of implicite in 013-36.

blind bayard

BAL-0318-R09 · English · proverbial image

A blind horse used proverbially for rash, ignorant conduct; the religious plural emphasizes followers kept from knowledge.

Grammar: English noun bayard, singular in the medical proverb and plural bayards in religious abuse; blind/blinde modifies it.

- DJR-101-40 (Source page 377). Original text: “who so bold as blinde Bayard”. In the modern column: “who is as bold as blind Bayard”. The proverb criticizes reckless hellebore dosing by household prescribers. A historical medical warning, not dosing

guidance. The report of Turner’s limited tolerance is followed by a charge that people commonly exceed it. Blind Bayard is retained as a proverb in the modern body; the horse meaning is not literally written out there.

- DJR-155-33 (Source page 653). Original text: “stupid, ignorant and blinde bayards”. In the modern column: “stupid, ignorant, blind horses”. The insult is immediately followed by an explanation: the people are brought up and kept in darkness. The paragraph says all of its named separatists but most of its Catholics. The article does not universalize most, adopt the insult, or erase the distinction. Bayards becomes horses, not the name of a particular individual. The lexical horse meaning and insult are explained by N12276.

hood-winked

BAL-0318-R10 · English · metaphorical participle

Blindfolded or deprived of sight, figuratively deprived of the knowledge needed to judge or choose.

Grammar: English past participle hood-winked after carried; elsewhere printed hood-winkt.

- DJR-155-34 (Source page 653). Original text: “carried hood-winked like hawkes”. In the modern column: “carried about blindfolded like hooded hawks”. The literal hood of a trained hawk supplies the image for people whose pastors have denied instruction and Scripture. The preceding counterfactual, attributed to Lavater, locates responsibility with teachers. It does not say that these people lack a natural capacity to learn. Hood-winked becomes blindfolded; like hawkes is expanded to like hooded hawks so that the mechanism of the comparison is explicit. About is supplied in the modern movement phrase.

withheld instruction: counterfactual remedy

BAL-0318-R11 · Latin · whole construction

The claim that proper teaching and access to Scripture would have enabled better religious judgment, making ignorance a condition that could have been changed.

Grammar: Latin past counterfactual conditional: fecissent, instituissent and interdixissent in the condition; sensissent in the result; de multis limits its subject matter.

Access scope (and had not): Nec coordinates the negative third condition in the Latin counterfactual, not a negation of all preceding instruction.

- DJR-155-34 (Source page 653; N12277). Original margin: “Si Doctores suum fecissent officium, et plebem fidei commissam rectè instituissent de doctrinæ Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubio rectè sensissent”. Supplied note translation or expansion: “If the teachers had done their duty and rightly instructed the people entrusted to their care in the chief points of Christian doctrine, and had not forbidden them the sacred Scriptures, they would undoubtedly have held correct opinions on many matters”. The original margin gives a more particular outcome than Burton’s English they had not been as they are. Lavater-attributed Latin quotation in a Burton-labelled note; the English translation after the

quotation and N12278’s comparison are editorial layers. Burton’s English body says or had not forbidden, whereas the Latin coordinates and … and not. The whole conditional is retained. De multis supplies on many matters, not every matter. Nec means and had not in the third conditional clause; it does not negate instruction itself.

ignorance as relief from troubles

BAL-0318-R12 · Latin and English · whole construction

An absence of awareness presented in a reported consolatory paradox as easier or happier than anxious knowledge, rather than as a recommended educational condition.

Grammar: Latin nominal sentence iners malorum remedium ignorantia, with ignorantia as subject and remedium as predicate; iners modifies remedium. The separate English adjective down-right modifies remedy in Burton’s following gloss and means outright, not effortless.

- DJR-098-34 (Source page 361–362). Original text: “iners malorum remedium ignorantia”. In the modern column: “Ignorance is an effortless remedy for troubles”. The saying follows the Sophoclean thought that life without awareness is sweetest. Burton’s separate English calls ignorance a down-right remedy. Some think introduces the paradox; 098-37 returns to distress and pity and again says some hold. The intervening colonial and Ottoman stereotypes are not adopted as facts. Iners gives effortless, remedium remedy, malorum for troubles and ignorantia ignorance; is is supplied. Down-right belongs to Burton’s separate English gloss and means outright, not the same component as iners.
- DJR-098-34 (Source page 361–362). Original text: “ignorance is a down-right remedy of evils”. In the modern column: “ignorance is a downright remedy for evils”. Burton’s English gloss emphasizes a thorough or outright remedy, distinct from the preceding Latin effortless formulation. Some think frames the consolatory paradox. N07406 distinguishes iners from Burton’s English down-right. Down-right becomes downright in the supplied modern; outright is the edition note’s explanatory access gloss, not the paired modern token.

For wit at DJR-008-06, see Wit (BAL-0043-V019; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For positive act at DJR-008-06, see Action (BAL-0056-V024; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For a cause of their superstition, a Symptome, and madness it self at DJR-155-24, see Religious melancholy (BAL-0077-V033; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For take up Religion a trust at DJR-155-27, see Religion and superstition (BAL-0078-V020; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For common sense at DJR-155-22, see Common sense (BAL-0036-V004; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For silly at DJR-155-26, DJR-155-28, see Silly (BAL-0285-V015; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For collogue at DJR-155-35, see Collogue (BAL-0270-V001; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For entire Ideots at DJR-098-35, see Idiot (BAL-0278-V014; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For inspired at DJR-155-21, see Enthusiasm (BAL-0079-V021; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For credulitate at DJR-039-28, see Religion and superstition (BAL-0078-V037; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Access scope (credulitate): Original quoted margin N02798, not original body. Latin credulitate means credulity; body incredulity differs and remains unchanged.

Access scope (impia credulitate): Original quoted margin N02798, not original body. Latin credulitate means credulity; body incredulity differs and remains unchanged.

Vocabulary for Scripture and interpretation

Article · Contents

Scripture as divine address

BAL-0319-R01 · English · metaphorical phrase family

The biblical writings understood as God’s communication to his creatures, inviting love and response rather than merely supplying information.

Grammar: English collective noun Scripture, singular with whole, in a sequence of nominal predicates message, exhortation, love letter and Epistle.

- DJR-151-37 (Source page 634). Original text: “the whole Scripture is a message, an exhortation, a love letter to this purpose, to incite us, and invite us”. In the modern column: “The whole of Scripture is a message, an exhortation, a love letter for this purpose, to stir us and invite us”. The paragraph continues the preceding divine wooing and leads to the Song of Solomon’s bridal portrayal. Burton’s Christian reading; the marginal Augustine and Gregory quotations support related statements but have different wordings and citation numbering. Whole marks the breadth of his characterization. The first complete sequence aligns through invite us. Gods Epistle appears separately in the modern as God’s letter to his creatures, not in this first quotation. Epistle means letter, not specifically a Pauline epistle here.
- DJR-151-37 (Source page 634). Original text: “Gods Epistle, as Gregory calls it, to his creatures”. In the modern column: “God’s letter to his creatures”. Gregory’s metaphor makes God the sender and creatures the recipients. The modern rearranges the attribution. N12004 preserves Burton’s 4.48 citation; N12005 identifies 4.31 in the consulted collection without silently correcting the original. Epistle becomes letter; his creatures gives the destination. The attribution intervenes in the original rather than changing the recipients.

canonicall; canonical

BAL-0319-R02 · English · lemma

Belonging to, or assigned the authoritative status of, sacred Scripture. Canonical status can be affirmed by Burton or attributed to objectors, and those uses must not be interchanged.

Grammar: English adjective canonicall predicated of Proverbs words; Canonical in an as … as comparison of Seneca’s and Paul’s letters.

Access scope (Epistles): Epistles names the compared letters of Seneca and Paul; it does not itself confer canonical status.

Access scope (letters): Epistles names the compared letters of Seneca and Paul; it does not itself confer canonical status.

- DJR-007-09 (Source page 18–19). Original text: “Be they Solomons words, or the words of Agur the son of Jakeh, they are canonicall”. In the modern column: “Whether these are Solomon’s words or those of Agur son of Jakeh, they belong to the

canon of Scripture”. The concession about speaker identity does not weaken the authority Burton assigns the quoted proverb. Burton affirms this authority; N00373 identifies Agur at Proverbs30:1. The earlier Ecclesiastes reference is erroneous but not needed to alter the canonical predicate. Canonicall becomes belong to the canon of Scripture, not simply reliable or old. The whether ... or alternatives preserve acknowledged uncertainty about speaker.

- DJR-162-36 (Source page 689). Original text: “subtle Seneca’s Epistles as Canonical as Saint Pauls”. In the modern column: “subtle Seneca’s letters are as canonical as Saint Paul’s”. Objectors are represented as placing pagan moral writing on the same authoritative level as Christian Scripture. To them and they distinguish the objectors’ estimation from Burton’s own. He rejects the equivalence; the preceding paragraph names Celsus’s objection and Origen’s answer. The as ... as equality is preserved; Epistles gives letters. The following some of them limits who openly says these things.

authentical

BAL-0319-R03 · English · lemma

Authoritative or carrying accepted authority, not merely genuine in authorship.

Grammar: English adjective authentical in comparative as much ... as, with to them specifying the people whose judgment is reported.

- DJR-162-36 (Source page 689). Original text: “great witted Aristotles works are as much authentical to them as Scriptures”. In the modern column: “To them, the works of the brilliant Aristotle carry as much authority as Scripture”. The comparison concerns what the reported critics regard as authoritative. This is not Burton ranking Aristotle equal to Scripture. Some of them, later in the same unit, qualifies the public expression of the views. Authentical becomes carry authority within the full comparative predicate; to them is fronted but retains the viewpoint.

arx Minervæ

BAL-0319-R04 · Latin · metaphorical phrase

Minerva’s citadel, a classical image of concentrated and defensible wisdom applied to Scripture.

Grammar: Latin feminine nominative singular arx, citadel, with genitive singular Minervæ, of Minerva.

- DJR-007-26 (Source page 21–22). Original text: “the Scripture alone is arx Minervæ”. In the modern column: ‘Scripture alone is “Minerva’s citadel”’. The comparison sets Scripture against human writings described as shallow and imperfect. In this sense limits the preceding claim that all humans are fools relative to divine wisdom. The next unit extends folly to ordinary conduct, rather than erasing this specified comparison. Arx supplies citadel and Minervæ Minerva’s; alone belongs to Burton’s English restrictive frame, not to the Latin noun.

tropological and allegorical exposition

BAL-0319-R05 · English · interpretive phrase family

Interpretation that draws moral meanings from a text, and interpretation that reads a further spiritual or figurative meaning through its represented persons or things; Burton condemns their evasive use here, not every use of scriptural figures.

Grammar: English adjectives tropological and allegorical jointly qualify plural expositions.

- DJR-160-07 (Source page 675). Original text: “such tropological, allegorical expositions, to salve all appearances, objections”. In the modern column: “moral and allegorical interpretations to explain away every appearance and objection”. The alleged interpretive apparatus serves the doctrines and institutional claims introduced in the preceding unit. The long sentence begins with alternative motives in 160-06 and ends by opposing these writers to sound commentaries and good preachers in 160-08. It does not prove all moral interpretation fraudulent. Tropological gives moral, allegorical remains allegorical, expositions gives interpretations. Salve gives explain away in the hostile construction; it need not be a medical cure.

nose of wax: Scripture twisted to an end

BAL-0319-R06 · English · metaphorical phrase

A pliable object used as an image for a text distorted to fit the interpreter’s desired conclusion.

Grammar: English comparative noun phrase as a nose of wax after turn it; it refers to Scripture in the preceding clause.

Access scope (turn): Turn becomes twist in the wax-nose construction describing distortion of Scripture.

Access scope (twist): Turn becomes twist in the wax-nose construction describing distortion of Scripture.

- DJR-159-26 (Source page 672). Original text: “turn it as a nose of wax to their own ends”. In the modern column: “twist it like a wax nose to serve their own ends”. The wax image follows the charge of slaughtering Scripture to make it suit the innovators’ own case. Burton accuses leaders of accepting only their self-certified interpretations. The separate legal nose-of-wax use at 010-17 is already owned by Law and justice and is not a scriptural attestation. Turn ... as becomes twist ... like. To serve makes the purpose of to their own ends explicit; it does not change who performs the distortion.

cædem scripturarum facere

BAL-0319-R07 · Latin · whole construction

To massacre or slaughter the Scriptures: a violent image for cutting or reshaping authoritative writing to suit an argument.

Grammar: Latin verbal construction printed cædem scripturarum faciunt: accusative singular cædem, genitive plural scripturarum and third-person plural faciunt.

Access scope (faciunt): Grammatical component only: faciunt is they make/do; the whole cædem … faciunt idiom is rendered massacre.

Access scope (they make): Grammatical component only: faciunt is they make/do; the whole cædem … faciunt idiom is rendered massacre.

Access scope (massacre): Translation of the whole cædem … faciunt idiom; never a translation of faciunt by itself.

Access scope (cædem scripturarum facere): Normalized infinitival citation form. The attested original prints third-person plural faciunt, not facere.

- DJR-159-26 (Source page 672). Original text: “cædem scripturarum faciunt ad materiam suam”. In the modern column: “They massacre the Scriptures to fit their own subject”. The Latin charge precedes Burton’s own English slaughter and wax-nose restatement. The edition identifies Tertullian’s singular charge against Marcion, whereas Burton prints a plural construction and generalizes it to religious innovators. The plural they is not attributed unaltered to Tertullian. Cædem … faciunt is idiomatically recast as massacre; scripturarum supplies the object Scriptures in that recasting. Ad materiam suam, already defined in Matter, supplies to fit their own subject. No component inherits the entire sentence.

conceal Scripture

BAL-0319-R08 · English · verbal construction

Withhold access to biblical writing, presented as a means of keeping listeners dependent on selected teaching.

Grammar: English transitive verb conceal with Scripture as object, followed by read it in Latine and to some few alone.

- DJR-155-31 (Source page 653). Original text: “when they conceal the Scripture, read it in Latine, and to some few alone”. In the modern column: “They conceal Scripture, read it in Latin and only to a few”. The charge joins restricted language and restricted audience to a diet of saints’ legends. Burton’s anti-Catholic generalization. Lavater’s following counterfactual attributes correct judgment on many matters to teaching and access; the exact quotation is registered under Ignorance. Conceal remains conceal; the modern begins a separate sentence, preserving the same accused agents. To some few alone specifies audience, not a claim that Latin itself means concealment.

inconsiderate reading

BAL-0319-R09 · English · reading practice

Reading without sufficient reflection or judgment; a way of reading, not a claim that Scripture itself invariably harms.

Grammar: English adjective inconsiderate modifying the verbal noun reading, with of Scripture as object.

Access scope (very): Very is rendered even in this emphasis on the unexpected frightening effect of unreflective reading.

Access scope (even): Very is rendered even in this emphasis on the unexpected frightening effect of unreflective reading.

- DJR-164-28 (Source page 697). Original text: “the very inconsiderate reading of Scripture it self”. In the modern column: “even an unreflective reading of Scripture itself”. Burton identifies a risk for distressed people, especially with bodily melancholy, religious inclination and tender conscience. Especially if retains the susceptibility qualifications. This is historical pastoral/medical analysis, not a present-day prescription or universal prohibition on reading. Inconsiderate gives unreflective; very is recast as even to emphasize that the proposed source of comfort can frighten under these conditions.

misinterpretation and misapplication

BAL-0319-R10 · English · contrastive action family

Misunderstanding a passage and wrongly applying it to one’s own condition, distinguished although joined in the account of despair.

Grammar: English hyphenated noun mis-interpretation; coordinated verbs mistake, misconstrue, misapply with reflexive to themselves.

Access scope (divers): Divers is rendered Many, the subject of misunderstanding and self-application.

Access scope (many): Divers is rendered Many, the subject of misunderstanding and self-application.

Access scope (misapplication): Wrongly applying the interpreted matters to oneself at 164-32, distinguished from misunderstanding their meaning.

- DJR-164-28 (Source page 697). Original text: “mis-interpretation of some places of it”. In the modern column: “misinterpretation of particular passages”. Some places means particular passages, not geographical places; their meaning is taken wrongly. The examples include the consolatory Fear not little flock, so their frightening effect cannot simply be inferred from an intrinsically threatening sentence. Mis-interpretation becomes misinterpretation and some places particular passages.
- DJR-164-32 (Source page 697–698). Original text: “which divers mistake, misconstrue, misapply to themselves, to their own undoing”. In the modern column: “Many misunderstand and misconstrue them, applying them wrongly to themselves, to their own undoing”. The reflexive object marks the turn from textual misunderstanding to a destructive judgment about oneself. The antecedent includes the mysteries and duties discussed by casuists and schoolmen. The following ministers paragraph distinguishes frightening preaching from complacent flattery; neither extreme is endorsed. Mistake gives misunderstand, misconstrue remains

misconstrue, and misapply to themselves expands to applying them wrongly to themselves. Divers becomes many.

- DJR-167-41 (Source page 713). Original text: “such like places of Scripture misinterpreted strike them with horror”. In the modern column: “Such passages of Scripture, misinterpreted, strike them with horror”. The renewed objection says repeated searching can worsen a sufferer’s uncertainty when readings are turned against oneself. 167-40 introduces the difficulty in Burton’s own advice. At 167-42 he reverses the sufferers’ inference: how can they know that they are reprobates? This reply must remain with the objection. Places again means passages; misinterpreted qualifies the passages as received, not their original authority.

For glass at DJR-151-39, see Glass (BAL-0225-V023; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Epithalamium at DJR-151-37, see Marriage (BAL-0234-V032; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For ad materiam suam at DJR-159-26, see Matter (BAL-0059-V091; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For dictates at DJR-159-26, see Synderesis (BAL-0054-V016; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For nice distinctions at DJR-160-07, see Nice (BAL-0255-V008; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For reading at DJR-081-27, DJR-081-28, DJR-164-28, DJR-164-29, DJR-167-40, DJR-167-41, see Study and reading (BAL-0153-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For a glass wherein we may see all our infirmities at DJR-081-37, see Glass (BAL-0225-V020; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For illuminated by his word at DJR-151-36, DJR-159-37, see Light of nature (BAL-0317-R06).

Vocabulary for Sacraments and Eucharist

Article · Contents

sacrament

BAL-0320-R01 · English · lemma

A sacred rite: Burton names baptism and the Lord’s Supper as the Christian pair to which he compares reported American rites; elsewhere the plural names clerical ministrations in a hypothetical suspicion.

Grammar: English plural noun Sacraments, object of administer or head of a comparison introduced by like.

Access scope (take her confession): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

Access scope (like): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

Access scope (ours): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

Access scope (hear her confession): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

Access scope (resembling): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

Access scope (our): Separate equal-scope components in their specific attestations: take her confession/hear her confession is the coordinated clerical action at 146-79; like/resembling and ours/our belong to the comparison at 153-24.

- DJR-146-79 (Source page 608). Original text: “I shall hardly think he then goes to administer the Sacraments, or to take her confession”. In the modern column: “I shall hardly think he is going there to administer the sacraments or hear her confession”. A supposed monk’s midnight entry by ladder is treated as a reason for suspicion rather than a credible pastoral visit. If I shall see establishes a hypothetical case and hardly think a skeptical inference. It is not a verified event or a doctrinal classification of confession. Sacraments remains sacraments; administer means perform the rites here. Take her confession becomes hear her confession, a separate coordinated action.
- DJR-153-24 (Source page 643–644). Original text: “What strange Sacraments, like ours of Baptism and the Lords Supper”. In the modern column: “What strange sacraments resembling our baptism and the Lord’s Supper”. Burton uses the

Christian pair as the standard of comparison for reported American rites. The Acosta-attributed report is folded into Burton’s accusation that the Devil imitates biblical institutions. N12125 distinguishes European descriptions from proof of that supernatural explanation. Like becomes resembling; ours becomes our before the two named rites. Resemblance does not establish identical theology or ritual.

the Lord’s Supper

BAL-0320-R02 · English · rite name

The Christian rite named beside baptism and used as the reference point for the subsequent debate about consecrated bread and bodily presence. Eucharist is a modern access term for this article’s subject, not an original English token asserted at this passage.

Grammar: English possessive noun phrase printed the Lords Supper; coordinated with Baptism. Also English rite-name Communion after at, within a list of allegedly rejected ceremonial practices.

Access scope (Eucharist): Modern subject access supported by the edition’s sacramental identification; not asserted as this passage’s printed original English.

Access scope (Cross in Baptism): The sign accompanying baptism, not a definition of baptism as a whole.

Access scope (sign of the cross at baptism): The sign accompanying baptism, not a definition of baptism as a whole.

Access scope (Cross): The sign accompanying baptism in the negative ceremonial list at 160-15, not a definition of baptism as a whole or the Communion rite.

Access scope (sign of the cross): The sign accompanying baptism in the negative ceremonial list at 160-15, not a definition of baptism as a whole or the Communion rite.

- DJR-153-24 (Source page 643–644). Original text: “ours of Baptism and the Lords Supper”. In the modern column: “our baptism and the Lord’s Supper”. The two Christian rites supply the comparison, not a claim that every rite described has the same meaning. Burton’s Christian first-person our distinguishes his own rites from the rituals he condemns. The Lords Supper corresponds to the Lord’s Supper; Baptism corresponds only to baptism. Eucharist is an editorial access synonym supported by the later note’s eucharistic bread, not a printed word in this quotation.
- DJR-160-15 (Source page 676). Original text: “no Cross in Baptism, kneeling at Communion”. In the modern column: “no sign of the cross at baptism, no kneeling at Communion”. Communion names the rite whose kneeling posture Burton says religious rigorists reject; the sign of the cross at baptism is the adjoining separate practice. Burton attacks opponents even within his own religious camp at 160-14. He opposes the alleged rejection of ceremonies, not the sacrament itself; the later some and distinct groups keep the catalogue from a precise universal creed. Communion is retained. The modern repeats no before kneeling to make the negative list explicit; Cross becomes sign of the cross, not the entire baptismal rite.

cœna Domini: Lord’s Supper

BAL-0320-R03 · Latin · abbreviated title phrase

The Lord’s Supper, here the subject of Gerhard’s cited meditation.

Grammar: Latin title phrase after de: cœna is ablative singular; domin. is a printed abbreviation of the Lord-reference, not the fully printed form Domini.

Access scope (cœna Domini): Expanded citation form; original prints de cœna domin.

Access scope (Meditat.19.): Bibliographic component identifies Meditation 19; it does not translate cœna or domin.

Access scope (Meditation 19): Bibliographic component identifies Meditation 19; it does not translate cœna or domin.

- DJR-157-24 (Source page 662; N12392). Original margin: “Meditat.19. de cœna domin.” Supplied note translation or expansion: “Meditation 19, on the Lord’s Supper”. The marginal title places the preceding maxim about wonder and inquiry in a meditation on the sacrament. Original marginal quotation within a Burton-labelled note. The following translation is editorial; N12393 identifies Gerhard’s Sacred Meditations without authenticating all the subsequent unnamed Father’s words. The whole bibliography is retained contextually. De gives on, cœna Supper and domin. the Lord’s; Meditat.19. identifies Meditation 19 rather than translating any component of cœna.

pyx

BAL-0320-R04 · English · lemma

A vessel holding the consecrated host, here an object kissed in a devotional action Burton ridicules.

Grammar: English singular count noun pyx, object of kiss with definite article.

- DJR-156-29 (Source page 658). Original text: “to see them kiss the pyx”. In the modern column: “see people kiss the pyx”. The container is named as an object of ritual veneration in Burton’s contrast between religious folly and suffering. Burton’s ridicule shifts in the same sentence to grief at self-torment. The next units continue laughter/pity and violence; the confessional labels are his. Pyx remains pyx; the modern makes people explicit for them. N12346 supplies the object’s definition, not an additional assertion by Burton.

pixis

BAL-0320-R05 · Latin · object phrase

A pyx or container for consecrated bread, here the golden vessel thrown down in a reported objection about the host’s vulnerability.

Grammar: Latin feminine noun pixis, printed accusative singular pixidem as object of prosternunt, with agreeing adjective auream.

Access scope (pixis): Dictionary headword; original here prints accusative pixidem.

- DJR-157-30 (Source page 663). Original text: “pixidem auream humi prosternunt”. In the modern column: “throw the golden pyx to the ground”. Thieves are the continuing subject of the action; the pyx is the vessel, not the bread inside it. The whole paragraph is a hostile reported objection, not an eyewitness description. The preceding thieves steal him is distinguished from their throwing down the container. Pixidem gives pyx, auream golden, humi to the ground and prosternunt throw. The English article the is supplied.

hostia: consecrated bread

BAL-0320-R06 · Latin · contextual sense

The consecrated eucharistic bread, distinct here from hostia as a sacrificial victim in a different passage.

Grammar: Latin genitive singular hostiæ dependent on particulis, particles of the host.

Access scope (eucharistic bread): Modern subject access supported by the edition’s sacramental identification; not asserted as this passage’s printed original English.

- DJR-157-30 (Source page 663). Original text: “in singulis hostiæ particulis”. In the modern column: “in every particle of the host”. The objection asks how the divine presence can be whole in each small part of the consecrated bread. The question is reported as an objection, not Burton’s neutral explanation of sacramental doctrine. The existing Sacrifice, oblation and donaries record treats hostias as slaughtered victims at 158-21. Hostiæ corresponds to of the host, not to the entire every-particle phrase. N12402 defines the host; singulis and particulis carry the distribution over parts.

pontificial consubstantiation

BAL-0320-R07 · English · textually problematic doctrinal phrase

The printed name Burton gives the papal sacramental doctrine he refuses to defend; the edition flags that the Roman Catholic doctrine under attack is ordinarily termed transubstantiation.

Grammar: English noun consubstantiation modified by adjective pontificial; object of the negative I will not justifie.

Access scope (justifie): Justifie means defend in the explicit negative I will not justifie; it is not a claim that Burton defends this doctrine.

Access scope (defend): Justifie means defend in the explicit negative I will not justifie; it is not a claim that Burton defends this doctrine.

- DJR-157-28 (Source page 663). Original text: “I will not justifie that pontificial consubstantiation”. In the modern column: “I will not defend that papal consubstantiation”. The refusal follows a defence of Christian mysteries received by faith. The word is preserved as printed. N12399 identifies the mismatch with the doctrine ordinarily called transubstantiation; this record is not a generalized account

of either term’s full historical theology. Justifie gives defend, pontificial papal, and consubstantiation is deliberately retained rather than silently emended.

transubstantions

BAL-0320-R08 · English · printed variant

The printed shortened or irregular form rendered transubstantiations in the edition, appearing among doctrines Burton alleges scholastic defenders protect by ingenious argument.

Grammar: English plural noun transubstantions in a coordinated object list after defend.

Access scope (transubstantiation): Normalized lookup route, not the printed form at 160-06.

Access scope (transubstantiations): Normalized lookup route, not the printed form at 160-06.

- DJR-160-06 (Source page 675). Original text: “miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities”. In the modern column: “miracles, transubstantiations, traditions, papal pardons, purgatories, masses, impossibilities”. The later catalogue provides a distinct printed form rather than a correction inserted into 157-28. N12594 explicitly retains the source form on the original side. Burton’s inclusion among impossibilities is polemical, not the lexicon’s evaluation. Transubstantions alone corresponds to transubstantiations; adjacent doctrines and insults remain separate items.

eating God: reported objection

BAL-0320-R09 · Latin · reported construction family

Two related constructions state the objectors’ claim that the sacrament involves eating God and their mocking invitation to look at its practitioners.

Grammar: Latin accusative-and-infinitive Deum … manducari, with Deum as subject of passive infinitive; separate imperative vide governs gentem with active participle comedentem and object Deum suum.

- DJR-157-29 (Source page 663). Original text: “Deum in pane manducari”. In the modern column: “that God should be eaten in bread”. The construction is the proposition the preceding they hold impossible. They refers to the opponents introduced in 157-28. Their impossibility claim is reported by Burton after his own refusal to defend the doctrine. Deum is the subject of should be eaten, in pane gives in bread. The passive should be eaten renders manducari within the English indirect statement, not an instruction that anyone should eat.
- DJR-157-29 (Source page 663). Original text: “vide gentem comedentem Deum suum”. In the modern column: “Look at a people eating their own God”. A certain Moor is named as the speaker of this mocking imperative. Quidam specifies an unnamed individual, not all Muslims. The next Latin paragraph continues objections, but is not securely assigned throughout to that same speaker. Vide gives Look at, gentem a people, comedentem eating, and Deum suum their own God; own marks the relation to the people, not to the observer.

integer in singulis hostiæ particulis

BAL-0320-R10 · Latin · interrogative construction

Whole in every individual particle of the host: the distribution of an undivided presence over all the parts questioned by the objector.

Grammar: Latin predicate adjective integer with subjunctive sit under Qui fieri potest ut; singulis is distributive ablative plural agreeing with particulis.

- DJR-157-30 (Source page 663). Original text: “Qui fieri potest, ut sit integer in singulis hostiæ particulis”. In the modern column: “How can he be whole in every particle of the host”. The objection concerns wholeness in each part, not merely presence somewhere in the collected bread. The interrogative challenges possibility and must not be recast as Burton’s unqualified doctrinal assertion. The quoted deity is the subject of sit; hostiæ is genitive, not its subject. Integer gives whole; singulis contributes every, particulis particle, and hostiæ of the host. English singular particle idiomatically renders the Latin distributive plural.

idem corpus numero

BAL-0320-R11 · Latin · identity phrase

The numerically same body, the selfsame individual body rather than several bodies of one kind.

Grammar: Latin neuter nominative singular idem corpus, with numero as an ablative of respect, in number or numerical identity.

Access scope (cœlo): Separate place components within the question about bodily location: cœlo gives in heaven; terra gives on earth.

Access scope (terra): Separate place components within the question about bodily location: cœlo gives in heaven; terra gives on earth.

Access scope (in heaven): Separate place components within the question about bodily location: cœlo gives in heaven; terra gives on earth.

Access scope (on earth): Separate place components within the question about bodily location: cœlo gives in heaven; terra gives on earth.

- DJR-157-30 (Source page 663). Original text: “idem corpus numero, tam multis locis, cœlo, terra”. In the modern column: “the selfsame body in so many places, in heaven and on earth”. After the whole-in-each-particle question, the objection challenges one body’s presence at many locations. The Latin has no repeated finite verb in this compressed continuation; the modern connects it to the preceding question with a dash. The distinct river example elsewhere negates selfsame water and is not an attestation of this Eucharistic claim. Idem corpus numero together gives the selfsame body; numero sharpens identity, not a number of bodies. Tam multis locis gives in so many places; cœlo, terra names heaven and earth.

mirari non rimari

BAL-0320-R12 · Latin · whole construction

To wonder rather than probe: the maxim contrasts reverent admiration with searching examination in matters of faith.

Grammar: Latin present deponent infinitives mirari and rimari; non negates rimari in the corrective wordplay, and sapientia vera est supplies the predicate.

- DJR-157-24 (Source page 662). Original text: “Mirari non rimari sapientia vera est”. In the modern column: “To wonder, not to probe, is true wisdom”. Gerhard’s maxim supports Burton’s defence of mysteries accepted by faith before the later sacramental refusal. The marginal source names a meditation on the Lord’s Supper. The following good Father is unnamed and should not automatically be identified with Gerhard. Burton later also affirms good reasons for belief. Mirari gives to wonder and rimari to probe; non belongs to the second term. True wisdom corresponds to sapientia vera, not to either infinitive alone.

For apprehended alone by faith at DJR-157-23, see Apprehension (BAL-0044-V014; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For intellectum at DJR-157-25, see Intellect (BAL-0040-V013; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For good reasons at DJR-157-26, see Reason (BAL-0041-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For condole their misery at DJR-156-30, see Sorrow (BAL-0075-V078; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For numericall at DJR-059-53, see Inseparable and individual (BAL-0240-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Access scope (numericall): River comparison only: same place but not the selfsame water. Not an assertion that the Eucharistic body changes like river water.

Access scope (numerical): River comparison only: same place but not the selfsame water. Not an assertion that the Eucharistic body changes like river water.

Access scope (the same numericall water): River comparison only: same place but not the selfsame water. Not an assertion that the Eucharistic body changes like river water.

Access scope (the very same water): River comparison only: same place but not the selfsame water. Not an assertion that the Eucharistic body changes like river water.

For hostias at DJR-158-21, see Sacrifice, oblation and donaries (BAL-0313-R13).

Access scope (hostias): Sacrificial victims at 158-21, not the consecrated-bread sense at 157-30.

Access scope (victims): Sacrificial victims at 158-21, not the consecrated-bread sense at 157-30.

Access scope (sacrificial victims): Sacrificial victims at 158-21, not the consecrated-bread sense at 157-30.

Vocabulary for Atheism and infidelity

Article · Contents

atheist

BAL-0321-R01 · English · family

A person accused of denying God or divine government; Burton also extends the designation to people whose profession, conduct or hesitation he judges deficient in religion.

Grammar: Count noun; singular Atheist and variant Athiest, plural Atheists.

- DJR-007-21 (Source page 20–21). Original text: “an Athiest, (so convict by Anytus)”. In the modern column: “an atheist—convicted as such by Anytus”. A hostile charge against Socrates in a catalogue assembled to overturn his reputation for wisdom. The surrounding praise and counter-catalogue are rhetorical. N00409 explicitly treats atheist as an accusation. Athiest corresponds to atheist; the parenthesis is an attributed accusation, not independent proof.
- DJR-162-40 (Source page 689). Original text: “professed Atheists all in their times: though not simple Atheists neither”. In the modern column: “all professed atheists in their times—though not outright atheists either”. The all-inclusive classification is immediately restricted by the distinction between rejecting pagan gods and denying all divinity. The named list includes epic Mezentius. Burton subsequently rejects the defences of Lucian and Epicurus; N12816 corrects his overstatement about Epicurus. Atheists is retained; simple supplies outright and neither reinforces the qualification. Simple is separately treated in BAL-0349-R01.
- DJR-163-01 (Source page 690). Original text: “To these professed Atheists we may well add”. In the modern column: “To these professed atheists we may well add”. The category is enlarged to professing Christians living against their faith. The next unit says they know there is a God. This is not the same as explicit denial; hidden hearts are reserved to God later. The same addition and first-person evaluative modality may well are preserved.

atheism

BAL-0321-R02 · English · family

Denial of God or an impious manner of life; a condemnatory theological and moral category, not restricted in this text to a stated philosophical disbelief.

Grammar: Abstract noun; Atheism, Atheisme and transposed spelling athiesm.

- DJR-013-08 (Source page 47). Original text: “where Atheism, Epicurism, Sacriledg, Simony, &c. And all such impieties are freely committed”. In the modern column: “where atheism, self-indulgence, sacrilege, simony, and all such impieties are freely practised”. Atheism is included among publicly practised impieties blamed for a country’s failure to prosper. This is Burton’s conditional moral argument about a commonwealth, not an established explanation of prosperity. Atheism remains a noun; the local passive committed/practised makes the catalogue concern conduct.

- DJR-015-31 (Source page 59–60). Original text: “root out athiesm, impiety, heresie, schism and superstition”. In the modern column: “root out atheism, impiety, heresy, schism, and superstition”. The variant spelling occurs among disorders the imagined reformer would remove. A wish for an extraordinary reformer, not evidence of actual removal or an enacted policy. athiesm is modernized to atheism; the other nouns retain separate objects.
- DJR-161-30 (Source page 683). Original text: “That grand sin of Atheisme or impietie”. In the modern column: “that great sin of atheism or impiety”. The category is locally restated as impiety and unfolded as denial of God and his attributes. His charge extends to providence, mercy and judgment; the attributed melancholy epithets are separately registered in Religious melancholy. Atheisme supplies atheism; or links impiety as Burton’s further characterization.
- DJR-163-12 (Source page 691). Original text: “all their life is Epicurism and Atheism”. In the modern column: “their entire life is Epicurean indulgence and atheism”. The abstract noun condemns the conduct of churchgoers accused of greed and sexual misconduct. This is Burton’s allegation, following distinctions about concealed motives and God’s knowledge of hearts. All their life / entire life preserves the totalizing moral judgment; Epicurean indulgence belongs to Epicurism, not Atheism alone.

atheistical

BAL-0321-R03 · English · family

Characterized by, expressing or accused of impiety or disbelief; applied both to avowed rejection and to hesitant profession.

Grammar: Adjective; atheisticall, Atheisticall, Atheistical; modern atheistical or atheistic according to the passage.

- DJR-026-14 (Source page 27). Original text: “as a prophane and atheisticall Moderator”. In the modern column: “like an irreligious and atheistical presiding judge”. Burton condemns the presiding role attributed to Leo X in a reported debate about immortality. The story is expressly reported, not verified; N01751 preserves that status. Atheisticall contributes atheistical, prophane irreligious and Moderator presiding judge.
- DJR-162-01 (Source page 685). Original text: “A milder sort of these Atheisticall spirits there are that profess religion”. In the modern column: “There is a milder kind of these atheistical spirits who profess religion”. The milder subgroup still professes religion but does so hesitantly. Burton’s classification includes hesitant believers; Campanella both presents and answers the reported diversity argument. Milder and profess religion prevent the adjective being silently reduced to avowed nonbelief.
- DJR-162-05 (Source page 686). Original text: “answer all these Atheistical arguments at large”. In the modern column: “answer all these atheistical arguments at length”. The adjective qualifies objections to religion rather than biographies of named people. The arguments are reported before being rejected; Burton does not endorse their conclusion. Arguments is the object of answer; all and at length preserve the breadth Burton claims for the apologists.

- DJR-165-37 (Source page 703). Original text: “most blasphemous Atheistical speeches”. In the modern column: “blasphemous, atheistic speeches”. The adjective describes the distressed utterances of Marin Mersenne’s friend in Mersenne’s reported account. A report of despair, not a verified settled creed. The later reply distinguishes intrusive thoughts from assent. Speeches is the qualified noun; the modern omits the original superlative most in this selected phrase.

infidel

BAL-0321-R04 · English · family

An unbeliever, defined relative to the speaker’s religion; the term may be exchanged between communities rather than denote a person who rejects every deity.

Grammar: Count noun; singular Infidel and plural Infidels/infidels.

Component access (Gaures): A reported designation for Christians in Burton’s account, retained as Gaures in the modern list. It is not an unqualified synonym of the whole infidel family.

Component access (Gaures): A reported designation for Christians in Burton’s account, retained as Gaures in the modern list. It is not an unqualified synonym of the whole infidel family.

Component access (miscreants): In Gaures, infidels, miscreants, only miscreants supplies unbelievers; infidels remains separately printed in the modern.

Component access (unbelievers): In Gaures, infidels, miscreants, only miscreants supplies unbelievers; infidels remains separately printed in the modern.

- DJR-109-50 (Source page 419). Original text: “worse then an Infidel, in not providing for his family”. In the modern column: “worse than an unbeliever, in failing to provide for his family”. The unbeliever is the comparator in a reproach against a man neglecting his household. Burton adapts 1 Timothy 5:8, though the margin prints 1 Tim. 1. 8. The accusation is about neglect. The comparative worse than and the failure to provide are retained; the sentence does not say the man has professed disbelief.
- DJR-157-08 (Source page 660–661). Original text: “Gaures, infidels, miscreants”. In the modern column: “Gaures, infidels, unbelievers”. Burton reports Muslim-directed labels for Christians, reversing his usual naming standpoint. The sweeping characterization is Burton’s account, not neutral ethnography; the same paragraph contrasts believer and accepted brother. Infidels is retained; miscreants becomes unbelievers. Gaures is another reported designation, not a modern synonym assigned independently.
- DJR-160-37 (Source page 679). Original text: “the Turks esteem of both as Infidels”. In the modern column: “The Turks regard both as unbelievers”. Both refers to Catholics and Burton’s own Protestant community in a reciprocal sequence. The next unit admits fault in all communities. No equivalence of their theological positions is asserted. Infidels corresponds to unbelievers; both preserves the two Christian groups as objects.

- DJR-167-16 (Source page 710). Original text: “Thou art worse then a Pagan, Infidel, Jew, or Turk”. In the modern column: “You are worse than a pagan, unbeliever, Jew or Turk”. The term enters an imagined sufferer’s escalating self-accusation. The consolatory answer later rejects responsibility for abhorrent, unconsented thoughts. Infidel supplies unbeliever; the hierarchy belongs to the quoted accusation, not the lexicon.

infidelity

BAL-0321-R05 · English · lemma

Lack of religious faith or unbelief, named among causes of despair.

Grammar: Abstract noun, coordinated with incredulity and other alleged causes.

Component access (incredulity): In the coordinated causes of despair, incredulity supplies doubt, whereas infidelity separately supplies unbelief.

Component access (doubt): In the coordinated causes of despair, incredulity supplies doubt, whereas infidelity separately supplies unbelief.

- DJR-164-47 (Source page 699). Original text: “incredulity, infidelity, presumption”. In the modern column: “doubt, unbelief, presumption”. The list distinguishes incredulity, rendered doubt, from infidelity, rendered unbelief. Causes are assigned by Zanchi, Musculus and others; Burton then gives conscience greatest weight. Temporary lack of confidence is not proof of final rejection. Infidelity alone supplies unbelief, not the whole three-item phrase.

infidelitas

BAL-0321-R06 · Latin · family

Faithlessness or lack of faith: unreliability in human relations in one use, religious want of faith in another.

Grammar: Feminine abstract noun; infidelitatis is genitive singular dependent on satur, infidelitate ablative singular after ab.

- DJR-095-53 (Source page 349). Original text: “humanæque satur infidelitatis”. In the modern column: “and sated with human faithlessness”. Burton’s frustrated search for advancement ends in weariness of other people’s broken promises or unreliability. The first-person narrative describes disappointment in friends and patrons; no borrowed source for the Latin is established. Infidelitatis supplies faithlessness; humanæ human, satur sated, and enclitic -que and. It does not here mean atheism.
- DJR-163-40 (Source page 694; N12892). Original margin: “Vitium ab infidelitate proficiscens.” Supplied note translation or expansion: “A fault proceeding from lack of faith.” The margin characterizes the weakness of faith associated with despair. The adjoining body allows temporary despair to befall the best of God’s children; the margin does not make every sufferer an avowed atheist. Infidelitate supplies lack of faith; ab marks the source and proficiscens proceeding.

infidelis

BAL-0321-R07 · Latin · family

Unfaithful or unreliable in a relation to another person, here in a hostile generalization about women.

Grammar: Adjective; infideles nominative feminine plural agreeing with fœminæ; infidelissimæ nominative feminine plural superlative.

- DJR-145-28 (Source page 598; N11465). Original margin: “Quum omnibus infideles fœminæ, senibus infidelissimæ.” Supplied note translation or expansion: “While women are unfaithful to all, they are most unfaithful to old men.” The nonreligious adjective concerns alleged relational fidelity, with an intensified comparison for old men. Burton transmits a misogynistic claim attributed to Aeneas Sylvius, not a fact about women. The letter numbering remains uncollated. Infideles contributes unfaithful and infidelissimæ most unfaithful; omnibus and senibus mark those to whom the alleged unfaithfulness is directed.

timide & hæsitanter

BAL-0321-R08 · Latin · phrase

Timidly and hesitantly: the manner of professing religion in Burton’s milder subgroup.

Grammar: Two coordinated adverbs; & joins them.

- DJR-162-01 (Source page 685). Original text: “profess religion, but timide & hæsitanter”. In the modern column: “profess religion, but timidly and hesitantly”. Religious profession remains present; the adverbs qualify how it is made. Hesitant believers are classified polemically as milder atheistical spirits. The prior timide record is retained separately at zero new count. Timide is timidly, hæsitanter hesitantly, and & and. The whole construction includes profession and contrast.

hæsitanter

BAL-0321-R09 · Latin · lemma

Hesitantly, with uncertainty or wavering.

Grammar: Adverb modifying profess; distinct from coordinated timide.

- DJR-162-01 (Source page 685). Original text: “timide & hæsitanter”. In the modern column: “timidly and hesitantly”. The second adverb specifies wavering rather than the first adverb’s timidity. The phrase describes an ongoing profession, not categorical denial of every religious proposition. Hæsitanter alone supplies hesitantly; it does not supply timidly or profess religion.

Una tantum potest esse vera

BAL-0321-R10 · Latin · phrase

Only one can be true: at most one of the conflicting religious claims, not a guarantee that one is true.

Grammar: Una and vera are nominative feminine singular with an understood opinion or claim; potest is third-person singular present and esse its infinitive.

Component access (una tantum): Una tantum limits the number to only one; the following potest makes the whole proposition at most one can be true, not exactly one must be true.

Component access (only one): Una tantum limits the number to only one; the following potest makes the whole proposition at most one can be true, not exactly one must be true.

Component access (potest esse vera): Potest expresses possibility, esse is be and vera true. The modal predicate does not guarantee that any claim actually is true.

Component access (can be true): Potest expresses possibility, esse is be and vera true. The modal predicate does not guarantee that any claim actually is true.

- DJR-162-03 (Source page 686). Original text: “Una tantum potest esse vera”. In the modern column: “only one can be true”. The modal conclusion belongs to the reported argument from incompatible claims. Burton reports Sextus and Cicero before invoking Christian replies. N12758 supports at most one and does not verify his adjoining Sextus locator. Tantum limits una; potest expresses possibility. It does not say that exactly one must be true.

confess, believe and obey

BAL-0321-R11 · English · phrase family

Distinct responses to God: acknowledging verbally, believing, and living in obedience. Their separation prevents every charge of deficient religion from meaning explicit denial.

Grammar: Three verbs contrasted through deny, confess, believe, worship and obey; infinitival complements after will not preserve refusal.

Component access (confess): Confess means acknowledge God here, not confess sins; it is expressly distinguished from believing and obeying.

Component access (acknowledge): Confess means acknowledge God here, not confess sins; it is expressly distinguished from believing and obeying.

Component access (believe): Believe is the verb of assent: it is negated in the second group but affirmed in the third, whose refusal instead concerns conduct.

Component access (believe): Believe is the verb of assent: it is negated in the second group but affirmed in the third, whose refusal instead concerns conduct.

Component access (obey): Obey governs him, referring to God, within the third group’s will not. Belief does not imply this obedience in the distinction.

Component access (obey): Obey governs him, referring to God, within the third group’s will not. Belief does not imply this obedience in the distinction.

- DJR-163-21 (Source page 692). Original text: “some deny there is any God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, Worship and obey him”. In the modern column: “some deny there is any God; some acknowledge one but do not believe it; a third kind acknowledge and believe,

but will not live by his laws, worship him or obey him”. The three classes differ by denial, assent and conduct. This is Burton’s distinction, not three interchangeable descriptions. The following local-gods/Socinus clause has an uncertain scope and is not used as a verified doctrine. Confess means acknowledge, not confess sins. Acknowledge one supplies God as the understood object; negation belongs to belief in class two and obedience in class three.

Atheomastix

BAL-0321-R12 · Greek-derived Latin title · title

Scourge of Atheists, the title of Fotherby’s anti-atheist work.

Grammar: Singular compound title, used after possessive his; the source does not print a Greek-script form.

- DJR-163-24 (Source page 692). Original text: “Bishop Fotherby in his Atheomastix”. In the modern column: “Bishop Fotherby in his Scourge of Atheists”. The title names a work written against atheism, not an atheist author. Burton commends Fotherby among English-language apologists; the next bibliography contains separate unresolved names and figures. The title as a whole corresponds to Scourge of Atheists; no unprinted Greek components are represented as attestations.

Atheismus Triumphatus

BAL-0321-R13 · Latin · title family

Atheism Conquered, Campanella’s apologetic title; the participle represents atheism as overcome, not triumphant.

Grammar: Atheismus nominative masculine singular with agreeing passive participle Triumphatus; Atheismi Triumphati is genitive singular in a bibliographical construction.

Component access (Atheismi): Genitive singular Atheismi supplies atheism, with the bibliographical of relation in the full modern construction; it does not supply Conquered.

Component access (atheism): Genitive singular Atheismi supplies atheism, with the bibliographical of relation in the full modern construction; it does not supply Conquered.

Component access (Atheismus): Nominative singular Atheismus supplies atheism in Campanella’s title; the passive participle supplies Conquered.

Component access (atheism): Nominative singular Atheismus supplies atheism in Campanella’s title; the passive participle supplies Conquered.

Component access (Triumphati): Genitive masculine singular passive participle Triumphati agrees with Atheismi and means conquered or overcome, not triumphant.

Component access (Conquered): Genitive masculine singular passive participle Triumphati agrees with Atheismi and means conquered or overcome, not triumphant.

Component access (Triumphatus): Nominative masculine singular passive participle Triumphatus agrees with Atheismus and means conquered or overcome, not triumphant.

Component access (Conquered): Nominative masculine singular passive participle Triumphatus agrees with Atheismus and means conquered or overcome, not triumphant.

- DJR-162-01 (Source page 685). Original text: “Atheismi Triumphati”. In the modern column: “Atheism Conquered”. The title occurs while Campanella is named as both presenter and answerer of an objection. Campanella is the argument’s opponent, despite reporting it. The genitive title is rendered by of Atheism Conquered in the full construction; Atheismi supplies atheism and Triumphati conquered, not triumphant.
- DJR-163-25 (Source page 692–693). Original text: “Campanellas Atheismus Triumphatus”. In the modern column: “Campanella’s Atheism Conquered”. The nominative title appears in the final apologetic bibliography. The ensuing he follows Mersenne and Campanella and its numerical summary needs collation; the title does not resolve that attribution. Campanellas supplies the possessive author, Atheismus atheism and Triumphatus conquered.

deist

BAL-0321-R14 · English · lemma

A person placed by Burton among philosophers whom he charges with reducing events to natural causes and treating religion as fiction; a local polemical label, not a precise definition of later Deism.

Grammar: Count noun, selected plural Deists, modern deists.

- DJR-162-13 (Source page 687). Original text: “many of our great Philosophers, and Deists”. In the modern column: “many of our great philosophers and deists”. The label introduces people Burton condemns while conceding their moral restraint. N12772 warns against importing the later movement. The next unit gives Burton’s accusation of natural causes and religious fiction, not independently verified beliefs. Deists supplies deists; many limits the group, and the following although preserves the concession of temperate, honest, upright and sober conduct.

dialect

BAL-0321-R15 · English · lemma

A characteristic manner or language of speaking, here the voice of people complaining against divine providence.

Grammar: Count noun with definite article, printed Dialect. It does not designate a regional language variety in this passage.

- DJR-162-11 (Source page 686). Original text: “in the Dialect of such discontented persons”. In the modern column: “in the language of such discontented people”. The phrase marks the complaints as the speech of discontented people represented by Chrysostom. Chrysostom reports the objection rather than endorsing its conclusion; Burton next invokes its refutation. Dialect supplies language; the discontented people remain the possessors of the manner of speech.

For timide at DJR-162-01, DJR-162-02, DJR-162-03, see Fear (BAL-0074-V062; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For religious melancholy in defect at DJR-161-28, DJR-161-29, see Religious melancholy (BAL-0077-V013; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For monstrosa melancholia at DJR-161-28, DJR-161-29, DJR-161-30, DJR-161-31, DJR-161-32, DJR-161-33, DJR-161-34, DJR-161-35, DJR-161-36, see Religious melancholy (BAL-0077-V042; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For monstrous melancholy at DJR-161-28, DJR-161-29, DJR-161-30, DJR-161-31, DJR-161-32, DJR-161-33, DJR-161-34, DJR-161-35, DJR-161-36, see Religious melancholy (BAL-0077-V043; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For venenata melancholia at DJR-161-28, DJR-161-29, DJR-161-30, DJR-161-31, DJR-161-32, DJR-161-33, DJR-161-34, DJR-161-35, DJR-161-36, see Religious melancholy (BAL-0077-V044; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For poisoned melancholy at DJR-161-28, DJR-161-29, DJR-161-30, DJR-161-31, DJR-161-32, DJR-161-33, DJR-161-34, DJR-161-35, DJR-161-36, see Religious melancholy (BAL-0077-V045; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points

to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For mad theological position at DJR-162-13, DJR-162-14, DJR-162-15, DJR-162-16, DJR-162-17, DJR-162-18, DJR-162-19, DJR-162-20, DJR-162-21, DJR-162-22, DJR-162-23, DJR-162-24, DJR-162-25, DJR-162-26, DJR-162-27, DJR-162-28, DJR-162-29, DJR-162-30, DJR-162-31, DJR-162-32, see Religious melancholy (BAL-0077-V046; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For approaching melancholy at 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-163-12, DJR-163-13, DJR-163-14, DJR-163-15, DJR-163-16, DJR-163-17, DJR-163-18, DJR-163-19, DJR-163-20, see Religious melancholy (BAL-0077-V047; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For distinct religious remedies at DJR-163-18, DJR-163-19, DJR-163-20, DJR-163-21, DJR-163-22, DJR-163-23, DJR-163-24, DJR-163-25, see Religious melancholy (BAL-0077-V048; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For ad sanam mentem at DJR-163-20, DJR-163-21, DJR-163-22, DJR-163-23, DJR-163-24, DJR-163-25, see Religious melancholy (BAL-0077-V049; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For religion at DJR-162-01, DJR-162-02, DJR-162-03, DJR-162-04, DJR-162-05, DJR-162-06, DJR-162-07, DJR-162-08, DJR-162-09, DJR-162-10, DJR-162-11, DJR-162-12, DJR-162-13, DJR-162-14, DJR-162-15, DJR-162-16, see Religion and superstition (BAL-0078-V065; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points

to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Epicurus at DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-04, DJR-083-05, DJR-085-36, DJR-085-37, DJR-085-38, DJR-085-39, DJR-085-40, DJR-088-16, DJR-088-17, DJR-088-18, DJR-090-18, DJR-090-19, DJR-090-20, DJR-091-61, DJR-091-62, DJR-091-63, DJR-092-04, DJR-092-05, DJR-092-06, DJR-094-21, DJR-094-22, DJR-094-23, DJR-094-24, DJR-094-25, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, see Epicure (BAL-0127-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For apologize at DJR-019-28, DJR-019-29, DJR-019-30, DJR-019-31, DJR-019-32, DJR-019-33, DJR-019-34, DJR-032-01, DJR-032-02, DJR-032-03, DJR-103-47, DJR-103-48, DJR-103-49, DJR-103-50, DJR-103-51, DJR-103-52, DJR-103-53, DJR-103-54, DJR-103-55, DJR-103-56, 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-108-11, DJR-108-12, DJR-138-10, DJR-138-11, DJR-138-12, DJR-138-13, DJR-138-14, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, DJR-162-42, DJR-162-43, DJR-162-44, see Apologize (BAL-0263-V001; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For corrupt affection at DJR-163-19, DJR-163-20, DJR-163-21, see Affection (BAL-0046-V020; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Affection): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For Constancy at DJR-162-01, DJR-162-02, DJR-162-03, see Constancy (BAL-0158-V006; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For temperate at DJR-162-12, DJR-162-13, DJR-162-14, see Complexion and temperament (BAL-0062-V159; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Complexion and temperament): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For simple at DJR-162-40, see Simple (BAL-0349-R01).

Reference scope: Companion explanation in this batch. Its already counted record is not counted again here.

Vocabulary for Sect, schism and heresy

Article · Contents

sect

BAL-0322-R01 · English · family

A body of people joined by allegiance or opinion: a religious community, professional fraternity, school of thought or political party, according to the passage.

Grammar: Count noun; sect/Sect singular, sects plural. This is distinct from the abbreviation Sect. for section.

Component access (private): Private qualifies sect as particular or individual; it does not mean secret or domestic here.

Component access (individual): Private qualifies sect as particular or individual; it does not mean secret or domestic here.

- DJR-006-16 (Source page 15). Original text: “many of their sect which have taken orders”. In the modern column: “many of their fraternity, as I know, take holy orders”. The sect consists of physicians who change profession for ecclesiastical advancement. Burton replies to a hypothetical physician’s objection about his intrusion into medicine; he does not say he bought a living. Sect supplies fraternity; the group is professional, not a religious schism.
- DJR-067-49 (Source page 221). Original text: “with others of that sect, allow of them”. In the modern column: “and others of their school permit them”. Sect groups authorities who permit certain magical cures. This reports a permissive position, which Burton subsequently rejects; it is not his final recommendation. Sect supplies school; allowance is conditional in the following clause, provided the treatment benefits health.
- DJR-110-33 (Source page 423). Original text: “of divers sects”. In the modern column: “men of different parties”. The noun identifies the differing political affiliations of men said to love Atticus. This is a positive example of friendship across political divisions, not a charge of religious heresy. N08377 confirms political parties. Sects supplies parties and divers different; men is explicit in the modern from the preceding named people.
- DJR-155-02 (Source page 650–651). Original text: “make new divisions, subdivisions, new sects”. In the modern column: “create new divisions, subdivisions and sects”. New religious parties are presented as products of ambitious leaders’ innovations. The governing actors are those Burton calls the Devil’s ministers in the preceding unit; the accusation is confessional. Sects is the object of create, corresponding to make; new is explicit in the original and shared across the modern coordinated objects.
- DJR-157-01 (Source page 660). Original text: “each private sect”. In the modern column: “each individual sect”. Each distinct religious community is contrasted with symptoms Burton says are shared by all. The general love/hate claim is Burton’s

polemical scheme; blind zeal is explicitly both symptom and cause. Private here means particular or individual, not secret or domestic.

sectary

BAL-0322-R02 · English · family

A member or adherent of a party or school; a religious sectarian in polemic, but also a follower of a competing medical school.

Grammar: Count noun, selected plural forms Sectaries and sectaries.

- DJR-049-38 (Source page 143). Original text: “refractory, seditious Sectaries”. In the modern column: “stubborn, seditious sectarians”. Sectaries names difficult congregants in a clergyman’s catalogue of professional troubles. The list also attacks Puritans, Catholics and Epicures; it is the complaining clerical perspective, not proof that all dissenters rebel. Sectaries supplies sectarians, with the negative evaluation carried by the surrounding adjectives as well.
- DJR-099-11 (Source page 363–364). Original text: “disagreeing of Sectaries, (which are as many almost as there be diseases)”. In the modern column: “the disagreements of sects—almost as numerous as diseases”. Sectaries are adherents of rival medical schools whose disagreements Burton blames for harmful treatment. N07442 identifies medical schools. This is the historical critique of divided medical practice, not a statement about religious dissent or current care. The modern recasts the adherents as sects, their groups; almost qualifies the hyperbolic comparison with the number of diseases.
- DJR-162-35 (Source page 689). Original text: “They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any”. In the modern column: “They insist on seeing these religious sectarians agree and become entirely reconciled before they will join or believe any of them”. The parties are the objects of a demand for agreement made by the doubting group. The demand belongs to people Burton opposes. Their following comparison is Celsus’s objection, answered by Origen. Sectaries is sectarians; before and any preserve the condition withholding allegiance until universal reconciliation.

heresy

BAL-0322-R03 · English · family

Religious error or doctrine condemned as contrary to true belief by the speaker; it can also name the movement organized around that doctrine.

Grammar: Abstract or count noun; heresie, heresies and Heresie.

- DJR-008-06 (Source page 22–23). Original text: “From ignorance comes vice, from error heresie”. In the modern column: “From ignorance comes vice; from error, heresy”. Heresy is derived from positive false judgment rather than the mere absence of knowledge. Burton reports some say two defects before arguing few escape folly; this is not a fully elaborated doctrinal definition. Heresie corresponds to heresy; the paired source clauses preserve ignorance and error as different antecedents.

- DJR-155-07 (Source page 651). Original text: “so he and his heresie vanished together”. In the modern column: “so he and his heresy disappeared together”. The noun names the movement associated with Beheim in the account of its alleged suppression. Burton’s account and Münster citation do not verify the claimed disappearance or the crowd size; the condemned leader’s death is reported. He and his heresie remain separate coordinated subjects of disappeared.
- DJR-159-32 (Source page 673). Original text: “fourscore and eleven heresies in his times, besides schismes and smaller factions”. In the modern column: “ninety-one heresies in his time, besides schisms and smaller factions”. The count treats condemned doctrines or movements as distinct from schisms and smaller factions. The number is Burton’s unverified catalogue claim about Augustine’s time; hostile accounts are not adequate histories of each movement. Fourscore and eleven is ninety-one; besides keeps the other categories additional, not included in that number.

heretic

BAL-0322-R04 · English · family

A person accused of maintaining religious error; transferred to medicine for an innovator condemned by a rival school.

Grammar: Count noun; Hereticks, hereticks, heretiques and heretickes are selected plural spellings.

- DJR-103-54 (Source page 387). Original text: “Hereticks in Physick”. In the modern column: “heretics in medicine”. Galenists apply the theological charge metaphorically to chemical practitioners. The phrase is explicitly their reviling. Burton ends the quarrel unresolved at 103-56. Hereticks supplies heretics; in Physick limits the domain to medicine rather than proving a religious conviction.
- DJR-155-40 (Source page 654). Original text: “turn heretickes, schismatickes”. In the modern column: “turn heretic or schismatic”. The noun is part of Burton’s asserted path from intellectual pride to religious innovation. A hostile causal generalization about overconfidence, followed by curiosity and disappointed ambition. Heretickes becomes predicative singular heretic; the modern supplies or between the alternatives where the original has a comma. Turn marks becoming.
- DJR-159-24 (Source page 672). Original text: “Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers”. In the modern column: “The leaders are heretics, schismatics, false prophets, impostors and their ministers”. Heretics are placed among leaders in the explicit leader/follower division. This is Burton’s partisan classification, with shared and particular symptoms, not a neutral census. The same predication classifies the leaders; heretics does not name all followers in this sentence.
- DJR-160-37 (Source page 679). Original text: “account us heretiques, we them”. In the modern column: “call us heretics, as we do them”. The label is exchanged between Catholics and Burton’s own community. The next unit admits shared fault, qualifying the preceding allocation of blame. The omitted verb in we them is made explicit by as we do them; both directions remain.

schism

BAL-0322-R05 · English · family

Division within a religious body or the breach of religious fellowship; placed beside, but not always sharply distinguished from, heresy and faction.

Grammar: Abstract or count noun; schism, schisme and plural schismes/schisms.

- DJR-002-07 (Source page 4). Original text: “new paradoxes, opinions, schisms, heresies, controversies”. In the modern column: “new paradoxes, opinions, schisms, heresies, controversies”. Schisms are among the incessant religious and intellectual novelties arriving with news and books. Burton describes the abundance of reports received in his study, not personal membership of these parties. The modern preserves separate nouns rather than collapsing schisms into opinions or heresies.
- DJR-155-11 (Source page 651). Original text: “Atheisme, superstition, idolatry, schisme, heresie, impiety”. In the modern column: “atheism, superstition, idolatry, schism, heresy and impiety”. Schism is one of the religious disorders the rhetorical question finds everywhere. The universal question is Burton’s condemning rhetoric, not a measured worldwide inventory. Schisme becomes schism; the neighbouring heresie remains heresy.
- DJR-159-32 (Source page 673). Original text: “besides schismes and smaller factions”. In the modern column: “besides schisms and smaller factions”. Schisms are added to, not included within, the claimed number of heresies. The figure and catalogue are not independently verified; the surrounding reports remain adversarial. The addition marked besides is preserved; no precise theological boundary is supplied by this enumeration alone.

schismatic

BAL-0322-R06 · English · family

A person accused of causing or adhering to religious division.

Grammar: Count noun, plural Schismaticks, schismaticks, schismatickes and Scismatiques; no sharp synonymy with heretic is imposed.

- DJR-152-20 (Source page 638). Original text: “Sectaries, and Scismatiques”. In the modern column: “sectarians and schismatics”. The variant Scismatiques appears in the excess-branch list. Burton’s confessional list joins dissimilar religious groups, not a neutral taxonomy. Scismatiques corresponds to schismatics; Sectaries separately supplies sectarians.
- DJR-155-40 (Source page 654). Original text: “turn heretickes, schismatickes”. In the modern column: “turn heretic or schismatic”. The personal label accompanies heretics in the alleged result of scholarly pride. Burton attributes motives and consequences, not established biographies. Schismatickes becomes predicative singular schismatic; modern or separates the alternatives where the original has a comma.
- DJR-160-14 (Source page 676). Original text: “Precisians, Schismaticks, and some Hereticks even in our own bosoms”. In the modern column: “religious rigorists,

schismatics and some heretics at the opposite extreme”. The charge is directed inside Burton’s own church, not only outward. The garden/weeds analogy introduces opponents of his church’s ceremonies and discipline; zeal alone is not defined as schism. The selected modern phrase recasts position as at the opposite extreme; its preceding Even among ourselves retains the original internal location. Some limits heretics, not all the coordinated nouns.

sectator

BAL-0322-R07 · Latin · family

A follower, adherent or devotee; it can name intellectual allegiance or pursuit of pleasure without implying religious heresy.

Grammar: Masculine agent noun; sectator nominative singular in the English construction; sectatores nominative plural in the hostile label’s original predication, and accusative plural after ad in the pleasure-devotee passage.

Component access (Vesaniæ): Genitive singular Vesaniæ supplies of madness within the hostile phrase; sectatores separately supplies followers. The insult is applied by opponents to Christians whom Burton defends.

Component access (of madness): Genitive singular Vesaniæ supplies of madness within the hostile phrase; sectatores separately supplies followers. The insult is applied by opponents to Christians whom Burton defends.

Component access (urbanarum deliciarum): Genitive plural deliciarum, qualified by urbanarum, supplies of the city’s pleasures; sectatores is the devotees, not the pleasures.

Component access (of the city’s pleasures): Genitive plural deliciarum, qualified by urbanarum, supplies of the city’s pleasures; sectatores is the devotees, not the pleasures.

- DJR-007-13 (Source page 19). Original text: “Vesaniæ sectatores”. In the modern column: “followers of madness”. The plural appears among hostile names formerly applied to Christians whom Burton defends. These are opponents’ insults, not Burton’s own acceptance that Christians follow madness. Sectatores alone supplies followers; Vesaniæ supplies of madness.
- DJR-118-35 (Source page 459). Original text: “ad urbanarum deliciarum sectatores venerat”. In the modern column: “it had reached the devotees of the city’s pleasures”. Sectatores are devotees or pursuers of urban pleasures reached by news of Lucretia’s beauty. The episode is literary, from Aretino through Barth’s Latin version, not a verified continuous history; N09036–37 distinguishes that status. Sectatores supplies devotees, accusative plural after ad; urbanarum deliciarum supplies of the city’s pleasures and venerat the coming of the fame to them.
- DJR-133-24 (Source page 541). Original text: “Maximus Tyrius his sectator”. In the modern column: “his follower Maximus of Tyre”. Maximus is called a follower of Socrates in intellectual allegiance. Maximus lived later than Socrates and is an admirer, not a contemporary pupil, as N10409 explains. Sectator supplies follower; his refers to Socrates. The modern changes name order but not allegiance.

secta

BAL-0322-R08 · Latin · family

A sect or religious party, with the judgment supplied by its particular description.

Grammar: Feminine noun; secta nominative singular in a marginal label, sectam accusative singular after in marking the result of a development.

Component access (Flagellatorum): Genitive plural Flagellatorum supplies of flagellants in original margin N12295; secta supplies sect.

Component access (of flagellants): Genitive plural Flagellatorum supplies of flagellants in original margin N12295; secta supplies sect.

Component access (turpissimam): Accusative feminine singular superlative turpissimam qualifies sectam and supplies most shameful in original margin N11817. The evaluation belongs to the attributed report, not to sectam alone.

Component access (most shameful): Accusative feminine singular superlative turpissimam qualifies sectam and supplies most shameful in original margin N11817. The evaluation belongs to the attributed report, not to sectam alone.

- DJR-149-39 (Source page 622; N11817). Original margin: “in sectam turpissimam versum est”. Supplied note translation or expansion: “developed into a most shameful sect”. The marginal report interprets Nicholas’s action as the origin of a condemned movement. The margin’s fertur marks report. The supplied editor gives an alternative early account distinguishing Nicholas from the later movement. Sectam supplies sect, turpissimam most shameful, in … versum est developed into.
- DJR-156-01 (Source page 655; N12295). Original margin: “Flagellatorum secta.” Supplied note translation or expansion: “The sect of flagellants.” A marginal label identifies the group in Burton’s account of penitential violence. Burton’s date and precise Münster passage remain uncollated. The example is historical lexical evidence, not instruction. Secta alone supplies sect; Flagellatorum is the genitive plural supplying of flagellants.

hæresis

BAL-0322-R09 · Latin · family

Heresy; an alleged religious error or the movement identified by it, also used in titles of works against heresies.

Grammar: Feminine noun; hæresis nominative singular, hæresibus ablative plural after plena, hæreses accusative plural after adversus; hæres. is an abbreviated title form, not an unambiguously complete inflection.

Component access (Atheismis): Ablative plural Atheismis supplies atheisms in original margin N12247, separately coordinated with hæresibus, heresies.

Component access (atheisms): Ablative plural Atheismis supplies atheisms in original margin N12247, separately coordinated with hæresibus, heresies.

Component access (adversus): Adversus supplies Against and governs accusative plural hæreses within the title Against Heresies.

Component access (Against): Adversus supplies Against and governs accusative plural hæreses within the title Against Heresies.

- DJR-155-07 (Source page 651; N12244). Original margin: “hæresis evanuit.” Supplied note translation or expansion: “the heresy disappeared.” The margin repeats the alleged end of Beheim’s movement after his execution. Münster is the attributed source; this does not verify the movement’s end. Hæresis is the grammatical subject of evanuit; it is not the executed person.
- DJR-155-11 (Source page 651; N12247). Original margin: “Nulla non provincia hæresibus, Atheismis, &c. plena.” Supplied note translation or expansion: “There is no province that is not full of heresies, atheisms, and so on.” The doubled negative intensifies a claim of universal spread. An original marginal assertion in the polemic, not a verified geographical count. Hæresibus supplies heresies; Atheismis atheisms. Nulla non makes no province exempt, rather than denying the presence of heresy.
- DJR-159-29 (Source page 672). Original text: “adversus hæreses”. In the modern column: “Against Heresies”. The accusative plural occurs in Alfonso de Castro’s title. The source reports probable tests of heretics and turns them against their Catholic authors; exact loci remain uncollated. Adversus supplies against and hæreses heresies; the title’s opponent is not thereby himself a heretic.
- DJR-159-30 (Source page 672–673; N12555). Original margin: “Aust. de hæres.” Supplied note translation or expansion: “Augustine, On Heresies.” An abbreviated marginal book title supplies a heresiological authority. The adjoining catalogued doctrines are adversarial descriptions; their specific loci remain uncollated. Aust. expands Augustine, de On, hæres. Heresies. The abbreviation alone does not establish its full printed Latin case ending.

hæreticus

BAL-0322-R10 · Latin · lemma

A heretic, someone treated by a speaker or authority as holding religious error.

Grammar: Substantivized adjective; selected hæreticis is ablative plural after cum and dative plural with indixerit.

- DJR-161-19 (Source page 682; N12686). Original margin: “severitate cum hæreticis agendum, & non aliter.” Supplied note translation or expansion: “Heretics must be dealt with severely, and in no other way.” In the first margin heretics are those with whom severe dealing is recommended. The recommendation is attributed to Magallianus, not given as present advice or a universal policy approved by Burton. Cum hæreticis is with heretics; agendum is an impersonal gerundive requirement and non aliter excludes other methods.
- DJR-161-19 (Source page 682; N12687). Original margin: “Quod silentium hæreticis indixerit.” Supplied note translation or expansion: “Because he imposed silence on heretics.” In the second margin the dative marks people on whom silence is imposed. He is Theodosius in the adjoining Nicephorus-attributed commendation; the precise

source remains uncollated. Hæreticis supplies on heretics within the construction; quod supplies because, not a fresh agent.

Non persuadebis etiamsi persuaseris

BAL-0322-R11 · Latin · phrase

You will not persuade me even if you have persuaded me: a paradox distinguishing intellectual conviction from the refusal to assent or change allegiance.

Grammar: Second-person singular verbs; persuadebis future indicative, persuaseris formally future perfect indicative or perfect subjunctive in the concessive clause; the local construction carries completed persuasion despite continued refusal.

- DJR-011-32 (Source page 41; N00729). Original margin: “Non persuadebis, etiamsi persuaseris.” Supplied note translation or expansion: “You will not persuade me, even if you have persuaded me.” The original margin compresses the body’s account of someone who persists after conceding the argument. No source is named. The body’s Cicero quotation comes from a defence of immortality, repurposed in Burton’s anti-Catholic example. The supplied me makes the implied recipient explicit; non negates the result of persuasion, while etiamsi concedes its achievement in another respect.
- DJR-157-19 (Source page 662). Original text: “Non persuadebis etiamsi persuaseris”. In the modern column: “You will not persuade me, even if you persuade me.” The same paradox explains attachment to an ancestral sect despite the opponent’s purported refutation. Burton follows with reported Japan and Radbod stories and an absolute claim that neither persuasion nor torture moves the people described; these are his polemical examples. The modern here uses present persuade in the concessive clause, unlike the perfect have persuaded in N00729; neither removes the paradoxical refusal.

heretical

BAL-0322-R12 · English · lemma

Condemned or characterized as religious error; here the adjective reports an ecclesiastical judgment about astronomical claims.

Grammar: Adjective, printed hereticall, modern heretical, predicative after condemned as.

- DJR-075-32 (Source page 256). Original text: “which the Church of Rome hath lately condemned as hereticall”. In the modern column: “which the Church of Rome has lately condemned as heretical”. The Church of Rome is the condemning agent; the earth-motion claims are the object of the judgment. Original margin N05553 supplies 1616. N05554 distinguishes this from Galileo’s later trial and preserves Burton’s compressed formulation concerning the stationary sun and moving earth. Hereticall supplies heretical, not a medical metaphor. Lately remains relative to Burton’s historical perspective.

Sect.

BAL-0322-R13 · English abbreviation · abbreviation

Section, a structural division in the work, not a religious or political sect.

Grammar: Typographical abbreviation with final stop; selected capitalized Sect. precedes a numbered Member reference.

Component access (Memb.): Memb. separately expands to Member within the section/member reference; it is not supplied by Sect.

Component access (Member): Memb. separately expands to Member within the section/member reference; it is not supplied by Sect.

- DJR-020-10 (Source page 97). Original text: “Sect. 1. Memb. 1.” In the modern column: “Section 1, Member 1.” The synopsis directs readers to a numbered structural unit. This is a reading division, not an attestation that diseases form a sect. Sect. alone expands to Section; 1 remains the number and Memb. separately means Member.

For actor at DJR-154-13, DJR-154-14, DJR-154-15, DJR-154-16, DJR-154-17, DJR-155-01, DJR-155-02, DJR-155-03, see Action (BAL-0056-V086; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Action): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For actor at DJR-159-33, DJR-159-34, DJR-159-35, DJR-159-36, DJR-159-37, see Action (BAL-0056-V088; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Action): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For dictate at DJR-159-24, DJR-159-25, DJR-159-26, DJR-159-27, DJR-159-28, DJR-160-14, DJR-160-15, DJR-160-16, DJR-160-17, DJR-160-18, DJR-160-19, DJR-160-20, DJR-160-21, DJR-160-22, see Synderesis (BAL-0054-V016; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For ad materiam suam at DJR-159-25, DJR-159-26, DJR-159-27, see Matter (BAL-0059-V091; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For dotage / dote at DJR-011-28, DJR-011-29, DJR-011-30, DJR-011-31, DJR-011-32, see Dotage (BAL-0066-V005; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Dotage): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For Furies of religion at DJR-157-15, DJR-157-16, DJR-157-17, DJR-157-18, DJR-157-19, DJR-157-20, see Religious melancholy (BAL-0077-V039; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For distinct religious remedies at DJR-163-18, DJR-163-19, DJR-163-20, DJR-163-21, DJR-163-22, DJR-163-23, DJR-163-24, DJR-163-25, see Religious melancholy (BAL-0077-V048; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For corrupt affection at DJR-163-19, DJR-163-20, DJR-163-21, see Affection (BAL-0046-V020; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Affection): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For apologize at DJR-019-28, DJR-019-29, DJR-019-30, DJR-019-31, DJR-019-32, DJR-019-33, DJR-019-34, DJR-032-01, DJR-032-02, DJR-032-03, DJR-103-47, DJR-103-48, DJR-103-49, DJR-103-50, DJR-103-51, DJR-103-52, DJR-103-53, DJR-103-54, DJR-103-55, DJR-103-56, 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-108-11, DJR-108-12, DJR-138-10, DJR-138-11, DJR-138-12, DJR-138-13, DJR-138-14, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, DJR-162-42, DJR-162-43, DJR-162-44, see Apologize (BAL-0263-V001; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Feesimple at DJR-157-15, see Simple (BAL-0349-R11).

Reference scope: Companion explanation in this batch. Its already counted record is not counted again here.

Vocabulary for Martyrdom and pseudomartyrdom

Article · Contents

martyr

BAL-0323-R01 · English · family

A person who suffers or dies for religion, especially a Christian exemplar of faithful endurance; the claimed religious value may be accepted or disputed in the particular argument.

Grammar: Count noun; selected plural martyrs and Martyrs. The transitive verb is separately registered.

Component access (Primitive): Primitive qualifies Church as early, not crude or undeveloped; the praise describes the early Christian martyrs.

Component access (early): Primitive qualifies Church as early, not crude or undeveloped; the praise describes the early Christian martyrs.

Component access (merry): Merry supplies joyful in the martyrs’ description, not laughter at the despairing people who follow in the contrast.

Component access (joyful): Merry supplies joyful in the martyrs’ description, not laughter at the despairing people who follow in the contrast.

- DJR-088-16 (Source page 314). Original text: “comfort thy self as martyrs do, with honour and immortality”. In the modern column: “comfort yourself as martyrs do, with honour and immortality”. Martyrs are models for consolation under severe bodily suffering. The preceding claim that stronger pain is shorter is historical consolation, not a reliable medical rule; the following Epicurus example offers a different model. As marks comparison with their manner of consolation; the ill person is not thereby called a martyr.
- DJR-092-28 (Source page 334). Original text: “Remember all those Martyrs what they have endured”. In the modern column: “Remember all that the martyrs endured”. The sufferers exemplify patient and willing endurance in the argument for inward freedom. The claim concerns spiritual steadfastness, not bodily invulnerability. Neither willingness nor painlessness is asserted of every sufferer. All shifts from those Martyrs to all that ... endured in the modern syntax; the passage as a whole still commends their suffering and patience.
- DJR-110-38 (Source page 423). Original text: “as in Martyrs”. In the modern column: “as in martyrs”. Martyrs exemplify inward moral beauty that remains visible to the heart despite bodily injury. Burton’s Augustine citation prints Psalm 84; N08390 identifies Exposition of Psalm 64.8, corresponding to 65 in common English numbering. In marks the people in whom the beauty appears, not a literal place.
- DJR-154-41 (Source page 650). Original text: “hope of being Martyrs and Saints”. In the modern column: “hope of becoming martyrs and saints”. The designation is a hoped-for status in Burton’s accusation against religious instigators. Burton combines

pilgrimage, overseas martyrdom and assassination under alleged motives. N12237 warns that these distinct activities do not thereby share a verified cause. Being becomes becoming; hope keeps the status prospective rather than established.

- DJR-165-32 (Source page 702–703). Original text: “Those Martyrs in the Primitive Church were most chearful and merry”. In the modern column: “Those martyrs in the early Church were cheerful and joyful”. The early Christian martyrs form a consolatory contrast with people suffering despair. But immediately reverses the scene for the despairing people; their distress is not disproved by the martyrs’ example. Primitive becomes early; the selected modern omits the intensifying most, and merry supplies joyful.

martyr

BAL-0323-R02 · English · lemma

To put someone to death as a martyr; the agent inflicts the suffering, while the object is the person martyred.

Grammar: Transitive verb: infinitive martyr after ready to; past participle martyred in an elliptical passive question, expanded into an active question in the modern.

- DJR-152-26 (Source page 639). Original text: “be ready to martyr them”. In the modern column: “stands ready to make martyrs of them”. The persecuting officer is ready to kill the believers, not to become a martyr himself. The lictor or sergeant is the agent and the believers the objects. This is a positive account of true religion’s courage; the next unit concedes confidence in an unjust cause. Martyr them is expanded to make martyrs of them; ready retains threatened rather than completed action.
- DJR-160-03 (Source page 675). Original text: “by whom martyred”. In the modern column: “who martyred them”. An elliptical question asks who killed Ursula and her companions. Burton calls the account a ridiculous fable and alleges a dispute over it; the lexicon does not thereby settle the legend’s history. The original passive with by whom becomes active who with supplied object them.

martyrdom

BAL-0323-R03 · English · family

Suffering or death for a professed religious cause, including the title or honour claimed for it; Burton distinguishes the act endured from the religious worth attributed to it.

Grammar: Abstract noun martyrdome; plural martyrdoms denotes claimed instances or achievements. The metaphorical prolonged-torment sense is separately registered.

- DJR-154-41 (Source page 650). Original text: “to go seek martyrdome in the Indies”. In the modern column: “seek martyrdom in the Indies”. Martyrdom is the sought object of overseas religious activity in Burton’s hostile questions. The rhetorical answer superstition is Burton’s accusation. The passage does not establish one motive for the distinct activities it combines. Seek retains intention; the expression does not assert that everyone seeking it actually dies.

- DJR-157-20 (Source page 662). Original text: “Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms”. In the modern column: “Papists, then, cannot boast of their vows, poverty, obedience, religious orders, merits, martyrdoms”. Claimed martyrdoms belong to a list of religious achievements whose evidential force Burton challenges. He claims other religions have done as much and more. This is a polemical comparison, not an independently measured tally of endurance. Cannot brag becomes cannot boast, with martyrdoms retained; the negation concerns boasting rather than denying that suffering occurred.

martyrdom

BAL-0323-R04 · English · sense

Prolonged or extreme torment, transferred from religious suffering to schooling or jealousy without implying death for faith.

Grammar: Count or abstract noun, spellings martyrdom and martyrdome. Indefinite a makes the extended sense particularly clear in the school and jealousy examples.

Component access (mirth-marring): Mirth-marring modifies monster and supplies that destroys joy; martyrdome remains the distinct preceding image of torment.

Component access (that destroys joy): Mirth-marring modifies monster and supplies that destroys joy; martyrdome remains the distinct preceding image of torment.

- DJR-048-02 (Source page 135). Original text: “compares it to the torments of martyrdome”. In the modern column: “comparing it to the torments of martyrdom”. Schooling is compared with the pains of martyrdom in the clerical complaint Burton introduces as a sermon. The preceding introduction attributes the complaint to the preacher. N03488 supports an Augustinian analogy, not the exact Latin phrase or the still-uncollated Howson mediation. To preserves analogy rather than identifying pupils as religious martyrs.
- DJR-050-42 (Source page 148 [sequence; printed 144]). Original text: “they make many children endure a martyrdom all the while they are at schoole”. In the modern column: “They make many children endure a martyrdom throughout their schooldays”. Severe teachers impose sustained suffering on many children. The condemnation concerns excessive discipline, poor food and ill-treatment; the bodily-constitution claim remains historical. They are the schoolmasters, children the sufferers; many is not all, and throughout preserves the stated duration.
- DJR-050-44 (Source page 148 [sequence; printed 144]). Original text: “and elsewhere a martyrdome”. In the modern column: “and elsewhere a martyrdom”. Burton attributes the description of schooling as martyrdom to Augustine. N03682 corrects the printed Confessions chapter for the schooling passage to 1.14.23; it does not verify an exact Augustinian martyrdom quotation. Elsewhere distinguishes this characterization from the preceding fearful-compulsion quotation.
- DJR-144-57 (Source page 596). Original text: “a martyrdome, a mirth-marring monster”. In the modern column: “a martyrdom, a monster that destroys joy”. Jealousy is figured as prolonged torment within an accumulation of distressing images. Burton invokes Ariosto, but N11428 leaves the exact source and extent of the

quotation unverified. Martyrdome supplies martyrdom alone; mirth-marring separately becomes that destroys joy.

pseudomartyrdom

BAL-0323-R05 · English · family

Suffering whose claimed religious value Burton rejects; false martyrdom need not mean that the suffering itself is invented.

Grammar: Abstract compound noun, printed pseudo-martyrdome and pseudomartyrdome.

Component access (pseudo-): The combining element pseudo- in pseudo-martyrdome supplies false, denying claimed religious status rather than the occurrence of physical suffering. It is not an independently printed word.

Component access (false): The combining element pseudo- in pseudo-martyrdome supplies false, denying claimed religious status rather than the occurrence of physical suffering. It is not an independently printed word.

- DJR-107-25 (Source page unnumbered [405]). Original text: “prayers, vows, pseudo-martyrdome”. In the modern column: “prayers, vows, false martyrdom”. The synopsis lists false martyrdom among practices of those classified as superstitious. The categories belong to Burton’s confessional scheme, not neutral descriptions of the named communities. Pseudo- is rendered false, qualifying martyrdom’s claimed status rather than negating every physical event.
- DJR-160-38 (Source page 679). Original text: “pennance, pilgrimages, pseudomartyrdome”. In the modern column: “penance, pilgrimages, false martyrdom”. The charge follows an express admission of shared fault and uses a first-person plural frame. The preceding claim is fault in us all and something blameworthy even in the best; N12638 explains denial of religious value, not denial of suffering. Pseudomartyrdome becomes false martyrdom; the surrounding we prevents restriction to an exclusively external enemy.

pseudo-martyr

BAL-0323-R06 · English · lemma

A person presented as a martyr whose claimed merit or religious witness Burton judges false.

Grammar: Count noun, selected plural compound pseudo-martyrs, rendered false martyrs.

- DJR-155-46 (Source page 655). Original text: “turn traitors, assassinates, pseudo-martyrs”. In the modern column: “become traitors, assassins and false martyrs”. Followers become the purported martyrs in Burton’s account of leaders’ influence and promised reward. The leaders propose and the followers defend and suffer. Certainty of merit and heaven belongs to the followers’ assurance in Burton’s hostile report, not a narrator-verified reward. Turn becomes become; pseudo-martyrs supplies false martyrs. These are coordinated labels, not a definition making every martyr an assassin.

martyr

BAL-0323-R07 · Latin · family

A martyr, used of religious sufferers and in a condemning phrase for people who die for what is called foolish philosophy.

Grammar: Latin noun; martyres is formally nominative or accusative plural, used as a quoted predicative label after English he cals such men without a securely recoverable Latin case construction; martyrum is genitive plural dependent on formam; martyribus is ablative plural after in.

Component access (stultæ Philosophiæ): The genitive phrase qualifies martyres; only stultæ Philosophiæ supplies of foolish philosophy, not the martyr component.

Component access (of foolish philosophy): The genitive phrase qualifies martyres; only stultæ Philosophiæ supplies of foolish philosophy, not the martyr component.

Component access (formam): In formam martyrum, accusative singular formam supplies beauty; martyrum separately supplies of the martyrs.

Component access (beauty): In formam martyrum, accusative singular formam supplies beauty; martyrum separately supplies of the martyrs.

Component access (ut): In original margin N08389, ut introduces the comparison as in the martyrs; it does not by itself mean the whole comparison.

Component access (as): In original margin N08389, ut introduces the comparison as in the martyrs; it does not by itself mean the whole comparison.

Component access (formam martyrum): Full phrase route: formam martyrum means the beauty of the martyrs. Within it formam supplies beauty and martyrum of the martyrs; neither component independently means the complete phrase. The Augustinian attribution is a compressed contextual parallel, not a verified exact quotation.

Component access (the beauty of the martyrs): Full phrase route: formam martyrum means the beauty of the martyrs. Within it formam supplies beauty and martyrum of the martyrs; neither component independently means the complete phrase. The Augustinian attribution is a compressed contextual parallel, not a verified exact quotation.

Component access (martyres stultæ Philosophiæ): Full phrase route: martyres stultæ Philosophiæ means martyrs of foolish philosophy. Martyres supplies martyrs and the genitive stultæ Philosophiæ supplies of foolish philosophy; the whole evaluative phrase belongs to the attributed condemnation, read through the ensuing mitigation and final charity.

Component access (martyrs of foolish philosophy): Full phrase route: martyres stultæ Philosophiæ means martyrs of foolish philosophy. Martyres supplies martyrs and the genitive stultæ Philosophiæ supplies of foolish philosophy; the whole evaluative phrase belongs to the attributed condemnation, read through the ensuing mitigation and final charity.

- DJR-066-19 (Source page 454). Original text: “martyres stultæ Philosophiæ”. In the modern column: “martyrs of foolish philosophy”. The phrase rejects the honour

associated with philosophical self-killing. Burton attributes this language to Jerome in a passage whose addressee he misidentifies as Marcella; N04920 corrects Paula. The next three units mitigate harsh judgment and reserve souls to God. Martyres supplies martyrs; stultæ Philosophiæ supplies of foolish philosophy, not a diagnosis contained in martyr itself.

- DJR-108-40 (Source page 413). Original text: “formam martyrum”. In the modern column: “the beauty of the martyrs”. The genitive names those whose inward virtue is beautiful. Burton’s compressed Augustine attribution has a contextual parallel, not a verified exact quotation, in N08241. Martyrum contributes of the martyrs; formam contributes beauty. The whole phrase is not the meaning of the component martyrum.
- DJR-110-38 (Source page 423; N08389). Original margin: “ut in martyribus”. Supplied note translation or expansion: “as in the martyrs”. The original margin offers martyrs as examples of justice’s inward beauty. The original Latin margin includes an additional bodily-deformity clause not in Burton’s English body; N08390 corrects the Psalm reference. Ut supplies as, in the relation in, and martyribus the martyrs in the ablative construction.

de duplici martyrio

BAL-0323-R08 · Latin · title phrase

On the Two Kinds of Martyrdom, a work-title attribution in Burton’s collection of authorities against self-killing.

Grammar: Prepositional title phrase: de takes ablative singular duplici martyrio; duplici qualifies martyrio as twofold, rendered two kinds of.

Component access (martyrio): Ablative singular martyrio after de supplies martyrdom within the title; it does not supply On the Two Kinds of.

Component access (martyrdom): Ablative singular martyrio after de supplies martyrdom within the title; it does not supply On the Two Kinds of.

Component access (duplici): Ablative singular duplici qualifies martyrio, literally twofold, rendered two kinds of within this title.

Component access (two kinds of): Ablative singular duplici qualifies martyrio, literally twofold, rendered two kinds of within this title.

Component access (de): The preposition de supplies On and governs the ablative title phrase, not the whole translated title.

Component access (On): The preposition de supplies On and governs the ablative title phrase, not the whole translated title.

- DJR-066-19 (Source page 454). Original text: “Cyprian de duplici martyrio”. In the modern column: “Cyprian, On the Two Kinds of Martyrdom”. The title names an alleged authority invoked in the condemnation. N04920 explicitly leaves the Cyprian attribution unverified. The ensuing mitigation and final appeal to charity remain essential. De supplies On, duplici two kinds of, and martyrio martyrdom; Cyprian is the attributed author, not part of the title’s definition.

For fear of death and self-destruction at DJR-065-13, DJR-065-14, DJR-065-15, DJR-065-16, DJR-065-17, DJR-065-18, DJR-065-19, DJR-065-20, DJR-065-21, 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, see Fear (BAL-0074-V064; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For meticulosus at DJR-050-40, DJR-050-41, DJR-050-42, DJR-050-43, DJR-050-44, DJR-050-45, see Fear (BAL-0074-V046; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For true religion at DJR-152-25, DJR-152-26, DJR-152-27, DJR-152-28, see Religion and superstition (BAL-0078-V016; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Furies of religion at DJR-157-15, DJR-157-16, DJR-157-17, DJR-157-18, DJR-157-19, DJR-157-20, see Religious melancholy (BAL-0077-V039; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For common cause at DJR-155-45, DJR-155-46, DJR-157-09, DJR-157-10, DJR-157-11, see Cause (BAL-0058-V058; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Cause): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For matter of conscience at DJR-155-43, DJR-155-44, DJR-155-45, DJR-155-46, DJR-156-28, DJR-156-29, DJR-156-30, DJR-156-31, DJR-156-32, DJR-160-14, DJR-160-15, DJR-160-16,

DJR-160-17, DJR-160-18, see Conscience (BAL-0053-V043; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Conscience): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For free conscience at DJR-092-27, DJR-092-28, DJR-092-29, DJR-092-30, DJR-092-31, DJR-092-32, see Conscience (BAL-0053-V029; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Access scope (Conscience): Earlier article title used solely as an English navigation label, not as a translation of this record’s printed form.

For forma at DJR-108-35, DJR-108-36, DJR-108-37, DJR-108-38, DJR-108-39, DJR-108-40, see Form (BAL-0057-V066; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Inward beauty at DJR-108-39, DJR-108-40, DJR-108-41, DJR-110-39, DJR-110-40, DJR-110-41, DJR-110-42, DJR-110-43, see Beauty (BAL-0202-V007; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For justice at DJR-110-36, DJR-110-37, DJR-110-38, DJR-110-39, DJR-110-40, DJR-112-27, DJR-112-28, DJR-112-29, DJR-112-30, DJR-112-31, DJR-112-32, DJR-112-33, see Law and justice (BAL-0294-V024; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For justitia at DJR-110-36, DJR-110-37, DJR-110-38, DJR-110-39, DJR-110-40, DJR-112-27, DJR-112-28, DJR-112-29, DJR-112-30, DJR-112-31, DJR-112-32, DJR-112-33, see Law and

justice (BAL-0294-V025; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For free at DJR-092-27, DJR-092-28, DJR-092-29, DJR-092-30, DJR-092-31, see Liberty and servitude (BAL-0241-V019; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For generous at DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-023-02, DJR-023-03, DJR-023-04, DJR-027-26, DJR-027-27, DJR-027-28, DJR-040-29, DJR-040-30, DJR-040-35, DJR-040-36, DJR-040-37, DJR-053-46, DJR-053-47, DJR-053-48, DJR-062-11, DJR-062-12, DJR-062-13, DJR-131-49, DJR-131-50, DJR-131-51, DJR-131-52, DJR-152-25, DJR-152-26, DJR-152-27, DJR-164-35, DJR-164-36, DJR-164-37, see Generous (BAL-0252-V001; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Censure; punitive judgment at DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22, see Censure (BAL-0266-V007; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Censure; sentence at DJR-066-20, DJR-066-21, DJR-066-22, DJR-164-52, DJR-164-53, DJR-164-54, DJR-164-55, see Censure (BAL-0266-V008; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Constancy at DJR-066-09, DJR-066-10, DJR-066-21, DJR-066-22, see Constancy (BAL-0158-V002; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Epicurus at DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-04, DJR-083-05, DJR-085-36, DJR-085-37, DJR-085-38, DJR-085-39, DJR-085-40, DJR-088-16, DJR-088-17, DJR-088-18, DJR-090-18, DJR-090-19, DJR-090-20, DJR-091-61, DJR-091-62, DJR-091-63, DJR-092-04, DJR-092-05, DJR-092-06, DJR-094-21, DJR-094-22, DJR-094-23, DJR-094-24, DJR-094-25, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, see Epicure (BAL-0127-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For impatience at DJR-050-41, DJR-050-42, DJR-050-43, DJR-150-59, DJR-150-60, DJR-150-61, DJR-150-62, see Patience (BAL-0169-V010; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For Patience at DJR-088-14, DJR-088-15, DJR-088-16, see Patience (BAL-0169-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For travel at DJR-154-40, DJR-154-41, see Travel (BAL-0154-V010; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For fever imagery at DJR-040-08, DJR-040-09, DJR-040-10, DJR-126-54, DJR-126-55, DJR-126-56, DJR-144-56, DJR-144-57, DJR-144-58, DJR-165-25, DJR-165-26, DJR-165-27, see Calenture and ague (BAL-0133-V005; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact retained earlier compact record; contextual routing only, not a newly authored lemma. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Vocabulary for Repentance and penitence

Article · Contents

repent; repentance: regret

BAL-0324-R01 · English · sense

Regret a past act or condition; the word does not by itself establish religious conversion.

Grammar: Verb, including repent and repented; abstract noun repentance.

- DJR-170-53 (Source page 16). Original preliminary verse: “I now repent, but ’tis too late.” In the modern column: “I now regret it, but too late.” The love-melancholy poem voices regret after jealous suffering. A lyric speaker, not a doctrinal declaration that religious repentance is too late. Repent supplies regret; now and too late preserve retrospective timing.
- DJR-044-40 (Source page 119–120). Original text: “they repent at leasure”. In the modern column: “They repent at leisure”. Retrospective regret follows ruined finances; late thrift cannot restore the spent estate. Burton’s satirical moral generalization about wasteful living; too late concerns economic repair, not a final theological verdict. Equal-scope phrase, apart from capitalization and spelling.

repentance: continuing return and repair

BAL-0324-R02 · English · sense

Sorrow for sin joined to turning and reforming; figured as repeated repair rather than an act invalidated automatically by every relapse.

Grammar: Abstract noun, with the related imperative verb repent.

Component access (still): Still means continually in the repair imperative, not motionlessness.

Component access (continually): Still means continually in the repair imperative, not motionlessness.

Component access (by repentance): The prepositional phrase marks the means of returning home; it does not name the whole result.

Component access (through repentance): The prepositional phrase marks the means of returning home; it does not name the whole result.

- DJR-166-35 (Source page 707–708). Original text: “If thou daily offend, daily repent”. In the modern column: “If you offend daily, repent daily”. Repeated repentance answers repeated falling, not permission to persist without reform. Chrysostom is the named authority; the preceding complaint about relapse is the sufferer’s voice. Daily modifies both offending and repenting; imperative force is retained.
- DJR-166-36 (Source page 708). Original text: “still reform some vice, repair it by repentance”. In the modern column: “keep reforming some vice and repairing it

through repentance”. The soul is an old house needing continued work on particular faults. Burton’s exhortation; grace and divine forgiveness follow rather than being excluded. Still means continually; repentance is the means of repair, not the house itself.

- DJR-166-48 (Source page 709). Original text: “The prodigall Son went far, but by repentance he came home at last.” In the modern column: “The prodigal son went far away, but through repentance he came home at last.” Return home gives repentance a direction and an achieved change. Burton’s retelling of the prodigal son; the following transformations assert what repentance can do, not verified conversions of all the named people. By aligns with through; repentance is the means of return.

penitency; penitent

BAL-0324-R03 · English · word family

Penitency is repentance or contrition; penitent means repentant, sincerely sorry for sin, including an inward desire not yet carried into action in the consolation.

Grammar: Abstract noun penitency; adjective penitent.

Component access (submission): Submission separately supplies humility; penitency supplies repentance.

Component access (humility): Submission separately supplies humility; penitency supplies repentance.

Component access (penitent): The adjective is retained in the modern phrase; desire and not yet in action remain separate qualifications.

- DJR-068-13 (Source page 223). Original text: “with all submission and penitency”. In the modern column: “with complete humility and repentance”. Commines’s counsel puts prayer and confession before medicine. Burton reports counsel to Christian princes after Charles of Burgundy’s defeat; this historical order does not reject medicine. Penitency supplies repentance; submission supplies humility, not another translation of penitency.
- DJR-167-08 (Source page 710). Original text: “penitent in affection, though not yet in action”. In the modern column: “penitent in desire, though not yet in action”. The inward disposition is distinguished from its actual exercise. Burton’s consolation uses the child’s potential reason as analogy. Action BAL-0056-V017 and Affection BAL-0046-V021 retain ownership of their component senses. Penitent remains penitent; affection supplies desire; not yet preserves time and nonidentity.

repentance: healing and transformation

BAL-0324-R04 · English · phrase family

Repentance presented figuratively as spiritual healing, protection, restored life and changed conduct, not a physical prescription or animal transformation.

Grammar: Abstract noun in predications and genitive constructions; personified antecedent of this.

Component access (rerear): Rerear means raise again; us is its object, not part of the verb’s dictionary meaning.

Component access (raise again): Rerear means raise again; us is its object, not part of the verb’s dictionary meaning.

Component access (but): Restrictive but in do but repent means only; this is not adversative but.

Component access (only): Restrictive but in do but repent means only; this is not adversative but.

Component access (Temple): Temple supplies the figurative place; repentance is its modifying religious purpose.

Component access (temple): Temple supplies the figurative place; repentance is its modifying religious purpose.

- DJR-166-44 (Source page 708). Original text: “Repentance is a sovereign remedy for all sins, a spiritual wing to rerear us”. In the modern column: “Repentance is a sovereign remedy for every sin, a spiritual wing to raise us up again”. The healing and lifting predicates introduce a linked series of protective images. Burton’s exhortation, with Chrysostom Homily 3 On Repentance in N13110. Subsequent mercy supplies efficacy at 167-13. All sins becomes every sin; the wing is metaphorical, and rerear means raise again.
- DJR-166-50 (Source page 709). Original text: “this sacred Temple of repentance”. In the modern column: “this sacred temple of repentance”. Unlike the ark, the temple changes its entrants: hawk to dove, wolf to sheep, lion to lamb. Attributed to Chrysostom; N13122 compares another homily numbering and a serpent/lamb pair. Burton’s lion remains. Equal-scope noun phrase; temple supplies the place-image, repentance its religious purpose.
- DJR-166-51 (Source page 709). Original text: “do but repent, it is sufficient”. In the modern column: “only repent: that is sufficient”. The strong sufficiency claim culminates the catalogue and prompts the next objection. Burton’s rhetorical invitation, immediately answered by the sufferer’s inability at 167-01; not the end of the argument. But supplies only, not contrast; the following it/that resumes repentance.

prodigious cures; stupend metamorphosis

BAL-0324-R05 · English · phrase family

Extraordinary spiritual healings and an astonishing change of conduct or character.

Grammar: Plural noun phrase prodigious cures and singular noun phrase stupend metamorphosis.

- DJR-166-49 (Source page 709). Original text: “Repentance will effect prodigious cures, make a stupend metamorphosis.” In the modern column: “Repentance will bring about extraordinary cures and an astonishing transformation.” Changed speech, from slander and corrupt songs to psalms, makes the transformation concrete. Burton’s extended healing rhetoric; original margin N13119 purifies the

soul, while the body cleanses the throat. Prodigious supplies extraordinary; stupend astonishing; metamorphosis transformation. Will and the subject repentance govern both effects.

pœnitentia; pœnitentiam; pœnitet

BAL-0324-R06 · Latin · word family

Repentance, or regretting a sin, with distinct nominal and verbal forms in quoted maxims.

Grammar: Pœnitentia nominative singular noun; pœnitentiam accusative singular; pœnitet impersonal present verb.

Component access (pene): Almost qualifies innocence; it is not part of the meaning of repentance.

Component access (almost): Almost qualifies innocence; it is not part of the meaning of repentance.

Component access (sanus): The adjective concerns health contrasted with final illness in the editorially identified parallel.

Component access (healthy): The adjective concerns health contrasted with final illness in the editorially identified parallel.

Component access (medicinam): The printed accusative medicinam supplies medicine in the compressed wound-and-cure maxim; its grammatical awkwardness is retained.

Component access (medicine): The printed accusative medicinam supplies medicine in the compressed wound-and-cure maxim; its grammatical awkwardness is retained.

Component access (regrets): The impersonal verb gives regrets; having sinned comes from the separate infinitive peccasse.

Component access (peccasse): Perfect infinitive; this is the object of regretting, not a synonym for repentance.

Component access (having sinned): Perfect infinitive; this is the object of regretting, not a synonym for repentance.

Component access (Age pœnitentiam): The imperative verb-plus-object construction means repent; the noun alone does not carry the command.

Component access (dum sanus es): The whole temporal clause supplies while you are healthy; sanus alone means healthy.

Component access (while you are healthy): The whole temporal clause supplies while you are healthy; sanus alone means healthy.

- DJR-166-44 (Source page 708). Original text: “Peccatum vulnus, pœnitentia medicinam”. In the modern column: “Sin is the wound, repentance the medicine”. The maxim explains sin and repentance through wound and cure. Burton’s quoted maxim and following English expansion are separate textual units. Pœnitentia

supplies repentance; medicinam supplies medicine despite its awkward printed accusative. The modern supplies is.

- DJR-166-52 (Source page 709). Original text: “Quem pœnitet peccasse pene est innocens.” In the modern column: “One who regrets having sinned is almost innocent.” Regret is compared with innocence without being made identical to it. Seneca margin N13125; N13126 identifies Clytemnestra’s speech in Agamemnon 243, repurposed by Burton. Pœnitet supplies regrets; peccasse having sinned; pene almost limits the predicate.
- DJR-169-34 (Source page 723). Original text: “Age pœnitentiam dum sanus es”. In the modern column: “Repent while you are healthy”. The concluding maxim urges repentance before final illness. Attributed to Augustine, but N13302 identifies a parallel among doubtful sermons and leaves authorship open. Age pœnitentiam is an imperative construction, repent; dum sanus es means while healthy, not merely while sane.

heaven of repentance; pœnitentiæ portus

BAL-0324-R07 · English and Latin · parallel image

An always-open place of welcome or refuge for repentance; the English body prints heaven, while the original Latin margin specifies a harbour.

Grammar: English noun phrase heaven of repentance; Latin genitive singular pœnitentiæ qualifying nominative portus.

Component access (portus): Portus alone is harbour, not the entire phrase harbour of repentance.

Component access (harbour): Portus alone is harbour, not the entire phrase harbour of repentance.

Component access (pœnitentiæ): Genitive singular supplies of repentance, not harbour.

Component access (of repentance): Genitive singular supplies of repentance, not harbour.

Component access (heaven): The printed English heaven is retained and not silently emended to haven; the Latin marginal portus is a different image.

Component access (heaven): The printed English heaven is retained and not silently emended to haven; the Latin marginal portus is a different image.

Component access (Semper): The adverb specifies continuing openness of the harbour; it does not itself express the purpose of preventing despair.

Component access (always): The adverb specifies continuing openness of the harbour; it does not itself express the purpose of preventing despair.

Component access (ne desperemus): The negative-purpose clause carries this full translation; ne is the negative-purpose marker and desperemus supplies we may despair.

Component access (so that we may not despair): The negative-purpose clause carries this full translation; ne is the negative-purpose marker and desperemus supplies we may despair.

Component access (ne): Negative purpose is an explanatory access label, not a quoted rendering of ne alone as the whole clause.

Component access (negative purpose): Negative purpose is an explanatory access label, not a quoted rendering of ne alone as the whole clause.

- DJR-167-04 (Source page 709). Original text: “This heaven of repentance is still open for all distressed souls”. In the modern column: “This heaven of repentance remains open to all distressed souls”. The printed image offers continuing access despite absent present signs. Burton’s body; may repent in good time follows, then a distinct saying attributed to Augustine. Heaven remains heaven; no silent substitution of haven is made.
- DJR-167-04 (Source page 709; N13131). Original margin: “Semper pœnitentiæ portus apertus est ne desperemus.” Supplied note translation or expansion: “The harbour of repentance is always open, so that we may not despair.” The marginal harbour differs from the body’s heaven. N13131 attributes the saying to Austin; N13133 leaves this first saying unlocated, while locating the separate next quotation. Portus supplies harbour; pœnitentiæ of repentance; semper always; ne marks prevention of despair.

desire to repent

BAL-0324-R08 · English · qualified phrase

An earnest wish for repentance which Burton calls repentance by God’s acceptance, expressly not by identity in nature.

Grammar: Infinitival complement to desire; concessively qualified predication.

Component access (in nature): Intrinsic identity is expressly denied in the concessive construction; this is not unaided natural capacity.

Component access (in its nature): Intrinsic identity is expressly denied in the concessive construction; this is not unaided natural capacity.

- DJR-167-09 (Source page 710). Original text: “A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance”. In the modern column: “The desire to repent is itself repentance, if not in its nature, then in God’s acceptance of it”. The theological qualification answers felt inability without erasing the distinction between wish and performance. Burton’s consolation; N13140 compares Perkins. God is the accepting agent, and 167-13 assigns efficacy to mercy. Equal-scope qualified sentence; nature concerns what repentance intrinsically is, not unaided natural capacity.

Repentance personified

BAL-0324-R09 · English · personification

Belated regret figured as an inescapable attendant of ruined pleasure, rather than the agent of recovery in the later religious consolation.

Grammar: Capitalized abstract noun made a companion in an allegorical list.

Component access (company): The collective company is recast as the plural companions, namely the allegorical attendants.

Component access (companions): The collective company is recast as the plural companions, namely the allegorical attendants.

- DJR-044-26 (Source page 117–118). Original text: “having no other company but Repentance, Sorrow, Grief, Derision, Beggery, and Contempt”. In the modern column: “His only companions are Repentance, Sorrow, Grief, Derision, Beggary and Contempt”. Repentance becomes one of the ruined man’s lasting companions. Burton adapts the Lucianic allegory to prodigality. N03194 notes that the following prodigal-son analogy rearranges the biblical feast and return; this is not silently reconciled with 166-48. The participial construction becomes a finite sentence; His resumes the ruined man and companions renders company.

penance; penitentiall ditties

BAL-0324-R10 · English · transferred religious language

Acts and songs of penitence, here playfully transferred to the imagined conversion of a marriage opponent to the worship of Love.

Grammar: Noun penance; adjective penitentiall modifying plural noun ditties.

Component access (penitentiall): Adjective relating to penitence, here transferred to Love’s imagined cult; ditties separately supplies songs.

Component access (penitential): Adjective relating to penitence, here transferred to Love’s imagined cult; ditties separately supplies songs.

Component access (ditties): Songs is the noun’s meaning, not necessarily penitential without its modifying adjective.

Component access (songs): Songs is the noun’s meaning, not necessarily penitential without its modifying adjective.

- DJR-143-46 (Source page 588). Original text: “do penance for his former folly, singing some penitentiall ditties”. In the modern column: “do penance for his former folly, singing penitential songs”. Burton imagines a recantation followed by song, pilgrimage and sacrifice to Love. Burton expresses confident expectation about an opponent of marriage, not a recorded conversion or Christian sacramental prescription. The deity is Love and the following 143-48 requires both parties’ desire. Penance is retained; penitentiall becomes penitential and ditties songs. The modern omits the indefinite some, not the penitential characterization.

For sorry and repented at DJR-041-35, see Sorrow (BAL-0075-V057; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact Herod remorse construction stays Sorrow-owned, including relocated Postquam deferbuit ira; no new occurrence count.

Access scope (sorry and repented): Exact Herod remorse construction stays Sorrow-owned, including relocated Postquam deferbuit ira; no new occurrence count.

Access scope (repented): Exact Herod remorse construction stays Sorrow-owned, including relocated Postquam deferbuit ira; no new occurrence count.

Access scope (sorry and repentant): Exact Herod remorse construction stays Sorrow-owned, including relocated Postquam deferbuit ira; no new occurrence count.

Access scope (repentant): Exact Herod remorse construction stays Sorrow-owned, including relocated Postquam deferbuit ira; no new occurrence count.

For reform at DJR-166-36, see Form (BAL-0057-V113; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Amending a vice is a prior-owned component, not a synonym for repentance.

Access scope (reform): Amending a vice is a prior-owned component, not a synonym for repentance.

Access scope (still reform): Amending a vice is a prior-owned component, not a synonym for repentance.

Access scope (reforming): Amending a vice is a prior-owned component, not a synonym for repentance.

Access scope (keep reforming): Amending a vice is a prior-owned component, not a synonym for repentance.

For matter of repentance at DJR-055-45, see Matter (BAL-0059-V059; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned phrase in Burton’s hostile stepmother characterization; modern access gloss is explanatory, not asserted as a supplied-column quote.

Access scope (matter of repentance): Prior-owned phrase in Burton’s hostile stepmother characterization; modern access gloss is explanatory, not asserted as a supplied-column quote.

Access scope (occasion for regret): Prior-owned phrase in Burton’s hostile stepmother characterization; modern access gloss is explanatory, not asserted as a supplied-column quote.

For affection at DJR-167-08, see Affection (BAL-0046-V021; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The inward-disposition component is already Affection-owned; no duplicate compact or new occurrence.

Access scope (affection): The inward-disposition component is already Affection-owned; no duplicate compact or new occurrence.

Access scope (in affection): The inward-disposition component is already Affection-owned; no duplicate compact or new occurrence.

Access scope (desire): The inward-disposition component is already Affection-owned; no duplicate compact or new occurrence.

Access scope (in desire): The inward-disposition component is already Affection-owned; no duplicate compact or new occurrence.

For action at DJR-167-08, see Action (BAL-0056-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The performed-repentance component is already Action-owned; actual performance is an explanatory access gloss, not an asserted new modern quotation.

Access scope (action): The performed-repentance component is already Action-owned; actual performance is an explanatory access gloss, not an asserted new modern quotation.

Access scope (in action): The performed-repentance component is already Action-owned; actual performance is an explanatory access gloss, not an asserted new modern quotation.

Access scope (actual performance): The performed-repentance component is already Action-owned; actual performance is an explanatory access gloss, not an asserted new modern quotation.

Vocabulary for Mercy and forgiveness

Article · Contents

mercy: compassion

BAL-0325-R01 · English · sense

Compassion or pity for another person’s suffering, including a lover’s direct plea for pity, distinguished from pardon for wrongdoing.

Grammar: Abstract noun mercy, used descriptively and as a direct petition.

- DJR-041-07 (Source page 101). Original text: “opposite to mercy, which grieves at other mens mischances”. In the modern column: “the opposite of compassion, which grieves at other people’s misfortunes”. Envy rejoices at harm; mercy sorrows at it. Burton’s account of passions, supported by a mixed list of authorities. The bodily effect is a historical claim; N02913 warns that the authorities do not offer identical definitions. Mercy supplies compassion; the relative clause explains its emotional object.
- DJR-130-36 (Source page 527). Original text: “His last word was, mercy Emely”. In the modern column: ‘His last word was, “Mercy, Emily!”’. Arcite addresses Emily while dying; mercy is an appeal for pity in the continuing lover’s attachment. Burton quotes a freely abridged Chaucer passage. DJR-130-35 identifies Arcite and the following Gobrius episode likewise places desire for the beloved beside death, not divine absolution. Mercy is retained, not replaced by a general pardon formula; capitalization, quotation punctuation and the name are modernized.

pardon and forgive

BAL-0325-R02 · English · word family

Excuse an offence, cease to hold it against the offender, or grant forgiveness; the agent may be a reader, an injured person or God.

Grammar: Verbs pardon and forgive; pardonable is an adjective of possibility; forgiven a passive participle.

Component access (by thee misconceived): The passive original is recast actively; the reader, not Burton, is the possible misunderstanding agent.

Component access (you have misunderstood): The passive original is recast actively; the reader, not Burton, is the possible misunderstanding agent.

Component access (unpardonable): The modern unpardonable belongs to a differently arranged negated sentence; it is not an isolated synonymous translation of pardonable.

Component access (forgiven): Passive participle under may and if; neither possible nor conditional pardon is erased.

- DJR-019-38 (Source page 78). Original text: “thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived”. In the modern column: “you would

readily pardon and forgive whatever is wrong here, or whatever you have misunderstood”. Burton requests readers’ indulgence for wrong or misread writing. Conditional appeal adapted from another writer, then restated in Burton’s first person; no religious absolution claimed. Pardon and forgive remain paired; misconceived belongs to the reader’s possible misunderstanding.

- DJR-096-31 (Source page 353). Original text: “as often as he repents forgive him”. In the modern column: “as often as he repents, forgive him”. Forgiveness answers repeated injury with patience rather than retaliation. Burton’s scriptural counsel; seventy seven remains printed despite a different familiar Matthew rendering. Same-scope clause retains the condition and repeated frequency.
- DJR-166-23 (Source page 706). Original text: “there is no sin so haynous which is not pardonable in it self”. In the modern column: “no sin is so heinous as to be unpardonable in itself”. No intrinsic magnitude of offence excludes the possibility of divine pardon. Burton answers the sufferer’s feared exclusion; 166-24 specifies believers, true penitence and desire for reconciliation. Double negation is preserved through unpardonable; in itself qualifies the claim.
- DJR-167-36 (Source page 713). Original text: “they may be forgiven, if they be penitent and sorry for them”. In the modern column: “they may be forgiven if the sufferers repent and are sorry for them”. Pardon is additionally offered where there has been sin, after distinguishing involuntary suggestions. Burton’s consolation, followed by final-rejection qualification in 167-37–38. May and if are both retained; pardonable is not an assertion that every sin has already been forgiven.

mercy: divine forgiveness and help

BAL-0325-R03 · English · sense

God’s compassionate willingness to forgive and help, presented as exceeding sin and as the effective ground of reconciliation.

Grammar: Abstract noun mercy; plural mercies stresses its manifestations or abundance; adjective merciful.

Component access (terminated): Limited or bounded, not merely stopped in time.

Component access (bounded): Limited or bounded, not merely stopped in time.

Component access (circumscribed): The adjective expresses limitation; has supplies the English predication.

Component access (has limits): The adjective expresses limitation; has supplies the English predication.

Component access (malice): The noun denotes wrongdoing here; circumscribed separately qualifies its limit.

Component access (wickedness): The noun denotes wrongdoing here; circumscribed separately qualifies its limit.

Component access (limited): Limited is the explanatory adjective gloss; the supplied column unfolds the predicate as has limits.

- DJR-166-27 (Source page 707). Original text: “so great is his mercy towards them that fear him”. In the modern column: “so great is his mercy toward those who fear him”. Psalmic spatial comparisons magnify mercy while retaining its stated recipients. Quoted Psalm 103, not Burton’s unrestricted assertion about every person. Mercy stays mercy; toward those who fear him is not omitted.
- DJR-166-31 (Source page 707). Original text: “his infinite mercy cannot be terminated by any”. In the modern column: “his infinite mercy cannot be bounded by anything”. The answer denies a boundary to mercy against a sufferer who calls his offences infinite. Fulgentius is cited by Burton; precise passage remains uncollated in N13089. Terminated means bounded, not ended at a stated time. Any becomes anything.
- DJR-166-32 (Source page 707). Original text: “thy malice is circumscribed, his mercies infinite”. In the modern column: “your wickedness has limits, his mercies are infinite”. The comparison makes human wrongdoing finite and divine mercy unbounded. Attributed to Chrysostom; the immediately following drop/sea proportion is itself withdrawn as inadequate. Malice is wickedness; circumscribed limited; the modern supplies are.
- DJR-166-40 (Source page 708). Original text: “if merciful, he will”. In the modern column: “if merciful, he will”. Mercy supplies willingness, beside skill supplying ability, in the divine-physician analogy. Fulgentius is the named authority; this is a theological analogy rather than a clinical claim. Equal-scope conditional; the understood action is curing, not a lexical meaning of merciful.
- DJR-167-13 (Source page 710). Original text: “but Gods mercy that is annexed to it”. In the modern column: “but God’s mercy joined to it”. Divine mercy, rather than the human acts in isolation, is said to have effect. The governing not … but distinction is explicit in the full source and the associated effectiveness record. Annexed becomes joined; to it links mercy to faith and repentance.

mercy as medicine

BAL-0325-R04 · English and Latin · phrase family

Mercy figured as comprehensive healing, soothing balm and an antidote to sin’s poison.

Grammar: Panacea and balsom are singular nouns; Alexipharmacum is a Latin-derived neuter noun used in an English phrase.

Component access (panacea): A universal remedy, applied metaphorically to divine mercy.

Component access (cure-all): A universal remedy, applied metaphorically to divine mercy.

Component access (balsom): Soothing healing substance in a spiritual figure.

Component access (balm): Soothing healing substance in a spiritual figure.

Component access (Alexipharmacum): An antidote against poison; all sin gives the metaphorical object, not the noun’s standalone translation.

Component access (antidote): An antidote against poison; all sin gives the metaphorical object, not the noun’s standalone translation.

- DJR-166-29 (Source page 707). Original text: “His mercy is a panacea, a balsom for an afflicted soul, a Soveraign medicine, an Alexipharmacum for all sin”. In the modern column: “His mercy is a cure-all, a balm for an afflicted soul, a sovereign medicine, an antidote to all sin”. Each medical predicate is applied to mercy; the soul and sin supply the religious objects. Burton’s consolation; examples of Solomon, Manasseh and Peter precede the modal promise that mercy may extend to the addressee. Panacea supplies cure-all; balsom balm; Alexipharmacum antidote; for all sin becomes to all sin. None of these single nouns means the entire sentence.

misericordia; misericordiæ

BAL-0325-R05 · Latin · word family

Mercy or compassion, with sense and inflection determined locally: divine mercy in the selected pastoral quotations.

Grammar: Misericordia nominative singular noun; misericordiæ genitive singular in the phrase about displaying mercy.

Component access (misericordiæ): Genitive noun, not the whole misleading-display phrase.

Component access (of mercy): Genitive noun, not the whole misleading-display phrase.

Component access (misericordia): The noun alone does not include God’s or joined to it.

Component access (mercy): The noun alone does not include God’s or joined to it.

Component access (fallax): The adjective modifies display; mercy itself is not defined as misleading.

Component access (misleading): The adjective modifies display; mercy itself is not defined as misleading.

Component access (ostentatio): The noun is display, with misleading supplied by fallax and of mercy by misericordiæ.

Component access (display): The noun is display, with misleading supplied by fallax and of mercy by misericordiæ.

Component access (Dei): Genitive of Deus supplies the possessor; it is not contained in misericordia alone.

Component access (God’s): Genitive of Deus supplies the possessor; it is not contained in misericordia alone.

Component access (annexa): The participle describes mercy joined to repentance; it alone does not assert efficacy or supply the implied object.

Component access (joined): The participle describes mercy joined to repentance; it alone does not assert efficacy or supply the implied object.

- DJR-164-34 (Source page 698; N12948). Original margin: “misericordiæ fallax ostentatio pessimam generat securitatem”. Supplied note translation or expansion: “a misleading display of mercy breeds the worst complacency”. The quoted Bernard

passage condemns a misleading presentation, not mercy intrinsically. Original margin N12948, separately translated editorially; Burton’s body compresses the qualification. Misericordiæ means of mercy; fallax misleading; ostentatio display. The full subject produces complacency.

- DJR-167-13 (Source page 710; N13145). Original margin: “Non est pœnitentia, sed Dei misericordia annexa.” Supplied note translation or expansion: “It is not repentance, but God’s mercy joined to it.” The negated human act and affirmed divine mercy distinguish effective agency. Original N13145 attributed to Chrysostom, with no work named. The body adds faith and acceptance of intention. Dei is God’s, misericordia mercy, annexa joined; the supplied it resumes repentance.

vailable; annexed

BAL-0325-R06 · English · linked predication

Vailable means effective or availing; annexed means joined or attached. The sentence assigns efficacy to divine mercy joined to faith and repentance.

Grammar: Predicative adjective vailable; passive participle annexed.

Component access (vailable): Predicated effectively of mercy after the not ... but contrast, not an assertion that faith alone avails.

Component access (effective): Predicated effectively of mercy after the not ... but contrast, not an assertion that faith alone avails.

Component access (annexed): Mercy is joined to the human acts; annexed alone does not express efficacy.

Component access (joined): Mercy is joined to the human acts; annexed alone does not express efficacy.

- DJR-167-13 (Source page 710). Original text: “it is not thy Faith and Repentance, as Chrysostom truly teacheth, that is vailable, but Gods mercy that is annexed to it”. In the modern column: “what has effect, as Chrysostom truly teaches, is not your faith and repentance but God’s mercy joined to it”. The sentence corrects any reading that performance alone accomplishes the result. Burton endorses the attributed teaching; God accepts the will for the deed in the continuation, not the sufferer. Vailable supplies has effect; annexed joined; not and but reverse the proposed source of efficacy.

forgive a debt

BAL-0325-R07 · English · sense

Release a debtor from money or payments owed, rather than pardon an offence.

Grammar: Transitive verb with a person and the money owed as its objects.

Component access (release from): Explanatory verbal-construction access: the supplied column says release him from, with the debtor explicit. Would marks the offer.

Component access (reckonings): The noun denotes debts or accounts due here, not moral judgements. Outstanding is unfolded from the surrounding due unto him.

Component access (outstanding payments): The noun denotes debts or accounts due here, not moral judgements. Outstanding is unfolded from the surrounding due unto him.

- DJR-129-05 (Source page 517). Original text: “he would forgive him the mony which was owing, and all reckonings besides due unto him”. In the modern column: “he would release him from the money owed and all other outstanding payments”. Gobrias offers to release Mystilus from debts as part of his petition to obtain Rhodanthe as a wife. Burton reports a coercive romance episode from Theodore Prodromus, not a legitimate award of a captive person. The petition fails and Gobrias resorts to treachery, force and villainy in the same unit; N10035 leaves the precise Latin intermediary uncollated. Forgive becomes release from; would preserves an offered, not accomplished, remission. Reckonings denotes outstanding accounts or payments here.

to the worlds mercy

BAL-0325-R08 · English · idiom

Exposed dependence on whatever treatment or help the world may offer, without assurance that compassion will be shown.

Grammar: Prepositional phrase after leave; worlds is a possessive without an apostrophe.

Component access (naked): Figuratively without protection; this is not a report that the adult offspring are literally undressed.

Component access (exposed): Figuratively without protection; this is not a report that the adult offspring are literally undressed.

- DJR-008-12 (Source page 24). Original text: “leave them naked to the worlds mercy”. In the modern column: “leaving them exposed to the world’s mercy”. Parents are accused of abandoning their offspring after bringing them to adulthood. Democritus speaks within Burton’s retelling of the pseudonymous Hippocratic letter. The satire concerns reversal of parental care; it is not a literal report that all adult offspring are stripped. Naked becomes figuratively exposed; the worlds mercy is retained with a modern possessive. Mercy here names uncertain treatment or help, not guaranteed care.

For antilutron at DJR-166-28, see Satisfaction (BAL-0304-R13).

Reference scope: Approved same-batch Satisfaction owner; exact record bound separately, no fresh compact or attestation here.

Access scope (antilutron): Approved same-batch Satisfaction owner; exact record bound separately, no fresh compact or attestation here.

Access scope (a ransom in exchange): Approved same-batch Satisfaction owner; exact record bound separately, no fresh compact or attestation here.

Access scope (ransom in exchange): Approved same-batch Satisfaction owner; exact record bound separately, no fresh compact or attestation here.

For remission at DJR-166-24, see Intention and remission (BAL-0164-V016; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact earlier Intention and remission compact, not a fresh mercy-family record.

Access scope (remission): Exact earlier Intention and remission compact, not a fresh mercy-family record.

Access scope (remission of sins): Exact earlier Intention and remission compact, not a fresh mercy-family record.

Access scope (the forgiveness of sins): Exact earlier Intention and remission compact, not a fresh mercy-family record.

Access scope (forgiveness of sins): Exact earlier Intention and remission compact, not a fresh mercy-family record.

Vocabulary for Confession and absolution

Article · Contents

absolve: complete

BAL-0326-R01 · English · sense

Finish or bring an undertaking or periodic movement to completion.

Grammar: Verb absolve, printed as past tense absolved, third-person singular absolves and infinitive absolve.

Component access (opportune): The adjective qualifies the place of completion, not the verb absolved.

Component access (suitable): The adjective qualifies the place of completion, not the verb absolved.

- DJR-015-12 (Source page 57–58). Original text: “absolved it in a more opportune place”. In the modern column: “completed it at a more suitable place”. Ptolemy resumes and completes the canal work abandoned by earlier rulers. Burton reports Diodorus and Pliny; N00977 questions unequal water levels, N00979 identifies the ancient Nile–Red Sea tradition, not the modern Suez Canal. Absolved supplies completed; it refers to the work, and opportune supplies suitable.
- DJR-075-12 (Source page 253). Original text: “Saturne in 30. yeeres absolves his sole and proper motion”. In the modern column: “Saturn completes its sole and proper motion in thirty years”. A planet completes the motion assigned to it in the reported models. Reported astronomical alternatives; Burton calls the rotating but central earth more probable. The printed Mars period remains three years. Absolves supplies completes; the period and object remain separate.
- DJR-076-03 (Source page 257). Original text: “to absolve their periodicall and regular motion in 27. or 28. dayes”. In the modern column: “complete their regular periodic motion in twenty-seven or twenty-eight days”. Solar spots and bright patches complete a cycle in the cited account. Attributed to Shemer/Scheiner; N05567 retains printed name/title and explains the later solar-surface view without claiming fresh collation. Absolve means complete; their periodic motion is its object, not a religious release.

absolved: ecclesiastical release

BAL-0326-R02 · English · sense

Released through an ecclesiastical act of absolution; here the act ends a narrated curse.

Grammar: Passive past participle absolved, with by naming the officiant.

- DJR-132-47 (Source page 538). Original text: “were absolved by Herebertus Archbishop of Colen”. In the modern column: “were absolved by Heribert, Archbishop of Cologne”. The archbishop’s act ends the legendary dancers’ punishment. A miracle-legend introduced with if you will believe it at 132-44; all three remains

despite the earlier company. No verified medical explanation. Absolved is retained; the personal and place names are modernized separately.

absolvitur

BAL-0326-R03 · Latin · inflected verb

Is acquitted or absolved from guilt in a judgement; the cited line denies such inward acquittal to a guilty person.

Grammar: Third-person singular present passive indicative of absolvo.

Component access (absolvitur): Passive verb only; negation comes from nemo and guilt from nocens.

Component access (is acquitted): Passive verb only; negation comes from nemo and guilt from nocens.

Component access (nemo): Negative indefinite pronoun; no person is an explanatory component gloss, while guilty comes separately from nocens.

Component access (no person): Negative indefinite pronoun; no person is an explanatory component gloss, while guilty comes separately from nocens.

Component access (nocens): The guilty description does not itself contain negation or acquittal.

Component access (guilty): The guilty description does not itself contain negation or acquittal.

Component access (se Judice): The complete ablative construction supplies the inward judging standpoint, not the verb of acquittal.

Component access (in his own judgement): The complete ablative construction supplies the inward judging standpoint, not the verb of acquittal.

- DJR-164-53 (Source page 699; N12980). Original margin: “se Judice nemo nocens absolvitur”. Supplied note translation or expansion: “no guilty person is acquitted in his own judgement”. The inner judgement remains adverse despite bribery of an external court. Juvenal original margin N12980, not Burton’s unquoted autobiography. N12981 identifies Satire 13.2–4 and altered wording. Absolvitur supplies is acquitted; nemo supplies no person; nocens guilty; se Judice in his own judgement.

confession: admission or acknowledgement

BAL-0326-R04 · English · sense

An admission or avowal offered as testimony, not necessarily an admission of sin to a priest.

Grammar: Noun confession, plural confessions; related verb confess.

Component access (testimonies): A separate coordinated item from confessions/admissions, not another meaning of confession.

Component access (evidence): A separate coordinated item from confessions/admissions, not another meaning of confession.

Component access (confessions): The supplied modern text retains the plural admissions as reported testimony, without endorsing their alleged supernatural objects.

Component access (unhappy): The adjective qualifies the women in the report; it is distinct from the evidential noun confessions.

Component access (unfortunate): The adjective qualifies the women in the report; it is distinct from the evidential noun confessions.

- DJR-007-07 (Source page 18). Original text: “testimonies, confessions, arguments”. In the modern column: “evidence, admissions, and arguments”. Admissions join other materials offered to establish general folly. Burton’s satirical proof that most are mad; no individual diagnosis or sacramental setting. Confessions supplies admissions, distinct from testimonies/evidence and arguments.
- DJR-046-30 (Source page 128). Original text: “by his own confession”. In the modern column: “by his own admission”. Seneca is made a witness to his own strenuous study. Burton quotes Letter 8; N03392 records shortening and altered wording, not exact modernized quotation of Seneca. Equal-scope construction with confession rendered admission.
- DJR-114-12 (Source page 439–440). Original text: “confessions of those unhappy women”. In the modern column: “confessions of those unfortunate women”. Alleged admissions are offered as evidence in a supernatural controversy. Burton follows Lipsius with likely rather than certain, after conceding opposition; N08663 says such testimony does not establish supernatural events. Confessions remains confessions; unhappy becomes unfortunate.

confession: profession of faith

BAL-0326-R05 · English · sense

An avowed declaration of religious belief, not here acknowledgement of a particular offence.

Grammar: Noun confession modified by divine.

Component access (divine): The adjective qualifies the religious declaration; it is not a divine speaker identity assigned to Lucian.

Component access (sacred): The adjective qualifies the religious declaration; it is not a divine speaker identity assigned to Lucian.

Component access (confession): Local profession-of-faith sense, distinct from an admission of guilt; the fuller phrase is divine/sacred confession.

Component access (confession): Local profession-of-faith sense, distinct from an admission of guilt; the fuller phrase is divine/sacred confession.

- DJR-152-29 (Source page 639–640). Original text: “made his divine confession in Eusebius”. In the modern column: “declared in his sacred confession in Eusebius”. Lucian’s declaration concerns divine authority for religion. Lucian of Antioch, not the

satirist. N12075 finds the Latin declaration in a later Latin-tradition parallel, not in the checked Greek-derived Eusebius translation. Divine becomes sacred; confession is a profession, not a request for pardon.

confess one’s grief

BAL-0326-R06 · English · phrase family

Disclose or confide distress to someone able to listen and help; not necessarily confess a fault.

Grammar: Transitive verb confess/confessing with grief as object and friend or adviser as recipient.

Component access (confessing): Disclosure of grief to a friend; the verb does not itself specify fault or sin.

Component access (confiding): Disclosure of grief to a friend; the verb does not itself specify fault or sin.

Component access (confess): Plotinus seeks disclosure of Porphyry’s grief; this is not culpability admission.

Component access (disclose): Plotinus seeks disclosure of Porphyry’s grief; this is not culpability admission.

Component access (Confession): The Table noun is rendered as a gerund in its heading; not a second narrative occurrence.

Component access (Confiding): The Table noun is rendered as a gerund in its heading; not a second narrative occurrence.

- DJR-083-01 (Source page 289). Original text: “confessing his grief to a friend”. In the modern column: “confiding his grief to a friend”. The subsection heading presents disclosure as part of correcting mental disturbance. Original heading, not a separate clinical case; its argument unfolds at 083-32–43. Confessing becomes confiding; grief is the disclosed object and friend the recipient.
- DJR-084-27 (Source page 297). Original text: “urged him to confess his grief”. In the modern column: “urged him to disclose his grief”. Plotinus elicits Porphyry’s distress before consoling him. Burton’s retelling differs from Life of Plotinus 11: N06212 notes the visit, advice to travel and subsequent recovery omitted from Burton’s immediate-exchange story. Confess supplies disclose, not admit culpability.
- DJR-171-118 (Source page unnumbered Table). Original Table: “Confession of his grief to a friend”. In the modern column: “Confiding one’s grief to a friend”. The original Table directs readers to disclosure and friendship at 293. Original unnumbered Table, with printed destination 293; the route does not count as another clinical example. Noun confession is recast as the gerund confiding; this is a Table heading, not a body occurrence.

confess sins; confession

BAL-0326-R07 · English · sense

Acknowledge wrongdoing in a religious setting, connected with humility, repentance and seeking mercy.

Grammar: Transitive verb confess; participle confessed; noun confession.

Component access (tryed): The participle names assessment before consolation, not moral temptation.

Component access (examined): The participle names assessment before consolation, not moral temptation.

- DJR-068-13 (Source page 223). Original text: “to confess their sins”. In the modern column: “confess their sins”. The Commines advice joins prayer, penitence and confession before medicine. Reported counsel after Charles of Burgundy’s defeat; the sequence includes, not excludes, use of medicine. Confess and its object are retained; the object distinguishes this from disclosing grief.
- DJR-166-17 (Source page 706). Original text: “confessed, tryed”. In the modern column: “they must have confessed and been examined”. Confession and assessment precede this specific consolatory discourse. Burton presupposes requirements attributed to Beza, Greenham, Perkins and Bolton; 166-21 then recognizes inability and requires tailored help. The modern supplies subject and auxiliary; tryed means examined, not morally tempted.
- DJR-168-36 (Source page 718–719). Original text: “upon his confession received mercy”. In the modern column: “received mercy on confessing”. David’s confession is joined to reception of mercy after affliction. Burton prints Psalm 31; N13246 points out the particular connection to Psalm 32:5 without replacing the printed reference. Noun confession becomes gerund confessing; received and mercy preserve the result.

auricular confession; confessors

BAL-0326-R08 · English · word family

Auricular confession is private spoken confession to a priest; confessors are the religious advisers who hear confession.

Grammar: Qualified noun phrase auricular confession; plural agent noun Confessors.

Component access (auricular): The adjective specifies confession spoken to the priest, not the whole practice or the accusation of coercion.

Component access (private spoken): The adjective specifies confession spoken to the priest, not the whole practice or the accusation of coercion.

- DJR-125-68 (Source page 500). Original text: “Monks, Confessors, and Friers”. In the modern column: “monks, confessors and friars”. The agent noun identifies a religious office in the polemic about professional access. The sequence alleges misuse and must be read as Burton’s generalized attack. Confessors remains confessors; no sexual misconduct is inherent in the lexical definition.

- DJR-154-38 (Source page 650). Original text: “auricular confession”. In the modern column: “private confession”. Private confession is listed among forms of authority Burton alleges are coercively used. Anti-Catholic polemic, with an extreme slavery comparison; allegations of abuse do not define the practice. Auricular qualifies the spoken, private mode; confession supplies the act.

Vocabulary for Providence, necessity and contingence

Article · Contents

providence: human foresight

BAL-0327-R01 · English · sense

Foresight or prudent attention to future consequences in governing one’s conduct.

Grammar: Abstract noun providence, coordinated with discretion.

Component access (discretion): Discretion supplies judgement; providence separately supplies foresight.

Component access (judgement): Discretion supplies judgement; providence separately supplies foresight.

- DJR-008-17 (Source page 25). Original text: “govern their actions by discretion and providence”. In the modern column: “governed their actions with judgement and foresight”. Democritus makes anticipation of worldly change a condition of sensible behaviour. Democritus’s speech in Burton’s literary retelling, not direct historical testimony or divine government. Providence supplies foresight; discretion judgement; the modern adjusts the tense within the conditional.

providence: divine government and care

BAL-0327-R02 · English · sense

God’s ordering, sustaining and protective care of the world and people, asserted, invoked or questioned according to the speaker.

Grammar: Abstract noun, often qualified by Gods, his, especial or sweet.

Component access (especial): The adjective qualifies providence within Burton’s explicitly speculative migration theory.

Component access (special): The adjective qualifies providence within Burton’s explicitly speculative migration theory.

Component access (sweet): The adjective describes protective divine care, not a physical taste.

Component access (gracious): The adjective describes protective divine care, not a physical taste.

Component access (is over): The supplied verbal phrase makes care explicit; its subject is providence and its object all/everything.

Component access (watches over): The supplied verbal phrase makes care explicit; its subject is providence and its object all/everything.

- DJR-032-47 (Source page 62). Original text: “ordered by Gods especial providence”. In the modern column: “God’s special providence has ordained”. Burton makes

providence the alleged ordering agency of migrations. I think qualifies Burton’s speculation; six-hundred-year renewal and purification of peoples are not established historical or biological facts. The passive ordered by is recast actively as providence has ordained; especial becomes special.

- DJR-092-25 (Source page 333). Original text: “His providence is over all”. In the modern column: “His providence watches over everything”. Universal care is followed by different kinds of advancement and protection. Burton’s consolation combines Psalm 17:8 and the angel-guard image, not one continuous biblical quotation. Is over becomes watches over, making care explicit; all becomes everything.
- DJR-109-21 (Source page 416). Original text: “by his sweet providence, in protecting of it”. In the modern column: “in his gracious providence, protecting the world”. Divine love appears as protective government, generally and specially. Burton distinguishes all in general from elect saints and Church in particular; the nearby biblical numbering is retained. Sweet supplies gracious; it refers to the world, made explicit in the modern.
- DJR-162-11 (Source page 686). Original text: “Are these signes and works of Gods providence”. In the modern column: “Are these signs and works of God’s providence”. Suffering is put as an objection to protective divine care. Chrysostom speaking in the dialect of objectors; N12770 explains his later defence, not his adoption of their conclusion. Equal-scope question; providence remains providence, not an assertion that care is absent.
- DJR-168-31 (Source page 718). Original text: “it comes by Gods permission and providence”. In the modern column: “it comes by God’s permission and providence”. Affliction is interpreted as permitted instruction and trial. Burton’s theological consolation; an interpretation of suffering, not a present medical explanation. Both permission and providence remain, rather than conflating permission with the whole government of events.

contingence

BAL-0327-R03 · English · lemma

The happening of events that need not occur as they do; in the selected polemic, a claim that all things happen contingently rather than through providential government.

Grammar: Abstract noun contingence, modernized as contingency.

- DJR-162-14 (Source page 687). Original text: “contingence of all things”. In the modern column: “the contingency of all things”. Burton accuses opponents of an all-encompassing explanatory claim, not merely acknowledging some uncertain events. Burton’s accusation amid Melanchthon’s hostile designation and a Vanini report. The preceding paragraph concedes sober moral conduct; N12775 leaves Vanini’s locator uncollated. Contingence becomes contingency; of all things retains the universal scope; the is supplied.

contingenter

BAL-0327-R04 · Latin · adverb

Contingently: in a way not required to occur exactly as it does.

Grammar: Adverb modifying fieri in an infinitival report of what opponents maintain.

Component access (contingenter): Adverb only; everything comes from omnia, and the attributive frame from volunt.

Component access (contingently): Adverb only; everything comes from omnia, and the attributive frame from volunt.

Component access (Omnia): Omnia supplies everything and the universal scope; it is the accusative subject of the infinitive fieri. Contingency comes separately from contingenter.

Component access (everything): Omnia supplies everything and the universal scope; it is the accusative subject of the infinitive fieri. Contingency comes separately from contingenter.

Component access (volunt): Plural verb interpreted as maintain in the reported doctrine, not as a claim about God’s will.

Component access (maintain): Plural verb interpreted as maintain in the reported doctrine, not as a claim about God’s will.

Component access (fieri): The infinitive in the Latin report is recast as a finite English clause after maintain; happens is not the form’s literal morphology.

Component access (happens): The infinitive in the Latin report is recast as a finite English clause after maintain; happens is not the form’s literal morphology.

- DJR-162-14 (Source page 687; N12773). Original margin: “Omnia contingenter fieri volunt.” Supplied note translation or expansion: “They maintain that everything happens contingently.” The margin explicitly states the universal doctrine attributed to the opponents. Original marginal quotation N12773 attributed to Melanchthon on the first commandment, with editorial translation kept separate. Contingenter supplies contingently; omnia everything; volunt conveys maintain in this reported assertion, not God’s will.

contingent and necessary: relative standpoints

BAL-0327-R05 · English · opposed adjectives

Contingent means not necessary from the stated human standpoint; necessary describes what must occur relative to God’s fixed purpose in these passages.

Grammar: Predicative adjectives contingent and necessary; contingent also qualifies things.

Component access (in respect of): The relational phrase marks the viewpoint under which freedom is affirmed; it is not an absolute denial of providence.

Component access (in relation to): The relational phrase marks the viewpoint under which freedom is affirmed; it is not an absolute denial of providence.

- DJR-026-42 (Source page 30). Original text: “our will is free in respect of us, and things contingent”. In the modern column: “our will is free in relation to ourselves and to contingent things”. The assertion concerns freedom relative to humans and contingent objects. Burton’s we say answer contrasts with his report of Stoic fatal necessity; the two standpoints cannot be collapsed. In respect of becomes in relation to; the continuation separately assigns necessity relative to God’s counsel.
- DJR-076-17 (Source page 258–259). Original text: “it was contingent to him, but necessary to God”. In the modern column: “To Columbus it was contingent, but to God necessary”. The Columbus example distinguishes the discoverer’s contingency from providential ordering. Burton explicitly adopts the providential view, with uncollated De Laet and Daniel references. His European discovery framing does not mean the Americas were unknown to their inhabitants. Equal-scope antithesis with the person’s name supplied for him; but preserves the contrast.

necessitas; extrema necessitate

BAL-0327-R06 · Latin · inflected noun and phrase

Necessity or compelling need: constraint causing an action in the particular circumstances, not necessarily a universal doctrine of fate.

Grammar: Necessitate is the ablative singular of necessitas; extrema agrees in the feminine ablative singular; coacti is a masculine nominative plural perfect passive participle referring to the persons compelled.

Component access (necessitate): Ablative singular noun in the Latin original; the English recasts it as subject, not as an attested English original word.

Component access (necessity): Ablative singular noun in the Latin original; the English recasts it as subject, not as an attested English original word.

Component access (extrema): Adjective agreeing with necessitate, not a free-standing universal claim about necessity.

Component access (extreme): Adjective agreeing with necessitate, not a free-standing universal claim about necessity.

Component access (coacti): The Latin passive participle means compelled; compels them is the supplied editorial active recasting, not a morphological identity.

Component access (compels them): The Latin passive participle means compelled; compels them is the supplied editorial active recasting, not a morphological identity.

Component access (compelled): Compelled is the participle’s explanatory gloss; the supplied translation recasts it actively as compels them.

- DJR-017-02 (Source page 66; N01085). Original margin: “extrema necessitate coacti”. Supplied note translation or expansion: “extreme necessity compels them”. A cited casuistical statement makes extreme need the condition of the poor taking another’s property. Maldonado original margin N01085; the argument is a reported historical moral permission, not an unqualified rule or present legal advice. Necessitate supplies necessity in an ablative construction; extrema extreme agrees with it. Coacti

means compelled, describing the persons; the editor recasts the Latin passive as compels them with necessity as grammatical subject.

fatum Stoicum; inevitable necessity

BAL-0327-R07 · Latin and English · phrase family

Stoic fate as Burton characterizes it: an inescapable determination of events that would bind even God to what has been decreed.

Grammar: Latin neuter noun fatum qualified by Stoicum; English abstract noun necessity with inevitable or inexorable.

Component access (fatum): The noun is fate; Stoic belongs to its adjective.

Component access (fate): The noun is fate; Stoic belongs to its adjective.

Component access (Stoicum): The adjective identifies the attributed school, not the whole doctrine.

Component access (Stoic): The adjective identifies the attributed school, not the whole doctrine.

Component access (ab initio): Temporal phrase, not itself the doctrine of necessity.

Component access (from the beginning): Temporal phrase, not itself the doctrine of necessity.

Component access (inevitable): The adjective qualifies the necessity attributed to Stoic fate, a doctrine Burton rejects.

Component access (inescapable): The adjective qualifies the necessity attributed to Stoic fate, a doctrine Burton rejects.

- DJR-162-19 (Source page 687). Original text: “fatum Stoicum, that inevitable necessity in the other extreme”. In the modern column: “Stoic fate, that inescapable necessity at the opposite extreme”. Burton turns from using Seneca against denial of God to rejecting his alleged fatalism. Burton’s polemical characterization, not a neutral summary of all Stoic philosophy and not his own defended doctrine. Fatum supplies fate; Stoicum Stoic; inevitable inescapable. The English apposition glosses the Latin.
- DJR-162-28 (Source page 688). Original text: “some by necessity decreed ab initio, and could not be altered”. In the modern column: “others by a necessity decreed from the beginning, which could not be altered”. Necessity is one among competing explanations of Roman portents. Burton’s reported alternatives; N12796 says the checked Dionysius parallel does not furnish his entire cause-list. Ab initio supplies from the beginning; could not preserves the asserted inability to alter the decree.
- DJR-162-31 (Source page 688–689). Original text: “to that inexorable necessity, that he could alter nothing of that which was once decreed”. In the modern column: “to that inexorable necessity that he could change nothing once decreed”. The doctrine attributed to Seneca denies divine alteration of the decree. Reported and rejected position. Adjacent alligatus causis secundis is already BAL-0090-V033 and

> BAL-0058-V105; N12802 distinguishes the Senecan sources. Inexorable necessity remains; nothing retains universal negation, and he refers to God, not Seneca.

For Contingent at DJR-020-29, see Cause (BAL-0058-V007; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Uncertain synopsis qualifier remains Cause-owned; incidental is the supplied interpretation, not proof of the historical sense.

Access scope (Contingent): Uncertain synopsis qualifier remains Cause-owned; incidental is the supplied interpretation, not proof of the historical sense.

Access scope (incidental): Uncertain synopsis qualifier remains Cause-owned; incidental is the supplied interpretation, not proof of the historical sense.

For contingent causes at DJR-050-25, see Cause (BAL-0058-V089; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned circumstantial causes; adjacent inevitable is retained, not silently corrected.

Access scope (contingent causes): Prior-owned circumstantial causes; adjacent inevitable is retained, not silently corrected.

For alligatus causis secundis at DJR-162-31, see Ligation and ligature (BAL-0090-V033; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned binding construction: alligatus means bound; God is the constrained subject in the reported and rejected position.

Access scope (alligatus causis secundis): Prior-owned binding construction: alligatus means bound; God is the constrained subject in the reported and rejected position.

Access scope (alligatus): Prior-owned binding construction: alligatus means bound; God is the constrained subject in the reported and rejected position.

Access scope (bound to secondary causes): Prior-owned binding construction: alligatus means bound; God is the constrained subject in the reported and rejected position.

Access scope (bound): Prior-owned binding construction: alligatus means bound; God is the constrained subject in the reported and rejected position.

For causis secundis at DJR-162-31, see Cause (BAL-0058-V105; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned causal component; the phrase alone does not include bound or the subject God.

Access scope (causis secundis): Prior-owned causal component; the phrase alone does not include bound or the subject God.

Access scope (to secondary causes): Prior-owned causal component; the phrase alone does not include bound or the subject God.

Access scope (secondary causes): Prior-owned causal component; the phrase alone does not include bound or the subject God.

For Fortune at DJR-162-16, see Happiness and fortune (BAL-0162-V012; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned theological definition, not every local sense of fortune and not indiscriminately assigned to Scaliger or Calvin.

Access scope (Fortune): Prior-owned theological definition, not every local sense of fortune and not indiscriminately assigned to Scaliger or Calvin.

Access scope (Fortune his unrevealed will): Prior-owned theological definition, not every local sense of fortune and not indiscriminately assigned to Scaliger or Calvin.

Access scope (Fortune is his unrevealed will): Prior-owned theological definition, not every local sense of fortune and not indiscriminately assigned to Scaliger or Calvin.

For unrevealed will at DJR-162-16, see Will and nill (BAL-0052-V061; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned hidden divine purpose; explanatory context does not add a new compact.

Access scope (unrevealed will): Prior-owned hidden divine purpose; explanatory context does not add a new compact.

For non individuo at DJR-162-26, see Inseparable and individual (BAL-0240-V005; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Prior-owned distinction between individual instance and kind; non supplies negation, and Vanini’s subsequent disclaimer is retained.

Access scope (non individuo): Prior-owned distinction between individual instance and kind; non supplies negation, and Vanini’s subsequent disclaimer is retained.

Access scope (individuo): Prior-owned distinction between individual instance and kind; non supplies negation, and Vanini’s subsequent disclaimer is retained.

Access scope (not in the individual): Prior-owned distinction between individual instance and kind; non supplies negation, and Vanini’s subsequent disclaimer is retained.

Access scope (in the individual): Prior-owned distinction between individual instance and kind; non supplies negation, and Vanini’s subsequent disclaimer is retained.

Vocabulary for Absolute

Article · Contents

absolute (complete or perfect)

BAL-0328-R01 · English · lemma

Complete or perfected in its kind; lacking a relevant deficiency, as claimed, denied or attributed in the local context.

Grammar: English adjective, attributive or predicative; most absolute and so absolute are degree constructions.

- DJR-005-19 (Source page 11). Original text: “No man so absolute”. In the modern column: “No one is so perfect”. A writer perfect enough to escape every reader’s dissatisfaction. The assertion is attributed to Erasmus and qualified by the unstable protection of long authority. Absolute corresponds to perfect; the body’s no man differs from the margin’s scarcely anyone.
- DJR-006-21 (Source page 16). Original text: “both make an absolute cure”. In the modern column: “Together they make a complete cure”. Completeness requires the bodily and spiritual care assigned to the two professions. Burton’s historical defence of his subject, not a universal guarantee of recovery. Absolute contributes complete; both/Together identifies their cooperation.
- DJR-042-28 (Source page 108–109). Original text: “all this would not make thee absolute”. In the modern column: “none of this would make you complete”. A person still lacks secure and lasting contentment despite every imagined advantage. The catalogue is a rhetorical supposition, not a verified list of possessions. Make thee absolute becomes make you complete; the conditional and negation remain.
- DJR-085-20 (Source page 300). Original text: “his absolute Utopian Common-wealth”. In the modern column: “his ideal commonwealth of Utopia”. The imagined commonwealth is praised as ideal or perfected. The local practice is music at meals for all ranks, not unlimited political authority. Absolute supplies ideal; Utopian is recast as of Utopia.
- DJR-087-12 (Source page 309). Original text: “There’s no perfection is so absolute,”. In the modern column: “No perfection is so complete”. No earthly perfection is wholly without impurity. The following argument concerns change beneath the moon. Absolute becomes complete in a negative degree construction.
- DJR-099-40 (Source page 367). Original text: “a full cure, and absolute of all diseases”. In the modern column: “a complete and absolute cure of all diseases”. Completeness claimed for cures through European remedies. Voschius promises; Burton’s continuation admits possible superiority and local cultivation of imported plants. Absolute is retained; full becomes complete.
- DJR-103-47 (Source page 387). Original text: “his absolute medicine of 50 Egges”. In the modern column: “his perfect remedy of fifty eggs”. A preparation claimed to be an excellent or perfect remedy. Reported medicinal reputation, not established efficacy or advice. Absolute contributes perfect and medicine remedy.

- DJR-111-38 (Source page 428). Original text: “true and absolute vertues”. In the modern column: “true and perfect virtues”. Virtues brought to perfection by the true love described in the preceding units. Charitable love of God and neighbour is the subject, not erotic obsession. Absolute supplies perfect; virtues is the separate noun.
- DJR-122-04 (Source page 478). Original text: “fair, fine, absolute and perfect”. In the modern column: “beautiful, fine, complete and perfect”. Wealth makes the woman seem complete to mercenary suitors. Satirical valuation under if she be rich, not the narrator’s neutral description. Absolute corresponds to complete, preserving the separate perfect.
- DJR-136-45 (Source page 558). Original text: “she is a most absolute form in his eye at least”. In the modern column: “She is a perfect beauty, in his eyes at least”. Faultless appearance claimed from the lover’s viewpoint. A supposition immediately tested by asking whether others agree. The phrase form becomes beauty; absolute contributes perfect; in his eyes qualifies it.
- DJR-137-20 (Source page 560). Original text: “of a most absolute form in all mens opinions”. In the modern column: “with a faultless figure in everyone’s opinion”. Perfection alleged by the imagined objector on behalf of universal agreement. Burton provisionally grants the premise before asking how long beauty lasts. Absolute contributes faultless, form figure; the whole phrase is not a single-component gloss.
- DJR-137-52 (Source page 562). Original text: “seldom shall you finde an absolute face without fault”. In the modern column: “Seldom will you find a faultless face”. A face wholly without defect, said to be rare. The assertion serves an aggressively dissuasive catalogue, not a neutral standard of bodies. Absolute and without fault jointly become faultless; seldom is retained.
- DJR-145-63 (Source page 601). Original text: “in his conceit she is absolute”. In the modern column: “she is perfect in his imagination”. The jealous husband’s imagined perfection of his wife. Even if she is not beautiful governs this conditional account; it does not certify others’ desire. Absolute becomes perfect; the locating phrase preserves subjectivity.
- DJR-151-44 (Source page 635). Original text: “there is absolute beauty”. In the modern column: “there is perfect beauty”. Perfection of the divine vision rather than changeable earthly appearance. The next paragraph distinguishes a present glimpse from future full enjoyment. Absolute contributes perfect; beauty remains the noun.
- DJR-166-40 (Source page 708). Original text: “his goodness is not absolute and perfect”. In the modern column: “his goodness is not complete and perfect”. Complete goodness tested by ability to overcome wickedness. A conditional argument for divine mercy, followed by patience with God’s timing. Absolute becomes complete, distinct from the retained perfect.

absolute (government)

BAL-0328-R02 · English · sense

Unrestricted in governing power, opposed to a mixed or limited monarchy.

Grammar: English predicative adjective in a question about forms of monarchy.

- DJR-090-49 (Source page 325–326). Original text: “whether Monarchies should be mixt, temperate, or absolute”. In the modern column: “whether monarchies should be mixed, limited, or absolute”. A constitutional contrast, not a ruler’s bodily temperament. The contented man is said not to be troubled by the question; no preferred constitution is decided. Absolute remains absolute; temperate separately becomes limited.

absolute (decree and reprobation)

BAL-0328-R03 · English · sense

Unconditional or not dependent on the foreseen faith or works named in the doctrinal contrast; applied to a decree or rejection.

Grammar: English attributive adjective modifying decree or reprobation.

- DJR-167-41 (Source page 713). Original text: “absolute reprobation”. In the modern column: “absolute reprobation”. Unconditional rejection as conceived by the distressed interpreters. They construct terrifying conclusions from misread Scripture; Burton challenges their certainty. The phrase is retained unchanged; absolute qualifies reprobation, not the sufferers’ actual status.
- DJR-168-19 (Source page 716). Original text: “Gods absolute decree”. In the modern column: “God’s absolute decree”. The decree contrasted with foreseen faith, works and being passed over. Differences among theological positions are reported; the next unit forbids judging who is finally rejected. Absolute is retained, with its doctrinal contrast supplied by the complete sentence.

absolute tyranny

BAL-0328-R04 · English · phrase

Thorough or total oppressive domination, here a metaphor for superstition’s burden.

Grammar: English adjective plus singular abstract noun phrase.

- DJR-156-36 (Source page 651 [659]). Original text: “an intolerable burden, an absolute tyranny”. In the modern column: “an intolerable burden, an absolute tyranny”. The condition called superstition is presented as an oppressive master. A polemical antithesis to true religion, not a neutral diagnosis of all religion. The phrase remains unchanged; tyranny, rather than absolute alone, supplies oppressive rule.

absolutely (categorically)

BAL-0328-R05 · English · adverbial sense

Without reservation or qualification in asserting, believing, denying or pronouncing.

Grammar: English adverb modifying deny, believe or decree; negation attaches to decree in the final attestation.

- DJR-026-42 (Source page 30). Original text: “the Stoicks absolutely deny it”. In the modern column: “The Stoics deny this absolutely”. Categorical denial of free acts in the reported Stoic position. Burton answers with relative freedom and divine

necessity, not unqualified human independence. Absolutely retains categorical force, not a claim of perfect workmanship.

- DJR-157-26 (Source page 662–663). Original text: “we do absolutely believe it, and upon good reasons”. In the modern column: “We believe it absolutely, and on good grounds”. Unreserved assent in a defence of faith. Burton’s confessional we speaks here; the passage answers Julian’s charge of slavish belief. The adverb remains, while grounds are distinguished from certain demonstration.
- DJR-168-14 (Source page 716). Original text: “they will not absolutely decree it”. In the modern column: “they will not pronounce on it absolutely”. Refusal to decide the Gentiles’ salvation without qualification. The named intermediate writers allow may be not unworthy but do not declare salvation certain. Decree becomes pronounce; not remains attached to the decision.

absolutely (simply)

BAL-0328-R06 · English · adverbial sense

Simply or without adding a further qualification, in the classification of a basic response to a good or evil object.

Grammar: English adverb modifying the coordinated verbs joy and love, and separately hate.

- DJR-040-03 (Source page 97 [PDF197]). Original text: “If evil, we absolutely hate it”. In the modern column: “If it is evil, we simply hate it”. The basic aversion to an evil object before the further present/future distinction. The later claim of harmful passion is conditional on excess, not every ordinary aversion. Absolutely aligns with simply; if it is supplies the original elliptical condition.

absolutely (altogether)

BAL-0328-R07 · English · adverbial sense

Wholly or completely, here describing total abstention from food.

Grammar: English adverb modifying fast inside the prohibition may not.

- DJR-071-04 (Source page 235). Original text: “so he may not absolutely fast”. In the modern column: “so he must not fast altogether”. Complete fasting is forbidden alongside overeating in this patient’s regimen. This is the local historical diet counsel; it does not govern every other purpose of fasting. Absolutely supplies altogether; may not becomes must not and fast remains separate.

absolutus

BAL-0328-R08 · Latin · lemma

Perfect or complete; the Latin adjective in personal, moral and bodily appraisals.

Grammar: Latin adjective: absolutus masculine nominative singular; absolutas feminine accusative plural agreeing with virtutes; absoluta feminine nominative singular agreeing with facies.

- DJR-005-19 (Source page 11; N00273). Original margin: “Vix aliquis tam absolutus, ut alteri per omnia satisfaciat”. Supplied note translation or expansion: “Scarcely anyone is so perfect as to satisfy another in every respect”. A person’s perfection is qualified by scarcely anyone, another and every respect. Original marginal Latin attributed in the body to Erasmus; English translation and bibliographical caveat are editorial. Absolutus supplies perfect; the quoted sentence is a broader construction, not its one-word meaning.
- DJR-111-38 (Source page 428; N08476). Original margin: “Veras absolutas hæc parit virtutes”. Supplied note translation or expansion: “This produces true and perfect virtues”. The perfect virtues generated by charitable love. The original Latin quotation and supplied note translation are separate layers. Absolutas corresponds to perfect, veras to true, virtutes to virtues.
- DJR-137-52 (Source page 562). Original text: “Diligenter consideranti raro facies absoluta, & quæ vitio caret”. In the modern column: “To the careful observer, a perfect face, free from fault, is rare”. The perfect face is rare to a careful observer. Burton endorses the saying in a dissuasive account; the quantifier is rare, not never. Absoluta supplies perfect; facies face and raro rare.

Vocabulary for Admire

Article · Contents

admire (wonder)

BAL-0329-R01 · English · lemma

To wonder at, marvel at or find astonishing, without necessarily approving.

Grammar: English verb: base admire, past/passive admired, and participle admiring; constructions and translated voice changes are specified per attestation.

- DJR-034-46 (Source page 72). Original text: “so much admired”. In the modern column: “found so astonishing”. Adrian’s astonishment at elaborate dishes and accounts of expense. The surrounding riot and prodigality condemn expense; not appreciative praise of cookery. The whole phrase preserves degree; found so astonishing renders so much admired.
- DJR-059-50 (Source page 190). Original text: “pitied or admired in another”. In the modern column: “pitied or wondered at in another”. The differing responses that symptoms provoke in observers. The catalogue stresses differences among sufferers and intermittent versus continuing symptoms. Admired alone becomes wondered at; pitied remains a distinct alternative.
- DJR-080-27 (Source page 277). Original text: “admiring how he came there”. In the modern column: “wondering how he had come there”. The deceived countryman wonders how he reached the ducal setting. A staged deception; his later belief in a vision is reported, not certified. Admiring and wondering are participles with the following how-clause as their content.
- DJR-107-44 (Source page 407–408). Original text: “I do not only admire, but stand amazed”. In the modern column: “I do not merely marvel but stand amazed”. Wonder amplified into amazement in the attributed Platonic argument. Maximus’s argument proceeds through possible objections to a defence of Socrates and Plato. Admire becomes marvel; the not only … but escalation remains.
- DJR-121-39 (Source page 476–477). Original text: “admired in his age for wearing jewels in his shoos”. In the modern column: “astonished his age by wearing jewels in his shoes”. The emperor’s shoes provoke astonishment. Lampridius censures the display; the later legal comparison is qualified by the supplied note. Original passive admired becomes active astonished; his age denotes his contemporaries.
- DJR-157-24 (Source page 662). Original text: “some again admired”. In the modern column: “others, again, to be wondered at”. Some divine matters are objects of reverent wonder. Distinction attributed to an unnamed Father beside Gerhard; not a statement that every claim must be believed without grounds. The modern supplies to be from the preceding are to be construction.

admire (esteem)

BAL-0329-R02 · English · lemma

To regard with approval, esteem or delighted attention; the judgement can belong to a quoted observer, lover or oneself.

Grammar: English transitive verb, active and passive; admire, admires, admiring, admired and contracted admir’d; reflexive objects possible.

- DJR-005-10 (Source page 9). Original text: “that which one admires, another rejects”. In the modern column: “what one admires, another rejects”. Different readers favour or reject the same book or beauty. Variable taste, not a claim that admiration proves excellence. Admires is retained; the opposing rejects establishes favourable evaluation.
- DJR-008-11 (Source page 24). Original text: “admiring his happinesse and leasure”. In the modern column: “admiring his good fortune and leisure”. Hippocrates approves Democritus’s situation after praising his work. The narrated visit contrasts this response with the crowd’s mistaken diagnosis. Admiring remains; happinesse becomes good fortune.
- DJR-010-07 (Source page 33). Original text: “he is admired by some for it”. In the modern column: “some admire him for it”. Some praise Alexander’s wish for further worlds to conquer. Seneca’s subsequent rebuke is retained: the admiration is not Burton’s settled judgement. Passive becomes active; some remains the limited set of admirers.
- DJR-045-19 (Source page 121–122). Original text: “we admire, flatter, and applaud our selves”. In the modern column: “we admire, flatter and applaud ourselves”. Excessive self-regard joins flattery and applause. The inclusive we and distinction from external flattery remain. Admire is retained with the shared reflexive object ourselves.
- DJR-049-25 (Source page 142 [printed 128]). Original text: “they did admire her, commend, desire her”. In the modern column: “They admired her, praised her, desired her”. Approval of Psyche without marriage, applied to learning without support. Burton’s missing-dowry explanation is his addition, not established by Apuleius. Did admire becomes admired; praise and desire are separate coordinated acts.
- DJR-118-48 (Source page 460). Original text: “I admire him for it”. In the modern column: “I admire him for it”. The narrator explicitly praises Alexander’s marriage for beauty. Local approval of this act, not approval of every deed of Alexander; the next unit changes the question to beauty’s effects. The exact approving phrase is retained.
- DJR-121-22 (Source page 475). Original text: “And though admir’d, unless in love desir’d?” In the modern column: “And even admired, unless desired in love?” The poem distinguishes admiration from erotic desire. Daniel’s poetic speaker and Burton’s printed wording retained despite an early-text difference recorded by the editor. Admir’d expands to admired; elliptical passive construction preserved.
- DJR-129-86 (Source page 523). Original text: “He applauds and admires every thing she wears, saith or doth”. In the modern column: “He applauds and admires

everything she wears, says or does”. The lover approves everything associated with his beloved. The lover’s valuation, not narrator-certified perfection. Admires is retained; the comprehensive object expresses indiscrimination.

- DJR-130-47 (Source page 528). Original text: “love and admire a servant”. In the modern column: “They love and admire, acting as servants”. Devotion to the beloved and her household in a syntactically unsettled phrase. Elliptical syntax explicitly uncertain in N10203; contextual interpretation, not textual restoration. The modern construes lovers as servants; it does not identify a servant as a secure direct object of admire or repair the original.
- DJR-132-40 (Source page 537). Original text: “that they may be remembred and admired of all”. In the modern column: “so that everyone may remember and admire them”. The purpose of lovers’ praise is to secure admiration for beloveds. Usually and as ability permits qualify lovers becoming poets; body good parts broadens marginal beauty. Passive admired of all becomes active everyone ... admire them; may retains purpose rather than achieved result.
- DJR-151-35 (Source page 634). Original text: “to seek it, love, admire, and adore it”. In the modern column: “to seek it, love, admire and adore it”. Reverent admiration of divine beauty. Burton’s theological generalization and contrast with pagan worship, not a neutral judgement about religious groups. Admire remains one distinct verb among seeking, loving and adoring.

admiration

BAL-0329-R03 · English · lemma

Wonder or amazement; also reverent or approving regard, according to the object.

Grammar: English abstract noun; after some, to the admiration of, and in admiration of.

- DJR-080-28 (Source page 277). Original text: “after some little admiration”. In the modern column: “After some initial amazement”. The countryman’s astonishment after the deception. His conviction that he saw a vision is the outcome of the prank. Little is contextually initial; admiration becomes amazement, not esteem.
- DJR-104-12 (Source page 389). Original text: “to the admiration of the beholders”. In the modern column: “to the astonishment of the onlookers”. The onlookers’ response to an alleged recovery after skull injury. Salvianus’s reported testimony, not authenticated treatment; disagreements follow. Admiration becomes astonishment; beholders becomes onlookers.
- DJR-151-35 (Source page 634). Original text: “to stand in admiration of his bounty, goodness”. In the modern column: “stand in admiration of his bounty and goodness”. Reverent regard for divine generosity and goodness. Though according to their own inventions qualifies Burton’s account of non-Christian worship. Admiration retained; the named objects distinguish it from bare surprise.

admirable

BAL-0329-R04 · English · lemma

Wonderful, remarkable or worthy of admiration, rather than necessarily morally commendable.

Grammar: English attributive adjective.

- DJR-025-31 (Source page 25). Original text: “an admirable league of Nature”. In the modern column: “a wonderful bond established by nature”. The marvellous coordination of appetite, moving faculty and organ. Historical physiological explanation mediated by bodily spirit. Admirable supplies wonderful; league is bond, of Nature established by nature.
- DJR-103-47 (Source page 387). Original text: “Rulandus admirable water”. In the modern column: “Rulandus’ remarkable water”. A medicinal preparation described amid its inventor’s extravagant claims. What not punctures the naming boast; efficacy is not independently established. Admirable supplies remarkable; Rulandus becomes a marked possessive.

admirably

BAL-0329-R05 · English · lemma

Excellently or in a way worthy of admiration.

Grammar: English adverb modifying the act of writing, with excellently and well in the original.

- DJR-005-18 (Source page 11). Original text: “writ so excellently and admirably well”. In the modern column: “wrote so excellently and admirably”. Praise of Seneca’s writing despite his many critics. The immediately ensuing could not please everyone limits the social effect of excellence. Admirably is retained; the separate well is absorbed rather than repeated.

admirer

BAL-0329-R06 · English · lemma

A person who esteems, praises or champions an object; self-directed in admirers of themselves.

Grammar: English agent noun; singular admirer and plural admirers.

- DJR-032-30 (Source page 60). Original text: “braggers and admirers of themselves”. In the modern column: “boastful and admiring of themselves”. Self-praising people in Burton’s hostile old-age catalogue. Attributed Cicero/Castiglione claims; the editor records Cicero’s omitted reply distinguishing character from age. Plural agent noun becomes participial admiring; of themselves keeps the reflexive target.
- DJR-102-33 (Source page 380–381). Original text: “the greatest admirer of this plant, and especially the extract”. In the modern column: “this plant’s greatest admirer, especially of its extract”. Paracelsus’s advocacy of black hellebore and its extract.

Attributed medical enthusiasm; the apparent last-resort claim expressly excepts mineral medicine. Admirer retained; plant is the object, extract the specially favoured preparation.

admiror

BAL-0329-R07 · Latin · lemma

To admire or marvel at; the exact construction determines whether the response is esteem, wonder or a passive reception of admiration.

Grammar: Latin deponent verb: admirari present infinitive; admirabatur third-person singular imperfect indicative; admirentur third-person plural present subjunctive, exceptionally used with passive force in the supplied ab omnibus construction.

Component sense: admirabatur. Marvelled at; not the complete phrase about beauty and clothing. (DJR-121-27).

Component sense: admirentur. May be admired in this passive-force construction; ab omnibus separately supplies by everyone. (DJR-132-40).

- DJR-049-26 (Source page 142 [printed 128]). Original text: “Tantum admirari, tantum laudare disertos”. In the modern column: “Only to admire, only to praise the eloquent”. A miser admires or praises eloquent people without rewarding them. Quoted Juvenal, followed by Burton’s separate English verse; modern repeats admire in the later comparison where Latin leaves the action understood. Admirari contributes to admire; tantum only; laudare to praise; disertos the eloquent.
- DJR-121-27 (Source page 475). Original text: “admirabatur formam, & stupendas vestes”. In the modern column: “marvelled at her beauty and wondrous clothes”. Anchises marvels at Venus’s appearance and dress. Mythic literary scene; Burton’s English version changes details and is kept separate. Admirabatur supplies marvelled at, formam beauty, stupendas vestes wondrous clothes; her is contextual.
- DJR-132-40 (Source page 537; N10353). Original margin: “ut memorentur, & ab omnibus admirentur”. Supplied note translation or expansion: “so that they may be remembered and admired by everyone”. Beloveds are intended to receive universal admiration through lovers’ poetry. Original Latin margin and its editorial translation distinguished; purpose, not success, and beauty rather than body good parts. Admirentur is read with passive force because ab omnibus supplies by everyone; ordinary deponent active semantics do not resolve this printed construction.

admiratio

BAL-0329-R08 · Latin · lemma

Wonder or astonishment; alternatively admiring esteem or distinction in the evaluative beauty passage.

Grammar: Latin feminine third-declension noun: admiratio nominative singular; admirationem accusative singular; admiratione ablative singular after sine.

Component sense: admirationem. Distinction or admiring esteem at DJR-119-11; astonishment at DJR-011-28.

- DJR-011-28 (Source page 40–41). Original text: “pariter absurditatem & admirationem tollit”. In the modern column: “removes both the absurdity and the astonishment”. Universal familiarity with madness removes the surprise it would otherwise provoke. Satirical all-mad comparison, not a clinical finding. Admirationem contributes astonishment; tollit removes governs both objects.
- DJR-104-12 (Source page 389; N07857). Original margin: “non sine astantium admiratione”. Supplied note translation or expansion: “to the considerable astonishment of those standing by”. The spectators’ astonishment in Salvianus’s original Latin testimony. Original marginal wording, not modern-body Latin; English in the composite note is editorial translation. Admiratione supplies astonishment; astantium those standing by; non sine, not without, is rendered emphatically as considerable within the English construction.
- DJR-107-44 (Source page 407–408). Original text: “me non tantum admiratio habet, sed etiam stupor”. In the modern column: “I am seized not only by wonder but by astonishment”. Wonder is intensified by the separate stupor. Maximus’s reported argument continues into defence after hypothetical objections. Admiratio is the nominative subject of habet, literally wonder holds me; modern makes I the passive subject. Stupor supplies astonishment.
- DJR-119-11 (Source page 462). Original text: “universa facies admirationem singulis partibus dedit”. In the modern column: “whole appearance together has lent distinction to each individual part”. The whole gives admiring distinction to the parts in Burton’s altered quotation. Burton prints gave where the consulted Seneca has took away; no silent correction. Admirationem is the direct object of dedit, rendered distinction; the whole phrase includes a different subject and indirect object.

admirandus

BAL-0329-R09 · Latin · lemma

Worthy of wonder or admiration; wonderful, remarkable or admirable according to the object and context.

Grammar: Latin gerundive/adjectival forms: admiranda nominative neuter plural, predicative with an understood copula, qualifying multa or quædam; Admirandas feminine accusative plural agreeing with actiones; admirandis ablative plural agreeing with curis or Arcanis after de.

Component sense: admirandis. Remarkable or marvellous, not the whole translated book title.

- DJR-005-18 (Source page 11; N00269). Original margin: “multa in eo probanda, multa admiranda”. Supplied note translation or expansion: “much in him deserves approval, much admiration”. Quintilian’s mixed judgement finds much to admire in Seneca. Original Latin margin condensed from Quintilian; English in the composite note is editorial translation. Admiranda supplies what deserves admiration; multa supplies much.

- DJR-042-32 (Source page 109). Original text: “Admirandas actiones graves plerunque sequuntur invidiæ, & acres calumniæ”. In the modern column: “Great envy and bitter slanders commonly follow admirable deeds”. Renowned actions attract envy and slander in the fortunes argument. Attributed to Polybius, precise passage unresolved; surrounding biographies are a general pattern, not exact histories. Admirandas supplies admirable, actiones deeds; plerunque commonly preserves the qualification.
- DJR-103-46 (Source page 387). Original text: “de curis admirandis”. In the modern column: “On Remarkable Cures”. The title of the work invoked for Cardan’s alleged rapid cures. Bibliographical wording, not proof that the reported cures occurred. Admirandis contributes Remarkable; curis Cures; de On.
- DJR-157-24 (Source page 662). Original text: “quædam credenda, quædam admiranda”. In the modern column: “some things are to be believed, others wondered at”. Some divine matters call for wonder. Attributed to an unnamed Father; followed by a distinction between grounds and demonstration. Admiranda supplies to be wondered at; quædam others, with things and copula understood.
- DJR-162-22 (Source page 687–688). Original text: “de admirandis naturæ Arcanis”. In the modern column: “On the Marvellous Secrets of Nature”. The descriptor in Vanini’s book title. Burton censures the reported explanations and later quotes Vanini’s own disclaimer; title is not endorsement. Admirandis means Marvellous; Arcanis Secrets, naturæ of Nature, de On.

admirator

BAL-0329-R10 · Latin · lemma

An admirer; here one who admires beauty.

Grammar: Latin masculine agent noun, nominative singular; formarum is its genitive plural complement.

Component sense: admirator. Admirer; the object beauty is supplied by formarum. (DJR-107-45).

- DJR-107-45 (Source page 408). Original text: “formarum admirator à demente”. In the modern column: “an admirer of beauty from a madman”. One member of an awkward rhetorical comparison in the attributed Platonic argument. The printed contrast is awkward and uncorrected; subsequent hypothetical objections end in acquittal. Admirator supplies admirer; formarum of beauty; à demente from a madman.

Vocabulary for Bugbear

Article · Contents

bugbear

BAL-0330-R01 · English · lemma

A frightening bogey or apparition, imagined, invoked to frighten, or believed to be seen.

Grammar: English count noun; singular bugbear and plural bugbears, including capitalized Bugbears.

- DJR-039-14 (Source page 94). Original text: “what strange formes of Bugbears, Devils, Witches, Goblins?” In the modern column: “What strange shapes of bogeys, devils, witches and goblins!” The objects imagined by a frightened person in darkness. Lavater and Weyer supply attributed explanations; the prior passage also retains demonic illusion. Bugbears alone aligns with bogeys; the whole rhetorical question becomes an exclamation.
- DJR-040-26 (Source page 98 [supplied]). Original text: “by sight of a bugbear”. In the modern column: “by the sight of a frightening apparition”. A frightening appearance in Cardan’s reported example of ensuing lifelong melancholy. Burton reports Cardan, not an independently verified diagnosis; the causal account follows feared things imagined. The indefinite noun phrase becomes a frightening apparition, not a modern annoyance.
- DJR-050-41 (Source page 148 [sequence; printed 144]). Original text: “Some fright their children with beggars, bugbears, and hobgoblins”. In the modern column: “Some frighten their children with beggars, bogeymen and hobgoblins”. Bogeys used by adults as instruments for frightening children. Some adults are agents, children recipients; the conclusion allows no use or sparing use upon just occasion. Bugbears aligns with bogeymen; fright separately becomes frighten.
- DJR-058-38 (Source page 182). Original text: “which to his thinking he certainly sees, bugbears”. In the modern column: “which he is convinced he actually sees, terrifying apparitions”. Frightening figures believed to be seen among imagined visions. The illustrative sufferer believes the sights; the narrator does not verify their external existence. Bugbears becomes terrifying apparitions; the preceding clause preserves subjective conviction.
- DJR-062-25 (Source page 201). Original text: “all the bugbears of the night, and terrors”. In the modern column: “all the night’s bogeys and terrors”. Frightening nocturnal appearances in Burton’s adapted curse and symptom description. The application is conditional on being far gone; the humoral cause and Apuleius attribution remain historical claims. Bugbears becomes bogeys; of the night is recast as a possessive.
- DJR-169-01 (Source page 720). Original text: “divels, bugbears, and Mormeluches”. In the modern column: “devils, bogeymen and spectres”. Bogeys among appearances experienced as outward disturbances. May arise from inward causes is a possibility,

followed by bounded demonic agency and mixed remedies. Bugbears corresponds to bogeymen; Mormeluches separately corresponds to spectres.

Bugbears (dismissed beliefs)

BAL-0330-R02 · English · figurative sense

Supposed frightening fictions: a disparaging name applied to religious doctrines by the sceptics Burton attacks.

Grammar: English plural count noun used figuratively as a complement of esteem.

- DJR-161-32 (Source page 683). Original text: “they esteem them as so many Poets tales, Bugbears”. In the modern column: “they regard these as so many poets’ tales and bogeys”. Religious claims are dismissed as imaginary scare stories. The people accused of atheism make this judgement; Burton opposes them. The neighbouring Apella formula is an anti-Jewish stereotype. Bugbears corresponds to bogeys inside a comparison attributed to they.

Mormeluches

BAL-0330-R03 · English · lemma

Frightening spectres or bogeys, listed beside devils and bugbears.

Grammar: Plural noun in an English list, borrowed from classical apparition vocabulary.

- DJR-169-01 (Source page 720). Original text: “divels, bugbears, and Mormeluches”. In the modern column: “devils, bogeymen and spectres”. The third name in a list of terrifying perceived beings. The possible inward cause is followed by a distinct permitted supernatural explanation. Only spectres corresponds to Mormeluches; the whole list is not a single-word meaning.

occursacula

BAL-0330-R04 · Latin · lemma

Apparitions or frightening things encountered; here the apparitions of the night.

Grammar: Latin neuter plural noun, accusative in omnia noctium occursacula after fingunt; noctium is genitive plural.

Component sense: occursacula. Apparitions or frightening encounters, not the full sentence about imagining them. (DJR-062-25). Explanatory access term: apparitions.

- DJR-062-25 (Source page 201; N04688). Original margin: “sibi fingunt omnia noctium occursacula”. Supplied note translation or expansion: “they picture to themselves all the apparitions of the night”. The adapted margin makes sufferers imagine the nocturnal apparitions. The original margin adapts Apuleius; its supplied English translation and adaptation note are editorial layers. Occursacula supplies apparitions; omnia supplies all, noctium of the night, and sibi fingunt the reflexive imagining construction.

Vocabulary for Cento

Article · Contents

cento

BAL-0331-R01 · English (Latin loan) · lemma

A literary patchwork assembled from other writings; here Burton’s name for his own gathered composition, used both to defend compilation and to assign provocative words to borrowed voices.

Grammar: Singular count noun, printed Cento; object of collected at DJR-005-01 and predicative noun after is at DJR-019-22.

- DJR-005-01 (Source page 8). Original text: “this Cento out of divers Writers”. In the modern column: “this patchwork from various writers”. The assembled book is compared with cloth woven from several fleeces and the bee’s gathering. Burton’s first-person defence claims labour and acknowledged borrowing; it does not independently verify every attribution. Cento corresponds to patchwork; this and the source phrase remain separate components.
- DJR-019-22 (Source page 77). Original text: “it is a Cento collected from others, not I, but they that say it”. In the modern column: “This is a patchwork collected from other writers: they say it, not I.” The same compositional term serves a disclaimer of responsibility for satirical words. A response to the objection that a clergyman is too satirical. Borrowed voice does not establish immunity: defiance is followed by recantation, fear and apology. Cento supplies patchwork; collected from others specifies provenance; the reordered final antithesis allocates speech to others.

Maceronicon

BAL-0331-R02 · English context, learned macaronic designation · lemma

A medley of borrowed material and languages, the mixed composition Burton says his arrangement makes his own.

Grammar: Singular noun after this my, object of set out; supplied spelling Maceronicon retained.

- DJR-005-04 (Source page 8). Original text: “this my Maceronicon”. In the modern column: “this medley of mine”. Burton claims arrangement and method rather than invention of all the material. First-person claim, surrounded by claims of borrowing and earlier writers’ appropriation; not a certification that the named sources are correctly cited. Maceronicon gives medley; my becomes of mine. The editorial note N00228 explains the mixed or macaronic suggestion.

rapsodie

BAL-0331-R03 · English · lemma

A patchwork or miscellaneous gathering, here contemptuously imagined as scraps taken from rubbish heaps.

Grammar: Singular noun in a rapsodie of rags; part of the catalogue of alleged stylistic faults.

- DJR-005-06 (Source page 9). Original text: “a rapsodie of rags gathered together from several dung-hils”. In the modern column: “a patchwork of rags gathered from several dung heaps”. The assembly image is turned against the book in an exaggerated confession of faults. Burton confesses the anticipated charges while saying the faults are partly deliberate; DJR-005-08 calls this a pre-emptive accusation and resists both over- and undervaluing himself. Rapsodie corresponds to patchwork, not to the complete rubbish-heap image; rags and gathering supply its derogatory material.

Vocabulary for Century

Article · Contents

century (bibliographical hundred)

BAL-0332-R01 · Latin-derived bibliographical abbreviation in English prose and Latin margins · abbreviation family

A collection or numbered division of one hundred items, such as observations, cures, letters, adages, horoscopes or emblems; not a hundred-year date in these citations.

Grammar: Printed abbreviated nouns cent., Cent., cen., Cen. and centur.; the abbreviation alone does not disclose a Latin case, which is not reconstructed here.

- DJR-018-31 (Source page 74; N01226). Original margin: “Erasm. Chil. 4. cen. 7.” Supplied note translation or expansion: “Erasmus, fourth thousand, seventh hundred”. A hundred-division within the fourth thousand of Erasmus’s Adages. The margin accompanies satirical claims about musicians. The division is a locator, not evidence that every musician is mad. Cen. gives hundred and Chil. thousand; the fourth and seventh numbers belong to separate levels. No individual adage number is printed.
- DJR-022-28 (Source page 9–10). Original text: “Mizaldus cent. 5. 77.” In the modern column: “Mizaldus, fifth century, item 77”. A reference to the fifth numbered hundred and its seventy-seventh item. Burton offers further reading on lycanthropy and transformation stories. N01511 explains the division without verifying every nearby reference. Cent. supplies century, 5 supplies fifth, and 77 supplies the item number; item is made explicit by the modern. The whole citation is context, not the meaning of cent. alone.
- DJR-024-23 (Source page 20; N01654). Original margin: “Lips. Cen. 1 ep. 50”. Supplied note translation or expansion: “Lipsius, first century of letters, letter 50”. A hundred-letter collection, first division, letter fifty. Original marginal citation beside reported opinions about souls and animal reason; the English expansion is editorial, not original English by Burton. Cen. is century; first and letter 50 correspond to 1 and ep. 50. Of letters explicates the collection, supported by the note’s explicit definition.
- DJR-031-53 (Source page 56). Original text: “3. Cent. Cura 91.” In the modern column: “third Hundred Cures, case 91”. A numbered hundred of reported cures or cases in Ruland. A reported magical-illness anecdote, not an authenticated clinical history or proof of witchcraft. Cent. gives Hundred; Cura gives the case designation, while Cures clarifies the collection’s subject. Third and 91 come from the numbers.
- DJR-032-15 (Source page 58–59). Original text: “Camerar. hor. natalit. centur. 7. genit. 6, & 7.” In the modern column: “Camerarius, in his seventh hundred birth horoscopes, nativities 6 and 7”. The seventh hundred of birth horoscopes, followed by two numbered nativities. Examples offered as proof of astrological rules; their occurrence in a collection does not verify the rules or the named cases. Centur. supplies hundred; hor. natalit. identifies birth horoscopes; genit. supplies nativities. The whole modern bibliography must not gloss centur. alone.

- DJR-083-34 (Source page 293; N06143). Original margin: “Camerarius Embl. 26. Cen. 2.” Supplied note translation or expansion: “Camerarius, Emblems, second century, emblem 26”. A numbered collection of a hundred emblems, with the individual emblem specified separately. The bull-and-fig-tree image is applied to kind speech; the note distinguishes the inherited allegory from independent collation of the cited emblem. Cen. gives century; 2 gives second; Embl. and 26 identify emblem 26. The note separately explains that this means one hundred emblems.
- DJR-102-28 (Source page 380). Original text: “Amatus, Lusit. cent. 66.” In the modern column: “Amatus Lusitanus, century 66”. A printed hundred-division locator with an unresolved anomalous number. The number is unusual and left unresolved in N07715; the surrounding list records advocates and qualifications, not an agreed safe hellebore treatment. Cent. is expanded century, but 66 is deliberately retained. This is not an authorial correction of the citation.

century; centuries (number of examples)

BAL-0332-R02 · English · lemma

A hundred, or in the plural hundreds, of people or examples; used rhetorically to suggest material the speaker could supply.

Grammar: Singular count noun century after a and plural noun centuries; objects of cite and repeat under might/could.

- DJR-102-07 (Source page 377–378). Original text: “I might cite a century of Authors pro and con.” In the modern column: “I could cite a hundred authors for and against it.” Burton could cite a hundred writers on opposing sides of the antimony dispute. Not a dated century and not an actual enumeration of exactly one hundred citations. The preceding adverse case and following conditional sword comparison preserve disagreement. Century supplies hundred, Authors authors, and pro and con for and against; might becomes could and retains hypothetical capacity.
- DJR-129-92 (Source page 523). Original text: “I could repeat centuries of such.” In the modern column: “I could repeat hundreds of such examples.” Hundreds of further instances of lovers’ extravagant admiration could be repeated. Burton declines further examples and moves to servitude as the next sign of love’s folly; his claim applies to both sexes here, following a separately hostile comparison of women. Centuries gives hundreds; examples makes the backward reference such explicit. Could is retained.

Cent. (Continens)

BAL-0332-R03 · Latin bibliographical title abbreviation · disambiguation

The abbreviation interpreted in the supplied note as the title Continens, Rhazes’s medical compilation; this occurrence is not a hundred-division.

Grammar: Abbreviated work-title before lib. 1. Tract. 9.; no full Latin case-ending is visible.

- DJR-058-12 (Source page 179; N04331). Original margin: “Cent. lib. 1. Tract. 9.” Supplied note translation or expansion: “Continens, book 1, treatise 9.” The note expands a difficult abbreviated title from its Rhazes context. The printed abbreviation

is retained; title expansion is the editor’s contextual interpretation. The accompanying symptoms belong to historical medicine. Cent. corresponds to Continens in the supplied editorial expansion, not century. Lib. and Tract. separately supply book and treatise.

sæculum (chronological century)

BAL-0332-R04 · Latin · contextual disambiguation

An age or century in chronological history, represented as century in the supplied modern column; distinct from the counted collections.

Grammar: Sæculum is neuter accusative singular, object of nobilitavit, qualified by hoc; sæc. is an unexpanded citation abbreviation in sæc. prim. sex., rendered first six centuries without imposing an unprinted Latin case.

- DJR-160-03 (Source page 675). Original text: “Ecclesiast. hist. cap.22. sæc. prim. sex.” In the modern column: “Ecclesiastical History, chapter 22 of the first six centuries”. The cited historical span comprises the first six centuries. Burton attacks Harpsfield in anti-Catholic polemic. The note leaves the precise chapter and Ursula chronology uncollated. Sæc. contributes centuries; prim. sex. contributes first six; the title and chapter remain separate components.
- DJR-160-04 (Source page 675). Original text: “nobilitavit (inquit) hoc sæculum Ursula cum comitibus”. In the modern column: ‘“Ursula and her companions,” he says, “ennobled this century.’ The quotation places Ursula and companions within a historical age. Reported Harpsfield speech pairs confidence in heavenly blessedness with an admission of historical uncertainty; the attached margin’s year 441 is not independently certified. Hoc sæculum gives this century, the object; Ursula cum comitibus names the subject with companions. Modern reorders the subject before the verb.

Vocabulary for Emblem

Article · Contents

impresse; impress; impreses

BAL-0333-R01 · English · lemma family

A symbolic device or emblem, often associated with a motto; it may be adopted as a personal sign or invented as a literary-visual composition.

Grammar: Singular nouns Impresse and Impress; plurals Impresses and Impreses. These nouns do not denote mental or physical impressions.

- DJR-082-12 (Source page 285). Original text: “invent Impresses, Emblems”. In the modern column: “devise mottoes and emblems”. Composing symbolic devices is one proposed absorbing intellectual pastime. Conditional recommendation if other subjects do not engage the sufferer and resources are ample; part of a wide, sometimes playful list, not a promise of clinical cure. Invent becomes devise; Impresses is rendered mottoes, emphasizing the textual part of a device; Emblems separately supplies emblems. Mottoes is not asserted to exhaust the original device’s visual function.
- DJR-096-36 (Source page 353). Original text: “an Impresse”. In the modern column: “their emblem”. The bending branch is the device attributed to the Colonna family. Burton’s reported history and contradictory motto/gloss remain distinct; transmission is uncollated in N07221. Impresse gives emblem; an becomes their because the narrative identifies the adopting family.
- DJR-109-18 (Source page 416). Original text: “Symbols, Impresses, Emblemes”. In the modern column: “symbols, devices and emblems”. Visual-symbolic figures including rings and squares communicate the praise of love. Encomium of divine and cosmic love followed by verse on love as sole cause; Platonic parallel in N08282 is not identified as the immediate source. Symbols gives symbols, Impresses devices, Emblemes emblems; coordination changes but the items remain distinguishable.
- DJR-128-09 (Source page 512). Original text: “used for an Impress”. In the modern column: “used this as an emblem”. A flower responding to the sun is attributed as a personal device to Gonzaga and applied to lovers. Reported attribution; the tulip/Narcissus naming does not establish a modern botanical species. A separate windmill emblem follows. Impress gives emblem; the pronoun this makes the flower image the object of used.
- DJR-132-52 (Source page 538). Original text: “Symbols, Emblems, Impreses, devises”. In the modern column: “Symbols, emblems, imprese and devices”. Imprese are among symbolic forms whose origin Burton conditionally associates with love. May be ascribed and if we shall believe qualify the origin claim; N10371 leaves the emblem authors and particulars uncollated. Impreses becomes imprese, a retained technical name, not impression; other list members are separate.
- DJR-133-13 (Source page 540). Original text: “curious Impreses”. In the modern column: “intricate symbolic devices”. Elaborate devices form one elite counterpart to

rustic lovers' entertainments. Burton's socially disparaging rhetoric nevertheless gives rustic lovers their own creative forms; the following verse compares shepherds with kings. Curious gives intricate, Impreses symbolic devices; intricate is not part of the noun's definition.

- DJR-144-42 (Source page 594). Original text: "used as an Impress". In the modern column: "used this as an emblem". The bull excluding another from pasture becomes Báthory's reported device of single sovereignty. Animal exclusiveness is transferred to kingship. The Oppian marginal reference is unresolved, so neither zoology nor heraldic attribution is independently authenticated. Impress gives emblem; the adopted animal example supplies this. The quoted motto, not the noun alone, supplies the political message.

emblem

BAL-0333-R02 · English · lemma

A symbolic representation, commonly an image joined to a motto or explanatory words; also a numbered composition in an emblem collection, and a symbolic object or costume.

Grammar: Singular Emblem, Embleme and embleme; plurals Emblems and Emblemes. Count noun for a composition or representation.

- DJR-082-12 (Source page 285). Original text: "invent Impresses, Emblems". In the modern column: "devise mottoes and emblems". An emblem is something the reader can devise, beside other learned or literary exercises. A conditional diversion, not a guaranteed remedy; the continuation includes difficult studies and imposed exercises. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-083-36 (Source page 293). Original text: "like Ivie and a wal, which Camerarius hath well illustrated in an Embleme". In the modern column: "like ivy and a wall, as Camerarius has aptly illustrated in an emblem". Mutual support in friendship is illustrated by ivy and a wall. Burton's consolatory analogy; distinguish the separate preceding bull/fig-tree image and its separate citation. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-087-25 (Source page 311). Original text: "an Embleme of a thresher and corn". In the modern column: "an emblem of a thresher and grain". Threshing pictures the claim that affliction enriches by separating grain from chaff. The emblem serves moral consolation about suffering, not a claim that every illness is beneficial. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-089-49 (Source page 321). Original text: "his 13. Embleme, cent. 1." In the modern column: "emblem 13 of his first century". The tree broken by abundant fruit figures the self-destructive weight of greatness. Burton's courtly warning; N06647 distinguishes his wording from the inspected image's different motto. The printed

emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.

- DJR-097-12 (Source page 355). Original text: “The Wolf in the Emblem sucked the Goat”. In the modern column: “The wolf in the emblem suckled at the goat”. The wolf’s unchanged nature illustrates resistance to kind treatment. A fable-like image and moral maxim; not a zoological finding or universal guarantee that people cannot change. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-109-18 (Source page 416). Original text: “Emblemes of rings, squares”. In the modern column: “emblems of rings, squares”. Geometric figures communicate ideas of love’s originating and completing power. A poetic-philosophical encomium with subsequent Latin and English verse, not a claim to a verified immediate Platonic source. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-128-63 (Source page 516). Original text: “a modern writer of amorous Emblems”. In the modern column: “a modern writer of love emblems”. A literary-visual composition presents Cupid heating a pot as passion consuming bodily resources. Belike makes the suggested derivation from the preceding dissection story conjectural. Neither that event nor its attribution to Plato is verified. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-133-13 (Source page 540). Original text: “accurate Emblems”. In the modern column: “carefully wrought emblems”. Elaborately made emblems represent one form of elite courtship display. The adjective praises workmanship within a socially hostile comparison; the rustic figures are granted their own corresponding inventions. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-138-31 (Source page 565). Original text: “those birds in the Embleme”. In the modern column: “the birds in the emblem”. Birds content near a cage but distressed when confined provide an image of desired marriage turning restrictive. The polemical comparison follows an imagined enthusiastic appeal for marriage and leads into verse on the change from honey to gall. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-138-61 (Source page 568). Original text: “the Reed and Ferne in the Embleme”. In the modern column: “the reed and fern in the emblem”. Opposed plants illustrate the discord of unsuitable marriage. If thou beest such a one or meet such a wife qualifies the warning; the twenty-to-one odds are rhetorical rather than measured probabilities. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.

- DJR-140-75 (Source page unnumbered verso after 576). Original text: “The Fox in the Emblem would eat no grapes”. In the modern column: “The fox in the emblem would eat no grapes”. The fox dismisses grapes because it cannot obtain them; Burton applies the image to relinquishing an unattainable beloved. The why-question supplies inability, not proof that the grapes are worthless. Unnumbered source-page qualification retained. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.
- DJR-144-34 (Source page 593). Original text: “an embleme of Jealousie”. In the modern column: “an emblem of jealousy”. The prince’s needle-studded, eyeleted gown is read as a symbolic representation of jealousy. Burton reports the visit and its pacifying effect, including spoken assurances; N11393 leaves the cited Camden passage uncollated. The printed emblem form corresponds to emblem/emblems within the quoted phrase; any descriptive modifier, represented figure or argument comes from the surrounding words, not the noun alone.

emb.; embl.; emblem.

BAL-0333-R03 · Latin bibliographical abbreviation · abbreviation family

A shortened reference to an emblem or emblem collection; the number identifies a composition, while a separate century number identifies its hundred-division.

Grammar: Abbreviated citation forms Emb., emb., Embl., embl., Emblem.; the endings are not expanded into a specified unprinted Latin case.

- DJR-096-34 (Source page 353; N07219). Original margin: “Joach. Camerarius Embl. 21. cent. 1.” Supplied note translation or expansion: “Joachim Camerarius, Emblems, first century, emblem 21.” The branching/yielding couplet is cited through an emblem collection. N07220 identifies Ovid’s lines and a printed verbal difference; the margin is a cited intermediary, not the author of the source verses. Embl. supplies emblem/Emblems; century, ordinal and emblem number are independent citation components.
- DJR-097-12 (Source page 355; N07279). Original margin: “Alciat. emb.” Supplied note translation or expansion: “Andrea Alciato, Emblems”. An abbreviated Alciato reference accompanies the wolf and goat. No emblem number is printed; N07281 leaves the precise emblem uncollated. Alciat. identifies the author and emb. the emblem work; the editor supplies the expanded author’s first name.
- DJR-109-18 (Source page 416; N08281). Original margin: “Camerarius Emb. 100. cen. 2.” Supplied note translation or expansion: “Camerarius, Emblems, century 2, emblem 100.” Camerarius is cited by collection and emblem number beside the geometric love figures. Original quoted margin separately translated by the editor; the exact cited work passage remains uncollated in N08282. Emb. supplies the emblem designation; 100 identifies the emblem and cen. 2 its second hundred, not the meaning of Emb. itself.
- DJR-128-09 (Source page 512; N09933). Original margin: “Emblem. amat. 13.” Supplied note translation or expansion: “Love Emblems 13.” A reference to love emblems accompanies the windmill image. N09935 identifies the image and verse as

no. 9 in the consulted Heinsius collection, leaving the printed 13 and possible intermediary unresolved. Emblem. contributes Emblems; amat. contributes Love; 13 is the printed item number.

flecto (printed Flecti)

BAL-0333-R04 · Latin · inflected verb

To bend; passive Flecti means to be bent in the branch motto.

Grammar: Flecti is present passive infinitive, complementary to third-person singular potest; the branch is the understood grammatical subject of the capacity statement.

- DJR-096-36 (Source page 353). Original text: “Flecti potest”. In the modern column: “It can be bent”. The Latin motto permits bending of the branch. The Latin assertion conflicts with the following English application that the family could not be made to stoop; the contradiction is preserved, not resolved by reversing the infinitive. Flecti supplies be bent, potest can; It makes the understood branch explicit. Neither possibility nor the pronoun is part of flecti alone. The full motto alias is a contextual retrieval phrase, not a gloss of flecti alone.

frango (printed frangi)

BAL-0333-R05 · Latin · inflected verb

To break; passive frangi means to be broken, a possibility explicitly denied in the branch motto.

Grammar: Frangi is present passive infinitive, complementary to potest; non negates the capacity. The understood subject remains the branch.

- DJR-096-36 (Source page 353). Original text: “frangi non potest”. In the modern column: “it cannot be broken”. The branch cannot be broken according to the Latin motto. Burton’s ensuing English says the family might be broken by force but not made to bow, reversing the motto’s capacities. The historical source/transmission remains uncollated. Frangi supplies be broken; non potest supplies cannot. The full motto alias is a contextual retrieval phrase, not a gloss of frangi alone.

Vocabulary for Equivocation

Article · Contents

equivocation

BAL-0334-R01 · English · lemma

A different or extended sense of a word, considered when distinguishing the subject to be discussed. These classificatory uses do not themselves imply dishonest speech.

Grammar: Plural noun: Æquivocations, æquivocations and equivocations; the singular equivocation is the normalized lemma.

- DJR-020-15 (Source page 97). Original text: “Its Æquivocations”. In the modern column: “Its different meanings”. The First Partition synopsis distinguishes uses of melancholy before the medical discussion. Structural synopsis, not a charge that someone is deceiving. Æquivocations supplies different meanings; its refers to melancholy.
- DJR-023-01 (Source page 11). Original text: “Melancholy in disposition, improperly so called, Æquivocations.” In the modern column: “Melancholy as a passing state, loosely so called; the different meanings of the word.” A subsection heading announces the lexical distinction developed immediately below. The following universal claim is about passing melancholy, not a diagnosis shared by all people. Æquivocations supplies different meanings; of the word makes its metalinguistic reference explicit.
- DJR-107-17 (Source page unnumbered [404]). Original synopsis: “Division, Æquivocations, kinds.” In the modern column: “Divisions, different senses of the word, kinds.” The jealousy synopsis distinguishes extended and strict uses. The outline puts animals under extended uses; the body later includes them in sexually exclusive jealousy. Æquivocations gives different senses of the word, separate from Division and kinds.
- DJR-144-04 (Source page 591). Original text: “Jealousie, its Æquivocations”. In the modern column: “Jealousy: its different meanings”. The heading surveys senses of jealousy before narrowing to marital jealousy. Rulers, parents, friends, animals, premarital rivals and married people are enumerated, not asserted to behave identically. The plural noun supplies different meanings; Jealousie supplies the subject.
- DJR-144-38 (Source page 594). Original text: “These æquivocations, Jealousies, and many such”. In the modern column: “These different meanings of jealousy, and many similar things”. The writer turns away from political and protective examples towards exclusive erotic jealousy. Not here properly meant restricts the discussion, while that alone narrows the chosen sense. Animals are explicitly included in the following clause. The modern combines æquivocations and Jealousies into different meanings of jealousy; the noun alone does not mean jealousy.
- DJR-163-27 (Source page 693). Original text: “Despaires, Æquivocations, Definitions, parties and parts affected.” In the modern column: “The different meanings and

definitions of despair and the people and parts affected”. A heading introduces a survey before the theological restriction. The ensuing secular examples are not thereby condemned as deceptive speech. Æquivocations supplies different meanings; the modern makes despair the shared complement of meanings and definitions.

- DJR-171-008 (Source page unnumbered Table). Original Table: “Æquivocations of melancholy 11. of jealousie 591”. In the modern column: “Different meanings of melancholy, 11; of jealousy, 591.” The unnumbered Table links the two lexical discussions. Historical index destinations, not page numbers in this lexicon; the source unit is an unnumbered Table entry. Æquivocations gives Different meanings; the following disease names and printed page numbers remain separate.
- DJR-171-150 (Source page unnumbered Table). Original Table: “Despair, equivocations 693.” In the modern column: “Despair: its different meanings, 693;” The Table also points to the survey of despair. The printed 693 is an index destination, not the physical page of this Table unit. equivocations supplies different meanings; its is supplied from Despair.
- DJR-172-013 (Source page unnumbered Table and closing notice). Original Table: “mel. equivocations, 11.” In the modern column: “the different meanings of melancholy, 11;” A second Table route abbreviates melancholy in its lexical heading. Unnumbered Table and closing notice is the supplied source label. mel. expands to melancholy; equivocations gives different meanings, not the whole translated phrase by itself.

equivocal

BAL-0334-R02 · English · lemma

Used in an extended, broader or less precise sense rather than the strict sense selected for the present discussion.

Grammar: Adjective modifying sense at DJR-023-02; predicative adjective with unproper at DJR-163-37, referring to the preceding uses of despair.

- DJR-023-02 (Source page 11). Original text: “equivocal & improper sense”. In the modern column: “loose and imprecise sense”. The phrase describes the broader application of melancholy to temporary disturbance. Burton contrasts disposition with habit; no man living is free in the next unit applies only to the preceding passing states. The paired adjectives equivocal and improper are rendered jointly by loose and imprecise; sense stays sense. Neither adjective denotes deception here.
- DJR-163-37 (Source page 694). Original text: “But these are equivocal, unproper.” In the modern column: “But these are broader, less precise uses of the word.” The secular examples lie outside the restricted theological definition now selected. Zanchi’s I speaks not of every kind but only the kind concerning God; 163-41 separately allows despair of one’s own resources with reliance on God. The modern supplies uses of the word as the understood referent of these; the two adjectives together are broader, less precise, not false.

equivocator

BAL-0334-R03 · English · lemma

One who speaks ambiguously or equivocates; here a disparaging name for supposedly deceptive oracle-givers, unlike the neutral classification of word-senses.

Grammar: Plural personal or agent noun, printed Æquivocators.

- DJR-029-27 (Source page 44). Original text: “Lyars, and Æquivocators, as Apollo, Pythius, and the like.” In the modern column: “liars and equivocators, such as Pythian Apollo and the like.” The agent noun names a class in a reported demonological taxonomy. Burton reports what scholastics and theologians distinguish, placing pagan oracles within a Christian polemical scheme; this is not an authenticated classification of beings. Æquivocators is retained as equivocators; Lyars separately supplies liars. The modern corrects the misleading comma by taking Apollo Pythius as one god.

Vocabulary for Explode

Article · Contents

explode: hiss or shout down

BAL-0335-R01 · English · lemma

To drive off, overwhelm or publicly disgrace someone or something by noisy disapproval.

Grammar: Transitive verb; explodes is third-person singular present, exploded a passive past participle. Modern active clauses sometimes name the agent that follows by in the original.

- DJR-005-11 (Source page 9–10). Original text: “that which one admires, another explodes as most absurd and ridiculous.” In the modern column: “what one admires, another shouts down as utterly absurd and ridiculous.” Different readers acclaim and reject the same literary features. Contrasting tastes in the author’s defensive account of reception; absurd and ridiculous belongs to the adverse reader’s judgment. Explodes becomes shouts down; another is the rejecting reader, while that which is the object.
- DJR-005-16 (Source page 10). Original text: “If I be taxed, exploded by thee and some such”. In the modern column: “If you and others like you criticize and shout me down”. Burton imagines hostile readers shouting him down, balanced by possible praise from others. If retains a condition and haply in the continuation means perhaps; the Giovio catalogue is a borrowed formula, not verified personal acquaintance. The passive becomes active: taxed gives criticize, exploded shout me down; thee and some such supplies the agent.
- DJR-007-12 (Source page 19). Original text: “were hissed out, and exploded by the common people”. In the modern column: “the crowd hissed and jeered them off”. Virtue and Wisdom are driven away by the crowd in an allegorical contest. The apologue reverses merit and worldly success. Its exact Calcagnini source remains uncollated in N00379. The paired verbs become hissed and jeered … off; the crowd renders by the common people, and them denotes Virtue and Wisdom. The whole clause is not assigned to exploded alone.
- DJR-097-28 (Source page 356). Original text: “ashamed, disgraced, dishonoured, degraded, exploded”. In the modern column: “ashamed, disgraced, dishonoured, degraded and publicly hissed down”. The imagined disgraced speaker names public rejection among losses and punishments. Yea but introduces a sufferer’s objection, not Burton confessing these crimes. The reply says one rumour supplants another; the physical punishments remain separate from this word. Exploded alone contributes publicly hissed down; the preceding adjectives remain distinct.

explode: ridicule

BAL-0335-R02 · English · lemma

To reject contemptuously or expose to ridicule, without necessarily describing a literal crowd shouting someone from a place.

Grammar: Transitive present explode with first-person plural subject; passive participle exploded with an understood reference to preceding practices.

- DJR-011-21 (Source page 39). Original text: “explode many of their fashions”. In the modern column: “ridicule many of their customs”. English observers ridicule German customs in a sequence of reciprocal national prejudices. The next clause has Germans think equally contemptuously of us. Neither the national stereotype nor its assumed superiority is endorsed by the lexicon. Explode gives ridicule; many remains many; fashions gives customs. The subject we and German reference come from the adjoining clause.
- DJR-158-20 (Source page 667). Original text: “there likewise exploded”. In the modern column: “where they are likewise exposed to ridicule”. Named philosophical and satirical works are said to ridicule ill-chosen petitions and devotions. Burton’s polemical question supplies the negative assessment; listed classical works are cited as additional critics, not original witnesses to an explosion. There becomes where; exploded gives exposed to ridicule; they makes the understood preceding practices explicit.

explode: reject or discredit

BAL-0335-R03 · English · lemma

To reject, repudiate, denounce or discredit an opinion, practice, explanatory model or remedy. The verb reports a judgment, not necessarily its truth or Burton’s final assent.

Grammar: Transitive verb: explode, third-person singular explodes, participle exploding, and passive participle exploded; are to be exploded expresses required rejection.

- DJR-017-46 (Source page 70). Original text: “explode as a vast Ocean of Obs and Sols, School divinity”. In the modern column: “denounce scholastic theology as a vast ocean of objections and solutions”. Named critics condemn scholastic theology as futile disputation. The accusation belongs to the named critics and the surrounding satire of learned professions. Explode gives denounce; the postponed original object School divinity becomes scholastic theology before the comparison.
- DJR-028-34 (Source page 40). Original text: “which Martianus Capella likewise maintaines, but our Christian Philosophers explode”. In the modern column: “a view Martianus Capella also maintains, but which our Christian philosophers reject”. The parenthesis rejects the claim that spirits are mortal and live and die. Conflicting reported authorities. The marginal everlasting spirits at N01959 do not agree with mortality; later feeding and pain are separately ridiculed. Explode gives reject; which refers to the mortality claim, not every preceding and following claim in Psellus’s description.
- DJR-029-20 (Source page 43). Original text: “those Ethnicks boni and mali Genii, are to be exploded”. In the modern column: “the pagans’ good and evil genii must be rejected”. Burton rejects a pagan classification of good and evil genii. A Christian polemical judgment follows conflicting ancient doctrines; good and evil modifies the reported classes. Are to be exploded is a prescription, must be rejected, not a report of physical destruction.

- DJR-032-34 (Source page 61). Original text: “But this opinion Bodine, Erastus, Danæus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum lib. 4. cap. 9. Dandinus the Jesuit, lib. 2. de Animâ explode”. In the modern column: “But Bodin, Erastus, Daneau, Scribanius, Sébastien Michaëlis, Campanella in On the Sense of Things, book 4, chapter 9, and the Jesuit Dandini in On the Soul, book 2, reject this opinion”. Named opponents reject explaining witches’ effects through impaired imagination alone. The continuation expressly says they do not deny witches are melancholy; alone limits the explanation they reject. Explode supplies reject; this opinion is the object, repositioned after the verb in the modern.
- DJR-069-07 (Source page 226–227). Original text: “doubted of, and exploded by others”. In the modern column: “others doubt it and reject it”. Some physicians reject astrology’s use in medicine, while others require it. Burton says he will not decide the controversy himself; the later defense is quoted from Magini and the next paragraph criticizes excess. Exploded gives reject; the passive agent others becomes the modern subject. Doubt remains a separate action.
- DJR-074-32 (Source page 251). Original text: “exploding in the mean time that element of fire”. In the modern column: “Meanwhile, this rejects that element of fire”. The preceding cosmological argument dismisses a supposed elemental sphere and outer celestial machinery. Burton attacks hard real spheres, while 074-34 allows hypothetical models for method and order; not every geometrical construction is rejected in every use. Exploding gives rejects; in the mean time becomes Meanwhile; this summarizes the preceding argument.
- DJR-100-24 (Source page 370). Original text: “many explode the use of them or any Minerals in Physick”. In the modern column: “Many reject their use, or that of any minerals, in medicine.” Many, especially Erastus, reject precious stones and minerals as medicines. Mattioli and others are lavishly supportive in the next unit; Erastus’s I is a quoted adverse account, not Burton’s own experimental report. Explode supplies reject; many restricts the group; them refers to precious stones.
- DJR-101-11 (Source page 373). Original text: “Galens medicines are now exploded and rejected”. In the modern column: “Galen’s medicines are now discredited and rejected”. Older medicines are represented as discredited amid rival compounding practices. The next two units continue the complaint then label it an objection and offer a defense of compound medicines. Do not mistake this for the section’s final blanket verdict. Exploded gives discredited and rejected separately remains rejected; now concerns their current reception in the passage.
- DJR-102-06 (Source page 377). Original text: “explodes all this”. In the modern column: “rejects all this”. Gervinus rejects the preceding praise of antimony after reporting a near-fatal experience. His adverse account is followed by Burton’s conditional conclusion through Zwinger, not an unrestricted endorsement or rejection. Explodes gives rejects; all this points back to the commendations, not every medical treatment.
- DJR-105-32 (Source page 395). Original text: “Such medicines are to be exploded, that consist of words, characters, spels, and charms”. In the modern column: “Medicines consisting of words, signs, spells and charms must be rejected”. Burton prescribes rejection of verbal and written charms, distinct from material amulets he has just allowed. No good at all is followed by except through conviction or the

Devil’s contrivance. The exception and earlier qualified allowance of amulets prevent a universal claim about every remedy. Are to be exploded becomes must be rejected; the relative clause specifies which medicines.

- DJR-160-49 (Source page 680; N12654). Original margin: “Some explode all humane authors, arts, and sciences, Poets, histories, &c.” Retained English in supplied marginal apparatus: “Some explode all humane authors, arts, and sciences, Poets, histories, &c.” An original English margin condemns some rigorists’ rejection of secular authors and studies. Some limits those accused; all quantifies what they reject. Burton opposes their exclusive permission to read Scripture and says they deserve pity rather than refutation. Original English wording is retained in the note, with no separate modern-body translation; N12656 separately glosses explode as reject or denounce.
- DJR-168-18 (Source page 716). Original text: “But these absurd paradoxes are exploded by our Church, we teach otherwise.” In the modern column: “But our Church rejects these absurd paradoxes; we teach otherwise.” Burton resumes his confessional voice and rejects the previously reported universal-salvation arguments. The earlier question about punishment belongs to the objection. Later Burton refuses to identify particular people as reprobate and stops the speculative controversy. The passive becomes active: our Church is the rejecting agent; these points to the arguments just rehearsed.
- DJR-171-176 (Source page unnumbered Table). Original Table: “Element of fire exploded 251”. In the modern column: “The elemental sphere of fire rejected. 251”. The unnumbered Table refers to the cosmological rejection on page 251. This is a finding-aid entry, not evidence of an explosive event. Exploded gives rejected; elemental sphere explicates Element of fire, not the verb.
- DJR-171-185 (Source page unnumbered Table). Original Table: “Excentricks and Epicicles exploded, 251”. In the modern column: “Eccentrics and epicycles rejected. 251”. The unnumbered Table points to the same rejection of celestial machinery. The main discussion distinguishes real spheres from useful hypothetical models. Exploded gives rejected; the two nouns name the objects.

explodo

BAL-0335-R04 · Latin · lemma

To hiss off or reject by public disapproval; here a tragedy is described as hissed off.

Grammar: Latin verb cited in the first-person present dictionary form explodo; printed explosam is a perfect passive participle, accusative feminine singular agreeing with Tragœdiam after Ob.

- DJR-040-31 (Source page 99 [supplied]; N02880). Original margin: “Ob Tragœdiam explosam”. Supplied note translation or expansion: “Because his tragedy was hissed off”. The original Latin margin gives an alleged theatrical humiliation as the reason for Sophocles’s death. The supplied editorial note N02881 says Valerius Maximus reports Sophocles dying of joy after victory, not the death-after-failure story. This is a textual discrepancy, not an established biography. Explosam gives hissed off;

Tragœdiam supplies tragedy; Ob makes it a cause and the modern possessive his comes from the narrative.

Vocabulary for Exquisite

Article · Contents

exquisite: torment

BAL-0336-R01 · English · lemma

Extreme or acutely painful when describing torment; the phrase about the Americas is rendered as appalling, elaborate torture, emphasizing its dreadful elaboration rather than beauty.

Grammar: Attributive adjective modifying plural torments, in one occurrence coordinated with stupend.

- DJR-009-29 (Source page 31–32). Original text: “stupend & exquisite torments”. In the modern column: “appalling, elaborate tortures”. The adjective belongs to Burton’s denunciation of Spanish violence in the Americas. If we may believe qualifies the Las Casas attribution; the competing totals are transmitted claims, not verified counts. The later condemnation is limited to unjust wars. Stupend gives appalling, exquisite elaborate, torments tortures. The modern emphasizes devised elaboration, not approval.
- DJR-054-48 (Source page 165). Original text: “exquisite torments”. In the modern column: “agonising torture”. Senators and cardinals are tortured to disclose hidden money in the account of Rome’s devastation. Burton’s historical narrative of the 1527 sack, not a favourable judgment of refinement; sufferers are the grammatical objects of the coercion. Exquisite gives agonising; torments becomes collective torture. The purpose of disclosure belongs to the following clause, not the adjective.

exquisite: exact or accomplished

BAL-0336-R02 · English · lemma

Exact or highly developed of knowledge; accomplished or exceptionally skilled of a practitioner or a method of working.

Grammar: Attributive adjective; most exquisite is a superlative expression in the account of physicians whose skill does not remove uncertainty.

- DJR-048-38 (Source page 139). Original text: “an exquisite Philosopher”. In the modern column: “an accomplished philosopher”. Evax is commended for philosophical accomplishment in a catalogue of learned rulers. The catalogue mixes historical, legendary and ambiguously identified figures; Evax belongs to the lapidary tradition. Exquisite gives accomplished; Philosopher supplies philosopher.
- DJR-062-11 (Source page 199). Original text: “the most exquisite Physicians cannot determine of the part affected”. In the modern column: “the most accomplished physicians cannot determine which part is affected”. Exceptional professional skill does not resolve the reported localization dispute. Crato’s reported claim concerns this ambiguous hypochondriacal condition, not every medical judgment. The next unit

also denies universal fear and sorrow. Most exquisite gives most accomplished; cannot determines the failure to identify an organ and must not be dropped.

- DJR-069-41 (Source page 230). Original text: “without exquisite knowledge, to work out of books is most dangerous”. In the modern column: “it is extremely dangerous to practise from books without exact knowledge”. The warning requires knowledge precise enough to judge treatment rather than merely copy a recipe. The preceding reported case involves a mistaken dose; Burton then adds his own claimed knowledge of an unnamed friend’s dangerous hellebore experiment. Exquisite gives exact, knowledge stays knowledge; without retains the condition under which book-based practice is condemned.
- DJR-099-44 (Source page 367). Original text: “that exquisite manner of curing”. In the modern column: “that accomplished method of healing”. Knowledge of medicinal plants is said to be necessary to accomplished practice. Fuchs’s judgment continues the preceding praise of public gardens as places of instruction. The craftsman/tool analogy specifies the practitioner’s needed knowledge. Exquisite gives accomplished; manner of curing becomes method of healing.
- DJR-100-02 (Source page 367). Original text: “many exquisite herbalists”. In the modern column: “many accomplished herbalists”. The writers on simples are praised as accomplished plant specialists. Only a few of the many simples are selected for melancholy; the claim about their powers belongs to historical medical authorities. Exquisite gives accomplished; many and herbalists remain separate.

exquisite: keenly developed

BAL-0336-R03 · English · lemma

Finely sensitive or well developed in the performance of a sensory function.

Grammar: Attributive adjective in exquisite organ; predicate adjective in This sense is exquisite in men.

- DJR-025-11 (Source page 22). Original text: “as an exquisite organ”. In the modern column: “as a finely sensitive instrument”. The internal air in the hearing account is likened to a delicately functioning instrument. The preceding unit identifies air as hearing’s medium and ear as organ. This is Burton’s inherited drumhead/drumstick analogy, not present physiology. Exquisite gives finely sensitive; organ means instrument. The adjective does not by itself identify a modern anatomical structure.
- DJR-025-15 (Source page 23). Original text: “This sense is exquisite in men”. In the modern column: “This sense is finely developed in humans”. Touch is said to be finely developed in humans despite its low place in the hierarchy of senses. Least noble does not mean dispensable: Burton expressly says touch is as necessary and pleasurable as the other sense under comparison. Exquisite gives finely developed; this sense refers to touch; men becomes humans.

exquisite: excellent or finely wrought

BAL-0336-R04 · English · lemma

Excellent, carefully worked, refined or especially pleasing of books, art, descriptions, music, food, beauty or expressive language. The quality of an object does not settle whether its use is praised or blamed.

Grammar: Attributive and predicate adjective; it qualifies singular and plural objects without changing form.

- DJR-014-23 (Source page 54). Original text: “exquisite cunning”. In the modern column: “exquisite skill”. The adjective praises skilled construction of cities now imagined in ruins. Conditional viewing from Taygetus sets past splendour against present desolation, under a Gerbelius-associated report. Exquisite is retained; cunning gives skill, not deceit.
- DJR-022-34 (Source page 10). Original text: “two exquisite books”. In the modern column: “two excellent books”. Codronchus’s two books on the preceding disease are commended. The surrounding historical hydrophobia cures and claims are not endorsed by praise of the books. Exquisite gives excellent; two and books are separate.
- DJR-044-26 (Source page 117–118). Original text: “exquisite musick”. In the modern column: “exquisite music”. Pleasurable music belongs to the initial splendour of Burton’s prodigal comparison. N03194 says Luke’s music celebrates the son’s return, not his initial wasteful period; the discrepancy remains. Exquisite is retained and musick modernized to music.
- DJR-055-32 (Source page 168). Original text: “exquisite sauces”. In the modern column: “exquisite sauce”. Refined sauces exemplify the extravagant eater’s exacting demands. The luxury does not satisfy: he is seldom pleased, unlike an ordinary stomach. The adjective’s quality is separate from criticism of consumption. The adjective is retained; the plural becomes singular in this or that … sauce.
- DJR-080-32 (Source page 278). Original text: “so exquisite and pleasing to be beheld”. In the modern column: “so exquisite and pleasing to behold”. The excellence of Phidias’s works supports an attributed account of aesthetic consolation. N05918 identifies Dio Chrysostom, not John, and notes Burton broadens the example of Zeus at Olympia. Relief is an attributed literary illustration. Exquisite remains a quality of the works; pleasing to behold is a distinct coordinated claim.
- DJR-080-38 (Source page 278–279). Original text: “such exquisite peeces”. In the modern column: “exquisite representations”. Fine pieces in collections depict people, birds and animals. A catalogue of absorbing sights; the precise individual works are not securely identified. Exquisite is retained; peeces becomes representations, with the demonstrative recast in the wider modern list.
- DJR-080-42 (Source page 279). Original text: “exquisite pictures”. In the modern column: “exquisite pictures”. Illustrations enhance books on practical disciplines and pastimes. An expansive recommendation of intellectual diversion; the named authors do not identify every edition. The adjective and noun are retained exactly.

- DJR-081-03 (Source page 280). Original text: “an exquisite description of the whole world”. In the modern column: “an exquisite representation of the whole world”. The world on Charlemagne’s third silver table is a visual representation, not only prose description. The story is attributed to Platina and remains uncollated; the contemporary map comparison carries the recreational argument. Exquisite is retained; description becomes representation in the engraved-map setting.
- DJR-081-04 (Source page 280). Original text: “those exquisite descriptions”. In the modern column: “those exquisite descriptions”. The adjective praises geographical writings and their pleasure for the reader. The catalogue’s Leander Albertus and Leo Africanus are joined in the modern text; the full bibliography is not established. The phrase is retained; these descriptions are read, unlike the preceding engraved world image.
- DJR-085-36 (Source page 302). Original text: “exquisite beauties”. In the modern column: “exquisite beauties”. Exceptional physical beauty is listed among proposed sensory remedies for grief. Burton reports a view associated with Epicurus, then endorses Cicero’s criticism while acknowledging qualified supporters. The adjective is retained; beauties names the beautiful people or forms, not the abstract adjective’s meaning.
- DJR-086-13 (Source page 304). Original text: “exquisite musick”. In the modern column: “exquisite music”. Fine music accompanies the reported English banquet. Burton chooses a favourable reading of Giovio’s national generalization, then approves decent amusements; not every pleasure is condemned. Exquisite remains exquisite and musick music; the Latin margin instead attaches its cognate adjective to dishes.
- DJR-103-42 (Source page 386). Original text: “his exquisite work”. In the modern column: “his excellent work”. Montaltus’s medical work receives praise before its recipe is reproduced. Successful use is Montaltus’s reported experience, not Burton’s own; the praise does not establish a remedy’s safety. Exquisite gives excellent; work remains work.
- DJR-117-15 (Source page 453). Original text: “ought that is exquisite”. In the modern column: “anything exquisite”. Aesthetic excellence becomes an object of desire alongside harmony, eloquence and skilled art. Burton’s causal claim about desire and preference for personal beauty remains the account’s, not a guarantee of everyone’s response. Ought means anything, and exquisite is retained; a wide range of attractive qualities is meant.
- DJR-125-29 (Source page 496). Original text: “exquisite musick”. In the modern column: “exquisite music”. Lucretia’s merchant suitor courts her with elaborate sensual entertainment. The I belongs to Aretino’s literary Lucretia introduced in 125-28, not to Burton. Exquisite is retained; musick becomes music.
- DJR-125-29 (Source page 496). Original text: “exquisite phrases”. In the modern column: “exquisite phrases”. The suitor’s carefully contrived eloquence is compared to a conjurer’s powerful words. Lucretia’s retrospective first-person account compares verbal persuasion and military stratagem, not the narrator’s own courtship. Both words are retained; exquisite describes the quality or artifice of the phrases, not the entire strategy of seduction.

- DJR-129-65 (Source page 521). Original text: “that exquisite Picture of Helena”. In the modern column: “Zeuxis’s exquisite painting of Helen”. The fine painting becomes a comparison for different viewers’ judgments of beauty. The countryman does not see its beauty; Burton’s lovesick spectator responds. N10101 leaves the Plutarch attribution and altered anecdote unresolved. Exquisite remains exquisite; Picture gives painting, and the modern moves the maker’s name before it.

exquisitus

BAL-0336-R05 · Latin · lemma family

Choice, carefully worked or regulated, refined, accomplished or exceptionally skilled, according to the modified noun. Latin cognates are distinguished from the English adjective and from editorial uses of exquisite translating other Latin words.

Grammar: Latin first/second-declension adjective: exquisita is ablative feminine singular with ratione or accusative neuter plural with remedia; exquisitas is accusative feminine plural with dapes or fruges; exquisitam is accusative feminine singular with rationem; exquisitis is ablative neuter plural with dictis. Exquisitissimus is a nominative masculine singular superlative describing the man Simierus.

- DJR-070-13 (Source page 231; N05122). Original margin: “sine exquisita vivendi ratione”. Supplied note translation or expansion: “without a carefully regulated way of living”. The original margin demands a carefully regulated regimen. Solenander’s necessity claim is followed by Aretaeus’s separate conditional sufficiency claim, limited to illness not too far advanced. Exquisita supplies carefully regulated, ratione way and vivendi of living; sine supplies without.
- DJR-086-13 (Source page 304; N06349). Original margin: “varias & exquisitas dapes”. Supplied note translation or expansion: “varied, exquisite dishes”. The Latin margin describes the banquet’s food, not its music. Giovio-associated national generalization; the body redistributes qualities and calls the music exquisite instead. Exquisitas modifies dapes: exquisite dishes; varias separately gives varied. Music appears as a different noun later in the quotation.
- DJR-099-38 (Source page 366–367; N07485). Original margin: “exquisita remedia”. Supplied note translation or expansion: “choice remedies”. Choice imported remedies are sought by the physicians criticized for neglecting familiar local plants. Fuchs-associated criticism of physicians’ attitudes. The margin says a countrywoman often treats more safely, whereas the English body says more good; later transplantation remains allowed. Exquisita gives choice and remedia remedies; remoteness is supplied by the surrounding country names, not the adjective alone.
- DJR-099-44 (Source page 367; N07494). Original margin: “ad exquisitam curandi rationem”. Supplied note translation or expansion: “for an accomplished method of healing”. The margin supplies a Latin counterpart to the body’s accomplished manner of curing. Attributed to Fuchs, with knowledge of plants as the required skill. The editorial English translation is separate from the quoted margin. Exquisitam gives accomplished, rationem method, curandi of healing; ad supplies for.
- DJR-116-48 (Source page 451). Original text: “exquisitas & exoticas fruges”. In the modern column: “choice and exotic fruits”. Selected or choice fruit belongs to a

polemical list of luxurious supposed aphrodisiacs. The preceding and following units condemn gluttonous luxury; nearly everything physicians prescribe is what these people prize, not a new medical recommendation. Exquisitas gives choice, exoticas exotic and fruges fruits. Choice does not mean aphrodisiac by itself.

- DJR-125-01 (Source page 494; N09613). Original margin: “illecebris exquisitissimus”. Supplied note translation or expansion: “exquisitely skilled in enticements”. Simierus is commended for exceptional skill in enticement in the original marginal citation. The body treats him as a benchmark surpassed by deceitful lovers; the Camden reference remains uncollated. The superlative exquisitissimus gives exquisitely skilled; illecebris gives in enticements. The whole phrase is not the adjective alone.
- DJR-125-29 (Source page 496; N09654). Original margin: “exquisitis mihi dictis”. Supplied note translation or expansion: “exquisite speeches to me”. Elaborate persuasive speeches are addressed to Lucretia in the cited narration. The recipient and first-person pronoun are the literary speaker’s, not Burton’s; the comparison is with a conjurer’s language. Exquisitis modifies dictis: exquisite speeches; mihi is to me. The Latin uses an ablative phrase with the understood comparison to usus est.

Vocabulary for Fact

Article · Contents

fact: deed or act

BAL-0337-R01 · English · lemma

Something done, a deed or action; often an offence in these contexts, but its blame, actuality or alleged status comes from the sentence rather than from the noun alone.

Grammar: Count noun, singular fact and plural facts; foul, foule and fowle are accompanying evaluative adjectives.

Access scope (filthiness): At DJR-026-49, filthiness supplies vileness, evaluating David’s conduct; fact supplies deed. This surrounding evaluative noun is not another meaning of fact.

Access scope (vileness): At DJR-026-49, filthiness supplies vileness, evaluating David’s conduct; fact supplies deed. This surrounding evaluative noun is not another meaning of fact.

Access scope (foule): At DJR-051-49, foule supplies shameful, the adjective evaluating the act; fact supplies act. The concession about wrongdoing does not license cruel ridicule.

Access scope (shameful): At DJR-051-49, foule supplies shameful, the adjective evaluating the act; fact supplies act. The concession about wrongdoing does not license cruel ridicule.

Access scope (fowle): At DJR-064-12, fowle supplies foul, the adjective modifying fact; fact supplies deed. The passage does not treat every blush as evidence of such wrongdoing.

Access scope (foul): At DJR-040-30, original foul remains foul; at DJR-064-12, fowle is modernized to foul. In each, the adjective evaluates fact, deed, rather than naming the deed. The latter passage does not treat every blush as evidence of wrongdoing.

Access scope (so foul): At DJR-066-21, so foul supplies so terrible, the intensified evaluation of the deed; fact supplies deed. This component does not itself state the reported sentence or its later revocation.

Access scope (so terrible): At DJR-066-21, so foul supplies so terrible, the intensified evaluation of the deed; fact supplies deed. This component does not itself state the reported sentence or its later revocation.

Access scope (foul): At DJR-040-30, original foul remains foul in the modern column, the adjective evaluating fact, deed. Committing the deed and disclosing it remain alternatives; foul does not mean deed.

- DJR-010-11 (Source page 33–34). Original text: “if the same fact be done in publike in wars, it is called manhood”. In the modern column: “becomes courage when done publicly in war”. The same act receives opposite public judgments when done privately and in war. If marks the comparison. Burton attacks unequal praise and punishment, while DJR-010-01 expressly excludes a blanket condemnation of every

war. Fact names the act whose modern noun stands earlier in the complete sentence; this selected modern clause has an understood act, not a freestanding translation of fact.

- DJR-026-49 (Source page 30). Original text: “the filthiness of his fact”. In the modern column: “the vileness of his deed”. David knows the wrongness of his conduct but follows appetite. The next paragraph says some powers can be governed but are not; the example is not a general denial of moral agency. Fact gives deed; filthiness supplies vileness and his refers to David. Complementary earlier route: Religion and superstition (BAL-0078-V032; Batch 1). The Religion record covers Reason, Religion in the same David example; shared contextual evidence, not a new occurrence.
- DJR-040-30 (Source page 99 [supplied]). Original text: “some foul fact committed or disclosed”. In the modern column: “some foul deed committed or exposed”. A deed or its disclosure can occasion public disgrace and withdrawal. Some and many times limit the catalogue. The alleged action is one example among insults, defeats and embarrassment, not a universal cause of melancholy. Fact gives deed, foul remains an evaluation; committed and disclosed are separate alternatives. Complementary earlier route: Indifferent (BAL-0253-V004; Batch 3). Indifference already treats bearing grief in the same contrast with vulnerability to disgrace.
- DJR-051-49 (Source page 151). Original text: “committed a foule fact”. In the modern column: “committed a shameful act”. Even a person who has done wrong should not be cruelly mocked. Though introduces a concession, not permission to humiliate; the continuation distinguishes general satire of vice from named personal attacks. Fact gives act; foule gives shameful; committed preserves completed conduct. Complementary earlier route: Humane learning (BAL-0277-V007; Batch 3). The earlier Humanity record explains this same protection against humiliating an offender.
- DJR-058-34 (Source page 182). Original text: “some fact they never did”. In the modern column: “some deed they never committed”. A sufferer fears royal punishment for an offence the narrative expressly says was not committed. Some restricts the affected people; feared execution is not an actual sentence, and the never clause denies the deed. Fact gives deed; never did becomes never committed.
- DJR-064-12 (Source page 208). Original text: “some fowle fact committed”. In the modern column: “some foul deed committed”. Consciousness of wrongdoing is only one possible cause of blushing. Not only followed by but prevents treating every blush as guilt; fear and awareness of defects are alternatives. Fact gives deed; fowle supplies foul. Complementary earlier route: Shame (BAL-0257-V006; Batch 3). Shame and bashfulness already explains the same physiological account and denial that blushing proves wrongdoing.
- DJR-066-08 (Source page 216–217). Original text: “the same fact”. In the modern column: “the same deed”. The noun refers back to self-killing in Burton’s catalogue of religious authorities and reported commendations. Eusebius is the reported admirer. N04896 qualifies Burton’s compression of Augustine and the assertion about Jonah; the later argument rejects the general defence and then mitigates particular judgments. Fact gives deed; same is anaphoric, not an assertion that the reports are all historically verified.

- DJR-066-21 (Source page 454). Original text: “for so foul a fact”. In the modern column: “for so terrible a deed”. The reported brothers receive a dishonourable burial sentence which is subsequently revoked. Reported Foreest story, uncollated; the reversal follows inquiry into suffering and mental disorder. Printed page 454 must not be silently normalized. Fact gives deed; so foul becomes so terrible.
- DJR-113-52 (Source page 437–438). Original text: “the Divel takes no pleasure in such facts”. In the modern column: “the devil takes no pleasure in such acts”. Weyer and others deny the alleged intercourse and pleasure attributed to spirits. The denial belongs to named authorities; Burton then presents contrary authorities, within a discussion introduced conditionally. Plural facts gives acts; no pleasure and such retain negation and reference to the preceding alleged conduct. Complementary earlier route: Incubus (BAL-0087-V009; Batch 1). Incubus and succubus already treats this denial and its contrary authorities; fact is the separate deed noun.
- DJR-164-16 (Source page 696). Original text: “for this fact he was damned”. In the modern column: “he was damned for this deed”. A merchant believes the loss of wheat he kept too long has damned him. This is the merchant’s fixed belief, explicitly contrasted with sound judgment elsewhere, not Burton’s judgment that the merchant is damned. Fact gives deed; the clause’s order changes. Complementary earlier route: Conscience (BAL-0053-V046; Batch 1). Conscience already records the marginal pangs of conscience in this merchant example.
- DJR-166-06 (Source page 704–705). Original text: “much abhorred their former fact”. In the modern column: “abhorred their former act”. Reported survivors condemn their former conduct in a pastoral argument for charitable judgment. The preceding if and may govern the favourable judgment; reported repentance is not verified knowledge of every person’s inward state. Fact gives act; former is retained. Complementary earlier route: Action (BAL-0056-V090; Batch 1). Action already records act in the adjoining rescue clause; Charity BAL-0168-V007 separately treats the conditional favourable judgment.

fact: event

BAL-0337-R02 · English · lemma

An occurrence or event in a narrated account; the noun does not by itself certify the story’s truth.

Grammar: Singular count noun fact, object of take notice of, with this referring to the narrated disappearance.

Access scope (took notice of): At DJR-113-58, took notice of supplies knew of, the reported public awareness of the event; fact supplies event. This verbal phrase is not another meaning of fact or independent verification of the story.

Access scope (knew of): At DJR-113-58, took notice of supplies knew of, the reported public awareness of the event; fact supplies event. This verbal phrase is not another meaning of fact or independent verification of the story.

- DJR-113-58 (Source page 438). Original text: “many thousands took notice of this fact”. In the modern column: “Many thousands knew of this event”. Burton ends the

Philostratus story with a claim that the disappearance was widely known. The narrative is received from Philostratus. N08643 says the original Latin margin has many, not the body’s many thousands, so the margin cannot independently verify that number. Fact becomes event; took notice of becomes knew of.

For taken in the fact at DJR-148-36, see Adultery (BAL-0236-V022; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-148-34, DJR-148-35, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-40, DJR-148-41, DJR-148-42. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The following local explanation is retained as a reading aid to the earlier-owned occurrence, not a new supporting record.

Detected while performing the deed: caught in the act.

Grammar: Passive participial phrase; in the fact specifies detection during the alleged conduct.

Access scope (taken): At DJR-148-36, taken supplies caught, the detection component within taken in the fact; in the fact supplies in the act. The participle alone does not express the complete phrase.

Access scope (caught): At DJR-148-36, taken supplies caught, the detection component within taken in the fact; in the fact supplies in the act. The participle alone does not express the complete phrase.

- DJR-148-36 (Source page 617). Original text: “taken in the fact”. In the modern column: “caught in the act”. The jealous husband’s problem is the difficulty of proof and direct detection. The complete clause says such detection is unlikely. The following Sulpitia illustration is qualified by N11742, which identifies Sulpicia and Calenus as spouses in Martial. Equal-scope passive phrase; taken gives caught, in the fact gives in the act.

Vocabulary for Generation and corruption

Article · Contents

generation and corruption

BAL-0338-R01 · English · technical pair

Coming into being and passing away: generation is production or origination, corruption the dissolution or perishing of something, here disputed in the heavens.

Grammar: Coordinated abstract nouns in a whether question; not an assertion that the proposed celestial changes occur.

- DJR-075-01 (Source page 252). Original text: “Whether there be generation and corruption”. In the modern column: “Whether things come into being and pass away in the heavens”. A question asks whether celestial novelties are newly produced and perish, or already-created bodies recur. As some think introduces one position, La Galla rejects it, and Roeslin offers regular recurrence. The following Blancanus report says they diminish and disappear rather than perish. Generation supplies come into being; corruption supplies pass away. Things and in the heavens make the contextual subject explicit.

generation: production

BAL-0338-R02 · English · lemma

The production or formation of something; here water in competing accounts of springs and the earth’s interior.

Grammar: Abstract noun in generation of waters; the of phrase identifies what is produced.

Access scope (waters): At DJR-073-30, waters becomes the mass noun water, the substance being produced; generation supplies production. Water is not a synonym for generation.

Access scope (water): At DJR-073-30, waters becomes the mass noun water, the substance being produced; generation supplies production. Water is not a synonym for generation.

- DJR-073-30 (Source page 246–247). Original text: “the generation of waters”. In the modern column: “the production of water”. Surrounding temperature is proposed as altering internal heat and consequently water’s production. Or and as some others hold preserve alternative reported natural explanations, not a settled account of the water cycle. Generation gives production, waters becomes water; no reproductive act is implied. Complementary earlier route: Water and springs (BAL-0124-V002; Batch 2). Water and springs already explains the alternative source-of-springs accounts at DJR-073-29–30; contextual route, not a newly discovered controversy.

generation: reproduction

BAL-0338-R03 · English · lemma

Producing another living being like the parent, thereby preserving the species; also reproduction as the function of the relevant bodily organs.

Grammar: Abstract noun Generation as a named vegetative faculty; generation in an of phrase specifying the organs’ function.

Access scope (Members): At DJR-024-12, Members supplies organs, the bodily parts named in Members of generation; generation contributes reproductive. Organs alone does not carry that reproductive qualification.

Access scope (organs): At DJR-024-12, Members supplies organs, the bodily parts named in Members of generation; generation contributes reproductive. Organs alone does not carry that reproductive qualification.

- DJR-024-12 (Source page 18). Original text: “Members of generation”. In the modern column: “The reproductive organs”. The anatomy distinguishes organs by reproductive function before declining to describe them. The omission is explicitly relative to the present purpose, not a denial that such organs exist. Generation contributes reproductive; Members supplies organs, and the modern adds the article.
- DJR-024-34 (Source page 21). Original text: “The last of these Vegetal faculties is Generation”. In the modern column: “The last of these vegetative faculties is reproduction”. The faculty produces another like itself through seed, preserving the species. Three subordinate operations are announced, but only one is supplied. They ascribe marks attribution, and the omission is not repaired. Generation gives reproduction; the surrounding phrase identifies its position in the historical scheme.

generation: offspring

BAL-0338-R05 · English · lemma

Those produced by procreation, the offspring or descendants considered collectively.

Grammar: Collective singular noun generation, with our as possessive determiner.

- DJR-033-25 (Source page 65). Original text: “our generation is corrupt”. In the modern column: “our offspring are corrupted”. The conclusion of a hostile argument about marriage choices describes the resulting descendants as impaired. Burton attacks status and wealth as criteria for marriage, with discriminatory judgments about disability. This is historical polemic, not a valid rule of heredity. Generation gives offspring; the collective singular becomes plural in the modern. Complementary earlier route: Crased (BAL-0072-V006; Batch 1). Crased already treats broken-health families in this same conclusion; offspring is the separate collective noun.

generation: kind or class of people

BAL-0338-R06 · English · lemma

A class, race or kind of people, not necessarily a cohort born in the same period.

Grammar: Collective count noun generation, qualified by servile.

- DJR-053-05 (Source page 157). Original text: “a servile generation”. In the modern column: “a servile race”. Burton depicts people maintained only for drudgery and unable to refuse a task. The sequence mixes degraded labour, enslavement and hostile descriptions of peoples. Do not turn the modern race into a biological racial classification. Generation gives race in the supplied modern, in the older broad sense of a class or kind of people; servile is a separate qualification.

corruption: decay or spoilage

BAL-0338-R07 · English · lemma

Physical decay, dissolution or spoilage; in regimen the deterioration of the body, in digestion the failed transformation of food.

Grammar: Abstract noun corruption, sometimes accompanied by all or paired with putrefaction or alteration.

Access scope (putrefaction): At DJR-024-29, putrefaction is retained beside corruption and names physical spoilage in the historical account of digestion. This component does not stand for every physical or moral sense of corruption.

Access scope (alteration): At DJR-087-13, alteration supplies change, paired with corruption, which supplies decay. Change is the second component of this description of sublunary mutability, not a replacement for the whole pair.

Access scope (change): At DJR-087-13, alteration supplies change, paired with corruption, which supplies decay. Change is the second component of this description of sublunary mutability, not a replacement for the whole pair.

- DJR-024-29 (Source page 20–21). Original text: “corruption or putrefaction”. In the modern column: “corruption or putrefaction”. Spoilage is opposed to the successful cooking-like processing of food in the stomach. Historical digestion theory, not a modern physiological description. The modern retains both nouns; local definition supplies their physical sense. Complementary earlier route: Concoction (BAL-0028-V057; Batch 1). Concoction already quotes this entire sentence and explicitly defines corruption or putrefaction as elixation’s opposite; the physical spoilage explanation is shared.
- DJR-083-20 (Source page 291). Original text: “a perfect remedy against all corruption”. In the modern column: “a perfect remedy against all bodily decay”. Burton invokes Roger Bacon for a conditional claim about moderation in the six non-naturals. Would and if are indispensable. The Latin margin N06122 has one’s bodily decay rather than the body’s all; N06123 leaves the Bacon references incompletely collated. The sufferer’s objection and qualified reply follow. Corruption becomes bodily decay; bodily states the locally implied object. All belongs to the body’s ambitious conditional claim.
- DJR-087-13 (Source page 309). Original text: “subject to corruption, alteration”. In the modern column: “subject to decay and change”. Terrestrial decay supplies a consolatory comparison with unstable human fortunes. Whatsoever under the Moon is the historical cosmological claim. The following planetary language is an analogy,

not an established astrological cause of human misfortune. Corruption gives decay, alteration change; the pair is not a single moral charge. Complementary earlier route: Astrological significators (BAL-0095-V015; Batch 1). Astrological significators already explains the following fortitudes and debilities analogy; this record concerns its opening decay claim.

corrupt: impaired or damaged

BAL-0338-R08 · English · lemma

Disordered, impaired or damaged in condition or operation, without necessarily implying moral dishonesty. Related corruption names that impaired condition.

Grammar: Predicative adjective corrupt after holds, is or must be; abstract noun corruption in the inheritance claim.

Access scope (derived): At DJR-032-37, derived in is derived from the father to the son supplies the transmission expressed by passes from father to son. It does not name the impaired condition denoted by corruption.

Access scope (passes): At DJR-032-37, derived in is derived from the father to the son supplies the transmission expressed by passes from father to son. It does not name the impaired condition denoted by corruption.

- DJR-027-22 (Source page 33). Original text: “Avicenna therefore holds both corrupt”. In the modern column: “Avicenna therefore holds that both are impaired”. Both refers to imagination and reason in a dispute over the faculties affected. Avicenna’s opinion is reported. Burton’s ensuing position makes imagination first and reason later, conditional on the disease’s duration; by accident then qualifies the other intellectual functions. Corrupt becomes impaired; the modern supplies that and are to unfold holds both corrupt. Complementary earlier route: Reason (BAL-0041-V009; Batch 1). Reason already explains the temporal and indirect faculty-impairment account in this same passage; retained as shared explanation.
- DJR-032-37 (Source page 61). Original text: “the corruption is derived from the father to the son”. In the modern column: “the corruption passes from father to son”. The impaired bodily constitution is said to be inherited. Burton attributes the strong must-needs claim to Roger Bacon; it is not a verified genetic rule. The modern retains corruption; derived becomes passes. The definition supplies impaired condition, not moral bribery.

corrupt: morally compromised

BAL-0338-R09 · English · lemma

Dishonest or morally compromised, especially through accepting bribes; a genuine moral sense distinct from physical decay.

Grammar: Predicative adjective corrupt after be; the modern become makes the change explicit.

- DJR-053-31 (Source page 159). Original text: “to take bribes, to be corrupt, to do against his conscience”. In the modern column: “accept bribes, become corrupt, act

against his conscience”. Poverty is represented as pressuring people who would otherwise be upright into dishonest conduct. Many and the counterfactual had he not been in want prevent a statement that every poor person is dishonest; the catalogue extends across ranks. Corrupt is retained, with be recast as become; bribes and acting against conscience specify its moral force.

For Act of Generation at DJR-109-09, see Action (BAL-0056-V071; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-109-08, DJR-109-10, DJR-109-11, DJR-109-12, DJR-109-13, DJR-109-14, DJR-109-15. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The following local explanation is retained as a reading aid to the earlier-owned occurrence, not a new supporting record.

The reproductive sexual act, here animal mating; distinct from reproduction’s preservation of the species as a separate motive.

Grammar: Noun phrase Act of Generation, governed by in; the whole phrase is rendered by mating.

- DJR-109-09 (Source page 415). Original text: “the Act of Generation”. In the modern column: “mating”. Leone Ebreo’s first assigned cause of animal love is pleasure in mating; species-preservation is the second. A reported five-part account; familiarity and nurturing remain later separate motives. The full construction, not generation alone, gives mating.

Vocabulary for Digression and impertinent

Article · Contents

digression

BAL-0339-R01 · English · lemma

A departure from the immediate course of a discussion to explain, exemplify, console or refresh; it can serve the larger purpose rather than be irrelevant.

Grammar: Count noun, singular Digression/digression and plural Digressions/digressions; often a heading or name of a section.

Access scope (Consolatory): At DJR-086-37, Consolatory supplies on consolation, identifying the digression’s subject or purpose; Digression remains digression. Consolation is not the meaning of digression itself.

Access scope (on consolation): At DJR-086-37, Consolatory supplies on consolation, identifying the digression’s subject or purpose; Digression remains digression. Consolation is not the meaning of digression itself.

- DJR-023-20 (Source page 13). Original text: “Digression of Anatomy.” In the modern column: “A digression on anatomy.” A named preparatory survey explains bodily parts and mental faculties. The source’s section/member numbering is erroneous and corrected only in the modern heading; the lexical phrase remains intact. Digression is retained; of becomes on, while the modern adds A.
- DJR-028-20 (Source page 39). Original text: “A Digression of the nature of Spirits”. In the modern column: “A digression on the nature of spirits”. The spirit survey is a detour intended to clarify whether spirits cause disease. The next unit formulates a question; the heading alone does not settle every subsequent supernatural claim. Digression is retained; of becomes on.
- DJR-039-06 (Source page 93). Original text: “Such Digressions do mightily delight and refresh a weary Reader”. In the modern column: “such digressions greatly delight and refresh a weary reader”. Burton adopts Beroaldus’s defence of digressions as readerly refreshment. Some readers dislike them; Burton explicitly chooses the contrary position. The original margin and supplied translation differ from his English stomach image. Digressions remains digressions; delight and refresh are separate actions, not part of the noun’s bare definition.
- DJR-039-08 (Source page 93). Original text: “my Digression of the Anatomy of the soul”. In the modern column: “my Digression on the Anatomy of the Soul”. Burton recalls the previous definition before discussing imagination’s effects. What it is is distinguished from what it does; some parties restricts the reported bodily effects. Digression is retained; the full title identifies the earlier survey, not a second definition of digression.
- DJR-086-37 (Source page 307). Original text: “A Consolatory Digression containing the Remedies of all manner of discontents.” In the modern column: “A digression on consolation, containing remedies for every kind of discontent”. The heading names a

consolatory anthology justified by the earlier discussion of counsel. The next unit questions whether consolation is really a departure from the subject at all. Consolatory becomes on consolation; Digression remains digression.

- DJR-171-154 (Source page unnumbered Table). Original Table: “Digression against all manner of discontents, 307 digression of ayre, 240. of Anatomie, 13. of devils and spirits, 39”. In the modern column: “Digression against every kind of discontent, 307; digression on air, 240; on anatomy, 13; on devils and spirits, 39.” The Table gathers four digressions as routes through the book. The Table leaf is unnumbered; 307, 240, 13 and 39 point to source discussions, not to separate numbered Table pages. Digression remains digression; the last two topic phrases elliptically share it.

digress

BAL-0339-R02 · English · lemma

To turn aside from the immediate subject or line of exposition, sometimes in order to fulfil its larger purpose.

Grammar: Intransitive verb: infinitive digress; first-person present digresse; past participle digressed with have.

- DJR-039-34 (Source page 96). Original text: “I have thus far digressed”. In the modern column: “I have digressed this far”. Burton closes the imagination excursion by explaining its causal relevance. The ensuing because gives a reason for the extent of the detour, not a retraction of its importance. The modern retains digressed and reorders thus far as this far. Complementary earlier route: Intention and remission (BAL-0164-V002; Batch 2). Intention and remission already explains the heightened/relaxed activity in this concluding paragraph.
- DJR-086-38 (Source page 307). Original text: “a little to digress, (if at least it be to digress in this subject)”. In the modern column: “to digress a little in this next section —if this can be called a digression from my subject”. The author doubts whether collecting consolatory counsel departs from his subject at all. If is a qualification of the name, not uncertainty about whether the next section exists. The first infinitive stays digress; the repeated infinitive is recast as the noun digression in the parenthetic question.
- DJR-101-19 (Source page 374). Original text: “But I digresse.” In the modern column: “Yet I digress.” The remark ends a reflection on animal self-treatment before the classification of compound medicines resumes. A self-correcting transition, not a claim that animals’ alleged cures have been independently verified. Digresse is modernized to digress; But becomes Yet.

impertinent: irrelevant

BAL-0339-R03 · English · lemma

Not belonging or relevant to the matter or purpose in hand; in not impertinent the negation instead asserts relevance or appropriateness.

Grammar: Adjective impertinent, attributive or predicative; not impertinent is a negated adjectival construction, not a positive synonym of the adjective alone.

Access scope (extravagant): At DJR-080-07, wandering is an access gloss for extravagant; the supplied modern column uses the verb wander. This component describes the movement of thoughts, while impertinent supplies irrelevant.

Access scope (wandering): At DJR-080-07, wandering is an access gloss for extravagant; the supplied modern column uses the verb wander. This component describes the movement of thoughts, while impertinent supplies irrelevant.

- DJR-008-09 (Source page 23). Original text: “because it is not impertinent to this discourse”. In the modern column: “Since it is relevant to this discussion”. Burton justifies inserting the Democritus/Hippocrates story. The supplied note identifies pseudonymous Hippocratic correspondence, and verbatim almost is Burton’s qualified description of his retelling. Not impertinent as a whole becomes relevant; impertinent alone would mean irrelevant.
- DJR-019-15 (Source page 76). Original text: “to omit all impertinent digressions”. In the modern column: “To leave aside all irrelevant digressions”. The author narrows from satirical folly to melancholy as a settled disease. The continuation specifies the new philosophical and medical subject. Impertinent gives irrelevant; all applies to those departures, not every digression in the book. Complementary earlier route: Habit and disposition (BAL-0061-V004; Batch 1). Habit and disposition already explains the temporary-state versus settled-condition boundary in this passage.
- DJR-023-21 (Source page 13). Original text: “I hold it not impertinent to make a brief Digression”. In the modern column: “I think it appropriate to make a brief digression”. Anatomical explanation is justified because difficult words would otherwise obstruct ordinary readers. This is a positive pedagogical defence, not an apology for impolite content. Not impertinent becomes appropriate; neither the negation nor the favourable judgment belongs to impertinent alone.
- DJR-024-12 (Source page 18). Original text: “they are impertinent to my purpose”. In the modern column: “they are irrelevant to my purpose”. The reproductive organs are excluded from this anatomical account. They refers to the organs previously named; exclusion is local to the present inquiry. Impertinent gives irrelevant; to my purpose restricts the judgment.
- DJR-039-06 (Source page 93). Original text: “frivolous and impertinent”. In the modern column: “frivolous and irrelevant”. Burton reports the objection to literary excursions before answering it. Some is the objecting group, not Burton’s own final valuation. Impertinent supplies irrelevant; frivolous remains a separate adjective.
- DJR-080-07 (Source page 275). Original text: “extravagant impertinent thoughts”. In the modern column: “thoughts wander into irrelevant matters”. Rhazes is invoked for chess as a diversion for certain idle or care-troubled people. Some people, not all sufferers; the immediate next paragraph says chess may worsen melancholy caused by excessive study. Extravagant supplies the wandering action, impertinent irrelevant; thoughts is recast as subject and matters supplied as the object of wandering.
- DJR-127-26 (Source page 508). Original text: “some impertinent occasion to speak aloud”. In the modern column: “some irrelevant occasion to speak loudly”. Aretino’s Lucretia describes admirers manufacturing occasions to attract her notice. First-person literary speech, not Burton’s eyewitness report; the occasion is irrelevant on

its face but purposeful as attention-seeking. Impertinent gives irrelevant; occasion remains occasion, and speaking loudly states its use.

- DJR-152-17 (Source page 638). Original text: “impertinent, needless, idle, and vain ceremonies”. In the modern column: “irrelevant, needless, idle and empty ceremonies”. The polemic calls ceremonial preoccupation a diversion from proper worship. Burton explicitly denies that love of God itself can be excessive. The criticism belongs to his confessional polemic, not a neutral description of the religions named. Impertinent gives irrelevant; the other adjectives retain their separate force. Complementary earlier route: Religious melancholy (BAL-0077-V031; Batch 1). Religious melancholy already records the denial that divine worship itself is excessive.

impertinent: pointless or needless

BAL-0339-R04 · English · lemma

Without sufficient purpose or necessity; applied to occupations and journeys rather than only to a piece of discourse.

Grammar: Attributive adjective impertinent before business, journeyes or journeys.

Access scope (business): At DJR-044-31, business supplies occupation, the activity being pursued; impertinent supplies pointless. Occupation does not carry the negative judgment of the complete phrase.

Access scope (occupation): At DJR-044-31, business supplies occupation, the activity being pursued; impertinent supplies pointless. Occupation does not carry the negative judgment of the complete phrase.

- DJR-044-31 (Source page 118). Original text: “impertinent business”. In the modern column: “pointless occupation”. The hunter’s costly activity is mocked as disproportionate to its yield and neglectful of necessary affairs. The judgment is voiced through a Poggio anecdote; its coercive treatment setting is not clinical advice. Impertinent gives pointless; business gives occupation.
- DJR-145-40 (Source page 599). Original text: “frivolous, impertinent journeyes”. In the modern column: “frivolous, unnecessary journeys”. Absence without purpose is distinguished from professional necessity as a possible cause of jealousy. Either party includes either partner; necessary travel by professional workers is a separate branch, not labelled unnecessary. Impertinent gives unnecessary; frivolous remains separate; journeyes is modernized.
- DJR-146-47 (Source page 605). Original text: “impertinent journeys, unnecessary visitations”. In the modern column: “pointless journeys and unnecessary visits”. The polemical catalogue presents certain outings and visits as grounds for a husband’s suspicion. The passage’s gendered suspicion does not establish an affair or make every social visit proof of wrongdoing. Impertinent gives pointless; unnecessary belongs to visitations and remains unnecessary.

egressio

BAL-0339-R05 · Latin · lemma

A going out or excursion; here a rhetorical digression that refreshes a tired reader.

Grammar: Latin noun; printed egressiones is nominative plural, subject of solent, with hujusmodi qualifying the kind.

Access scope (hujusmodi): In the original Latin margin N02758 at DJR-039-06, hujusmodi supplies of this kind in the supplied note translation. It specifies the kind of digressions; egressiones supplies digressions.

Access scope (of this kind): In the original Latin margin N02758 at DJR-039-06, hujusmodi supplies of this kind in the supplied note translation. It specifies the kind of digressions; egressiones supplies digressions.

- DJR-039-06 (Source page 93; N02758). Original margin: “hujusmodi egressiones”. Supplied note translation or expansion: “Digressions of this kind”. The original margin supplies the Latin defence associated in the body with Beroaldus. The Latin quotation is original marginal text; its English rendering is supplied editorial translation inside a Burton-labelled note, not another original English formulation. Egressiones gives Digressions; hujusmodi gives of this kind.

excurro

BAL-0339-R06 · Latin · lemma

To go or run aside; here to digress in writing.

Grammar: Latin verb; printed excurro is first-person singular present active indicative, with ego explicit and libenter qualifying the action.

Access scope (ego): In the original Latin margin N02758 at DJR-039-06, ego supplies the explicit subject I in the supplied note translation; excurro supplies digress. The pronoun does not denote the act of digressing.

Access scope (I): In the original Latin margin N02758 at DJR-039-06, ego supplies the explicit subject I in the supplied note translation; excurro supplies digress. The pronoun does not denote the act of digressing.

Access scope (libenter): In the original Latin margin N02758 at DJR-039-06, libenter supplies gladly in the supplied note translation. The adverb states willingness; excurro supplies the action digress.

Access scope (gladly): In the original Latin margin N02758 at DJR-039-06, libenter supplies gladly in the supplied note translation. The adverb states willingness; excurro supplies the action digress.

- DJR-039-06 (Source page 93; N02758). Original margin: “ego libenter excurro”. Supplied note translation or expansion: “I gladly digress”. The margin ends its defence with the speaker’s willing literary excursion. This first-person clause is in the quoted margin; Burton’s own body separately says he willingly uses digressions. Excurro gives digress, ego I, libenter gladly.

digressus: departure

BAL-0339-R07 · Latin · lemma

A departure or parting, here contrasted with a hoped-for reunion after death, not a literary detour.

Grammar: Latin fourth-declension noun digressus, nominative singular in the comparison with congressus, reunion; distinct from the identically spelled participle of digredior.

Access scope (congressus): In the full original-body sentence at DJR-094-54, congressus supplies reunion in the modern column, contrasted with digressus, parting. This contrasting noun lies outside the shortened quotation and is not a meaning of digressus.

Access scope (reunion): In the full original-body sentence at DJR-094-54, congressus supplies reunion in the modern column, contrasted with digressus, parting. This contrasting noun lies outside the shortened quotation and is not a meaning of digressus.

- DJR-094-54 (Source page 345). Original text: “quam insuavis & acerbus digressus”. In the modern column: “than our parting was painful and bitter”. The quoted sentence contrasts a painful parting with a more joyful reunion. The source is attributed to Cicero but not securely located; Burton’s Christian resurrection framing must not be taken as proof of Cicero’s belief. Digressus supplies parting; the modern supplies our and was from the comparison.

digredior

BAL-0339-R08 · Latin · lemma

To depart or go away; here depart into eternity.

Grammar: Latin deponent verb; printed digressus is a perfect participle with active sense, nominative masculine singular agreeing with Apollonius.

Access scope (ante nos): In the original Latin margin N07105 at DJR-095-16, ante nos supplies before us in the supplied note translation, placing Apollonius’s departure before the survivors’. Digressus supplies departing.

Access scope (before us): In the original Latin margin N07105 at DJR-095-16, ante nos supplies before us in the supplied note translation, placing Apollonius’s departure before the survivors’. Digressus supplies departing.

Access scope (ad æternitatem): In the original Latin margin N07105 at DJR-095-16, ad æternitatem supplies into eternity in the supplied note translation, specifying the destination of departure. Digressus, not this prepositional phrase, supplies departing.

Access scope (into eternity): In the original Latin margin N07105 at DJR-095-16, ad æternitatem supplies into eternity in the supplied note translation, specifying the destination of departure. Digressus, not this prepositional phrase, supplies departing.

- DJR-095-16 (Source page 346; N07105). Original margin: “ante nos ad æternitatem digressus”. Supplied note translation or expansion: “departing before us into eternity”. The consolatory margin describes the son Apollonius as having departed before the survivors. This is the original Latin margin with a supplied translation. The

comparison is reported from the Consolation to Apollonius transmitted among Plutarch’s works; its Latin intermediary remains unlocated. Digressus supplies departing; ante nos before us; ad æternitatem into eternity. The supplied present English participle does not change the Latin perfect form.

Vocabulary for Just

Article · Contents

just: full or substantial

BAL-0340-R01 · English · lemma

Of full, substantial or proper extent; applied chiefly to written treatments, and also to a whole body of people. The adjective measures scale, not agreement with the contents.

Grammar: Attributive adjective just before singular and plural nouns: Volumes, army, Tract, Treatises, volume, tract and volumn.

Component sense: volumn. Noun component: volume is the modern spelling of volumn; it is not the full/substantial meaning supplied by just. (DJR-163-22).

Component sense: in a just tract proves. Contextual recasting of the complete construction: at length expresses the substantial written treatment, while argues renders proves. Neither verb is a synonym of just alone. (DJR-073-05).

Component sense: as stifly. Comparison component: as firmly, reinforced by modern just. This is distinct from the original adjective just before Tract. (DJR-039-27).

Component access (volumn): Noun component: volume is the modern spelling of volumn; it is not the full/substantial meaning supplied by just.

Component access (volume): Noun component: volume is the modern spelling of volumn; it is not the full/substantial meaning supplied by just.

Component access (in a just tract proves): Contextual recasting of the complete construction: at length expresses the substantial written treatment, while argues renders proves. Neither verb is a synonym of just alone.

Component access (argues at length): Contextual recasting of the complete construction: at length expresses the substantial written treatment, while argues renders proves. Neither verb is a synonym of just alone.

Component access (as stifly): Comparison component: as firmly, reinforced by modern just. This is distinct from the original adjective just before Tract.

Component access (just as firmly): Comparison component: as firmly, reinforced by modern just. This is distinct from the original adjective just before Tract.

- DJR-003-13 (Source page 6). Original text: “just Volumes”. In the modern column: “full-length volumes”. Books of substantial extent establish the apparent redundancy of another work on melancholy. The clause occurs in the anticipated reader objection introduced by you will infer, not an unconditional authorial admission of uselessness. Just supplies full-length; Volumes supplies volumes.
- DJR-015-26 (Source page 59). Original text: “a just army of Rosie crosse men”. In the modern column: “a whole army of Rosicrucians”. The fullness or size sense extends from books to an imagined body of reformers. They say places the promise of

universal reform at an ironic distance; Burton is not verifying a Rosicrucian army. Just supplies whole; army remains army. The name of the reformers is outside the lexical component. Complementary earlier route: Matter (BAL-0059-V054; Batch 1). Matter already explains all matters in the reformers' promise; shared scene, not a new historical event.

- DJR-039-27 (Source page 95–96). Original text: "in a just Tract as stifly contradicts". In the modern column: "just as firmly opposes in a full treatise". Libavius offers a developed written opposition to the weapon-salve claim. Crollius and Goclenius defend the claim; Libavius contradicts it. The next unit gives imagination and belief as the explanation of charm effects. Just Tract supplies full treatise. The modern just in just as firmly instead belongs to as stifly and must not be indexed as the translation of the adjective. Complementary earlier route: Characters (BAL-0091-V008; Batch 1). Characters already explains the cure claims and adjoining dispute; this record selects the opposing treatise's scale.
- DJR-062-28 (Source page 202). Original text: "two just Treatises". In the modern column: "two full treatises". Substantial specialist discussions warrant inclusion of a separate symptom survey. Burton names Mercatus, Rodericus à Castro, Sennertus and others while retaining the count two. N04692 does not authorize silently changing that count; the gender-specific disease theory is historical. Just supplies full, Treatises supplies treatises, and two remains two.
- DJR-068-37 (Source page 225). Original text: "a just volume published at home". In the modern column: "a substantial volume has been published here at home". The polemical book is offered as a substantial domestic source of alleged fraudulent possession. Burton endorses the accusation as mere impostures. It is his anti-Catholic argument, not independently established guilt; N05032 distinguishes the printed 1605 from the work's first appearance in 1603. Just supplies substantial; volume and the publication location remain separate components. Complementary earlier route: Obsession and possession (BAL-0088-V024; Batch 1). Obsession and possession already treats pretended to be possessed in this exact Harsnett passage; passive attribution does not establish each sufferer's conscious pretence. Just supplies the separate book-extent meaning.
- DJR-073-05 (Source page 244). Original text: "in a just tract proves by many circumstances". In the modern column: "argues at length, with much supporting evidence". A lengthy account is attributed to Biancani even as its conclusion is mocked. Biancani is the reported advocate; foolishly fears and the following invitation to laugh express Burton's rejection. The preceding would examine/test frames the excursion. The whole construction is recast: in a just tract contributes at length; proves becomes argues; by many circumstances becomes with much supporting evidence. Just alone does not mean argues.
- DJR-163-22 (Source page 692). Original text: "would require a just volumn". In the modern column: "would require a full volume". The scale of an unwritten survey becomes a reason for referring readers to other writers. Would require is hypothetical, not a claim that Burton has written this volume. His praise of theological refutation is qualified by if it could be done and often little effect. Just supplies full and volumn is the printed spelling of volume. Complementary earlier route: Religious melancholy (BAL-0077-V049; Batch 1). Religious melancholy already

explains the conditional hoped-for outcome in the same referral; the full-volume sense is distinct.

just: proper or adequate

BAL-0340-R02 · English · lemma

Properly sufficient for the intended purpose; here a course of treatment that is neither perfunctory nor incomplete.

Grammar: Attributive adjective modifying course in a just course of Physick.

- DJR-069-15 (Source page 227). Original text: “a just course of Physick”. In the modern column: “a proper course of treatment”. The criticism concerns failure to give an adequate course, especially stirring the humour without completing the proposed evacuation. Sometimes limits the initial charge; the next paragraph says most err in the opposite direction by excessive medication. This is historical medicine, not a recommendation to purge. Just supplies proper, course remains course, and Physick supplies treatment. Complementary earlier route: Physician (BAL-0106-V001; Batch 2). Physician already treats the same paired professional errors; present record explains just rather than the practitioner.

just: well-grounded

BAL-0340-R03 · English · lemma

Supported by a sufficient ground or occasion; in the fear argument it qualifies the external reason alleged by an imagined objector.

Grammar: Attributive adjective in a just cause to fear.

- DJR-063-26 (Source page 206). Original text: “such men have a just cause to fear, a true object of fear”. In the modern column: “such people have a just cause for fear, a real object of fear”. The objector contrasts fear on a high plank with melancholy; Burton replies that the latter has an internal cause too. You infer/you argue marks the objection. Burton does not concede that melancholy has no cause: his answer insists that suffering cannot simply be commanded away while its cause remains. Just is retained; to fear becomes for fear. The following true object clarifies the proposed external ground. Complementary earlier route: Fear (BAL-0074-V022; Batch 1). Fear already explains the response about an inward cause; Cause BAL-0058-V108 owns just cause in the war comparison, a different local application.

just: upright

BAL-0340-R04 · English · lemma

Morally right or righteous; a quality attributed to the self-governing wise person.

Grammar: Predicative adjective in Burton’s English verse restatement, paired with right.

Component sense: right. Moral adjective component: upright renders right beside retained just; the two original adjectives remain distinct. (DJR-012-21).

Component access (right): Moral adjective component: upright renders right beside retained just; the two original adjectives remain distinct.

Component access (upright): Moral adjective component: upright renders right beside retained just; the two original adjectives remain distinct.

- DJR-012-21 (Source page 44). Original text: “Checks his desires, scorns honours, just and right.” In the modern column: “Who checks his desires, scorns honours, and is just and upright.” The English verse sets justice beside command of desires and independence from honours. The first four original lines quote Horace; the following English lines are Burton’s restatement. The next unit asks where such a person can be found and turns the ideal against ordinary humanity. Just is retained; right becomes upright. The two adjectives are not a translation of the nearby Latin as a single word.

just: exactly

BAL-0340-R05 · English · lemma

Precisely, without increase or decrease, in a numerical prescription.

Grammar: Adverb modifying so many in just so many ounces.

- DJR-035-33 (Source page 75). Original text: “just so many ounces at dinner”. In the modern column: “exactly so many ounces at dinner”. The rigid dinner quantity illustrates excessive precision in diet. Burton criticizes overstrict regulation for sounder bodies in the continuation; the clause is not his own dosage recommendation or a rejection of every dietary distinction. Adverb just gives exactly; the quantity remains unspecified as so many ounces. Complementary earlier route: Diet and regimen (BAL-0119-V013; Batch 2). Diet and regimen already treats this restrictive setting and its medicinal drink; just adds the exactness relation.

Vocabulary for Meteors

Article · Contents

meteor; meteors

BAL-0341-R01 · English · family

A phenomenon of the air, including disturbances of weather, luminous appearances and reported unusual showers; not restricted to the modern astronomical luminous track.

Grammar: Count noun, singular Meteor and plural meteors/Meteors.

- DJR-021-29 (Source page 4). Original text: “The Air with his Meteors, Thunder and Lightning”. In the modern column: “The air threatens us with its atmospheric disturbances, thunder and lightning”. Atmospheric disturbances lead the threats from weather and its alleged consequences. Burton’s theological catalogue connects adverse weather with epidemic disease; subsequent death totals are received reports, not verified statistics. Meteors gives atmospheric disturbances; threatens us is supplied from the preceding construction.
- DJR-029-16 (Source page 43). Original text: “perceiving the causes of all Meteors”. In the modern column: “understanding the causes of all atmospheric phenomena”. Knowledge of atmospheric processes belongs to the powers conceded to spirits. The preceding unit names authorities; the continuation limits extraordinary effects by God’s permission. Meteors gives atmospheric phenomena; all remains the scope claimed.
- DJR-030-18 (Source page 48). Original text: “a Meteor falling”. In the modern column: “a falling meteor”. A falling phenomenon is one proposed explanation of green circles. Others hold marks an alternative to fairy dances, alongside fertile soil; no cause is settled. Meteor is retained; falling changes position. The passage does not securely identify a modern meteoroid. Complementary earlier route: Accident (BAL-0060-V030; Batch 1). Accident already treats the competing accidental rankness; shared context.
- DJR-074-19 (Source page 250). Original text: “Who can give a reason of this diversity of Meteors”. In the modern column: “Who can explain this variety of atmospheric phenomena”. The category includes alleged showers of stones and animals. Münster supplies the lemming story. Following units propose lifting, generation aloft, divine action or spirit illusion; this is not accepted zoology. Meteors gives atmospheric phenomena; the question asks for an explanation.
- DJR-074-22 (Source page 250). Original text: “of Meteors in generall”. In the modern column: “on atmospheric phenomena generally”. The survey turns from particular prodigies to rival atmospheric theories. Telesio and Paracelsus are named challengers; the alchemical feats continue into 074-23 with as they say and what not. Meteors gives atmospheric phenomena; in generall becomes generally.
- DJR-074-23 (Source page 250). Original text: “no Meteors, Clouds, Fogges, Vapors, arise higher than 50. or 80. miles”. In the modern column: “no atmospheric phenomena, clouds, fogs, or vapours rise higher than fifty or eighty miles”.

Atmospheric height is a disputed limit in the cosmic-region account. Nunes and Kepler undertake the demonstration; the continuation rejects the supposed fire region. Marginal heights differ and are not reconciled. Meteors gives atmospheric phenomena; no and the alternative heights remain explicit.

- DJR-162-28 (Source page 688). Original text: “those Meteors and Prodigies appeared in the Ayr”. In the modern column: “atmospheric signs and portents appeared”. Signs in the air receive competing causal interpretations. Some said distributes the views. The body’s banishment/execution discrepancy remains beside the original margin’s exile; N12796 limits the Dionysius comparison. Meteors gives atmospheric signs; the coordinated noun is outside this lexical alignment.

Meteorologists

BAL-0341-R02 · English · lemma

Writers on atmospheric and other natural phenomena, including storms, underground waters and earthquakes.

Grammar: Plural agent noun Meteorologists, subject of refer and enform in reported explanations.

- DJR-030-03 (Source page 46). Original text: “our Meteorologists generally refer to natural causes”. In the modern column: “our writers on atmospheric phenomena generally attribute these to natural causes”. Natural storm explanations are contrasted with Burton’s demonic preference. Though introduces the natural account; yet I am of Bodines minde explicitly favours aerial devils causing these storms more often. Meteorologists gives writers on atmospheric phenomena; generally qualifies their attribution. Complementary earlier route: Cause (BAL-0058-V066; Batch 1). Cause already treats natural causes in this same contrast.
- DJR-073-30 (Source page 246–247). Original text: “as our Meteorologists enform us”. In the modern column: “as our writers on natural phenomena tell us”. The writers supply a subterranean explanation of earthquakes. Or else it may be introduces a possibility after other accounts of springs. Meteorologists gives writers on natural phenomena, broader than weather forecasting.

meteors: treatise title

BAL-0341-R03 · English · title

A short title for a work about natural or atmospheric phenomena, rather than the phenomena themselves.

Grammar: Plural-form English title after in his; meteors for Aristotle, Meteors for Fromondus.

- DJR-073-11 (Source page 245). Original text: “Aristotle insinuates in his meteors”. In the modern column: “Aristotle suggests in his Meteorology”. The book is cited in questions about marine remains inland. N05382 supplies Meteorology I.14 as broader context, not proof of the whole catalogue; Mela’s plains are not silently made hilltops. His meteors gives his Meteorology; the surrounding verb is outside this title alignment.

- DJR-074-18 (Source page 250). Original text: “Fromundus in his Meteors”. In the modern column: “Fromondus, in his Meteors”. The cited book offers a solar-motion explanation Burton challenges. The final question tests the explanation against climatic differences at the same latitude or nearby places. Meteors remains Meteors; the author’s name is separately modernized.

de Meteoris

BAL-0341-R04 · Latin · bibliographical phrase

On Meteors: a Latin bibliographical phrase for a work on atmospheric or natural phenomena.

Grammar: Latin preposition de governing ablative plural Meteoris; complete title phrase.

Component sense: Meteoris. Latin ablative plural noun in the title: meteors or atmospheric phenomena. On belongs to the governing preposition de, not to Meteoris alone. (DJR-075-07).

Component access (Meteoris): Latin ablative plural noun in the title: meteors or atmospheric phenomena. On belongs to the governing preposition de, not to Meteoris alone.

Component access (Meteors): Latin ablative plural noun in the title: meteors or atmospheric phenomena. On belongs to the governing preposition de, not to Meteoris alone.

- DJR-075-07 (Printed page 252; N05505). Original margin: “de Meteoris”. Supplied note translation or expansion: “On Meteors”. A marginal short title points to Fromondus near the earth-motion transition. The printed anchor is unclear. The note prints page 252 although its editorially attached body unit is 253. De with ablative plural Meteoris supplies On Meteors; complete title phrase.

blazing star; blazing Stars

BAL-0341-R05 · English · phrase family

A comet in the fiery-spirit catalogue; in the love narrative, a brilliant star supplies a simile without fixing a comet identification.

Grammar: English noun phrase with adjective blazing; plural Stars in a list, singular star in an as-comparison.

- DJR-029-46 (Source page 46). Original text: “work by blazing Stars, Firedrakes, or Ignes fatui”. In the modern column: “act through comets, fiery dragons or will-o’-the-wisps”. Comets are instruments through which fiery spirits supposedly act. Spirits are agents, lights instruments; commonly and often qualify frequency. Bodin is cited under preceding sublunary and divine-permission restrictions. Blazing Stars supplies comets alone; the other nouns have separate equivalents.
- DJR-135-14 (Source page 550–551). Original text: “she did appear as a blazing star, or an Angel to his sight”. In the modern column: “she appeared to his eyes like a blazing star or an angel”. The beloved’s appearance reignites the young man’s love. As and to his sight mark a literary character’s comparison, not transformation into a

celestial object. Blazing star is retained; the adjacent Latin bright-star comparison supports brilliance, not necessarily comet.

Firedrakes; Fire-drakes

BAL-0341-R06 · English · family

Fiery dragon-like appearances or streaks, grouped with reported lights whose interpretation depends on context.

Grammar: Plural compound noun, solid Firedrakes and hyphenated Fire-drakes.

- DJR-029-46 (Source page 46). Original text: “blazing Stars, Firedrakes, or Ignes fatui”. In the modern column: “comets, fiery dragons or will-o’-the-wisps”. Dragon-like lights stand between comets and wandering lights in the classification. N02041 explains appearances or streaks, not evidence for living dragons. Firedrakes supplies fiery dragons only.
- DJR-064-27 (Source page 210–211). Original text: “Glow-wormes, Fire-drakes, Meteors, Ignis fatuus”. In the modern column: “Glow-worms, fiery apparitions, meteors and the will-o’-the-wisp”. The phenomena reappear beside natural effects and deliberate scares. The paragraph combines natural lights and contrived effects without assigning one mechanism to all; continuation admits optical, internal and demonic explanations. Fire-drakes supplies fiery apparitions; the other nouns are separate. Complementary earlier route: Fear (BAL-0074-V051; Batch 1). Fear already treats scares in this mixed explanation.

ignis fatuus; Ignes fatui

BAL-0341-R07 · Latin · phrase family

A will-o’-the-wisp, a wandering light imagined as misleading travellers; figuratively a misleading guide or imagination’s changeful course.

Grammar: Latin noun phrase embedded in English: singular ignis fatuus/Ignis fatuus; plural Ignes fatui.

Component sense: of phantasie. English faculty component: phantasie means imagination, expressed appositionally in the modern phrase. It is not a second definition of the Latin light name. Imagination (BAL-0002; Batch 1) explains the faculty. (DJR-061-11).

Component access (phantasie): English faculty component: phantasie means imagination, expressed appositionally in the modern phrase. It is not a second definition of the Latin light name. Imagination (BAL-0002; Batch 1) explains the faculty.

Component access (of phantasie): English faculty component: phantasie means imagination, expressed appositionally in the modern phrase. It is not a second definition of the Latin light name. Imagination (BAL-0002; Batch 1) explains the faculty.

Component access (imagination): English faculty component: phantasie means imagination, expressed appositionally in the modern phrase. It is not a second definition of the Latin light name. Imagination (BAL-0002; Batch 1) explains the faculty.

- DJR-029-46 (Source page 46). Original text: “Ignes fatui”. In the modern column: “will-o’-the-wisps”. The lights supposedly mislead people into danger through fiery spirits’ action. Commonly and often qualify the alleged action; spirits, not the noun itself, supply supernatural agency. The whole Latin plural phrase maps to the English plural name.
- DJR-061-11 (Source page 195). Original text: “that ignis fatuus of phantasie”. In the modern column: “that will-o’-the-wisp, imagination”. The light figures imagination shifting melancholy from one form or location to another. To one marks one course among others; the wider catalogue does not give every sufferer a lunar cycle. Ignis fatuus gives will-o’-the-wisp; of phantasie becomes appositional imagination, not a second translation of the Latin name. Complementary earlier route: Exercise (BAL-0140-V012; Batch 2). Exercise already explains exercising the minde as tormenting, not mental practice, in the same sentence.
- DJR-064-27 (Source page 210–211). Original text: “Meteors, Ignis fatuus”. In the modern column: “meteors and the will-o’-the-wisp”. Readers are referred to natural writers for causes of lights. The Castor-and-Pollux attribution and grouping remain Burton’s, not identification of all listed lights as one. Ignis fatuus supplies the will-o’-the-wisp; Meteors is a separate coordinate noun.
- DJR-155-08 (Source page 651). Original text: “as so many Ignes fatui, have led men out of the way”. In the modern column: “Like so many will-o’-the-wisps, they have led people astray”. False prophets are compared to misleading lights. The accusation and contempt for followers belong to Burton’s polemic, not a neutral description of a population. Ignes fatui supplies will-o’-the-wisps; as marks the simile.

comet; Comets

BAL-0341-R08 · English · family

A luminous heavenly appearance discussed through motion, matter and tail; Burton’s historical category also includes new stars now distinguished from comets. Figuratively, its body and projecting blaze picture coherence disturbed in one direction.

Grammar: Count noun: plural Comets/comets and singular Comet.

Component sense: æthereall. Adjectival component: belonging to the heavens. Celestial qualifies comets and does not mean comet. (DJR-075-01).

Component access (æthereall): Adjectival component: belonging to the heavens. Celestial qualifies comets and does not mean comet.

Component access (Æthereall): Adjectival component: belonging to the heavens. Celestial qualifies comets and does not mean comet.

Component access (celestial): Adjectival component: belonging to the heavens. Celestial qualifies comets and does not mean comet.

- DJR-074-30 (Source page 251). Original text: “motion of Comets”. In the modern column: “motion of comets”. Motion supports celestial matter against an aerial-exhalation account. The proponents are named in adjoining units; Chiaramonti’s

opposition remains. N05481 distinguishes Burton’s compression from Aristotle’s report. Comets and motion are retained.

- DJR-075-01 (Source page 252). Original text: “æthereall Comets”. In the modern column: “celestial comets”. New appearances enter a question about change in the heavens. Whether and as some think preserve the question and attribution; N05494 identifies the 1572 and 1604 events as supernovae without rewriting Burton. Æthereall gives celestial; Comets remains comets.
- DJR-160-27 (Source page 677). Original text: “they are like comets, round in all places but only where they blaze”. In the modern column: “They are like comets, round everywhere except where their tails flare out”. The projecting blaze pictures allegedly restricted impairment. Like marks simile; otherwise sound limits the claim amid sectarian invective and the ensuing historical remedy. Comets remains comets; tails is made explicit from where they blaze.

St. Elmes fires

BAL-0341-R09 · English · phrase

The reported luminous appearance associated with ships’ masts after storms, now named Saint Elmo’s fire; not every neighbouring light.

Grammar: Plural English name St. Elmes fires; they refers to preceding mast-light accounts.

- DJR-029-49 (Source page 46). Original text: “St. Elmes fires they commonly call them”. In the modern column: “They are commonly called Saint Elmo’s fires”. The name concludes accounts of spirits or clouds and rival portents. Traveller and date remain uncollated; N02044’s electrical explanation belongs to the editor, not Burton or all lights. The complete name becomes Saint Elmo’s fires; commonly retains customary naming.

Vocabulary for Ordinary

Article · Contents

ordinary: regular role

BAL-0342-R01 · English · sense

Regular or customary in a professional role, without a judgment that the person is mediocre.

Grammar: Adjective before Preacher, and postpositive after Physitian.

Component sense: sometimes. Temporal component: at a former time in this account of Foreest’s regular role, not intermittent or inferior performance. (DJR-034-06).

Component access (sometimes): Temporal component: at a former time in this account of Foreest’s regular role, not intermittent or inferior performance.

Component access (formerly): Temporal component: at a former time in this account of Foreest’s regular role, not intermittent or inferior performance.

- DJR-034-06 (Source page 68). Original text: “being sometimes their Physitian ordinary at Delph in Holland”. In the modern column: “having formerly been their regular physician at Delft in Holland”. Foreest’s former professional role supports his report of the Carthusians’ illnesses. Burton reports Foreest’s experience and a historical dietary claim. Ordinary describes the role, not the truth of the claim. Physitian ordinary becomes regular physician with the adjective moved before the noun; sometimes becomes formerly, not occasional incompetence.
- DJR-040-34 (Source page 99–100 [supplied; PDF200]). Original text: “an ordinary Preacher at Alcmar in Holland”. In the modern column: “a regular preacher at Alkmaar in Holland”. The minister’s habitual public role contrasts with his subsequent withdrawal. Foreest’s reported case; the body says shame after exposure during illness, while the margin adds feared accusation. Neither proves an offence; exact case uncollated. Ordinary gives regular; the place-name modernization is separate.

ordinary: usual or commonplace

BAL-0342-R02 · English · sense

Usual, customary, familiar or everyday; approval, contempt and asserted frequency depend on the surrounding claim.

Grammar: Attributive adjective with plural signs, recreations, occurrences, speeches and beauties.

Component sense: occurrents. Plural noun component: occurrences or events. Everyday is supplied by the separate adjective ordinary. (DJR-079-47).

Component sense: known perswasions. Coordinated phrase: familiar arguments renders known perswasions, not the preceding ordinary speeches. (DJR-086-46).

Component sense: Winter. Seasonal noun component of the full winter-recreation construction; winter does not come from the adjective ordinary. (DJR-079-41).

Component sense: signes. Spelling component: signs, within the familiar symptom-list construction. The surrounding denial of universality remains controlling. (DJR-061-29).

Component access (occurrents): Plural noun component: occurrences or events. Everyday is supplied by the separate adjective ordinary.

Component access (events): Plural noun component: occurrences or events. Everyday is supplied by the separate adjective ordinary.

Component access (known perswasions): Coordinated phrase: familiar arguments renders known perswasions, not the preceding ordinary speeches.

Component access (familiar arguments): Coordinated phrase: familiar arguments renders known perswasions, not the preceding ordinary speeches.

Component access (Winter): Seasonal noun component of the full winter-recreation construction; winter does not come from the adjective ordinary.

Component access (winter): Seasonal noun component of the full winter-recreation construction; winter does not come from the adjective ordinary.

Component access (signes): Spelling component: signs, within the familiar symptom-list construction. The surrounding denial of universality remains controlling.

Component access (signs): Spelling component: signs, within the familiar symptom-list construction. The surrounding denial of universality remains controlling.

- DJR-061-29 (Source page 197). Original text: “such ordinary signes, which occur amongst writers”. In the modern column: “the ordinary signs that occur among writers”. The signs are familiar from writers, not present in every sufferer. Burton expressly denies that all the signs occur in one person: some belong to one, some another, and appear at different times. Ordinary is retained; signes becomes signs. Familiarity is within the literature described.
- DJR-079-41 (Source page 274). Original text: “The ordinary recreations which we have in Winter”. In the modern column: “Our usual winter recreations”. The catalogue names customary winter occupations that keep minds busy in solitary hours. The catalogue is not a verdict that the games lack merit. Later discussion distinguishes innocent refreshment from abused gambling; exact rules and small trunks remain unresolved. Ordinary supplies usual; Winter supplies winter. The modern phrase compresses which we have into Our; winter is not part of ordinary’s lexical meaning.
- DJR-079-47 (Source page 274). Original text: “those ordinary occurrents”. In the modern column: “everyday events”. News of everyday happenings is the reported solace of the confined Gonzalo. Saith Jovius attributes the account; the confinement, precise passage and cum primis priority remain uncollated. Ordinary supplies everyday; occurrents supplies events.
- DJR-086-46 (Source page 308). Original text: “ordinary speeches, and known perswasions”. In the modern column: “ordinary speeches, and familiar arguments”.

Familiar words are dismissed by an objector before Burton defends their modest benefit. Most men will here except voices the objection; Yet sure I think they cannot choose but asserts some good, comfort and ease a little. Small relief is not no relief or mere possibility. Ordinary speeches is retained; familiar arguments renders the separate known perswasions.

- DJR-119-14 (Source page 463). Original text: “I am weary of these ordinary beauties, away with them”. In the modern column: “I am tired of these ordinary beauties; away with them”. The captivated Chaerea dismisses other, familiar beauties in favour of one woman. Burton’s expanded English follows a Terentian cry and expresses a character’s preference, not an objective classification of beauty. The English ordinary beauties is retained in the English paraphrase. Earlier everyday beauties in the modern column translates Burton’s separate Latin quotation, not these same English words.

ordinary means; ordinary power

BAL-0342-R03 · English · phrase family

The usual available means of action, or the regular operation ascribed to divine power, rather than an exceptional intervention.

Grammar: Attributive adjective in plural ordinary meanes and singular possessive Gods ordinary power.

- DJR-028-17 (Source page 38). Original text: “Ordinary means in such cases will not avail”. In the modern column: “Ordinary means will do no good in such cases”. Usual means are denied efficacy for the spiritual diseases under discussion, not for every illness. Paracelsus is of opinion introduces the spiritual-only claim. The continuation says If he strike us and reserves help to God; this must not erase the later prayer-plus-medicine counsel. Ordinary means is retained; in such cases preserves the restriction, and will not avail becomes will do no good.
- DJR-068-04 (Source page 222). Original text: “To pray alone, and reject ordinary meanes”. In the modern column: “To pray alone and reject ordinary means”. Burton rejects prayer that refuses the practical means appointed by God. Preceding counsel says first prayer and then medicine, both together, not one without the other; the fable does not authorize abandoning prayer or guarantee a cure. Ordinary is retained; meanes becomes means. Alone and reject define the target of the criticism.
- DJR-162-16 (Source page 687). Original text: “Nature signifies Gods ordinary power”. In the modern column: “nature signifies God’s ordinary power”. The definition identifies nature with God’s regular action. As Scaliger defines marks attribution; as Calvin writes introduces a separate formulation. Burton uses them against denial of God. The precise cited passages remain uncollated. Ordinary power is retained; the following alternative definition of nature as God’s order clarifies the regularity.

the ordinary

BAL-0342-R04 · English · nominal construction

The usual method or procedure, here the customary three-part scheme of treatment.

Grammar: Substantivized adjective after the, with method understood from the preceding discussion.

Component sense: ordinary. Substantivized adjectival component: usual or customary. Method is the noun supplied from context, not the lexical meaning of ordinary alone. (DJR-070-09).

Component sense: threefold. Predicate construction expressing the division into three parts, not the meaning of the substantivized ordinary. (DJR-070-09).

Component access (ordinary): Substantivized adjectival component: usual or customary. Method is the noun supplied from context, not the lexical meaning of ordinary alone.

Component access (usual): Substantivized adjectival component: usual or customary. Method is the noun supplied from context, not the lexical meaning of ordinary alone.

Component access (threefold): Predicate construction expressing the division into three parts, not the meaning of the substantivized ordinary.

Component access (has three parts): Predicate construction expressing the division into three parts, not the meaning of the substantivized ordinary.

- DJR-070-09 (Source page 231). Original text: “The ordinary is threefold, which I meane to follow”. In the modern column: “The usual method, which I intend to follow, has three parts”. Burton chooses a standard treatment arrangement after describing other systems. Which I meane to follow states Burton’s intended arrangement; most prescribe does not claim unanimity. The preceding rejection concerns indiscriminate cures, not this structure. The ordinary becomes The usual method: usual renders ordinary, while method supplies the noun understood from the discussion. Threefold becomes has three parts.

an ordinary

BAL-0342-R05 · English · noun

A public dining-house, a place for eating and meeting company.

Grammar: Singular count noun after an, governed by at; not the elliptical treatment method.

- DJR-079-47 (Source page 274). Original text: “as at an ordinary with us, bakehouse or barbers shop”. In the modern column: “Just as at a public dining-house, bakery, or barber’s shop among us”. The dining-house is one familiar place where company hears and exchanges news. The opening completes the previous comparison; the following Gonzalo anecdote is attributed to Giovio. The source does not establish a price or precise meal arrangement. An ordinary gives a public dining-house; bakery and barber’s shop belong to the other coordinated establishments.

ordinary Gloss

BAL-0342-R06 · English · title

The standard medieval biblical commentary tradition cited as an authority.

Grammar: Adjectival element in a recognized title, ordinary Gloss; modern capitalization marks Ordinary Gloss.

Component sense: ordinary. Title component: standard or customary in ordinary Gloss / Ordinary Gloss; the adjective alone does not mean a biblical commentary. (DJR-118-53).

Component access (ordinary): Title component: standard or customary in ordinary Gloss / Ordinary Gloss; the adjective alone does not mean a biblical commentary.

Component access (Ordinary): Title component: standard or customary in ordinary Gloss / Ordinary Gloss; the adjective alone does not mean a biblical commentary.

Component access (ordinary): Title component: standard or customary in ordinary Gloss / Ordinary Gloss; the adjective alone does not mean a biblical commentary.

- DJR-118-53 (Source page 460). Original text: “as the ordinary Gloss hath it”. In the modern column: “as the Ordinary Gloss puts it”. The named commentary is cited for the spectators drawn by Joseph’s beauty. As attributes the wording; the editor identifies the tradition but leaves Burton’s precise Joseph, Matilda and Morales references unchecked. Ordinary Gloss becomes Ordinary Gloss; capitalization makes the title visible, while hath it becomes puts it.

ordinarily

BAL-0342-R07 · English · adverb

Usually or habitually, as part of a person’s customary practice.

Grammar: Adverb modifying speak within a comparison of deliberation.

- DJR-005-25 (Source page 12). Original text: “writ with as small deliberation as I do ordinarily speak”. In the modern column: “wrote with as little deliberation as I ordinarily speak”. Burton compares his alleged rapid composition with his habitual manner of speaking. First-person authorial self-presentation, not an independently verified history of composition; the ornate continuation complicates the professed plainness. Ordinarily is retained and modifies speak; as little deliberation carries the comparison with writing.

Vocabulary for Physiognomy

Article · Contents

physiognomer

BAL-0343-R01 · English · lemma

A practitioner claiming to infer character or bodily constitution from visible bodily features.

Grammar: Count noun; singular Physiognomer and plural Physiognomers.

- DJR-032-18 (Source page 59). Original text: “The general notions Physiognomers give”. In the modern column: “The general principles physiognomists give”. Practitioners offer alleged bodily indications of melancholy. Gratarolo, Aristotle and Avicenna are named for particular propositions; Avicenna supposeth, and N02243 retains uncertainty in the small-head margin. These are historical diagnostic claims, not reliable character or illness tests. Plural Physiognomers gives physiognomists; notions is separately rendered principles.
- DJR-095-44 (Source page 348). Original text: “Zopirus the Physiognomer”. In the modern column: “Zopyrus the reader of faces”. Zopyrus accuses Socrates of faults said to belong to his nature; Socrates’s reform is Burton’s argumentative point. The alleged tendencies and their correction belong to Burton’s anecdote. N07141 compares Cicero, Tusculan Disputations 4.80, but says that Burton’s particular list and intermediary remain uncollated. Reader of faces explains Physiognomer; Zopirus is normalized separately to Zopyrus.

physiognomy: interpretation of bodily signs

BAL-0343-R02 · English · lemma

The art or practice of drawing inferences about disposition, mental capacities or constitution from bodily appearance.

Grammar: English mass noun Physiognomy, naming a field rather than a person or a face.

- DJR-020-25 (Source page 98). Original text: “Physiognomy”. In the modern column: “physiognomy”. The preliminary synopsis groups this practice with two other sources of bodily signs. Proved belongs to the synopsis’s historical classification, not independent verification. Source page 98 is a preliminary scan label, not the printed running-text page. The name is retained; neighbouring words are separately explained in the modern list. Complementary earlier route: Divination (BAL-0092-V001; Batch 1). Same list already supports metoposcopy; the present record owns physiognomy only.
- DJR-032-17 (Source page 59). Original text: “signes there are taken from Physiognomy”. In the modern column: “signs are drawn from physiognomy”. Bodily appearance is treated as a source of signs related to astrology. Burton invokes Indagine, Rothmann and Porta and includes the signs to satisfy curious readers. The earlier discussion declines to settle causes versus signs, and limits stellar influence to inclination rather than compulsion. Taken from becomes drawn from; the practice

remains physiognomy. Complementary earlier route: Divination (BAL-0092-V022; Batch 1). Prior record owns Rothmann’s Chiromancy in this same unit, not the physiognomy lemma.

- DJR-032-19 (Source page 59). Original text: “out of Physiognomy”. In the modern column: “supplied by physiognomy”. The discipline is said to supply signs of humours and mental capacities. The direction to consult authors is a bibliography, not independent proof of their claims; Burton corrects comment to rather paraphrase. Supplied by explains out of; this first occurrence is generic, unlike the later title.

physiognomy: features

BAL-0343-R03 · English · lemma

The face or visible features themselves, rather than an art of drawing inferences from them.

Grammar: English noun in his Physiognomie and in Physiognomy; the latter has the beloved’s features as its contextual referent.

- DJR-136-09 (Source page 554). Original text: “his Physiognomie”. In the modern column: “his features”. The person leaving a mirror forgets the features he saw. The comparison supports a proposed weakening of love through removal and absence. Likely qualifies the effect of a new beautiful person; the following Lucian story is explicitly qualified by N10669. Possessive his is retained; features names the visible object.
- DJR-137-51 (Source page 562). Original text: “many faults in Physiognomy”. In the modern column: “many faults in her features”. The observer is urged to identify supposed defects in the beloved’s appearance. If the observer is discriminating governs the claim; Burton’s demeaning aesthetic strategy is not the lexicon’s judgment of women. The continuation extends the scrutiny to body, mind, parents and companions, and says likely of inherited resemblance. Her is supplied from the woman under examination; features renders Physiognomy.

Physiognomy: named work

BAL-0343-R04 · English · title

Physiognomy used as a book-title or a book’s designated subject, rather than simply as the name of a practice.

Grammar: English title noun, qualified by celestial or by the possessive Aristotles.

- DJR-032-17 (Source page 59). Original text: “his celestial Physiognomy”. In the modern column: “his Celestial Physiognomy”. Porta’s named work is cited for an affinity between bodily signs and astrology. His here refers to Porta; Rothmann’s Chiromancy is a different book in the same sentence. The title qualifier is retained, with capitalization in the modern.
- DJR-032-19 (Source page 59). Original text: “Aristotles Physiognomy”. In the modern column: “Aristotle’s Physiognomy”. The attributed work is the object of Adamantius’s and Polemon’s paraphrases. Burton’s bibliographical designation is not independent

authentication of authorship. The possessive names the attributed author; it does not translate the earlier generic noun differently.

physiognomia and abbreviated physiognomy citations

BAL-0343-R05 · Latin · citation family

Bibliographical forms naming physiognomy, or Celestial Physiognomy when qualified; their role is to identify a cited work.

Grammar: Latin citation family: physiognomia is ablative after in; Physiog. and Physiognom. are truncated title forms with no full ending asserted; cœlestis/Cœlestis qualifies the celestial title.

- DJR-027-24 (Source page 33; N01834). Original margin: “Arist. in physiognomia.” Supplied note translation or expansion: “Aristotle, Physiognomonics.” The marginal title accompanies an alleged association between small heads and understanding. Plerúmq; means generally in the preceding claim, not invariably. Neither attribution nor inference is independently verified. Arist. expands to Aristotle; physiognomia is normalized as Physiognomonics, and in is absorbed into the bibliographical syntax. No numbered locus or conjectured full original title is supplied.
- DJR-032-22 (Source page 59; N02248). Original margin: “Cœlestis Physiognom. lib. 10.” Supplied note translation or expansion: “Celestial Physiognomy, book 10”. The original marginal title supports Porta’s bodily signs. The nearby note gives a different book/chapter reference; the two citations are not conflated. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.
- DJR-033-16 (Source page 64). Original text: “Physiog. cœlestis l. 5. c. 2.” In the modern column: “Celestial Physiognomy, book 5, chapter 2”. Porta is invoked for a theory of maternal impressions upon the unborn child. Burton says proves; the following anecdotes illustrate a historical theory rather than establish its causal claim. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.
- DJR-058-26 (Source page 181). Original text: “Physiog. lib. 1. cap. 8.” In the modern column: “Physiognomy, book 1, chapter 8”. The citation supports exceptions to universal sadness and fear. The dispute denies that every melancholy person is sad and fearful; Burton eventually says usually rather than always. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.
- DJR-058-27 (Source page 181; N04359). Original margin: “Physiog. lib. 1. c. 8.” Supplied note translation or expansion: “Physiognomy, book 1, chapter 8”. The margin gives the cold/hot distinction behind the claimed exceptions. This is the Latin margin, not a second original English witness or a verified diagnostic rule. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.
- DJR-064-08 (Source page 208). Original text: “Physiog. lib. 1. c. 13.” In the modern column: “Physiognomy, book 1, chapter 13”. Porta joins the bibliography on melancholy and intellectual gifts. The preceding controversy distinguishes

constitutions and explicitly excludes a claim about all melancholy people. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.

- DJR-119-28 (Source page 463–464). Original text: “Physiog. lib. 2.” In the modern column: “Physiognomy, book 2”. Porta supports judgments about blond young men. Literary illustrations and inference from hair colour remain historical claims; the separate margin gives different descriptive adjectives. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.
- DJR-119-73 (Source page 466–467). Original text: “Physiognom. lib. 3.” In the modern column: “Physiognomy, book 3”. Porta is cited for grey eyes as allegedly childish, dull and heavy. National and aesthetic stereotypes are not reliable character tests; the continuation contains Burton’s own confident claim about amorousness. The supplied rendering expands or normalizes the bibliographical form and retains the numbered locator; no conjectured full original title is supplied.

Physiognomicæ

BAL-0343-R06 · Latin · title

The printed work-citation form rendered Physiognomics in the supplied modern column.

Grammar: Latinized bibliographical form with its printed æ ending preserved; a reconstructed full title or case expansion is not asserted.

- DJR-099-34 (Source page 366). Original text: “Physiognomicæ, lib. 6. cap. 23.” In the modern column: “Physiognomics, book 6, chapter 23”. Porta is cited for examples in an account of local plants as remedies for local diseases. As some hold in DJR-099-33 limits the natural-provision claim. The body says henbane while the Latin margin has hemlock; those substances are not harmonized. The title and numbered reference correspond; the printed form is not silently repaired to another title.

physiognomia: appearance

BAL-0343-R07 · Latin · lemma

Visible appearance or countenance itself.

Grammar: Latin feminine nominative singular Physiognomia, subject of movet; virginis identifies the possessor.

- DJR-120-29 (Source page 470; N09231). Original margin: “Physiognomia virginis omnes movet ad castitatem.” Supplied note translation or expansion: “The Virgin’s appearance moves everyone to chastity.” The margin reports an effect attributed to Mary’s appearance. The body qualifies the theological testimony with if we may believe Gerson and Bonaventure. Everyone belongs to the reported universal claim, not the lexicon’s endorsement. Physiognomia supplies appearance; virginis supplies the Virgin’s; omnes everyone; movet moves; ad castitatem to chastity.

physiognomical

BAL-0343-R08 · English · lemma

Pertaining to the interpretation of bodily appearance as signs.

Grammar: English attributive adjective Physiognomicall modifying signs in a Table entry.

- DJR-172-091 (Source page unnumbered Table and closing notice). Original Table: “Physiognomicall signs of mel.” In the modern column: “Signs of melancholy in bodily appearance”. The Table points back to the bodily-sign discussion. The following 59 is a backward page pointer, not the Table’s own pagination or another observation. Physiognomicall becomes in bodily appearance; mel. expands to melancholy; signs remains signs.

For Metoposcopy at DJR-020-25, see Divination (BAL-0092-V001; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior synopsis record; this practice reads forehead markings.

For Metoposcopy, Chiromancy at DJR-032-01, see Divination (BAL-0092-V005; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Existing coordinate practice record; each component keeps its own surface.

For not longe since in his Chiromancy at DJR-032-17, see Divination (BAL-0092-V022; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior work-title record; recent comes from not longe since.

For Cheiromancy at DJR-020-25, see Divination (BAL-0092-V002; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior hand-reading record, distinct from forehead-reading.

For Metoposcopia at DJR-032-22, see Divination (BAL-0092-V009; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact existing title record; Hagecius is the cited author.

For Chiromantici at DJR-116-10, see Divination (BAL-0092-V018; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior construction: Chiromantici names the readers, plerumq; qualifies frequency, and conjecturam identifies their conjecture; conclusions is the supplied contextual rendering.

For Chiromantical at DJR-171-097, see Divination (BAL-0092-V030; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Existing Table adjective record; 59 is a destination page.

For Metoposcopy at DJR-172-020, see Divination (BAL-0092-V031; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Existing Table record; the three original components retain their separate modern counterparts.

Vocabulary for Present

Article · Contents

present: immediate or promptly effective

BAL-0344-R01 · English · lemma

Occurring without delay, imminent in an urgent context, or acting at once; of a remedy, rapidly producing the claimed effect rather than simply existing now.

Grammar: English adjective, attributive in present possession, death, recovery, ease, remedy and diverter; predicative after so; modified by more or most.

- DJR-015-41 (Source page 60–61). Original text: “present possession”. In the modern column: “take possession immediately”. Appointment in the imagined commonwealth is to confer possession without delay. If the candidate is sufficiently qualified and able as well as willing to perform the duties governs the promise. Burton admits no deputies or patronage rights in this imagined polity. The noun phrase is recast into a verb phrase: possession gives take possession, present becomes immediately. Complementary earlier route: Church patronage (BAL-0267-V001; Batch 3). Church patronage already explains advousons in this same unit; the immediate-possession adjective is separate.
- DJR-056-07 (Source page 169). Original text: “present death”. In the modern column: “instant death”. An angry look from the powerful is represented as immediately devastating to a dependant. Especially limits the pointed application to courtiers and servants of great people. This is rhetorical exaggeration, not a literal case report. Present gives instant; death remains the hyperbolic result.
- DJR-066-01 (Source page 215). Original text: “a present recovery”. In the modern column: “an immediate recovery”. Ordinary sufferers are said to desire recovery without delay. The phrase is what people desire, if it can possibly be obtained, not a promise of cure. Burton’s ensuing contrast with melancholy is rhetorical; N04883 expressly rejects treating the following incurability claim as a clinical prognosis. The complete noun phrases align; present gives immediate. Complementary earlier route: Estate (BAL-0274-V003; Batch 3). Substance already records the wealth people would surrender in this same sentence; the desired speed is separate.
- DJR-069-35 (Source page 229). Original text: “they have not present ease”. In the modern column: “they get no immediate relief”. Failure to obtain prompt relief triggers repeated changes of physician in Crato’s accusation. All melancholy persons is Crato’s reported generalization. Twenty one after another means twenty physicians in succession, not twenty-one. The continuation requires patience and warns that one person’s remedy can harm another. Present gives immediate; ease gives relief; have not is preserved by get no. Complementary earlier route: Tax (BAL-0287-V011; Batch 3). Prior Tax record treats Crato’s accusation in this same unit, including the continuation.
- DJR-072-01 (Source page 239). Original text: “a present remedy”. In the modern column: “an immediate remedy”. Moderate sexual activity is called prompt help for some people. Some parties and moderately used restrict the opening; the later

except/unless clauses restrict it further. N05277 uses the original margin to distinguish freeing reason from relieving anger. These are historical claims, not advice. Present gives immediate, not universally curative; the article and remedy are retained. Complementary earlier route: Venery (BAL-0134-V002; Batch 2). Exact earlier full Venus construction includes present remedy; this article makes the adjective's force separately accessible without claiming a new occurrence.

- DJR-081-27 (Source page 282). Original text: "present diverter". In the modern column: "an immediate diversion". Scriptural reading is praised as a means of promptly turning thought from worldly cares. The preceding warning excludes illness from over-study and restricts the recommendation. N05986 does not authenticate the sermon attributed to Augustine. Present gives immediate; diverter names the means and becomes the abstract diversion; an is supplied.
- DJR-085-02 (Source page 298–299). Original text: "none so present". In the modern column: "none works so promptly". Burton ranks proposed ways of cheering the distressed by the speed of their effect. In my judgment marks Burton's assertion. Music's subsequent harmful exceptions at DJR-085-24–26 prevent universalizing the opening praise. The predicative adjective is expanded into works so promptly; none and the degree comparison remain.
- DJR-085-25 (Source page 301). Original text: "a most present remedy". In the modern column: "a remedy of immediate effect". Music is represented as rapidly relieving specified states of distress. The preceding proviso excludes cases in which music causes or feeds the illness; the following paragraph says its effects differ. N06286 corrects the asserted blanket Platonic prohibition of music. Present becomes of immediate effect; the supplied rendering does not separately reproduce most, whose emphasis is reinforced by the following relief at once. Complementary earlier route: Music and harmony (BAL-0148-V008; Batch 2). Music and harmony already treats the exception and this surrounding praise.
- DJR-086-38 (Source page 307). Original text: "how present a remedy they yield". In the modern column: "how promptly they bring relief". Consoling words and good counsel are said to give prompt relief. Many times, rather than invariably, qualifies the additional claim that counsel alone is sufficient; the phrase introduces Burton's collection of consolatory speeches. The adjective becomes promptly and remedy becomes relief in a verbal construction.
- DJR-104-19 (Source page 389–390). Original text: "a more present remedy". In the modern column: "more immediate remedy". Wine is ranked as a promptly acting cordial and alterative. If used soberly and at the right time and if moderately taken are essential. The later conclusion excludes hot conditions and allows only that sober use may help cold melancholy; these historical categories are not modern treatment directions. The comparative more remains; present gives immediate. Complementary earlier route: Wine (BAL-0123-V001; Batch 2). Wine already records this claim and its later restrictions; the adjective's lexical force is the additional focus.
- DJR-172-034 (Source page unnumbered Table and closing notice). Original Table: "Musick a present remedy for mel." In the modern column: "Music as an immediate remedy for melancholy". The Table labels the music discussion by its claimed speed of relief. This unnumbered Table label points to pages elsewhere; its multiple

references also include music as symptom and cause, not only as cure. Present gives immediate; mel. expands to melancholy; as an completes the compressed heading.

present: current

BAL-0344-R02 · English · lemma

Existing or belonging to the time under discussion, as distinct from the future; not necessarily instantaneous.

Grammar: English adjective, attributive in present Reader and present affliction, predicative in if present.

- DJR-006-27 (Source page 17). Original text: “my present, or future Reader”. In the modern column: “my present or future reader”. Burton addresses readers now and later in a warning about applying general symptoms to oneself. The warning applies to the reader who is actually melancholy; it must not become a claim that reading is harmful to every reader. The adjective remains present and contrasts with future; or retains the alternatives.
- DJR-040-03 (Source page 97 [PDF197]). Original text: “if present, it is Sorrow; if to come Fear”. In the modern column: “if present, it brings sorrow; if still to come, fear”. In the classification of passions, existing evil occasions sorrow and future evil fear. If evil in the preceding clause supplies the object’s valuation. The unit allows competing four- and six-passion schemes and attributes melancholy to excess rather than all passion. Present remains present; still to come explains to come. It brings makes the relation explicit.
- DJR-168-51 (Source page 720). Original text: “your present affliction”. In the modern column: “your present affliction”. The current affliction is contrasted with the comfort and glory to come. This is pastoral reassurance, not an independently guaranteed medical timeline; the later present with in the same unit has the presence sense. Present is retained as a current-time adjective.

present: at hand or with someone

BAL-0344-R03 · English · lemma

At hand, accessible to perception, or accompanying someone rather than absent.

Grammar: English predicative adjective; present of objects, and present with followed by the persons accompanied.

- DJR-025-05 (Source page 22). Original text: “outward things only, & such as are present”. In the modern column: “only external things that are present”. The historical account limits outward sensation to external objects at hand. Only restricts the claimed sensory field; this is an account of external senses, not a statement about imagination and memory, whose objects can be absent. The adjective stays present; the next comparison explains availability by the eye’s object being within reach.
- DJR-168-51 (Source page 720). Original text: “He is present with his servants in their affliction”. In the modern column: “He is present with his servants in their affliction”. God’s presence accompanies servants in suffering in the Psalm-based consolation. A

theological assurance distinct from the current affliction earlier in the paragraph; the source cites Psalm 91:15. Present with retains accompaniment; He refers to God, not the physician or reader.

at this present; in present; for the present

BAL-0344-R04 · English · phrase family

At the current time or for the time being, in adverbial temporal phrases.

Grammar: Prepositional phrases using substantival present; at this present and in present mean now, while for the present marks a current, potentially temporary state.

- DJR-005-23 (Source page 12). Original text: “many things I disallow at this present”. In the modern column: “many things in the substance itself that I now disapprove of”. The author’s present judgment differs from his judgment when writing. Many is not all; willing retraction is reported but not performed in this sentence. At this present becomes now; the selected modern span also includes in the substance itself from the earlier original clause, so it is contextual rather than word-for-word equal scope.
- DJR-097-40 (Source page 357). Original text: “he that is odious in present”. In the modern column: “Someone who is now hated”. Current unpopularity can give way to welcome. May, not will, governs the possible restoration; Cicero and Alcibiades are examples, not a guarantee of lasting prosperity. In present gives now; odious gives hated and he that becomes someone who.
- DJR-168-46 (Source page 720). Original text: “no feeling of grace for the present”. In the modern column: “a present absence of any feeling of grace”. Current lack of felt assurance is rejected as a reliable guide. Burton distinguishes feeling from faith, urges waiting, and does not equate an unfelt grace with grace permanently absent. The adverbial phrase is recast as adjective present modifying absence; no feeling becomes absence of any feeling.

these presents

BAL-0344-R05 · English · phrase

The present written declaration or instrument, in a formal announcement formula.

Grammar: Plural substantival noun presents after demonstrative these, object of by; not the noun meaning gifts.

- DJR-015-40 (Source page 60). Original text: “be it known to all men by these presents”. In the modern column: “let all men know by this declaration”. Burton playfully issues a formal notice for his imaginary venture and office appointments. This is a parody of subscription or venture language, not an actual legal instrument establishing the commonwealth. The offered share and office are conditional. The passive formal announcement becomes an active injunction; plural presents is rendered singular declaration.

presently

BAL-0344-R06 · English · lemma

At once, immediately or without delay in the selected construction.

Grammar: English adverb presently modifying the passive verb was presented.

- DJR-125-28 (Source page 496). Original text: “it was presented presently to me”. In the modern column: “it was brought to me at once”. Lucretia claims her suitor brought any desired delicacy without delay. This is a literary speaker’s boast attributed to Aretino, including conditional and exaggerated claims, not Burton’s own shopping or a verified history. Presently gives at once; presented separately supplies brought, with to me retaining the recipient.

For present at DJR-049-34, DJR-077-03, see Church patronage (BAL-0267-V016; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior nomination verb, with patrons as agents and candidates as objects.

For diverter at DJR-081-27, see Remedy by diversion (BAL-0163-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Exact prior means-of-redirection noun; present alone contributes immediate.

For present at DJR-125-27, see Gifts and liberality (BAL-0230-V005; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Semantic access route to the existing material-gift record and its adjacent context, not an assertion that its printed headword gifts is another present attestation.

Vocabulary for Prevent

Article · Contents

prevent: avert or ward off

BAL-0345-R01 · English · lemma

Act so as to avert an unwanted condition or occurrence, or to forestall its harmful effect.

Grammar: English transitive verb prevent, taking an affliction, reproach or trouble as object; infinitival after to in the selected examples.

- DJR-002-13 (Source page 4). Original text: “teach others how to prevent and avoid it”. In the modern column: “teach others how to prevent and avoid it”. The literary Democritus’s writings are intended to help others avoid melancholy. This is a purpose clause, not proof of success. N00136 identifies the encounter as pseudonymous literary tradition rather than authenticated Hippocratic correspondence. The same coordinated verbs are retained; it refers to the melancholy under investigation.
- DJR-028-03 (Source page 37). Original text: “it is impossible to cure or prevent any manner of disease”. In the modern column: “no disease can be cured or prevented”. Fernel’s causal requirement is extended to cure and avoidance. The claimed necessity belongs to Fernel and Burton’s historical medical framework; the next paragraph admits the difficulty of discerning causes. The active infinitives become passive verbs; any manner under impossible corresponds to no disease under can.
- DJR-098-06 (Source page 359). Original text: “to prevent his enemies obloquies and sarcasms in that kind”. In the modern column: “to forestall his enemies’ insults and sarcasms about them”. Vatinius mocks himself first to deprive opponents of a later weapon. The preceding paragraph proposes self-disclosure; the continuation also permits discreet, moderate resistance. N07345 identifies differences between Burton and the compared anecdotes. Prevent gives forestall; his enemies are the possessors of the anticipated insults, not the grammatical object of prevent. Complementary earlier route: Dissimulation (BAL-0248-V002; Batch 3). Dissimulation already explains the adjacent concealment-of-reaction option; this is a distinct pre-empting action.
- DJR-148-48 (Source page 618). Original text: “thinking by those means to prevent all such inconveniences”. In the modern column: “thinking these measures will prevent all such troubles”. Jealous husbands expect confinement and surveillance to avert infidelity or its perceived troubles. Thinking attributes the expectation to jealous men. Burton’s whereas/yet clause rejects their reasoning and says these measures make the trouble worse; success is not asserted. Prevent is retained; all such retains the scope of the husbands’ intended control. Complementary earlier route: Charity (BAL-0168-V005; Batch 2). Charity already treats the preceding resistance to unsupported suspicions; shared argument, separate verb.

prevent: intervene beforehand

BAL-0345-R02 · English · lemma

Intervene before a threatened outcome, here by the heavenly Physician’s aid.

Grammar: English verb used without an expressed direct object in a negative if-clause: do not prevent; the modern recasts the condition with unless.

- DJR-065-20 (Source page 214). Original text: “if that heavenly Physician, by his assisting grace and mercy alone do not prevent”. In the modern column: “unless the heavenly Physician intervenes by his assisting grace and mercy alone”. Divine intervention is the stated exception to Burton’s otherwise catastrophic account of suffering. The heavenly Physician is the acting subject, not the patient. Alone qualifies the claimed divine means. The declaration that no human art helps is theological rhetoric, not a judgment about available medical care; DJR-067-34 allows help and easing even in severe cases. If the Physician does not intervene becomes unless the Physician intervenes. Removing not from the first or unless from the second would reverse the condition; grace and mercy remain the means.

prevent: anticipate or get ahead of

BAL-0345-R03 · English · lemma

Come before, anticipate or pre-empt an expected event or another agent’s action; this need not mean stopping the event from occurring.

Grammar: English verb in active prevented death and prevent Scipio and Lælius, and passive prevented before/by; the grammatical subject or object varies by construction.

- DJR-024-36 (Source page 21). Original text: “if not prevented before by some violent accident”. In the modern column: “Unless cut short beforehand by some violent accident”. Life may be interrupted before its ordinary decline through old age. This is a conditional alternative in the historical heat-and-moisture, life-as-lamp account; it does not say every life is cut short violently. Prevented before gives cut short beforehand; the passive subject life is carried from the preceding sentence and by marks the interrupting cause. If not becomes unless.
- DJR-066-11 (Source page 217). Original text: “they prevented death”. In the modern column: “they forestalled death”. The reported inhabitants of Choa anticipate the death otherwise expected, rather than preserve life. The earlier old men are objects of other people’s action; the Choa sentence names inhabitants as its collective subject. Do not recast the whole report as individually voluntary action. Choa and Barbicians remain uncollated forms, and Burton later rejects the general defence before mitigating particular judgments. Prevented gives forestalled; death remains the anticipated outcome, and they is the collective subject from the preceding account.
- DJR-117-04 (Source page 452). Original text: “though sometime it be prevented by relation or hearing, or rather incensed”. In the modern column: “though sometimes a report or something heard anticipates it—or, rather, inflames it”. Hearing a description can precede sight as love’s first stimulus. Sight supplies the initial it, but the correction moves toward the kindling of love; the next sentence explains falling in love before seeing. Sometimes and some restrict the claim; it is not prevention of love. The passive it be prevented by becomes the active a report … anticipates it; relation gives report. The corrective or rather incensed becomes or, rather, inflames it.

- DJR-141-33 (Source page 578). Original text: “to prevent Scipio and Lælius, least they should determine otherwise of her”. In the modern column: “to forestall Scipio and Laelius, lest they decide her fate otherwise”. Masinissa’s hurried marriage is said to pre-empt another disposition of Sophonisba. Lest states purpose and apprehension, not a claim that she was ultimately secured. N11124 notes the omitted fatal sequel; the preceding short-courtship maxim assumes the parties know each other. Prevent gives forestall; the named men are objects of pre-emption, while they are the subjects of the feared alternative decision.

prevent someone of

BAL-0345-R04 · English · construction

Reach or obtain something before another person: get ahead of them in attaining it, not deprive them of it.

Grammar: English construction hath prevented us of; us identifies those outstripped, while the antecedent secure happinesse supplies what was reached.

- DJR-091-49 (Source page 330). Original text: “which this poor begger hath prevented us of”. In the modern column: “which this poor beggar has reached before us”. The beggar already enjoys the temporary ease that the anxious speaker struggles to gain. The speaker is Augustine as adapted by Burton, and peradventure/ may qualifies never attaining it. N06809 identifies a Milanese street rather than Burton’s village, and the fuller Augustine’s distinction between drunken merriment and true joy. The construction becomes reached before us; us does not become an object prevented from obtaining happiness.

prevention

BAL-0345-R05 · English · lemma

Anticipatory action, precaution or warning intended to avert a later difficulty; the intention does not guarantee success.

Grammar: English action noun prevention and plural count use Preventions in the Table.

- DJR-098-06 (Source page 359). Original text: “or else by prevention”. In the modern column: “Or take preventive action”. Cotys’s destruction of fragile gifts is told as an attempt to avoid later anger. Lest he should be overmuch moved gives the purpose; the story is historical illustration, not the lexicon’s instruction. N07345 says the compared Plutarch has decorated earthenware, where Burton has glasses. The compressed noun phrase becomes an imperative with action added to explain prevention.
- DJR-149-37 (Source page 622). Original text: “by way of prevention, precautions, or admonitions”. In the modern column: “in the form of prevention, precautions or warnings”. Burton opens a collection of proposed measures against jealousy. If rightly practised and may do much good qualify the initial praise. Belike makes Plato’s intended purpose Burton’s inference. Subsequent proposals include ones Burton rejects, especially the devices at DJR-149-53. Prevention and precautions

remain; admonitions gives warnings. The construction states a manner of helping, not a new guaranteed cure.

- DJR-172-114 (Source page unnumbered Table and closing notice). Original Table: “Preventions to the cure of jealousie”. In the modern column: “Preventive measures in treating jealousy”. The source Table gives a retrieval label for the later subsection. The trailing 623 is the page referred to, not pagination of the Table or an independent effectiveness claim. Plural Preventions becomes Preventive measures; cure is recast as treating in the phrase.

anteverto

BAL-0345-R06 · Latin · lemma

Anticipate or forestall; go before an expected event.

Grammar: Latin third-person plural imperfect active antevertebant, with accusative object fatum suum.

- DJR-066-11 (Source page 217). Original text: “antevertebant fatum suum”. In the modern column: “they anticipated their fate”. The Latin phrase gives the anticipatory meaning that Burton’s following English restates with prevented death. Reported collective action in the Choa account; no present-day endorsement or authentication of its ethnographic sources. Its subsequent moral debate rejects the general defence and mitigates judgments in particular cases. Antevertebant supplies they anticipated; fatum fate; suum reflexively relates that fate to the plural subject, rendered their. The following English sentence is a separate original restatement, not this Latin phrase’s modern translation.

Vocabulary for Privy

Article · Contents

privy; jakes; draught

BAL-0346-R01 · English · sense

A privy or latrine, a place for bodily excretion; jakes and draught are alternative historical names in these passages.

Grammar: Count nouns: singular a Privy, a jakes or draught; plural Draughts, and jakes used after empty.

Component sense: close-stool. A chamber commode, paired with jakes as a destination for worthless writing. (DJR-004-07).

Component sense: Sinks. Channels or receptacles carrying foul matter, distinguished from the privies named by Draughts. (DJR-037-02).

Component sense: fay channels. To clear gutters or drains; a separate task from emptying the privies. (DJR-053-03).

Component sense: fay. To clean or clear, here taking channels as its object. (DJR-053-03).

Component sense: channels. Gutters or drains to be cleared, not the privies themselves. (DJR-053-03).

Component sense: Muckhils. Heaps of dung, one separate source of the foul air in the medical catalogue. (DJR-037-02).

Component access (close-stool): A chamber commode, paired with jakes as a destination for worthless writing.

Component access (commode): A chamber commode, paired with jakes as a destination for worthless writing.

Component access (Sinks): Channels or receptacles carrying foul matter, distinguished from the privies named by Draughts.

Component access (drains): Channels or receptacles carrying foul matter, distinguished from the privies named by Draughts.

Component access (fay channels): To clear gutters or drains; a separate task from emptying the privies.

Component access (clean gutters): To clear gutters or drains; a separate task from emptying the privies.

Component access (fay): To clean or clear, here taking channels as its object.

Component access (clean): To clean or clear, here taking channels as its object.

Component access (channels): Gutters or drains to be cleared, not the privies themselves.

Component access (gutters): Gutters or drains to be cleared, not the privies themselves.

Component access (Muckhils): Heaps of dung, one separate source of the foul air in the medical catalogue.

Component access (dunghills): Heaps of dung, one separate source of the foul air in the medical catalogue.

- DJR-004-07 (Source page 7). Original text: “every close-stool and jakes”. In the modern column: “every commode and privy”. Discarded writing fills toilets as well as libraries in the publishing satire. Burton’s coarse satire includes his own confessed borrowing in the preceding paragraph. Jakes corresponds to privy, close-stool separately to commode.
- DJR-037-02 (Source page 83). Original text: “Muckhils, Draughts, Sinks”. In the modern column: “dunghills, privies and drains”. Privies are among places from which offensive air arises. Galen, Avicenna and Mercurialis are said to hold that such air breeds illness. This is historical medicine, not present advice. Draughts gives privies; Sinks gives drains; Muckhils gives dunghills.
- DJR-053-03 (Source page 156). Original text: “to empty jakes, fay channels”. In the modern column: “to empty privies, clean gutters”. The poor are assigned degrading work in a catalogue of social contempt. The surrounding account exposes contempt but also uses demeaning class language; the later margin professes pity. The Plautus/Aristophanes mismatch is unresolved. Empty jakes gives empty privies; the separate imperative-like infinitive fay channels gives clean gutters.
- DJR-068-26 (Source page 224). Original text: “a goddess of the draught, or jakes”. In the modern column: “a goddess of the privy or latrine”. Two English names identify the same low bodily function in the catalogue of deities. Burton’s polemical catalogue compares pagan functional deities with saintly patronage; exact sources for the full catalogue remain uncollated. Draught gives privy and jakes gives latrine; they are alternatives, not two functions.
- DJR-160-50 (Source page 680). Original text: “a Jew fell into a Privy upon a Saturday”. In the modern column: “a Jew fell into a privy on a Saturday”. The place noun is literal within the reported story of a man denied rescue. Hostile anecdote attributed to Münster, not a verified event or neutral account of Judaism. The bishop also withholds rescue; N12658 notes the saving-life principle omitted from the anecdote. Privy is retained; Saturday and the subsequent Sunday determine the disputed observances.

Jakes-fermers

BAL-0346-R02 · English · compound

Workers who empty or clean privies.

Grammar: Plural compound occupational noun.

- DJR-053-10 (Source page 157). Original text: “Chimney-sweepers, Jakes-fermers, Dirt-daubers”. In the modern column: “chimney sweeps, privy cleaners, plasterers”. The occupation belongs to a catalogue of people who labour hard yet lack necessities. Burton uses disparaging names but acknowledges inadequate pay; N03916 in the

continuation states pity rather than mockery. Jakes-fermers gives privy cleaners; neither the neighbouring plasterers nor the Latin divers are included in that translation.

privy council; privy councillor

BAL-0346-R03 · English · sense

A ruler’s intimate advisory council, or a member of it; transferred to the body’s government or to an alleged privileged relationship with God.

Grammar: Attributive adjective in nouns of council membership; of privie counsell marks membership in an inner council.

Component sense: Counsellor. Member of an advisory council; the brain occupies this role metaphorically. (DJR-024-03).

Component sense: Chancellor. A high official, used alongside councillor within the body-as-government comparison. (DJR-024-03).

Component access (Counsellor): Member of an advisory council; the brain occupies this role metaphorically.

Component access (councillor): Member of an advisory council; the brain occupies this role metaphorically.

Component access (Chancellor): A high official, used alongside councillor within the body-as-government comparison.

Component access (chancellor): A high official, used alongside councillor within the body-as-government comparison.

- DJR-024-03 (Source page 16–17). Original text: “a privy Counsellor, and Chancellor to the Heart”. In the modern column: “the heart’s privy councillor and chancellor”. The brain is an adviser in the political analogy of bodily organs. As it were marks comparison. The following passage calls the heart king and the liver a legate; this is historical physiology. Counsellor is modernized to councillor; the relational to the Heart becomes the possessive heart’s.
- DJR-076-12 (Source page 258). Original text: “Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him”. In the modern column: “Some, through visions and revelations, claim intimacy with God and membership of his privy council”. The political expression figures the asserted right to know divine secrets. Burton rejects the presumption. Some remains the subject quantifier; the claim is not affirmed. Familiar with God gives intimacy with God; of privie counsell with him gives membership of his privy council. Take upon them supplies claim.
- DJR-133-22 (Source page 540–541). Original text: “Dionysius that Sicilian tyrant rejected all his privy Councellors”. In the modern column: “Dionysius, the Sicilian tyrant, rejected all his privy councillors”. A ruler dismisses his advisers in the report of excessive influence by his mistress. Burton’s received anecdote, not a verified reconstruction of Sicilian offices. Mirrha’s approval determines appointments in the

story. Privy Councellors is retained with modern spelling; all governs the reported dismissals.

- DJR-160-18 (Source page 676). Original text: “will be of privy councel with God himself, and know all his secrets”. In the modern column: “claim to sit on God’s own privy council and know all his secrets”. The council image attacks religious pretensions to secret revelation. Some of them limits the charge; the preceding paragraph targets restrictive sectaries as well as Catholics, not all believers. Will be of is rendered claim to sit on, making the presumption explicit.

privily

BAL-0346-R04 · English · adverb

Secretly or out of public view.

Grammar: Adverb modifying moistning.

Component sense: horrid. Fearsome or bristling in the description of Mars’s cheek; not the general modern evaluation unpleasant. (DJR-126-33).

Component access (horrid): Fearsome or bristling in the description of Mars’s cheek; not the general modern evaluation unpleasant.

Component access (fearsome): Fearsome or bristling in the description of Mars’s cheek; not the general modern evaluation unpleasant.

- DJR-126-33 (Source page 503). Original text: “Privily moistning his horrid cheek”. In the modern column: “Secretly wetting his fearsome cheek”. Mars conceals the tears produced by love, contrasting martial appearance with emotional suffering. Burton condenses and rearranges Spenser, The Faerie Queene 3.11.44.3–7. Womanish is the verse’s gendered judgment, not an editorial one. Privily gives Secretly; horrid gives fearsome, not disgusting.

privities

BAL-0346-R05 · English · noun

The external sexual organs, termed private parts.

Grammar: Plural noun after the possessive their.

- DJR-120-25 (Source page 469). Original text: “without any covering, so much as of their privities”. In the modern column: “without any covering, even over their private parts”. The bodily term occurs in the report of habitual nakedness in Brazil. Burton follows Léry’s comparison, which claims less provocation from familiar nakedness than from European dress; it does not equate nudity with sexual availability. Privities becomes private parts; the surrounding clause supplies the absence of covering.

Vocabulary for Schoolmen

Article · Contents

Schoolman; Schoolmen

BAL-0347-R01 · English · inflected noun family

A scholastic theologian or philosopher; plural Schoolmen and hyphenated School-men name writers in that learned tradition, not simply people employed at a school.

Grammar: count noun, singular and plural.

- DJR-026-21 (Source page 27). Original text: “Schoolman”. In the modern column: “schoolman”. Albertinus is identified by an intellectual designation among authors to consult about the soul’s immortality. Burton recommends these works as philosophical proofs; the singular is descriptive, not an insult. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-028-23 (Source page 39). Original text: “Schoolmen”. In the modern column: “scholastics”. Scholastic writers are included among unusually able minds whose understanding fails before the mystery of spirits. Our subtle qualifies Schoolmen; the judgment concerns these mysteries, and Burton nevertheless ventures to discuss them. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-029-26 (Source page 44). Original text: “School-men”. In the modern column: “scholastics”. The School-men and other theologians are credited with a ninefold classification of evil spirits. A reported classification from a mixture of authorities, not a single biblical taxonomy; yet follows Burton’s rejection of the preceding demon stories. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-067-50 (Source page 221). Original text: “Schoolmen”. In the modern column: “scholastic writers”. Scholastic writers join theologians and casuists in the opposition to seeking magical cures. Burton claims all oppose the practice after reporting contrary authorities; the claim of unanimity belongs to his theological argument, not modern law or medical guidance. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-073-18 (Source page 245). Original text: “Schoolmen”. In the modern column: “Schoolmen”. Scholastic authorities enter the argument that volcanic places demonstrate the existence and location of hell. The reliance is marked belike/presumably; Surius’s account and subscribing writers are reported, and others reject these testimonies at DJR-073-21. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

- DJR-082-45 (Source page 289). Original text: “Schoolmen”. In the modern column: “scholastics”. Vives’s joke asks how people absorbed in terrifying questions can sleep without fear; Burton extends it with Morpheus imagery. Reported satire rather than evidence that every scholastic held the alleged monstrous questions; the specific Vives passage remains uncollated. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-160-06 (Source page 675). Original text: “Schoolmen”. In the modern column: “scholastic theologians”. Scholastic theologians are one group in the polemical list accused of devising arguments to defend church doctrines Burton rejects. Burton’s hostile Protestant description, with alleged motives stated as alternatives; not a neutral institutional history or a verdict on every scholastic writer. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-160-10 (Source page 675–676). Original text: “Schoolmen”. In the modern column: “scholastic theologians”. The learned group is now described through commentators on Peter Lombard’s Sentences and rival schools. Such, says Chemnitz, are most, not all; the figures 200 and 180 are attributed claims uncollated by this edition. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-163-22 (Source page 692). Original text: “Schoolmen”. In the modern column: “scholastics”. Burton expressly includes scholastics among learned theologians whose works supply arguments for God’s existence and the soul’s immortality. His recommendation praises subtle, elaborate and devout writings. He limits their audience to receptive readers and admits that efforts to change minds often achieve little. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-164-32 (Source page 697–698). Original text: “Schoolmen”. In the modern column: “scholastic theologians”. Scholastic writers raise theological questions that some distressed readers misunderstand and apply wrongly to themselves. The writers broach questions; divers misapply them. The continuation also blames thundering ministers and warns against both despair and complacency. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-168-13 (Source page 716). Original text: “Schoolmen”. In the modern column: “scholastic theologians”. Many scholastic theologians are reported to hold that Gentiles’ good works might merit eternal life. Many, not all; an attributed position in a contested survey, followed by intermediate and opposing views and a referral to Collius. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

School divinity

BAL-0347-R02 · English · discipline phrase

Scholastic theology: theological inquiry conducted through formal distinctions, objections and replies. Its discipline name does not by itself express Burton’s approval or disapproval.

Grammar: noun phrase.

- DJR-017-46 (Source page 70). Original text: “School divinity”. In the modern column: “scholastic theology”. The discipline is condemned by a catalogue of named critics as an ocean of objections and solutions and a labyrinth of disputes. Bale, Erasmus, Hospinian, Vives and Chemnitz are the reported critics. The next question extends the satire from theology to humanity. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-055-18 (Source page 166–167). Original text: “school divinity”. In the modern column: “scholastic theology”. Scholastic theology exemplifies inquiry said to perplex people with fruitless questions about salvation and divine mysteries. A sweeping rhetorical attack within the discussion of oppressive curiosity; surrounding criticism also covers other fields, not theology alone. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent. Complementary earlier route: Curiosity (BAL-0247-V004; Batch 3). The prior record defines Curiosity in the immediate setting; the shared passage is not a newly discovered source occurrence.
- DJR-082-11 (Source page 285). Original text: “school Divinity”. In the modern column: “scholastic theology”. Demanding theological reading is offered among occupations that may absorb the melancholy reader. An invitation to mental occupation, alongside mathematics and other studies, not a blanket assertion that every scholastic proposition is true or every reader should undertake it. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent. Complementary earlier route: Astrology (BAL-0093-V010; Batch 1). Same reading-exercise paragraph as cast a Nativity; the prior astrological phrase is a separate lexical item and is not re-counted.

Peripatetic

BAL-0347-R03 · English · intellectual designation family

A follower of Aristotle; the name identifies an intellectual allegiance, with the particular doctrine and Burton’s attitude determined locally. It is related to, but not synonymous with, Schoolman.

Grammar: count noun, singular and plural; plural noun in an of-construction.

- DJR-028-24 (Source page 39). Original text: “Peripateticks”. In the modern column: “Peripatetics”. Aristotelian followers are included in the disputed report that spirits or angels were denied. Pomponazzi maintains the account, Scaliger partly concedes it, and Dandini denies it; the next paragraph compares separate intelligences with angels. The quoted original form is aligned to the quoted modern wording at phrase

level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent. Complementary earlier route: Daemon and genius (BAL-0084-V006; Batch 1). Separate substances is already explained under Daemon and genius; only the group name is attested here.

- DJR-074-29 (Source page 251). Original text: “Peripateticks”. In the modern column: “Aristotelians”. Aristotelians are the named proponents of the hard, impenetrable celestial medium opposed in the astronomical comparison. The rejected description includes transparency and fifth essence; Burton finds only qualified agreement between Tycho and his opponents, while retaining Tycho’s two substances. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-162-15 (Source page 687). Original text: “Peripatetick”. In the modern column: “Peripatetic”. A mocked speaker substitutes an intellectual allegiance for an answer about his religion. Burton imagines a scoffing reply in his hostile treatment of philosophers and deists; the label alone does not establish unbelief in every follower of Aristotle. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-162-22 (Source page 687–688). Original text: “doctrine of Peripateticks”. In the modern column: “Peripatetic doctrine”. Vanini is represented as explaining apparitions, religions and other events through natural causes in accordance with Peripatetic doctrine. Burton reports and rebukes the attributed doctrine. The modern adjective-plus-noun translates the full original doctrine of Peripateticks, not Peripateticks by itself. The quoted original construction is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-162-27 (Source page 688). Original text: “Peripateticks”. In the modern column: “Peripatetics”. The term names the doctrinal school in Vanini’s reported disclaimer after the exposition. Says my author makes this Vanini’s stated repudiation; it is not simply Burton speaking in his own voice, and the disclaimer’s sincerity is not settled here. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Thomist

BAL-0347-R04 · English · intellectual designation

A follower of Thomas Aquinas, here identified either by intellectual sharpness, a classification of passions, or an allegiance in learned dispute.

Grammar: count noun, plural.

- DJR-028-23 (Source page 39). Original text: “Thomists”. In the modern column: “Thomists”. The profound Thomists belong to the catalogue of able minds unable fully to grasp spirits. The qualification is intellectual limitation before these mysteries, not inability in every subject. The quoted original form is aligned to the quoted modern

wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

- DJR-040-02 (Source page 97 [PDF197]). Original text: “Thomists”. In the modern column: “followers of Thomas Aquinas”. A Thomist scheme divides the passions into eleven, six in the concupiscible and five in the irascible appetite. One classification reported alongside Aristotle, Plato and Vives; harmful bodily effects in the next paragraph are conditional on excess. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.
- DJR-041-18 (Source page 103). Original text: “Thomists”. In the modern column: “Thomists”. Thomists are paired with Scotists among rival intellectual allegiances. Burton’s generalization concerns bitter attacks, and the next paragraph expressly approves honourable emulation. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent. Complementary earlier route: Emulation (BAL-0249-V003; Batch 3). The following approval of honourable rivalry at DJR-041-19 qualifies the hostile rivalries here; the earlier record explains that qualification, without adding a new scholastic term or attestation.

Scotist

BAL-0347-R05 · English · intellectual designation

A follower of Duns Scotus, named here as one party in learned rivalry.

Grammar: count noun, plural.

- DJR-041-18 (Source page 103). Original text: “Scotists”. In the modern column: “Scotists”. The Scotists and Thomists exemplify the professional rivalries Burton draws together from unlike disciplines. He is not explaining their doctrinal differences here; the following approval of honourable rivalry limits the censure to its hostile form. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Quiddity

BAL-0347-R06 · English · sense

What a thing is, its defining nature; plural quiddities here invokes technical inquiries or refinements about essence within Burton’s attack on theological evasion.

Grammar: count noun, plural.

- DJR-160-07 (Source page 675). Original text: “quiddities”. In the modern column: “quiddities”. Placed beside quirks, the technical term is drawn into a charge of evasive ingenuity. Burton’s hostile catalogue, not a neutral definition of all inquiry into essence; the separate Quodlibetaries denotes a disputational form. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Quodlibetary; quodlibet

BAL-0347-R07 · English · disputation form

A disputation on whatever subject is proposed; Quodlibetaries is the printed plural name in Burton’s hostile catalogue.

Grammar: plural noun naming disputations.

- DJR-160-07 (Source page 675). Original text: “Quodlibetaries”. In the modern column: “disputations on any subject whatever”. The technical form of unrestricted disputation is listed among the devices accused of explaining away difficulties. The nearby attribution to Bale concerns Ferribrigge and Strode and remains uncollated; contempt is Burton’s local evaluation, not part of the neutral definition. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Obs and Sols

BAL-0347-R08 · English · abbreviated construction

Abbreviated objections and solutions: problems or counterarguments set out for disputation and the responses to them.

Grammar: coordinated abbreviated plural nouns.

Component sense: Obs. Obs abbreviates objections, the challenges posed; it does not translate the coordinated pair. (DJR-160-07).

Component sense: Sols. Sols abbreviates solutions, the answers offered; it does not translate the coordinated pair. (DJR-160-07).

Component access (Obs): Obs abbreviates objections, the challenges posed; it does not translate the coordinated pair.

Component access (objections): Obs abbreviates objections, the challenges posed; it does not translate the coordinated pair.

Component access (Sols): Sols abbreviates solutions, the answers offered; it does not translate the coordinated pair.

Component access (solutions): Sols abbreviates solutions, the answers offered; it does not translate the coordinated pair.

- DJR-017-46 (Source page 70). Original text: “Obs and Sols”. In the modern column: “objections and solutions”. The ocean metaphor makes the formal procedure seem limitless and perplexing to the cited critics. Reported judgments of Bale, Erasmus, Hospinian, Vives and Chemnitz; the next paragraph extends the dilemma to humanistic learning. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

- DJR-160-07 (Source page 675). Original text: “Obs and Sols”. In the modern column: “objections and solutions”. The same disputational pair appears among minute distinctions and interpretations in the attack on theological ingenuity. The procedure is named accurately while its use receives Burton’s hostile evaluation. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Tropological

BAL-0347-R09 · English · interpretive adjective

Drawing a moral meaning from a text; here the adjective modifies expositions, alongside the distinct allegorical kind.

Grammar: adjective modifying plural noun expositions.

- DJR-160-07 (Source page 675). Original text: “tropological”. In the modern column: “moral”. The adjective identifies a kind of textual interpretation in the catalogue of scholastic techniques. Tropological contributes moral; allegorical remains the other adjective, and expositions supplies interpretations. The whole catalogue is polemical. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Ampliation

BAL-0347-R10 · English · logical operation

An extension of a logical term’s range; the plural names such logical extensions among Burton’s disputed theological techniques.

Grammar: count noun, plural.

- DJR-160-07 (Source page 675). Original text: “ampliations”. In the modern column: “extensions”. A logical operation is named beside instances, decrees and glosses; it is not the same thing as moral interpretation or unrestricted disputation. The edition’s Editor note supplies the technical explanation, while Burton’s body places the word in a hostile list. No particular worked ampliation is given. The quoted original form is aligned to the quoted modern wording at phrase level; surrounding claims and modifiers are kept in the context, not silently included in this lexical equivalent.

Vocabulary for Science

Article · Contents

science; sciences

BAL-0348-R01 · English · sense

An organized branch of learning or skilled knowledge, including law, medicine, mathematics and other arts; the title may be sincerely honoured or satirically bestowed.

Grammar: English count noun, singular science and plural sciences; capitalization varies.

Component sense: peculiar. Peculiar supplies particular or one’s own, not the discipline itself. (DJR-018-06).

Component access (peculiar): Peculiar supplies particular or one’s own, not the discipline itself.

Component access (particular): Peculiar supplies particular or one’s own, not the discipline itself.

- DJR-002-01 (Source page 3). Original text: “one science”. In the modern column: “one branch of learning”. One branch among the many subjects Burton wishes to range through; the same paragraph denies even superficial mastery. Burton’s self-deprecating first-person account; Lipsius’s approval and the printed Plato and Montaigne references need the qualifications in N00108–N00113. One aligns with one; science with branch of learning, not experimental method.
- DJR-004-08 (Source page 7). Original text: “noble sciences”. In the modern column: “noble fields of knowledge”. Learned disciplines debased by incompetent, vain or dependent writers. The opening dictum is attributed to Scaliger; the following denunciation is Burton’s satire, qualified by his preceding admission of borrowing. Noble stays noble; sciences becomes fields of knowledge.
- DJR-016-08 (Source page 61). Original text: “all arts and sciences”. In the modern column: “every art and science”. The coordinated learned fields are to be supported by colleges in Burton’s projected commonwealth. A proposed polity, not an account of institutions already founded; N01020 specifies medical alchemy, not making gold. All plus plural becomes every plus singular; arts is not part of the translation of sciences alone.
- DJR-018-06 (Source page 71). Original text: “his own peculiar science”. In the modern column: “his own particular discipline”. The discipline preferred by a third partisan after others extol law and medicine. Burton stages competing disciplinary enthusiasts; their rankings are reported, not his settled ranking. Budé’s precise letter remains unidentified. Peculiar means particular or one’s own; science supplies discipline.
- DJR-035-12 (Source page 73). Original text: “a noble science”. In the modern column: “a noble science”. Cookery is elevated to learned standing in a satire of intellectual effort spent on expensive food. Burton’s reproach, not an endorsement of luxurious

eating; the shared erudito luxu construction is separately treated in BAL-0128-V010. The phrase is retained; its ironic evaluation comes from the argument about appetite.

- DJR-081-24 (Source page 282). Original text: “some art or science”. In the modern column: “some art or science”. A subject of deliberate learning recommended to occupy otherwise idle or care-ridden minds. Burton’s historical regimen excludes people whose illness arose from excessive study in the next paragraph; the conclusion demands moderate exercise of both body and mind. The entire art-or-science alternative is retained; science denotes a learned subject.
- DJR-099-23 (Source page 365). Original text: “a most noble and divine science”. In the modern column: “a most noble and divine science”. Medicine is expressly honoured as a learned discipline after the preceding prosecution of its abuses. Burton’s explicit first-person acknowledgment follows his distinction of use from abuse; the subsequent advice calls for moderation in medicines. The evaluative phrase is retained; science names medicine in this sentence.
- DJR-101-18 (Source page 374). Original text: “As arts and sciences, so Physick is still perfected amongst the rest”. In the modern column: “Like the other arts and sciences, medicine continues to improve.” Medicine shares the continuing development attributed to other learned disciplines; experience can add knowledge unknown to predecessors. Burton’s claim within a discussion of variable remedies, not a definition of science as only experimental natural inquiry. Lipsius’s letter remains unspecified. The entire comparison is aligned; still contributes continues, Physick medicine, and arts and sciences remains the comparison class.

science: learning or knowledge

BAL-0348-R02 · English · sense

Knowledge or learning possessed by a person, rather than a particular branch of study; its possession does not itself confer moral integrity.

Grammar: English non-count noun.

- DJR-009-09 (Source page 28). Original text: “so much science, so little conscience”. In the modern column: “so much learning, so little conscience”. The antithesis accuses professed Christians of learning without corresponding conduct. A hypothetical return of Democritus supplies the satirical viewpoint; Burton attacks profession without imitation or practice. Science becomes learning; conscience remains the contrasting moral term, not a second translation of science.
- DJR-067-04 (Source page PDF323). Original synopsis: “Physician, in whom is required science, confidence, honesty”. In the modern column: “The physician, who needs knowledge, assurance, integrity”. Knowledge is one of the physician’s required qualities beside assurance and integrity. The Second Partition synopsis enumerates historical requirements; its locator is the supplied scan label PDF323, not a printed page 323. Science corresponds only to knowledge; confidence and honesty have their own separate equivalents.

Science: certain knowledge

BAL-0348-R03 · English · sense

Certain or demonstrative knowledge, distinguished from opinion within an enumeration of enduring intellectual dispositions.

Grammar: English non-count noun used as the name of an intellectual habit.

- DJR-026-30 (Source page 28). Original text: “Opinion, Science”. In the modern column: “opinion and certain knowledge”. Science is a distinct member of a list including opinion and error, not a modern academic department. Burton reports what some reckon, then compares Plato and Aristotle; the ensuing list and 1651 omissions are not silently harmonized. Science alone becomes certain knowledge; the adjacent opinion and connective belong to the paired list. N01770 explains the technical sense.

theorick: theory or contemplation

BAL-0348-R04 · English · sense

The study or contemplation of a subject, distinguished from performing its practical work.

Grammar: English noun, singular; also capitalized Theorick.

Component sense: theorick. Theorick supplies theory; the medical specialization comes from of physick. (DJR-006-22).

Component sense: of physick. Of physick specifies medicine and is rendered by the adjective medical. (DJR-006-22).

Component sense: speculation. Speculation names contemplation in the paired phrase, contrasted with practice. (DJR-079-28).

Component access (theorick): Theorick supplies theory; the medical specialization comes from of physick.

Component access (theory): Theorick supplies theory; the medical specialization comes from of physick.

Component access (of physick): Of physick specifies medicine and is rendered by the adjective medical.

Component access (medical): Of physick specifies medicine and is rendered by the adjective medical.

Component access (speculation): Speculation names contemplation in the paired phrase, contrasted with practice.

Component access (contemplation): Speculation names contemplation in the paired phrase, contrasted with practice.

- DJR-006-22 (Source page 16). Original text: “the theorick of physick”. In the modern column: “medical theory”. Burton claims effort spent on medical study while expressly denying an intention to practise. Burton calls himself a clergyman by profession and physician by inclination. The horoscope explains inclination in his

account, not a medical qualification. Theorick supplies theory; of physick supplies medical. Medical theory is the whole phrase, not the definition of theorick alone.

- DJR-079-28 (Source page 272). Original text: “the Theorick or speculation”. In the modern column: “theory or contemplation”. Reading and contemplating agriculture gives pleasure; Burton asks how much more the actual place and activity can give. Giocondo’s pleasure is reported; Burton’s ensuing autobiographical delight in gardens follows separately. The cited prefatory passages remain uncollated. Theorick becomes theory; speculation becomes contemplation. The coordinated phrase is not a claim that theory means agricultural labour.

theorick: theoretical

BAL-0348-R05 · English · sense

Concerned with theory rather than practical operations, here qualifying a part of mathematics.

Grammar: English attributive adjective, printed Theorick, coordinated with Practick before parts.

Component sense: Theorick. Theorick qualifies the theoretical division; the practical alternative has a separate adjective. (DJR-081-08).

Component sense: Practick. Practick names the practical division of mathematics. (DJR-081-08).

Component access (Theorick): Theorick qualifies the theoretical division; the practical alternative has a separate adjective.

Component access (theoretical): Theorick qualifies the theoretical division; the practical alternative has a separate adjective.

Component access (Practick): Practick names the practical division of mathematics.

Component access (practical): Practick names the practical division of mathematics.

- DJR-081-08 (Source page 280). Original text: “Theorick, or Practick parts”. In the modern column: “whether theoretical or practical”. Mathematics is pleasurable in both its theoretical and practical divisions; surveying and map-making illustrate the latter. Burton’s rhetorical praise includes his own pleasure in practical mathematical activities. The later exercise conclusion insists on moderation. The modern recasts the parts construction as whether theoretical or practical; Theorick supplies theoretical, not the whole alternative.

Theoricks

BAL-0348-R06 · English · sense

Explanatory theories or systems, here among the cosmological and intellectual schemes people presumptuously claim to devise.

Grammar: English plural noun.

- DJR-012-06 (Source page 42). Original text: “make new Theoricks”. In the modern column: “devise new theories”. Theories occur beside a new system of the world, logic and philosophy in a catalogue of pretended universal expertise. Burton mocks claims beyond competence; his dismissal of women in politics and children in metaphysics reflects his social assumptions. Make becomes devise; new Theoricks becomes new theories. This plural does not mean the practice of a profession.

Theoricis planetarum

BAL-0348-R07 · Latin · title phrase

Theories of the planets, the title phrase in a marginal citation accompanying Magini’s arrangement of heavens.

Grammar: Latin title phrase: ablative plural Theoricis after In, with genitive plural planetarum.

Component sense: Theoricis. Theoricis is the ablative plural title noun, theories; the preposition supplies in. (DJR-074-34).

Component sense: planetarum. Planetarum is genitive plural, of the planets. (DJR-074-34).

Component access (Theoricis): Theoricis is the ablative plural title noun, theories; the preposition supplies in.

Component access (Theories): Theoricis is the ablative plural title noun, theories; the preposition supplies in.

Component access (planetarum): Planetarum is genitive plural, of the planets.

Component access (of the Planets): Planetarum is genitive plural, of the planets.

- DJR-074-34 (Source page 251; N05489). Original margin: “In Theoricis planetarum”. Supplied note translation or expansion: “In the Theories of the Planets”. The citation accompanies the reported eleven heavens; it belongs to the margin, not the running discussion of hypothetical spheres. Burton reports and disputes cosmological arrangements. The adjacent prose distinguishes hypothetical models used for method and order from hard physical spheres; N05490 preserves uncertainties in names and counts. In is retained; Theoricis becomes the Theories and planetarum of the Planets. The following English comment about three heavens is not part of this title phrase.

Scientia popinæ

BAL-0348-R08 · Latin · phrase

The science or learned craft of the cookshop, invoked reproachfully for elaborate culinary luxury.

Grammar: Latin noun phrase: nominative singular Scientia with genitive singular popinæ.

Component sense: Scientia. Scientia names organized knowledge or skill in this satirical phrase. (DJR-034-46).

Component sense: popinæ. Popinæ specifies the cookshop; it does not mean science or learning. (DJR-034-46).

Component access (Scientia): Scientia names organized knowledge or skill in this satirical phrase.

Component access (science): Scientia names organized knowledge or skill in this satirical phrase.

Component access (popinæ): Popinæ specifies the cookshop; it does not mean science or learning.

Component access (of the cookshop): Popinæ specifies the cookshop; it does not mean science or learning.

- DJR-034-46 (Source page 72). Original text: “Scientia popinæ”. In the modern column: “science of the cookshop”. The culinary skill serving elaborate dishes is given a learned title within the denunciation of extravagance. Burton attributes the phrase to Seneca; N02442 locates the comparison in Consolation to Helvia 10.8 and clarifies that Adrian’s admiration means astonishment, not necessarily approval. Scientia supplies science; popinæ supplies of the cookshop. The complete phrase does not define either component alone.

scientia

BAL-0348-R09 · Latin · sense

Knowledge or learning; the surrounding construction determines whether it is required, possessed, praised, or disclaimed.

Grammar: Latin feminine noun: nominative or ablative singular scientia, genitive singular scientiæ, accusative singular scientiam.

Component sense: scientiæ. Scientiæ is genitive singular here, of learning, not plural sciences. (DJR-050-04).

Component sense: scientiam. Scientiam is accusative singular, knowledge, the object disclaimed. (DJR-133-24).

Component sense: de Deo. De Deo supplies the object or subject matter of knowledge. (DJR-068-10).

Component access (scientiæ): Scientiæ is genitive singular here, of learning, not plural sciences.

Component access (learning): Scientiæ is genitive singular here, of learning, not plural sciences.

Component access (scientiam): Scientiam is accusative singular, knowledge, the object disclaimed.

Component access (knowledge): Scientiam is accusative singular, knowledge, the object disclaimed.

Component access (de Deo): De Deo supplies the object or subject matter of knowledge.

Component access (of God): De Deo supplies the object or subject matter of knowledge.

- DJR-013-20 (Source page 48–49). Original text: “ubi deest facultas, virtus (Aristot. pol. 5. cap. 8.) & scientia”. In the modern column: “where ability, virtue, and knowledge are lacking”. Knowledge is one of the absent qualifications of rulers promoted by birth, favour or wealth. Burton’s conditional criticism of unqualified rulers; the original margin distinguishes public welfare from self-advancing political tricks. Scientia is the knowledge member of the coordinated subjects; ubi deest supplies the lack. The printed parenthetical reference is outside the translated quotation.
- DJR-049-28 (Source page 142 [printed 128]; N03596). Original margin: “dos ipsa scientia sibique congiarium est”. Supplied note translation or expansion: “Learning itself is a dowry and its own largesse.” Learning is figuratively its own dowry and reward beside a complaint that qualified scholars without money receive praise but no advancement. Original marginal wording attributed to Dousa; the note retains unexplained no need before this clause and records the uncollated source. The supplied page is sequence 142, printed 128. Scientia corresponds to Learning; dos to a dowry; sibique congiarium to and its own largesse.
- DJR-050-04 (Source page 144 [sequence]). Original text: “elogiis morum & scientiæ”. In the modern column: “praises of their conduct and learning”. Learning is one of the qualities lavishly certified in a satire of corrupt degree testimonials. Burton includes his own university world in the blame. The praises are satirically alleged, not his certification of these candidates’ learning. Scientiæ supplies of learning; morum of conduct; elogiis praises. Their is supplied from the candidates in context.
- DJR-068-10 (Source page 222; N04991). Original margin: “Scientia de Deo debet in medico infixa esse”. Supplied note translation or expansion: “Knowledge of God must be firmly implanted in the physician.” Knowledge of God is required of the physician in the marginal theological argument for combining prayer and medicine. Original margin attributed to Mesue the Arab; N04994 leaves authorship unresolved. Burton’s body combines biblical references more strongly than the verses themselves warrant. Scientia supplies Knowledge; de Deo of God; the obligation and implantation come from the remaining clause.
- DJR-133-24 (Source page 541). Original text: “quum alienarum rerum omnium scientiam diffiteretur”. In the modern column: “Although he disclaimed knowledge of all other things”. Socrates disclaims other knowledge while professing expertise in love. Burton reports Maximus of Tyre, a later admirer, not Socrates’s contemporary pupil; the discourse edition and exact Latin remain unverified. Scientiam is the object knowledge; alienarum rerum omnium supplies of all other things; diffiteretur supplies disclaimed, not ignorance inherent in the noun.

scientia scientiarum

BAL-0348-R10 · Latin · phrase

The knowledge of knowledges: a superlative expression praising scriptural learning above other knowledge.

Grammar: Latin noun phrase: nominative singular scientia with genitive plural scientiarum.

Component sense: scientiarum. Scientiarum is genitive plural and supplies of knowledges, not the whole superlative expression. (DJR-081-27).

Component access (scientiarum): Scientiarum is genitive plural and supplies of knowledges, not the whole superlative expression.

Component access (of knowledges): Scientiarum is genitive plural and supplies of knowledges, not the whole superlative expression.

- DJR-081-27 (Source page 282). Original text: “scientia scientiarum”. In the modern column: “the knowledge of knowledges”. Scripture is praised in a series of consolatory comparisons with honey, bread, wine and restorative medicines. Burton attributes the saying to Augustine; N05985 cites Sermon 38 to the Hermit Brothers, whose authorship N05986 leaves unchecked. This is historical devotional consolation, not a present medical prescription. Scientia is knowledge; scientiarum means of knowledges. The English article makes the nominal expression idiomatic.

inflati scientia

BAL-0348-R11 · Latin · phrase

Puffed up with knowledge: intellectually proud because of one’s learning.

Grammar: Latin participial phrase: nominative masculine plural inflati, with ablative singular scientia; also printed in reversed order.

Component sense: Inflati. Inflati supplies puffed up, the plural participle describing the people, not the knowledge. (DJR-045-20).

Component sense: scientia. Scientia is ablative singular, with knowledge; the swelling belongs to inflati. (DJR-045-20).

Component access (Inflati): Inflati supplies puffed up, the plural participle describing the people, not the knowledge.

Component access (Puffed up): Inflati supplies puffed up, the plural participle describing the people, not the knowledge.

Component access (scientia): Scientia is ablative singular, with knowledge; the swelling belongs to inflati.

Component access (with knowledge): Scientia is ablative singular, with knowledge; the swelling belongs to inflati.

- DJR-045-20 (Source page 122). Original text: “Inflati scientia”. In the modern column: “Puffed up with knowledge”. The phrase exposes the self-advertising learned person who overvalues his own work and despises others’. Burton invokes Paul; N03274 identifies the echo of 1 Corinthians 8:1. His surrounding we includes the speaker in the general satire. Inflati supplies puffed up; scientia with knowledge. The phrase’s pride is not the lexical meaning of knowledge alone.

- DJR-155-40 (Source page 654). Original text: “scientia inflati”. In the modern column: “Puffed up with knowledge”. The reversed phrase describes learned clergy whose self-esteem makes them vulnerable to the devil’s devices in Burton’s account. A theological polemic describing alleged demonic manipulation, not a neutral diagnosis or a claim that all learned clergy become heretics. Word order changes but scientia remains the ablative knowledge and inflati the participle puffed up.

sciens: comparative and superlative forms

BAL-0348-R12 · Latin · sense

Knowledgeable or learned, expressed comparatively as more knowledgeable and superlatively as most knowledgeable.

Grammar: Latin adjective or participial adjective: comparative nominative singular scientior; superlative accusative masculine singular scientissimum.

Component sense: scientior. Scientior supplies the comparative; quovis homine supplies its comparison. (DJR-029-15).

Component sense: scientissimum. Scientissimum supplies the superlative adjective qualifying teacher. (DJR-133-24).

Component sense: doctorem. Doctorem names the teacher, not the degree of knowledge. (DJR-133-24).

Component access (scientior): Scientior supplies the comparative; quovis homine supplies its comparison.

Component access (more knowledgeable): Scientior supplies the comparative; quovis homine supplies its comparison.

Component access (scientissimum): Scientissimum supplies the superlative adjective qualifying teacher.

Component access (most knowledgeable): Scientissimum supplies the superlative adjective qualifying teacher.

Component access (doctorem): Doctorem names the teacher, not the degree of knowledge.

Component access (teacher): Doctorem names the teacher, not the degree of knowledge.

- DJR-029-15 (Source page 43). Original text: “quovis homine scientior”. In the modern column: “more knowledgeable than any human”. Even the least learned devil is said to know more than any human. Burton attributes the claim to Cicogna and others; the reported spirits can probably conjecture, not possess unrestricted divine foreknowledge. N01996 explains knowledge through perception, longevity and instruction. Scientior supplies more knowledgeable; quovis homine the comparison than any human.
- DJR-133-24 (Source page 541; N10407). Original margin: “scientissimum doctorem”. Supplied note translation or expansion: “a most knowledgeable teacher”. The marginal Socrates paradox acknowledges expertise in loving despite a disclaimer of other knowledge. An original marginal report under the Maximus context, not an

autobiographical assertion by Burton; the exact intermediary remains unverified. Scientissimum supplies most knowledgeable; doctorem teacher. The object amandi, loving, is elsewhere in the same clause, not contained in the adjective. Complementary earlier route: Blood and sanguine (BAL-0024-V098; Batch 1). The prior bloodhound record uses the same Socrates passage for a different metaphor; no new discovery of that passage is claimed.

Vocabulary for Simple

Article · Contents

simple: outright or unqualified

BAL-0349-R01 · English · lemma

Without qualification or restriction: outright. The selected negative denies that rejection of pagan gods necessarily amounts to denial of all divinity.

Grammar: Attributive adjective in the negated noun phrase not simple Atheists.

- DJR-162-40 (Source page 689). Original text: “not simple Atheists”. In the modern column: “not outright atheists”. Brief qualification of a preceding list of supposed atheists. Burton reports Cicogna’s distinction, then rejects defences of Lucian and Epicurus. The editor corrects the ensuing overstatement about Epicurean gods. Simple supplies outright; not negates the qualified category, not the existence of the listed people.

simply: absolutely or without qualification

BAL-0349-R02 · English · lemma

Absolutely or without restriction; under negation, not in every circumstance or for every person.

Grammar: Adverb modifying the assessment evil, the necessity of bodily processes, or the verb condemn.

- DJR-034-09 (Source page 68). Original text: “All Herbs are simply evil to feed on (as he thinks.)”. In the modern column: “All herbs are downright bad to eat, as he thinks.” An unrestricted dietary judgment attributed to Magninus. As he thinks explicitly attributes the claim. Other named authorities in the same unit allow exceptions. Simply aligns with downright in Burton’s separate English restatement; all retains the universal quantifier.
- DJR-036-08 (Source page 78). Original text: “not simply necessary, but at some times”. In the modern column: “necessary only at certain times rather than invariably”. Necessity is conditional on occasion rather than invariant. Burton reports Fernel’s classification of retentions and evacuations within historical medicine. Simply contributes invariably in the recast negative construction; not and but at some times determine the restriction.
- DJR-124-49 (Source page 493). Original text: “Gregories refusal doth not simply condemn it, but in some folks”. In the modern column: “Gregory’s refusal likewise condemns it only for certain people, not absolutely”. A refusal to dance does not condemn dancing absolutely. Burton defends moderate, timely and sober dancing in DJR-124-47; the criticism concerns abuse rather than the activity universally. Simply supplies absolutely; it refers to dancing and some folks restricts the people concerned.

simple: uncomplicated disease

BAL-0349-R03 · English · lemma

Present without admixture of other diseases; not a promise of mildness or easy cure.

Grammar: Predicate adjective, contrasted with mixt with other diseases.

- DJR-020-53 (Source page 99). Original synopsis: “Simple, or as it is mixt with other diseases”. In the modern column: “Or uncomplicated, or mixed with other diseases”. The First Partition synopsis distinguishes isolated melancholy from coexistence with other diseases. A classification of variable symptoms, following variation by constitution, habits, time and intensity; no universal symptom list is asserted. Simple supplies uncomplicated; the modern Or connects the fragment to the synopsis’s preceding alternatives.

simple: an unmixed emotion

BAL-0349-R04 · English · lemma

Not compounded from other emotions in the reported classification; sorrow at present evil and fear of future evil are the examples.

Grammar: Predicate adjective and adjective used with an understood plural noun, affections.

- DJR-025-28 (Source page 25). Original text: “The Bad are Simple or mixt: Simple for some bad object present, as sorrow”. In the modern column: “Bad emotions are simple or mixed. Simple ones concern some evil object present, as sorrow does”. Simple distinguishes basic bad emotions from the mixed passions that follow. Burton calls affections natural and not to be resisted while contrasting his position with the Stoics; DJR-025-29 derives mixed passions from the preceding sorrow and fear. The modern column supplies emotions and ones from the antecedent affections; the selected construction continues to fear of future evil.

simple: plain or unelaborate

BAL-0349-R05 · English · lemma

Plain rather than splendid, or unelaborate rather than multiplied into rich combinations. Clothing and diet supply the concrete comparisons.

Grammar: Attributive adjective before linnen and Dyet.

Component sense: linnen. Noun for the fabric; plain comes from simple, not from linnen. (DJR-021-10).

Component access (linnen): Noun for the fabric; plain comes from simple, not from linnen.

Component access (linen): Noun for the fabric; plain comes from simple, not from linnen.

- DJR-021-10 (Source page 2). Original text: “simple linnen”. In the modern column: “plain linen”. Plain clothing marks the lowly end of a social contrast in the account of universal toil. Quoted scriptural passage ranges from throne and crown to earth and plain clothing. N01367 identifies Sirach 40 while preserving the margin’s printed

chapter 4. Simple supplies plain; linnen supplies linen, not a description of the wearer’s intelligence.

- DJR-035-03 (Source page 72). Original text: “Simple Dyet is the best”. In the modern column: “a simple diet is best”. Unelaborate eating is opposed to piling up different foods and sauces. Burton endorses the saying as Pliny’s; the bodily consequences belong to historical humoral dietetics. This is not current dietary instruction. Simple is retained; the following contrast supplies its local sense rather than easy to understand.

simple: sincere or undisguised

BAL-0349-R06 · English · lemma

Free from guile or concealment; sincere, plain-dealing or open.

Grammar: Predicate adjective of scholars or affection.

- DJR-046-42 (Source page 130). Original text: “nothing so simple, so sincere, none better”. In the modern column: “no kind of men is so simple, so sincere, or better”. Praise of scholars’ innocence turns the preceding ridicule towards a qualified defence. Burton quotes Pliny on Isaeus and then says scholars are most part, not invariably, innocent. The next unit treats their simplicity also as vulnerability. Simple is retained; sincere and the following plain dealing fix the favourable sense.
- DJR-113-10 (Source page 434). Original text: “all true affection is simple and open”. In the modern column: “all true affection is simple and open”. An allegorical explanation of Love’s nakedness as openness. Attributed to Phornutus and others. All true affection belongs to their interpretative claim, not proof that every lover is honest. Simple is retained and coordinates with open; naked is a separate visual attribute, not a synonym to substitute for the adjective.

simplicity: unassuming or plain-dealing conduct

BAL-0349-R07 · English · lemma

Plain or unassuming conduct, whether sincerely claimed or merely performed.

Grammar: Abstract noun; the modifiers my and affected determine who claims the quality and whether it is a pose.

- DJR-010-28 (Source page 36). Original text: “an affected kinde of simplicity”. In the modern column: “studied simplicity”. The apparent virtue is a deliberately adopted exterior in the satire of hypocrisy. Burton’s sweeping accusation contrasts assumed holiness with double-dealing. The following chameleon and Proteus figures extend the charge. Simplicity remains simplicity; affected supplies studied, so insincerity belongs to the construction rather than to the noun alone.
- DJR-019-38 (Source page 78). Original text: “my modesty and simplicity”. In the modern column: “my modesty and plain dealing”. Burton’s closing plea asks a reader to interpret his faults charitably. The conditional If thou knewest concerns a self-presented character. It is not an independent guarantee that every jest is harmless.

Simplicity supplies plain dealing; the doubled space in the original quotation is retained.

simplicity: credulity or lack of worldly caution

BAL-0349-R08 · English · lemma

Unwary readiness to believe or follow, represented as a vulnerability to manipulation.

Grammar: Abstract noun, printed simplicitie and simplicity, coordinated with fear and ignorance.

- DJR-155-21 (Source page 652). Original text: “taking advantage of their simplicitie, fear and ignorance”. In the modern column: “exploiting people’s simplicity, fear and ignorance”. Priests and ministers in Burton’s account exploit the susceptibility of those they mislead. The surrounding explanation attributes religious error to the Devil and willing human ministers. These are Burton’s theological and polemical claims, not neutral descriptions of a religious population. Simplicitie becomes simplicity; fear and ignorance remain separate contributing conditions.

simple narration

BAL-0349-R09 · English · phrase

The mere telling of distress, without requiring an elaborate further intervention, in praise of disclosure to a trusted friend.

Grammar: Attributive adjective in the noun phrase simple narration, recast adverbially in the modern column.

Component sense: narration. The noun for telling is recast as a verbal form; merely conveys simple. (DJR-083-37).

Component access (narration): The noun for telling is recast as a verbal form; merely conveys simple.

Component access (relating): The noun for telling is recast as a verbal form; merely conveys simple.

- DJR-083-37 (Source page 293). Original text: “the simple narration many times easeth our distressed mind”. In the modern column: “merely relating our troubles often eases our distressed mind”. The act of telling is itself credited with relief. Many times limits the immediate claim. The faithful friend’s clearer perspective is the proposed mechanism; the accompanying superlatives and attributions are Burton’s, not a medical guarantee. The simple narration is recast as merely relating our troubles; troubles is supplied from the setting, not the lexical meaning of simple.

simpliciter

BAL-0349-R10 · Latin · lemma

Without qualification; absolutely or outright, in the quoted judgment that all herbs are bad as food.

Grammar: Latin adverb modifying malæ.

- DJR-034-09 (Source page 68). Original text: “Omnes herbæ simpliciter malæ, viâ cibi”. In the modern column: “All herbs are simply bad when used as food”. The Latin formula gives Magninus’s unrestricted dietary judgment. Reported Magninus claim, followed by Burton’s as he thinks and placed beside authorities with different exceptions. Simpliciter supplies simply; omnes means all, malæ bad, and viâ cibi when used as food. The whole quotation is not the meaning of the adverb alone.

fee simple

BAL-0349-R11 · English · phrase

An unrestricted hereditary holding, invoked figuratively as outright possession of heaven and contrasted in the same satire with entail.

Grammar: Compound legal noun printed as one word, Feesimple; object of have.

- DJR-157-15 (Source page 661). Original text: “have the Feesimple of heaven by a peculiar donation”. In the modern column: “they own heaven outright by a special grant”. Property language ridicules the claim of exclusive religious entitlement. Burton ventriloquizes the claims of people he labels heretics and schismatics; as if and they alone mark the satirical attribution. N12378 distinguishes fee simple from entail, rather than making the legal terms identical. The complete have the Feesimple of heaven becomes own heaven outright; Feesimple alone is the kind of holding, not heaven or salvation. Peculiar donation contributes special grant.

simply: merely or in bare terms

BAL-0349-R12 · English · lemma

Merely or in bare terms, without the added qualifications of neighbouring formulations.

Grammar: Adverb modifying calls in a sequence of historical definitions.

- DJR-027-06 (Source page 31). Original text: “Halyabbas simply calls it a commotion of the minde”. In the modern column: “Haly Abbas simply calls it a disturbance of the mind”. The short formulation is set beside definitions that name an affected part, bodily cause, persistence, fixed preoccupation or absence of fever. Burton reports Haly Abbas’s definition, then Aretaeus’s; Mercurialis’s criticism and Montalto’s defence concern the latter definition, not Haly Abbas’s bare formulation. Simply is retained; merely and in bare terms are meaning-access aliases, not additional words in the modern column. Commotion becomes disturbance separately.

simple: rational love by its objects

BAL-0349-R13 · English · lemma

The branch of rational love classified under useful, pleasant or honourable objects, distinguished from love described as mixed from all three.

Grammar: Adjective heading an understood category of rational love in the Third Partition synopsis.

- DJR-107-05 (Source page unnumbered [403]). Original synopsis: “Simple which hath 3. objects”. In the modern column: “Simple, with three objects”. The following branches supply profitable, pleasant and honest objects; the mixed branch combines all three and extends to charity and divine love. Synopsis classification, not a statement that every love has only one object. N08119 distinguishes the original M.1 locator from the corrected modern Member 2. Simple is retained; which hath becomes with. The technical contrast is established by DJR-107-06–08, not by an assumed equation with easy or unintelligent.

For simple at DJR-064-05, see Humour (BAL-0022-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Simple, or Compound at DJR-026-27, see Intellect (BAL-0040-V016; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Simples at DJR-067-13, see Simples (BAL-0183-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For simples at DJR-101-05, DJR-101-14, see Simples (BAL-0183-V002; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For noxious simples at DJR-034-45, see Simples (BAL-0183-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For water simply at DJR-076-30, DJR-076-31, DJR-076-32, see Water and springs (BAL-0124-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Stupid

Article · Contents

stupid

BAL-0350-R01 · English · lemma

Stunned, stupefied or insensible; a state of diminished responsiveness, not necessarily a judgment of intelligence.

Grammar: Adjective; predicative or attributive, with temporary, comparative or conditional qualifications.

- DJR-038-35 (Source page 91). Original text: “so free from passion, or rather so stupid”. In the modern column: “so free from passion—or rather, so insensible”. The revision rather distinguishes claimed immunity to pain from the Stoic ideal of freedom from passions. The African example is attributed to Io. Aubanus, identified editorially as Johannes Boemus, not established ethnography. Burton immediately denies that ordinary mortals are passionless. stupid corresponds to insensible within the self-correcting comparison.
- DJR-054-44 (Source page 164). Original text: “the stupid women tore their hair and cryed”. In the modern column: “the stupefied women tearing their hair and crying”. Women respond to the Roman defeat at Cannae in the movement from private loss to public mourning. Their crying and hair-tearing show that stunned does not mean motionless. Burton’s narrated historical example, not a general claim about women’s understanding. stupid corresponds to stupefied; the verbs remain active expressions of grief.
- DJR-060-11 (Source page 190 [second occurrence]). Original text: “more stupid then ordinary”. In the modern column: “more stupefied than usual”. Comparative dulling attributed to excess cold black bile in Prosper Calenus’s account. will have them and Si multam atram bilem & frigidam habent mark attribution and condition; imagined figures are not verified events. The complete comparative corresponds directly, with stupid supplying stupefied.
- DJR-063-05 (Source page 203). Original text: “stupid for the time, and by fits”. In the modern column: “insensible for the time, in fits”. Temporary or recurrent inability or refusal to speak and answer within a historical symptom account. Some think they see visions; the beliefs and fears are reported, not verified. The preceding account allows intervals of cheerfulness and more continuous established disorder. Rodericus’s three-degree scheme remains uncollated. stupid corresponds to insensible; for the time and by fits restrict duration.
- DJR-064-07 (Source page 207–208). Original text: “if too cold, dull, stupid, timorous and sad”. In the modern column: “if too cold, dull, stupefied, timid and sad”. The adverse cold extreme is distinguished from the temperate mixture praised for intellectual excellence. Burton reports Fracastorius; but not all and if too cold constrain the claim. Historical humoral theory, not a modern assessment of intelligence. Within the ordered adjectives, stupid corresponds to stupefied, not to the separate dull.

stupefy

BAL-0350-R02 · English · spelling family

To numb, stun or impair awareness; here through grief, severe distress, an overpowering sight, or a substance’s alleged action.

Grammar: Verb; past participles stupified and stupifyed, third-person singular stupifies, and the source-located infinitive stupifie.

- DJR-009-30 (Source page 32). Original text: “Niobe was for grief quite stupified, and turned to a stone”. In the modern column: “as the poets imagine of Niobe, become utterly numb with grief and turn to stone”. Mythical petrification figures overwhelming grief and tests whether Democritus’s satirical laughter could survive mass suffering. Burton asks a rhetorical question and says as the Poets faign. The adjacent Scaliger Latin and Burton’s English expansion are not identical accounts. quite stupified corresponds to utterly numb; for grief is recast as with grief. The full construction retains the mythical comparison.
- DJR-063-04 (Source page 203). Original text: “so stupified and distracted”. In the modern column: “so stupefied and distraught”. Severe distress impedes the expression of suffering; the next unit supplies the episodic stupid for the time. Many and sometimes limit scope. They think themselves bewitched is reported belief; will not and cannot remain distinct; no evident cause does not deny real suffering. The ordered pair is aligned: stupified to stupefied and distracted to distraught.
- DJR-099-40 (Source page 367). Original text: “with us in a small quantity it stupifies”. In the modern column: “here a small quantity stupefies us”. The verb names the numbing effect alleged in the defence of local medicines. The opium and hemlock contrasts are historical assertions, not established national differences in safety. The subsequent universal-cure promise is Voschius’s. stupifies corresponds to stupefies; modern us supplies the people implicit in with us.
- DJR-118-19 (Source page 458). Original text: “stupifyed many times at the first sight of beauty”. In the modern column: “often stupefied at the first sight of beauty”. Beauty is said to arrest awareness, illustrated by a fisherman in Aristaenetus and the ensuing verse. Burton’s literary generalization is qualified by many times. The following Latin verse has a separate Stobaeus attribution and unresolved author. stupifyed corresponds to stupefied and many times to often; beauty supplies the cause.

stupidity

BAL-0350-R03 · English · spelling family

Mental insensibility, numbness or stupor; impaired awareness or responsiveness in the described episode or bodily state.

Grammar: Abstract noun; printed stupidity and stupiditie.

Component sense: impassionate hurt. The separate explanatory phrase describes impairment without strong passion; it is not a second definition of hurt as stupidity. (DJR-060-16).

Component access (impassionate hurt): The separate explanatory phrase describes impairment without strong passion; it is not a second definition of hurt as stupidity.

Component access (impairment without strong emotion): The separate explanatory phrase describes impairment without strong passion; it is not a second definition of hurt as stupidity.

- DJR-056-30 (Source page 171). Original text: “their stupidity”. In the modern column: “their stupefaction”. The drinkers remain convinced that their tavern is a ship, even before the magistrate. The spectators’ amazement is a separate response. A narrated comic incident cited through Caelius Rhodiginus. Wine alone or an unknown admixture is expressly undecided. O viri Tritones and Burton’s fuller English speech remain separate. their stupidity corresponds to their stupefaction; it does not name the spectators’ astonishment.
- DJR-058-19 (Source page 180). Original text: “intolerable stupidity and dulnes of spirits”. In the modern column: “intolerable numbness and dullness of spirits”. The symptom list connects numbness and diminished spirits with the spleen and melancholic waste matter. The causal account belongs to Burton’s historical physiology; the quantity of waste varies between individuals. stupidity supplies numbness; dulnes supplies dullness; spirits remains a historical physiological term.
- DJR-060-16 (Source page 191). Original text: “a kinde of stupiditie, or impassionate hurt”. In the modern column: “a kind of stupor, or impairment without strong emotion”. The phlegmatic kind is slow and sleepy rather than marked by fiery symptoms. Conditional if it proceed from fleagme, described as rare. Savonarola, Melanchthon and Arnoldus supply claims; their animal comparison is disparaging historical language. stupiditie corresponds to stupor; the separate explanatory impassionate hurt corresponds to impairment without strong emotion.

stupid

BAL-0350-R04 · English · lemma

Foolish or lacking understanding and judgment; an evaluative use, unlike temporary insensibility.

Grammar: Attributive or predicative adjective.

- DJR-011-19 (Source page 39). Original text: “that stupid fellow put out the Candle, because the biting fleas should not finde him”. In the modern column: “the stupid fellow who put out the candle so the biting fleas could not find him”. The absurd precaution illustrates attempted concealment of one’s own folly. A satirical comparison within the inclusive question which of us acknowledges error, not a diagnosis of an identified person. stupid is retained; foolish is a sense-access synonym, not another quoted word in the modern column.
- DJR-155-33 (Source page 653). Original text: “most of our Papists, but stupid, ignorant and blinde bayards”. In the modern column: “most of our Papists but stupid, ignorant, blind horses”. The term forms part of Burton’s hostile charge of ignorance, followed by an explanation through withheld education. The first question says all of named Protestant groups, the second most of our Papists. These confessional generalizations are Burton’s polemic; the continuation blames pastors and restricted

reading. stupid is retained; ignorant and blind bayards have their own counterparts and do not define it alone.

stupid

BAL-0350-R05 · English · lemma

Unfeeling or indifferent to others’ suffering; a reproach directed at people charged with care.

Grammar: Attributive adjective modifying overseers.

- DJR-063-12 (Source page 204). Original text: “those careless and stupid overseers”. In the modern column: “those careless and unfeeling overseers”. The adjective condemns custodians who neglect the tears and misery of people in their charge. Burton’s sympathy for distressed virgins and widows turns into blame of parents, guardians, institutions and others. His surrounding argument favours marriage and attacks imposed celibacy. careless is retained; stupid supplies unfeeling, not foolish or unconscious.

stupified

BAL-0350-R06 · English · lemma

Morally numbed: without a felt awareness of one’s sins, within Burton’s contrast between complacency and afflicted conscience.

Grammar: Past participle in is stupified; figurative passive state.

- DJR-168-29 (Source page 718). Original text: “is stupified in his sins, and hath no feeling at all of them”. In the modern column: “numbed by his sins and entirely insensible to them”. The worldly person’s lack of remorse contrasts with the afflicted reader addressed by the consolation. Many a limits the worldly class; the complacent person voices the questions. Burton’s assurance about affliction belongs to his religious consolation, not a general diagnosis. stupified corresponds to numbed; the prepositional relation changes from in to by in the supplied modernization.

stupid

BAL-0350-R07 · English · lemma

Lifeless and incapable of feeling; applied literally to manufactured statues within a polemical argument against their worship.

Grammar: Attributive adjective modifying statues.

- DJR-158-10 (Source page 666). Original text: “stupid statues”. In the modern column: “lifeless statues”. Images made from material objects are represented as still insensible objects rather than living gods. Burton’s anti-idolatry argument quotes or paraphrases Seneca and Tertullian; the precise Tertullian passage remains uncollated. It is not an assertion that statues lack intelligence in the same sense as living people. stupid corresponds to lifeless, statues remains statues.

stupor

BAL-0350-R08 · English · lemma

Numbness or loss of sensation, listed among historical diseases of the nerves.

Grammar: Singular medical noun in an English catalogue; printed with initial capital.

- DJR-022-14 (Source page 7–8). Original text: “Crampes, Stupor, Convulsion, Tremor, Palsie”. In the modern column: “cramps, numbness, convulsions, tremor and paralysis”. Stupor belongs to the nerve-disorder group, between cramps and convulsion. Burton’s anatomical disease classification is historical; the labels do not establish exact modern diagnoses. Stupor corresponds to numbness. The earlier modern profound stupor renders Caro, not this Stupor.

stupor

BAL-0350-R09 · Latin · lemma

Astonishment or amazement, capable in literary description of overwhelming bodily strength and awareness.

Grammar: Latin masculine noun; nominative singular stupor, with the associated accusative form treated separately in contextual discovery.

Component sense: admiratio. The co-ordinated noun names wonder, distinguished from the stronger stupor/astonishment in Maximus’s quotation. (DJR-107-44).

Component access (admiratio): The co-ordinated noun names wonder, distinguished from the stronger stupor/astonishment in Maximus’s quotation.

Component access (wonder): The co-ordinated noun names wonder, distinguished from the stronger stupor/astonishment in Maximus’s quotation.

- DJR-107-44 (Source page 407–408). Original text: “me non tantum admiratio habet, sed etiam stupor”. In the modern column: “I am seized not only by wonder but by astonishment”. Maximus’s astonishment introduces the charge that the philosophers who excluded Homer wrote of love themselves. Attributed to Maximus of Tyre, Discourse 8 in Burton’s numbering, in a defence of treating love; it is not Burton diagnosing the philosopher. admiratio supplies wonder and stupor astonishment; the active Latin habet becomes passive am seized. Burton’s following English stand amazed is a second rendering.
- DJR-118-20 (Source page 458). Original text: “tam immensus stupor animum invasit mihi”. In the modern column: “such immense astonishment seized my mind”. A speaker describes beauty as overcoming bodily strength and awareness in a Latin verse following the fisherman example. The margin names Stobaeus from the Greek; the verse’s author and original wording remain unresolved. Its first person is the quoted speaker, not Burton. stupor supplies astonishment, immensus immense, animum mind and invasit seized. The dative mihi is represented by my.

stupeo

BAL-0350-R10 · Latin · lemma

To be stunned or struck dumb; in the quoted maxim, great griefs are personified as unable to speak.

Grammar: Latin verb; printed stupent, third-person plural present indicative.

- DJR-009-30 (Source page 32; N00570). Original margin: “Curæ leves loquuntur, ingentes stupent.” Supplied note translation or expansion: “Small griefs speak; great ones are struck dumb.” The maxim contrasts articulate lesser grief with the speechlessness of overwhelming grief, beside Niobe’s petrification. Seneca, Phaedra 607 as identified by the edition. Only the quoted Latin is the original margin; its translation and identification are editorial. stupent supplies are struck dumb; ingentes supplies great ones with griefs understood from Curæ. The whole sentence is contextual quotation, not the definition of the verb alone.

For sensless and stupid at DJR-040-14, DJR-040-15, DJR-040-16, DJR-040-17, DJR-040-18, see Sensible (BAL-0055-V027; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For insensible, stupid or mad at DJR-061-23, DJR-061-24, DJR-061-25, see Sensible (BAL-0055-V010; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For generosity, fury, or rather stupidity at DJR-060-25, DJR-060-26, DJR-060-27, see Generous (BAL-0252-V002; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Tædium vitæ

Article · Contents

tædium vitæ

BAL-0351-R01 · Latin · phrase family

Weariness or disgust with life: aversion to living, not merely passing boredom with one occupation.

Grammar: Latin noun phrase: tædium is neuter singular; vitæ is the dependent genitive of vita, life. The marginal tædio vitæ has the noun in the ablative.

Component sense: tædium. The noun supplies weariness; it does not by itself supply life, which belongs to vitæ. (DJR-059-09).

Component sense: vitæ. Genitive singular of vita; it supplies life in the English of life. The preposition of expresses the genitive relation. (DJR-059-09).

Component access (tædium): The noun supplies weariness; it does not by itself supply life, which belongs to vitæ.

Component access (Weariness): The noun supplies weariness; it does not by itself supply life, which belongs to vitæ.

Component access (vitæ): Genitive singular of vita; it supplies life in the English of life. The preposition of expresses the genitive relation.

Component access (life): Genitive singular of vita; it supplies life in the English of life. The preposition of expresses the genitive relation.

- DJR-059-09 (Source page 184). Original text: “tædium vitæ is a common symptome”. In the modern column: ‘“Weariness of life” is a common symptom’. The label gathers changing aversions, dissatisfaction and thoughts of self-injury in the symptom account. many times and common are Burton’s qualitative terms, not measured frequency. Desires alternate; the following units allow renewed pleasure and recurrence. tædium supplies Weariness; vitæ supplies of life. The original’s lower case becomes a capital in the modern quotation.
- DJR-059-09 (Source page 184; N04412). Original margin: “Tædium vitæ.” Supplied note translation or expansion: “Weariness of life.” The unlettered topical margin repeats the phrase that occurs in the body. Only the quoted label is Burton’s margin; the English after it is editorial. The original topical label and the editorial note translation are separately bounded. This is a repeated label for the same passage, not an independent case.
- DJR-061-19 (Source page 196). Original text: “tædium vitæ, impatience, agony, inconstancy, irresolution”. In the modern column: “weariness of life, impatience, agony, inconstancy and indecision”. Life-weariness is one of the troubles in the reversal from pleasurable imagining to misery. Burton’s sequence allows years of delay through constitution or intervening business; the continuation limits inability to

endure life to some. The first phrase aligns directly; the ensuing list supplies separate afflictions, not a definition of tædium alone.

- DJR-065-16 (Source page 214; N04846). Original margin: “tædio vitæ affecti ob furorem & desperationem”. Supplied note translation or expansion: “wearied of life through frenzy and despair”. The inflected phrase describes people affected by life-weariness within the Fracastorius-attributed marginal account. The body says some in fury but most in despair and qualifies compulsion as in a manner. The later rejection of self-killing is followed by mitigation and refusal to judge final fate. tædio vitæ is literally with weariness of life; affecti supplies being affected. Together they become wearied of life. Ob furorem & desperationem supplies through frenzy and despair.

weariness of life

BAL-0351-R02 · English · phrase family

Being weary of living or regarding life with aversion; the English phrase serves symptom description, argument about causes and consolatory revaluation.

Grammar: English noun phrase and related adjective constructions; printed weariness and Wearisomness, with weary of his life or their lives.

- DJR-037-33 (Source page 87). Original text: “weary of his life”. In the modern column: “weary of life”. The phrase belongs to the description of an idle person dissatisfied wherever he goes. Burton expands a chorus from Ennius transmitted by Aulus Gellius; the English elaboration is not presented as literal Latin. The account is an argument about misuse of leisure. The modern omits the explicit possessive his; it does not reduce life to a particular task.
- DJR-038-11 (Source page 89). Original text: “weariness of life surprize them in a moment”. In the modern column: “weariness of life take them by surprise in a moment”. Life-weariness is the last item in a group of feelings that suddenly displace pleasant solitary meditation. The sequel explicitly allows beneficial meditation and rightly used solitude; the causal warning is not a rejection of all solitude. weariness of life is retained; the verb’s plural subject is the whole preceding list, not this phrase alone.
- DJR-059-12 (Source page 184–185). Original text: “they are weary of their lives, weary of all”. In the modern column: “they are weary of their lives, weary of everything”. Fresh discontent renews distress after pleasure in welcome company. The same people’s desires vary. The Claudius example that follows concerns a reported thought amid stomach pain; Burton’s classification is his interpretation. The life phrase is unchanged; weary of all is separately expanded as weary of everything.
- DJR-098-24 (Source page 361). Original text: “weariness of life, abhorring all company and light”. In the modern column: “Weariness of life, aversion to all company and light”. The consolatory argument first acknowledges the burden of the symptoms before comparing them with other maladies. The subsequent minimizing comparison is Burton’s consolatory claim, not a present clinical judgment. weariness of life is retained; the separate abhorring phrase supplies aversion to company and light.

- DJR-098-32 (Source page 361). Original text: “Wearisomness of life makes them they are not so besotted on the transitory vain pleasures of the world”. In the modern column: “Weariness of life keeps them from being so infatuated with the world’s fleeting, empty pleasures”. A trait formerly described as distress is assigned a supposed moral advantage in the consolation. Burton’s sweeping revaluation does not retract the suffering he has just acknowledged or guarantee that kindly persuasion resolves every case. Wearisomness of life supplies Weariness of life; the compressed makes them they are not becomes keeps them from being.
- DJR-172-264 (Source page unnumbered Table and closing notice). Original Table: “Wearisomness of life a symptome of melancholy 516”. In the modern column: “Weariness of life as a symptom of melancholy. 516”. The Table supplies an original English retrieval label and its historical cross-reference. An unnumbered Table entry, not running-body prose. The destination behind the printed 516 has not been established. Wearisomness is modernized to Weariness; the phrase is not an original Latin occurrence. The printed 516 is retained as the Table’s reference, not asserted as the page of this unnumbered unit.

sequitur nunc vivendi, nunc moriendi cupido

BAL-0351-R03 · Latin · phrase

There follows now a desire to live, now a desire to die: an alternation of wishes rather than one settled preference.

Grammar: Latin sentence: sequitur is third-person singular; cupido is the nominative subject, with genitive gerunds vivendi and moriendi and repeated nunc.

Component sense: vivendi. Genitive gerund dependent on cupido: the desire’s object is living. (DJR-059-09).

Component sense: moriendi. Genitive gerund dependent on the same cupido: the contrasted desire’s object is dying. (DJR-059-09).

Component sense: cupido. The shared subject noun means desire, not the god Cupid; English repeats it to articulate the alternation. (DJR-059-09).

Component access (vivendi): Genitive gerund dependent on cupido: the desire’s object is living.

Component access (to live): Genitive gerund dependent on cupido: the desire’s object is living.

Component access (moriendi): Genitive gerund dependent on the same cupido: the contrasted desire’s object is dying.

Component access (to die): Genitive gerund dependent on the same cupido: the contrasted desire’s object is dying.

Component access (cupido): The shared subject noun means desire, not the god Cupid; English repeats it to articulate the alternation.

Component access (desire): The shared subject noun means desire, not the god Cupid; English repeats it to articulate the alternation.

- DJR-059-09 (Source page 184). Original text: “sequitur nunc vivendi, nunc moriendi cupido”. In the modern column: “There follows now a desire to live, now a desire to die”. The sentence closes the sequence of staying/leaving, rising/returning to bed, and liking/disliking. Attributed to Aurelianus, book 1, chapter 6; the particular edition is unchecked. This is a historical description of changing desire, not an instruction or a claim that desire has been acted upon. sequitur supplies There follows; cupido supplies desire, repeated in English for both members; vivendi and moriendi supply to live and to die; nunc supplies now twice.

vivere nolunt, mori nesciunt

BAL-0351-R04 · Latin · phrase

They do not wish to live, and do not know how to die; a conflicted condition of will and understanding, not a statement that the two verbs have the same negative force.

Grammar: Latin antithetical sentence: present plural nolunt and nesciunt govern the infinitives vivere and mori.

Component sense: nolunt. The negative of willing, distinct from the lack of knowing in nesciunt. (DJR-059-10).

Component sense: nesciunt. The negative of knowing, not by itself cannot; the following Burton gloss is freer. (DJR-059-10).

Component access (nolunt): The negative of willing, distinct from the lack of knowing in nesciunt.

Component access (do not wish): The negative of willing, distinct from the lack of knowing in nesciunt.

Component access (nesciunt): The negative of knowing, not by itself cannot; the following Burton gloss is freer.

Component access (do not know): The negative of knowing, not by itself cannot; the following Burton gloss is freer.

- DJR-059-10 (Source page 184). Original text: “Vivere nolunt, mori nesciunt”. In the modern column: “They do not wish to live; they do not know how to die”. The quoted sentence intensifies the account of life condemned as miserable and the wish to exchange it with others. Seneca, Letters 4.5 as identified by the edition; the margin itself prints only Seneca. The following return of pleasure and renewed distress prevent treating it as a permanent wish. nolunt means do not wish; nesciunt means do not know. Burton’s subsequent they cannot die, they will not live reverses the clause order and compresses the knowing clause; it is a distinct gloss.

tædium

BAL-0351-R05 · Latin · lemma

Weariness, distaste or aversion, with its object and extent specified by the surrounding construction; not necessarily aversion to life as a whole.

Grammar: Latin neuter noun: tædium; ablative singular tædio; genitive singular tædii; dative plural tædiis in the recreation passage.

Component sense: Veneris. The genitive of Venus is used metonymically for sex here; it does not supply the aversion, which is tædium. (DJR-134-43).

Component sense: solitudinis. The genitive of solitudo supplies of solitude, the object or setting of the weariness. (DJR-143-22).

Component access (Veneris): The genitive of Venus is used metonymically for sex here; it does not supply the aversion, which is tædium.

Component access (sex): The genitive of Venus is used metonymically for sex here; it does not supply the aversion, which is tædium.

Component access (solitudinis): The genitive of solitudo supplies of solitude, the object or setting of the weariness.

Component access (solitude): The genitive of solitudo supplies of solitude, the object or setting of the weariness.

- DJR-045-06 (Source page 120; N03244). Original margin: “æterno temporis tædio”. Supplied note translation or expansion: “an eternity of weariness”. Lasting weariness is the asserted price of a brief voluntary madness in the attack on drunkenness. The margin is connected with Seneca but the exact passage is unlocated; the English body makes the contrast as eternal tediousness and trouble. tædio supplies weariness within an ablative phrase; æterno temporis is recast as an eternity of. The whole temporal extent is not the meaning of tædio alone.
- DJR-134-43 (Source page 548). Original text: “Veneris tædium”. In the modern column: “an aversion to sex”. The genitive specifies aversion to sex in an attributed historical medicinal claim, not disgust with life. Alexander Benedictus, identified as Alessandro Benedetti, is the attributed authority; the passage remains uncollated. No ingredient, method or efficacy endorsement is part of this lexical record. Veneris contributes to sex through Venus used metonymically; tædium contributes aversion; an is supplied English syntax.
- DJR-143-22 (Source page 586). Original text: “solitudinis tædium pellit”. In the modern column: “She drives away the weariness of solitude”. Marriage is commended as relief from the weariness of being alone. Proposition 5 in the collection Burton attributes to Jacobus de Voragine; exact source unidentified. Burton’s later English version substitutes drive away melancholy, which is not identical to the Latin wording. tædium supplies weariness, solitudinis of solitude, pellit drives away. She is supplied from the wife as understood subject in the numbered list.

- DJR-143-68 (Source page 590; N11332). Original margin: “ut nihil unquam eos incedere possit iræ vel tædii”. Supplied note translation or expansion: “so that no anger or weariness can ever enter them”. Weariness or loss of relish is what the wedding blessing wishes never to enter the couple’s affection. An optative wedding blessing in the Erasmus-attributed margin, not a universal claim that marriage prevents distress. Original quotation and editorial translation remain separate. tædii is a genitive dependent on nihil, paired with iræ; the whole construction becomes no anger or weariness. It does not assert that weariness is already present.
- DJR-160-47 (Source page 679–680). Original text: “mortalibus tædiis”. In the modern column: “mortal weariness”. The plural noun supplies the human weariness for which recreation is said to provide comfort. Burton expands an attributed saying about hawking and hunting to all honest recreations. The citation names Vandormilius, On Fowling 27, but the attribution and Latin remain uncollated. mortalibus contributes mortal and tædiis weariness; English makes the plural abstract noun singular while resolving the compressed sentence.

tædet

BAL-0351-R06 · Latin · lemma

To feel weary or tired of something; an impersonal Latin expression whose experiencing person and object must be supplied from its construction.

Grammar: Latin impersonal present indicative, third-person singular; the person experiencing weariness is implicit in the selected examples.

- DJR-069-36 (Source page 229; N05099). Original margin: “si tædet aut desperet”. Supplied note translation or expansion: “if she grows weary or despairs”. The woman in the consultation is warned against growing weary of the treatment undertaking or losing hope. Montanus’s quoted historical requirement is conditional, not the lexicon’s present medical advice. Burton’s English body has if she remit, or despair rather than a word-for-word repeat. tædet supplies grows weary; she is supplied from the female patient, and aut desperet separately means or despairs.
- DJR-119-14 (Source page 463). Original text: “tædet quotidianarum harum formarum”. In the modern column: “I am tired of these everyday beauties”. Chaerea contrasts the woman who captivates him with beauties he now finds ordinary. A quoted dramatic utterance from Terence’s Eunuchus, not Burton’s personal preference. His following English expands the Latin and is separately retained. tædet supplies am tired; I is the understood speaker; the genitive phrase supplies of these everyday beauties.

tædiosus

BAL-0351-R07 · Latin · lemma

Tedious or tiresome of an activity; weary or discontented of people in the separate symptom list. The construction distinguishes what wearies from who is weary.

Grammar: Latin adjective: neuter singular predicative Tædiosum; feminine plural tædiosæ describing the women under discussion.

- DJR-063-02 (Source page 203; N04700). Original margin: “Fastidiosæ, languentes, tædiosæ”. Supplied note translation or expansion: “Disgusted, languishing, weary”. The adjective describes distressed women as weary, between languishing and being unable to decide. The original marginal list is attached to the Mercatus discussion. The next paragraph describes aversion to objects and changing intervals; it is not a modern diagnostic list. The ordered list supplies disgusted, languishing and weary respectively; tædiosæ does not name the whole symptom catalogue.
- DJR-128-82 (Source page 517). Original text: “Tædiosum mihi valde fuit”. In the modern column: “It became very tedious for me”. Attending and remaining at the schools becomes tedious to Abelard after his attachment to Heloise. Burton quotes Abelard’s first letter, Historia calamitatum, in shortened wording. The edition reports different wording in the comparison text and retains Burton’s printed form. Tædiosum supplies tedious, valde very, mihi for me; the supplied modern became renders fuit in this account of changed feeling.

For tarda fluunt, ingrataque tempora at DJR-059-08, DJR-059-09, DJR-059-10, see Flux and lask (BAL-0131-V005; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Satire and satirical writing

Article · Contents

satire

BAL-0352-R01 · English · lemma

A composition that censures or ridicules folly or vice; it can also be a personally wounding literary attack. The word does not by itself settle the legitimacy of the target.

Grammar: Count noun: singular satyre/Satyre and plural satyrs/Satyrs/Satyres.

- DJR-001-03 (Source page 1). Original text: “expecting a pasquil, a satyre, some ridiculous treatise”. In the modern column: “expecting a lampoon, a satire, some absurd treatise”. The adopted name Democritus might lead a reader to expect a lampoon or ridiculous book, an expectation Burton warns against. Anticipated mistaken expectation, including the parenthetical admission that Burton himself might have expected it; not a wholesale disavowal of satirical writing. Satyre gives satire; pasquil separately gives lampoon. The whole list is the object of expecting, not Burton’s declaration that his whole book is a lampoon.
- DJR-005-17 (Source page 10–11). Original text: “Probus of Persius satyrs”. In the modern column: “Probus says of Persius’s satires”. Classical compositions supply a comparison for eager reception of Burton’s book. Burton applies the comparison only in some sort and follows it with mixed reception. The Probus text remains an attributed classical source. The possessive is modernized; satyrs means literary satires, not mythological creatures.
- DJR-051-27 (Source page 148). Original text: “these pasquelling libels, and Satyrs”. In the modern column: “such lampoons and satires”. Satirical works can distress rulers and become instruments of threatened reputational injury. The pension story is expressly as some relate. Later DJR-051-50 exempts general criticism of vice from personal-abuse condemnation. Satyrs gives satires; pasquelling libels gives lampoons as a whole. The same source later prints Satyres for Aretino’s works.
- DJR-156-31 (Source page 651 [659]). Original text: “their Satyrs, invectives, apologies, dull and gross fictions”. In the modern column: “their satires, invectives, defences and dull, crude fictions”. Satires are one sort of writing in the quarrels of religious orders, alongside distinct attacks, defences and fictions. Burton’s Protestant polemic and moral judgement. The same unit turns from laughter at dispute to lament for bloodshed, so satire is not its only response. Satyrs corresponds only to satires; apologies separately means defences.

satirical

BAL-0352-R02 · English · lemma

Characterized by satire, mocking or censorious in tone; applied to a preface, a changing style, an objection to clerical writing and biting speech.

Grammar: Adjective: Satyricall, satyrical, satyricall; the speech construction is recast with a modern adverb.

- DJR-170-16 (Source page 9). Original text: “With a Satyricall Preface. Conducing to the following Discourse.” In the modern column: “With a satirical preface leading into the following discussion.” The title advertises a satirical preface serving the following discussion. Engraved-title transcription, not running prose; N00041 describes the title layer. Satyricall gives satirical; Conducing supplies leading into, not the adjective’s definition.
- DJR-005-28 (Source page 12–13). Original text: “now comical, then satyrical”. In the modern column: “comic, then satirical”. Satirical is one tone in the river-like variation of Burton’s style. Burton’s self-description depends on the subject and his disposition, not a promise of uniform satire. The two adjectives align; the original temporal alternation is retained.
- DJR-019-21 (Source page 76–77). Original text: “too satyricall for one of my profession”. In the modern column: “too satirical for someone of my profession”. The adjective specifies an objection to what is appropriate for a clergyman. Anticipated objection, not an unqualified authorial verdict. His reply invokes Democritus and borrowed voices, then recants. Too preserves the alleged excess; the profession is Burton’s clerical calling.
- DJR-060-05 (Source page 190 [both occurrences]). Original text: “are passionate & satyricall in their speeches”. In the modern column: “speak passionately and satirically”. Biting or mocking speech is attributed to a planetary type within the historical symptom account. Conditional If Mars branch of reported astrological classification; it is not a modern diagnosis or a property of all satire. Adjectives plus in their speeches are recast as verb speak plus adverbs. Satyricall corresponds to satirically, not to the whole sentence.

satirically

BAL-0352-R03 · English · lemma

In a satirical manner, exposing faults or playing a censorious literary part.

Grammar: Adverb printed satyrically and Satyrically.

- DJR-002-11 (Source page 4). Original text: “satyrically tax with Menippus”. In the modern column: “exposed faults through satire with Menippus”. Satirical censure is one of the narrator’s alternating responses, alongside Lucianic laughter and Heraclitean lament. Sometime/at times and the adjacent mixed passion prevent treating this as his sole voice; abuse which he could not amend motivates the movement. Tax supplies exposed faults; satyrically supplies through satire; with Menippus names the model.
- DJR-108-24 (Source page 411). Original text: “some Satyrically, some Comically, some in a mixt Tone”. In the modern column: “some satirically, some comically, some in a mixed tone”. The love preface ends by announcing several performed parts selected as the subject or scene requires. Burton’s resolve after requests for favourable interpretation and pardon; not a withdrawal of the book’s serious

purposes. Each adverb specifies the way a part is acted; mixed tone is a third alternative, not a translation of Satyrically.

satirist

BAL-0352-R04 · English · lemma

A writer practising satire; the name may identify a licensed literary predecessor or a writer vulnerable to the injured reader’s memory.

Grammar: Plural agent noun Satyrists; singular possessive Satyrist’s.

- DJR-019-22 (Source page 77). Original text: “what liberty those old Satyrists have had”. In the modern column: “the freedom the ancient satirists enjoyed”. Earlier satirists provide a precedent for speaking through an assumed role and other writers’ words. Burton’s defence of borrowed voice; the subsequent recantation and fear prevent converting the claim into actual immunity. Satyrists gives satirists, old ancient and liberty freedom. Those other terms are separate components.
- DJR-019-35 (Source page 78). Original text: “They fear a Satyrist’s wit, he their memories.” In the modern column: “people fear a satirist’s wit, while he fears their memories.” The writer’s wit can wound, but the offended people remember and may retaliate. Bacon-attributed observation in an apology asking that wrongdoing be forgotten and forgiven; exact quotation uncollated. The modern sentence supplies fears in its second clause and resolves They as people; their refers to the people injured, not to the satirist.
- DJR-051-50 (Source page 151). Original text: “Satyrists, Epigrammatists, Comœdians, Apologists”. In the modern column: “satirists, epigrammatists, comic dramatists, writers of fables”. Satirists appear among practitioners exempted from the attack when they criticize vice generally. Explicit I speak not ... but construction: general vice-criticism is distinguished from naming and affronting particular people. Satyrists gives satirists. The distinct Apologists is rendered writers of fables with editorial probability, not an additional meaning of satirist.

satire (spoken attack)

BAL-0352-R05 · English · extended sense

A bitter, mocking or censorious utterance; an extension beyond the name of a written composition.

Grammar: Singular predicate noun Satyre after every word; plural Satyres as the hostile replacement of good words.

- DJR-041-07 (Source page 101). Original text: “every word he speaks a Satyre”. In the modern column: “every word he speaks a satire”. The envious man’s speech is represented as continual bitterness at other people’s success. Moral portrait of envy, not a claim that the speaker composes a formal literary work with every utterance. Later examples include people who correct their envy. The modern noun remains satire, but word he speaks establishes the oral application. Every is the text’s heightened characterization.

- DJR-109-48 (Source page 419). Original text: “good words to Satyres and invectives”. In the modern column: “kind words become satires and invective”. An injured material interest transforms friendly language into abuse. Burton’s generalizing account of self-interest, supported by a catalogue of insults, not a neutral claim that all satire is envy. The ellipsis in the original list is unfolded with become; Satyres corresponds to satires, with invectives a second noun.

satyra

BAL-0352-R06 · Latin · inflectional family

Latin satire: a satirical composition or attack, with case forms marking its different roles in a sentence.

Grammar: Satyram is accusative singular after scribere; satyræ is nominative plural in the passive containment clause; Satyris is ablative plural naming the medium of censure.

- DJR-019-40 (Source page 78). Original text: “difficile est Satyram non scribere”. In the modern column: “It is difficult not to write satire.” Juvenal’s maxim excuses the temptation to lash out while anatomizing folly. Quotation from Juvenal identified in editorial N01313; follows the slipping-knife apology and precedes a further promise to deny and recant if offended readers object. Satyram supplies satire; difficile est supplies It is difficult; non scribere supplies not to write. The negative is essential.
- DJR-051-27 (Source page 148; N03749). Original margin: “ne mores ipsorum Satyris suis notaret”. Supplied note translation or expansion: “so that he would not censure their conduct in his satires”. The margin specifies the feared medium of Aretino’s censure. Original margin N03749; the English rendering is supplied in that note. The adjacent body qualifies the pension account as some relate; exact Barth source remains uncollated. Satyris suis supplies in his satires, mores ipsorum their conduct, notaret censure and ne the negative purpose. The whole phrase is not assigned to Satyris alone.
- DJR-138-11 (Source page 564). Original text: “non possunt invectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendi”. In the modern column: “All the invectives and satires written against women cannot be contained in one volume.” Satires against women are invoked to shift blame to the writers Burton cites. Borrowed misogynistic invective, followed by Burton’s qualified claim that most criticism applies to men as well. It does not establish the truth of allegations about women. Satyræ gives satires, invectivæ invectives, in fœminas against women, scriptæ written; the negative and one-volume limit belong to the whole construction.

Menippean satire

BAL-0352-R07 · Latin and English · genre designation

A satirical literary designation, associated in the supplied annotation with mixing forms and registers; used for Varro’s work and in citations of later literary fictions.

Grammar: Latin accusative phrase Satyram Menippeam in the English body; nominative Satyra with abbreviated Menip., and abbreviated Satyr. Menip., in citations.

Component access (Menippeam): Accusative feminine singular adjective agreeing with Satyram; contributes Menippean alone, not satire, the author or a book title.

Component access (Menip.): Abbreviated Menippean designation in Satyra Menip. and Satyr. Menip.; the full citations separately provide the satire noun, title and year.

- DJR-076-06 (Source page 257; N05572). Original margin: “Hercules tuam fidem Satyra Menip. edit. 1608.” Supplied note translation or expansion: “Hercules, I Appeal to Your Protection: a Menippean satire, edition of 1608.” The margin labels the work used for a poetic lunar journey. Original marginal citation N05572; the identification with Heinsius is supplied editorially in N05573, and the exact quoted passage remains uncollated. Satyra Menip. aligns only to a Menippean satire; the opening words are the title, and edit. 1608 supplies edition of 1608.
- DJR-076-07 (Source page 257; N05574). Original margin: “Sardi venales Satyr. Menip. An. 1612.” Supplied note translation or expansion: “Sardinians for Sale: a Menippean satire, 1612.” The citation identifies Cunaeus’s work beside an explicit disclaimer of fictional truth. The body’s fictional disclaimer is contrasted with theologians who claim serious access to divine affairs; Burton’s subsequent religious attacks are his polemic. Satyr. Menip. is the abbreviated genre label, not the title Sardi venales or the year.
- DJR-150-01 (Source page 624). Original text: “Varro writ Satyram Menippeam, but it is lost”. In the modern column: “Varro wrote a Menippean Satire for this purpose, but it is lost.” The named satire is introduced among works offering ways to avoid marital troubles. Burton’s bibliographical claim; N11850 says quoted by Gellius, and N11853 supplies the explanation of mixed forms/registers. No complete lost work is reconstructed. Satyram Menippeam gives a Menippean Satire; for this purpose is supplied from the preceding To this purpose. Lost is Burton’s report, not a new modern finding.

pasquil and pasquiller

BAL-0352-R08 · English · distinct neighbouring word family

A pasquil is a lampoon or personally abusive writing; pasquelling/pasquilling characterizes such writing, and a pasquiller is its writer. These are related forms, not synonyms for every satire.

Grammar: Count noun pasquil; plural agent noun Pasquillers; participial adjectives pasquelling and pasquilling modifying libels.

- DJR-001-03 (Source page 1). Original text: “a pasquil, a satyre”. In the modern column: “a lampoon, a satire”. The neighbouring names distinguish a lampoon from the broader satire label within the anticipated mistaken expectation. Anticipated reader expectation, not an assertion that the present book is a lampoon. Pasquil gives lampoon; satyre separately gives satire.
- DJR-051-27 (Source page 148). Original text: “these pasquelling libels, and Satyrs”. In the modern column: “such lampoons and satires”. The first noun phrase names personally abusive writings that distress rulers. The account belongs to verbal injury and is followed by the general-vice exception. Pasquelling libels jointly becomes

lampoons; libels alone is not ignored, nor does pasquelling alone translate both modern nouns.

- DJR-051-29 (Source page 148–149). Original text: “Pasquillers at Rome”. In the modern column: “the lampooners at Rome”. The agent noun names writers associated with lampoons at Pasquin’s statue. Reported Adrian VI anecdote attributed to Giovio; exact history uncollated, and the croaking-frogs reply is a witty deterrent, not a literal transformation. Pasquillers gives lampooners. Later Pasquils ashes names the statue/personified Pasquin, not papers’ ashes.
- DJR-097-20 (Source page 356). Original text: “pasquilling libels”. In the modern column: “satirical libels”. The phrase appears among injurious writings whose effect the consolation asks the reader to resist. Burton’s claim that disgrace is opinion concerns response to public judgement, not proof that every accusation is false. Pasquilling gives satirical in this construction; libels remains libels. The more general modern adjective does not erase the personally abusive context.

Vocabulary for Cacoëthes and scribbling

Article · Contents

cacoëthes / insanabile scribendi cacoëthes

BAL-0353-R01 · Latin · phrase with components

Cacoëthes is a troublesome or compulsive urge, here the itch to write; insanabile calls it incurable, and scribendi specifies writing. The phrase satirizes literary compulsion rather than diagnosing a modern disease.

Grammar: Latin construction: cacoëthes is the singular subject of tenet; insanabile qualifies it; scribendi is the genitive gerund of scribo; multos is the plural object, many people.

- DJR-004-01 (Source page 6). Original text: “tenet insanabile multos scribendi cacoëthes”. In the modern column: “many are gripped by an incurable itch to write”. Juvenal’s phrase introduces the overflowing production of books and the urge for display. Burton quotes and applies Juvenal, identified by editorial N00182. Many belongs to this Latin clause; the following every man is a further rhetorical generalization. Neither is a clinical prognosis. Whole-clause active-to-passive recasting: tenet = holds/grips; multos = many; insanabile = incurable; cacoëthes = itch/compulsive urge; scribendi = of writing, rendered to write. No single component receives the whole clause.

scribbling

BAL-0353-R02 · English · activity and attributive form

Writing disparaged as trivial, unskilled, excessive or unprofitable; the word can name the activity or characterize those who perform it.

Grammar: Printed scribling: verbal noun after for/in an activity list; attributive participial form before age or Parasites.

- DJR-004-01 (Source page 6). Original text: “in this scribling age”. In the modern column: “In this scribbling age”. The period is characterized as overproductive in books. Burton’s satire of literary excess, followed by explicit self-inclusion at DJR-004-15. Scribling is retained as scribbling; age is the period, not a patient.
- DJR-004-10 (Source page 7). Original text: “for their scribling to no purpose”. In the modern column: “for their pointless scribbling”. The activity is criticized for lacking worthwhile novelty or purpose. Cardano is reported as criticizing French and German writers but expressly not discouraging publication if they discover something new. Burton continues with his own criticism of repetition and trivial invention. To no purpose becomes the adjective pointless; scribling supplies scribbling.
- DJR-011-29 (Source page 41). Original text: “building, bragging, jangling, spending, gaming, courting, scribling, prating”. In the modern column: “building, boasting, quarrelling, spending, gambling, courting, scribbling, or babbling”. Scribbling appears among habitual activities to which a person may remain attached despite recognizing their folly. Hypothetical put case passage in a satire of shared folly; the

following account stresses pleasing attachment and resistance to persuasion. List-to-list alignment; scribling corresponds only to scribbling, not to the whole list or the surrounding madness vocabulary.

- DJR-154-22 (Source page 648). Original text: “scribling Parasites”. In the modern column: “scribbling parasites”. The participle disparages the literary activity of polemically characterized religious dependants. Sustained anti-Catholic invective beginning at DJR-154-21, attributed there to Sandys; the language is Burton’s hostile presentation, not a neutral description. Scribling gives scribbling and Parasites gives parasites; neither word defines all members of a religious community.

scribbler

BAL-0353-R03 · English · lemma

A writer dismissed as unskilled, ill-informed or otherwise unworthy; a disparaging agent name, not a neutral term for every author.

Grammar: Count noun: plural scriblers and singular scribler.

- DJR-004-08 (Source page 7). Original text: “base and illiterate scriblers”. In the modern column: “low, unlearned scribblers”. The writers are blamed for degrading fields of learning, with vanity, need, money and patron-flattery listed as different motives. Scaliger’s saying about permission versus ability introduces Burton’s criticism; the next Cardano passage permits genuine new work. Scriblers gives scribblers; base and illiterate supply low and unlearned.
- DJR-005-02 (Source page 8). Original text: “some illiterate scriblers account pedantical”. In the modern column: “some unlearned scribblers call it pedantic”. The disparaged writers regard acknowledgment and citation of sources as pedantry; Burton insists on citing them. Burton defends acknowledged borrowing against concealed theft, not all compilation against all criticism. Some and illiterate remain restrictive qualifiers; scriblers itself is the agent noun. The modern it points back to naming and quoting authors.
- DJR-016-09 (Source page 61). Original text: “each insufficient scribler”. In the modern column: “every incompetent scribbler”. The imagined commonwealth contrasts state-appointed public historians with writers dismissed as inadequate or biased. A proposal in Burton’s imaginary polity, not a description of an established public institution or a modern verdict on individual historians. Insufficient gives incompetent; scribler gives scribbler; the universal each is within Burton’s hostile comparison.

scripturientum pruritus

BAL-0353-R04 · Latin · phrase with components

The itch of people longing to write: a bodily-itch metaphor for eager literary production.

Grammar: Printed in hoc scripturientum pruritu: pruritu is ablative singular after in; scripturientum is the genitive plural naming people eager to write.

- DJR-004-11 (Source page 7; N00206). Original margin: “in hoc scripturientum pruritu”. Supplied note translation or expansion: “amid this itch of people longing to write”. The margin reinforces the body’s claim that a mind must be barren if it produces nothing in the scribbling age. Original quoted margin in N00206, distinct from its supplied editorial translation and explanation. It is not a complete independent proposition or a literal medical case. In hoc contributes amid this; pruritu contributes itch; scripturientum contributes of people longing to write. The phrase is incomplete in the longer original sentence ending &c.

temere scribendi libido

BAL-0353-R05 · Latin · phrase with components

An appetite for writing rashly: desire made subject to proposed restraint in the quoted publishing criticism.

Grammar: Latin noun libido with the genitive gerund scribendi, modified by adverb temere; libido is the subject of passive subjunctive coërceatur.

Component access (temere): Adverb meaning rashly, modifying scribendi. The full construction is rendered for rash writing, where English rash modifies writing; temere does not mean appetite.

- DJR-004-14 (Source page 7–8; N00214). Original margin: “temere scribendi libido coërceatur”. Supplied note translation or expansion: “the appetite for rash writing restrained”. The margin asks that stolen/repeated material be removed and the appetite for rash writing restrained; it underlies the body’s appeal for publishing regulation. Original margin attributed by Burton to Gesner; supplied translation and editorial statement that exact collation remains open are not Burton-authored words. The appeal is a proposed regulation, not proof it was enacted. Libido supplies appetite, scribendi for writing, temere rashly (recast as rash), and coërceatur restrained. The infinitude clause belongs to the appetite’s unchecked continuation.

Vocabulary for Stationers and printing

Article · Contents

stationer

BAL-0354-R01 · English · lemma

A participant in the book trade, here one who undertakes publication and sale; not a seller of writing paper alone.

Grammar: Plural count noun, modified by mercenarie.

- DJR-005-21 (Source page 11). Original text: “our mercenarie Stationers”. In the modern column: “our money-minded booksellers”. Burton blames the commercial book trade for preferring English scurrilous pamphlets to his proposed shorter Latin work. Burton’s satirical complaint, continued by the claim that they will not deal in Latin, not a neutral description of every bookseller. Stationers gives booksellers; mercenarie supplies money-minded. The note broadens the trade to booksellers and publishers.

printer

BAL-0354-R02 · English · agent and production construction

The agent responsible for printing a book, distinguished in an imprint from the party for whom it is printed and those who sell it.

Grammar: Singular agent noun; the imprint supplies the related passive verb printed with a by-agent.

- DJR-170-13 (Source page 8). Original preliminary verse: “The Printer would needs have it so.” In the modern column: “The printer insisted on it.” The verse attributes inclusion of the author’s portrait to the printer’s insistence. A playful authorial explanation continuing the preceding stanza’s denial of pride; no personal name identifies this printer. Printer retains printer; would needs have it so becomes insisted on it.
- DJR-172-292 (Source page unnumbered Table and closing notice). Original imprint: “Printed by R. W. for Henry Cripps of Oxford, and are to be sold by Andrew Crook in Pauls Church-yard, and by Henry Cripps and Lodowick Lloyd in Popes-head Ally. 1651.” In the modern column: “Printed by R. W. for Henry Cripps of Oxford, and sold by Andrew Crook in St Paul’s Churchyard, and by Henry Cripps and Lodowick Lloyd in Pope’s Head Alley. 1651.” The imprint assigns printing to R. W., the for-role to Henry Cripps of Oxford, and sale to the separately named sellers. Imprint statement, not Burton’s first-person voice. R. W. is retained without conjectural expansion. The complete imprint is contextual evidence for differentiated roles. Printed by alone aligns to Printed by; neither for nor sold by is a synonym for printer.

amanuensis

BAL-0354-R03 · English · lemma

A writing assistant who takes down dictation or makes copies.

Grammar: Latin-derived English plural Amanuenses; singular supplied as lookup headword.

- DJR-005-24 (Source page 12). Original text: “allowing him six or seven Amanuenses to write out his dictats”. In the modern column: “providing six or seven copyists to take down his dictation”. Origen’s patron is said to provide writing assistance which Burton lacks. Burton’s comparison with his own lack of assistance, after Lucian’s comic magical-servant tale. N00288 reports the difference from Eusebius; six or seven is Burton’s retained number. Amanuenses gives copyists; write out his dictats supplies take down his dictation.

copy

BAL-0354-R04 · English · contextually distinguished object

The text or exemplar used for producing a book: the manuscript to be revised in the opening apology, and the corrected copy entrusted for the later printing in the closing notice.

Grammar: Singular count noun; capitalized Copy in the closing notice.

- DJR-005-22 (Source page 11). Original text: “I have not revised the copy, and amended the stile”. In the modern column: “I have not revised the manuscript and improved its style”. Copy is the manuscript whose style Burton claims not to have revised sufficiently. Authorial self-presentation with an explicit lack-of-leisure explanation, not proof that no revision ever occurred. The checked noun copy becomes manuscript. The rest of the construction names the omitted revision.
- DJR-172-290 (Source page unnumbered Table and closing notice). Original closing notice: “leaving a Copy of it exactly corrected, with severall considerable Additions by his own hand”. In the modern column: “leaving a carefully corrected copy with several substantial additions in his own hand”. The custodian describes an exemplar with authorial corrections/additions, entrusted for preparation of the next edition. H. C., identified by DJR-172-291, reports Burton’s death and instructions. N13359 does not establish survival of this corrected copy. Copy remains copy here. By his own hand qualifies the additions in the statement; it does not assert that the whole copy was an autograph manuscript.

edition

BAL-0354-R05 · English · lemma

A successive published form or issue of a work, locally identified by an ordinal or by revision; not a rigid modern distinction from impression.

Grammar: Singular count noun Edition/edition and plural Editions/editions.

- DJR-005-17 (Source page 10–11). Original text: “The first, second, and third edition were suddenly gone”. In the modern column: “The first, second, and third editions quickly sold out”. Editions here are successive publications whose copies Burton says

were rapidly taken up. Burton’s claim, immediately balanced by hostile reception; no independent sales figures are supplied. The modern plural normalizes the three ordinals; gone is interpreted as sold out.

- DJR-006-06 (Source page 13–14). Original text: “Some things are here altered, expunged in this sixth Edition, others amended, much added”. In the modern column: “In this sixth edition some things have been altered or removed, others corrected, and much added”. Edition is the revised state in which deletion, alteration, correction and addition are distinguished. First-person wording in the transmitted sixth-edition text. It must be read alongside H. C.’s posthumous notice, not as proof of Burton’s personal posthumous supervision. The whole construction retains the four revision operations; sixth Edition alone gives sixth edition.
- DJR-116-19 (Source page 448–449). Original text: “which book came first to my hands after the third Edition”. In the modern column: “a book that first came into my hands after the third edition”. The ordinal dates access to Ferrand relative to an earlier publication of Burton’s own book. Parenthetical authorial statement. N08836 preserves a conflicting date calculation; it is not silently repaired. The source order of acquisition is retained; edition does not mean the edition of Ferrand received.
- DJR-172-290 (Source page unnumbered Table and closing notice). Original closing notice: “with directions to have those Additions inserted in the next Edition”. In the modern column: “with instructions to have those additions inserted in the next edition”. Next Edition names the intended publication containing the additions; the same notice calls the achieved result this last Impression. H. C.’s testimony after Burton’s death, not a direct statement by Burton. Next Edition aligns directly with next edition, while directions refers to Burton’s instructions reported by H. C.

impression

BAL-0354-R06 · English · lemma

A printing of the book: the preceding printing and the present one in the closing custodian’s notice.

Grammar: Singular count noun Impression with last, used retrospectively and for the latest printing.

- DJR-172-290 (Source page unnumbered Table and closing notice). Original closing notice: “since the last Impression of this Book”. In the modern column: “since the previous printing of this book”. The first last Impression is the printing preceding the author’s death; the final this last Impression refers to the present printing. H. C. reports fulfilment of the deceased author’s instructions. His alternation of Edition and Impression does not establish a rigid bibliographical taxonomy. The quoted phrase becomes previous printing; later this last Impression becomes present printing. The different time perspectives come from the full notice.

escapes

BAL-0354-R07 · English · lemma

Errors or oversights that have escaped correction.

Grammar: Plural count noun; former specifies the earlier uncorrected faults.

- DJR-006-03 (Source page 13). Original text: “corrected all those former escapes”. In the modern column: “corrected all the earlier oversights”. The sixth edition ought to have corrected earlier defects, but revision is represented as difficult labour. Burton admits remaining faults and asks for friendly correction, followed by willingness to yield when proved wrong. Escapes gives oversights; former gives earlier. This is not an escape by a person.

printers faults

BAL-0354-R08 · English · phrase

Errors arising in printing, distinguished in the list from awkward syntax, repetition and grammatical confusion.

Grammar: Plural noun faults with printers as possessive modifier without a printed apostrophe.

- DJR-006-05 (Source page 13). Original text: “printers faults”. In the modern column: “printers’ errors”. Printing mistakes are one category within the author’s broader plea for lenient evaluation. Burton’s list follows his undertaking to amend demonstrated error. Censure owns favorable censure, and Translation owns the following selective-rendering policy. Faults gives errors and the modern apostrophe marks the possessive; not all the preceding defects are assigned to the printer.

Vocabulary for Method and order

Article · Contents

method

BAL-0355-R01 · English · lemma

An organized way of reading, presenting or classifying material; the arrangement or working plan of an exposition.

Grammar: singular and plural noun; possessive construction.

- DJR-002-02 (Source page 3). Original text: “for want of good method”. In the modern column: “Lacking a good method”. Purposeful reading needs ordered procedure. Burton’s confession of roaming reading; the attribution to Gesner remains unlocated in N00114. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-005-04 (Source page 8). Original text: “the method only is mine own”. In the modern column: “only the method is my own”. Arranging appropriated materials is claimed as his own contribution. The claim is made amid explicit acknowledgment of borrowing. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-005-12 (Source page 10). Original text: “his method”. In the modern column: “his method”. An impatient critic demands a book conform to his preferred arrangement. Hypothetical hostile reader, not the author’s definition of a universally right method. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-006-01 (Source page 13). Original text: “the matter it self or method, if it be faulty”. In the modern column: “the material itself or my method, if it is faulty”. Material and arrangement can both be defective. Conditional admission; no individual observes everything. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-022-16 (Source page 8). Original text: “their several kinds & methods”. In the modern column: “their different forms and methods”. Earlier writers have legitimately different forms and procedures. Burton praises them, then allows later expansion and clarification. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-033-28 (Source page 65). Original text: “According to my proposed method”. In the modern column: “Following my proposed method”. The plan moves from inborn secondary causes to acquired ones. An announced sequence, not a claim that mixed causal categories are simple. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-046-04 (Source page 125). Original text: “excellent style, method”. In the modern column: “excellent style, method”. A scholar is flattered for style and arrangement.

Praise is placed in a warning that a vulnerable scholar may study destructively. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-061-28 (Source page 197). Original text: “confine them into method”. In the modern column: “contain them within a system”. Method is a classificatory system supposed to contain mixed symptoms. The rhetorical question admits difficulty; the next unit says he has arranged them as best he can and that all signs are not in one person. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-067-35 (Source page 216). Original text: “using the same method in the Cure”. In the modern column: “using the same method for the cure”. The treatment exposition repeats the causes section’s general-to-particular arrangement. The immediate division distinguishes lawful and unlawful cures; a method of exposition does not validate all the listed remedies. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-074-34 (Source page 251). Original text: “supposed only for method and order”. In the modern column: “supposed only for method and order”. Astronomical suppositions arrange and teach appearances. Most, not all, acknowledge the inventions; for doctrines sake gives a teaching purpose. This is not proof that all cosmology is knowingly false. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-134-07 (Source page 545). Original text: “after mine own method”. In the modern column: “following my own method”. The author chooses the order of a summary that can be enlarged again. The preceding authorities’ differing rules supply material; selective enlargement is expressly reserved. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-152-16 (Source page 638). Original text: “For methods sake”. In the modern column: “For the sake of method”. The author introduces a twofold division of religious melancholy. The following paragraph denies that divine worship or love of God itself can be excessive. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-152-20 (Source page 638). Original text: “mine own intended method”. In the modern column: “my own intended method”. Burton chooses his classification instead of Zanchi’s four groups. This is a polemical religious classification, not an adopted modern classification of religious communities. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

method

BAL-0355-R02 · English · lemma

A practical procedure or ordered course of treatment, varying with writers, ends and circumstances.

Grammar: singular and plural noun.

- DJR-070-03 (Source page 230). Original text: “they have invented method, and severall rules of art”. In the modern column: “physicians have devised methods and various professional rules”. Physicians arrange remedies according to their particular uses. Some medicines help one and harm another; prescriptions are left to prudent skilled physicians. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-070-05 (Source page 230). Original text: “Severall prescripts and methods I find in severall men”. In the modern column: “I find different prescriptions and methods in different writers”. Procedures differ between authors, including disputed panaceas. The next paragraphs reject a sweeping cure-all inference. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-070-07 (Source page 231). Original text: “severall cures, severall methods and prescripts”. In the modern column: “different treatments, methods and prescriptions”. Melancholy has various proposed courses of treatment. Ravelascus’s preceding generalization is called too general and disputed. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-103-20 (Source page 384). Original text: “the whole method”. In the modern column: “the entire method”. Consultation collections supply the course of treatment as well as individual recipes. Burton selects a few medicines because readers cannot all consult the extensive books; these are historical procedures. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-136-31 (Source page 556). Original text: “a fit method, a very good means”. In the modern column: “a fitting method, a very good means”. A timed course of admonition is praised as a means of redirecting love. The previous paragraph says advice is ill-timed while passion is at its height. Historical counsel, not present-day treatment guidance. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Gods method

BAL-0355-R03 · English · phrase

The course of divine action, described as producing restoration through contrary afflictions.

Grammar: possessive noun phrase.

- DJR-168-48 (Source page 720). Original text: “’tis Gods method”. In the modern column: “This is God’s method”. God is said first to wound and then heal, prompting

patient endurance. God, not a physician or caregiver, is the agent. Often limits the claim; this theological consolation does not authorize people to cause injury. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

methodus

BAL-0355-R04 · Latin · lemma

Method or arrangement, presented in the maxim as what reveals the craftsman.

Grammar: nominative singular feminine noun.

- DJR-005-04 (Source page 8). Original text: “methodus sola artificem ostendit”. In the modern column: “method alone reveals the craftsman”. The maxim grounds the claim that arrangement can distinguish a borrowing writer. Burton invokes Wecker and Terence; N00227 identifies the Terentian borrowing maxim but leaves this continuation and the precise Wecker passage uncollated. Methodus contributes method; sola means alone, artificem the craftsman, and ostendit reveals. The full maxim is retained as contextual quotation, not assigned wholesale to the noun methodus.

methodically

BAL-0355-R05 · English · lemma

In a systematic or orderly manner.

Grammar: adverb.

- DJR-022-11 (Source page 7). Original text: “methodically and elaborately written of them all”. In the modern column: “treated them all systematically and at length”. Medical writers are praised for orderly and extensive treatment of bodily diseases. Methodically contributes systematically; elaborately supplies at length. Burton treats the mental and head diseases separately. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

immethodical; immethodically

BAL-0355-R06 · English · phrase or family

Disordered, or without an orderly arrangement.

Grammar: adjective and adverb.

- DJR-005-19 (Source page 11). Original text: “he jumbles up many things together immethodically”. In the modern column: “He jumbles many things together without method”. The allegation against Seneca illustrates the exposure of eminent authors to criticism. Lipsius and other critics are being reported; Burton uses their severity to ask what lesser writers can expect. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-099-09 (Source page 363). Original text: “both immethodicall and obscure”. In the modern column: “both as disorganized and obscure”. Cardano judges Hippocrates and Galen badly organized. The judgement is Cardano’s, followed by Paracelsus’s attack, not an unqualified verdict adopted by the lexicon. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-167-19 (Source page 711). Original text: “the Scripture false, rude, harsh, immethodicall”. In the modern column: “Scripture is false, crude, harsh and disordered”. Disordered is one accusation in the troubled person’s blasphemous thoughts. Burton is reporting distressing thoughts, not declaring Scripture disordered; the continuation says such suggestions can be involuntary and widely experienced. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

order

BAL-0355-R07 · English · lemma

An intelligible arrangement or sequence of material or action.

Grammar: noun; in-order construction.

- DJR-002-02 (Source page 3). Original text: “art, order, memory, judgment”. In the modern column: “skill, order, memory, and judgment”. Order is one requirement for profitable reading, distinct from skill, memory and judgement. The whole list is context; order alone is retained as order. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-059-53 (Source page 190). Original text: “to bring them into some order”. In the modern column: “to bring them into some order”. An attempted arrangement of diverse symptoms before proceeding to particulars. Some order and I will adventure make it a limited undertaking, not an exceptionless taxonomy. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-070-03 (Source page 230). Original text: “to put these remedies in order, for their particular ends”. In the modern column: “to arrange these remedies according to their particular uses”. Ordering assigns remedies to their appropriate ends. Professional procedure in historical medicine; variation and contradiction follow. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-071-19 (Source page 236). Original text: “to keep good order in our diet”. In the modern column: “to keep our food in the proper order”. The sequence of foods within a meal. Burton’s historical regimen immediately reports disagreement about relative meal sizes, rather than universal agreement. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-074-34 (Source page 251). Original text: “for method and order”. In the modern column: “for method and order”. Order is the organizing purpose of astronomical

suppositions. Keep the teaching purpose, reported speakers and most acknowledge qualification. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

composition

BAL-0355-R09 · English · lemma

The arrangement and verbal putting together of writing, including its phrasing and style.

Grammar: singular and plural noun.

- DJR-005-04 (Source page 8). Original text: “the composition and method is ours only”. In the modern column: “only the arrangement and method are ours”. Composition distinguishes the ordering work from the borrowed substance. Composition contributes arrangement; the adjacent method remains method. Acknowledged borrowing is not reassigned from Cento. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-005-11 (Source page 9–10). Original text: “neat composition”. In the modern column: “polished composition”. A reader’s preference for carefully finished literary form. One taste contrasted with another reader’s preference for loose free style, not an absolute rule of good prose. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-006-05 (Source page 13). Original text: “harsh compositions”. In the modern column: “awkward constructions”. Ungraceful verbal constructions among the faults for which indulgence is requested. The author admits faults rather than recommending them; the translation policy follows as a separate matter. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-155-29 (Source page 653). Original text: “without rime, reason, or any good composition”. In the modern column: “without rhyme, reason or sound composition”. A hostile evaluation denies the Quran sound literary arrangement. Attributed to Breydenbach in Burton’s Christian polemic; it is not the lexicon’s assessment of the Quran or its readers. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

compositio

BAL-0355-R10 · Latin · lemma

The literary composition or arrangement of a speech, singled out for admiration.

Grammar: accusative singular compositionem in an exclamation.

- DJR-080-40 (Source page 279). Original text: “O compositionem!” In the modern column: “What composition!” Julian is quoted praising Libanius’s speech after reading it eagerly. N05931 identifies Julian’s letter and Burton’s compressed praise, but leaves the Latin intermediary unidentified. Arguments are praised in the separate

preceding exclamation. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

take order

BAL-0355-R11 · English · construction

To arrange matters, make provision or take appropriate measures, not merely put items in sequence.

Grammar: verbal idiom; active, past and passive forms.

- DJR-084-16 (Source page 292 [296]). Original text: “his friends should take some order”. In the modern column: “his friends should arrange matters”. Friends are to make protective arrangements for someone unable to recognize the harm done by mocking company. Should is prescriptive within historical counsel; the victim’s limited awareness is conditional. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-094-42 (Source page 344). Original text: “he took order, that twelve virgins clad in green should carry him to the Church”. In the modern column: “he arranged for twelve maidens dressed in green to carry him to church”. A testator makes arrangements for his burial. Scardeone’s reported story, not a general funeral rule. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-133-47 (Source page 542). Original text: “if good order be not taken”. In the modern column: “unless proper measures are taken”. Taking order means obtaining appropriate help or treatment. The conditional warning belongs to the medical authorities Arnoldus and Valescus; their exact texts remain unverified in N10441. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

For art as skilled method at DJR-169-27, DJR-169-28, DJR-169-29, see Art and artificial (BAL-0206-V016; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Art retains skill and practical means; its BAL-0206-V016 is an existing contextual route, not a new printed method attestation. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For dispose at DJR-005-02, DJR-005-03, DJR-005-04, see Habit and disposition (BAL-0061-V039; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Both arrange-material attestations already have exact compact owners. BAL-0061-V039 retains dispose at DJR-005-03, and BAL-0061-V018 retains disposed at DJR-061-29. They are zero-count routes, not new Method records. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For disposed at DJR-061-28, DJR-061-29, DJR-061-30, see Habit and disposition (BAL-0061-V018; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Both arrange-material attestations already have exact compact owners. BAL-0061-V039 retains dispose at DJR-005-03, and BAL-0061-V018 retains disposed at DJR-061-29. They are zero-count routes, not new Method records. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Vocabulary for Translation and paraphrase

Article · Contents

translate; translation

BAL-0356-R01 · English · phrase or family

To render words or a work in another language or literary form; also the resulting version.

Grammar: verb and verbal noun; singular/plural and past-participial forms.

- DJR-006-05 (Source page 13). Original text: “My translations are sometimes rather paraphrases, then interpretations”. In the modern column: “My translations are sometimes paraphrases rather than exact renderings”. Burton distinguishes freer renderings from close translations. Sometimes, rather and the author’s selective purpose limit the claim; not every quotation is said to be equally free. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-023-24 (Source page 14). Original text: “that translation of Columbus”. In the modern column: “the translation of Columbus”. An English anatomical work is recommended beside Latin authorities. N01579 probably identifies Banister’s History of Man, a compilation using Colombo and Vesalius; it does not certify a pure complete translation. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-025-27 (Source page 24–25). Original text: “as one translates it”. In the modern column: “as one writer translates them”. Technical appetite names receive English equivalents. The margin names T. W., Thomas Wright; the translated technical terms retain their ownership under Concupiscible and irascible. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-046-36 (Source page 129; N03405). Original margin: “Translated by M.B. Holiday.” Editorial identification in the supplied note: “Barten Holyday’s English version of Persius”. The original margin attributes the English verse to Holyday. N03405’s expanded name and description are editorial; Latin and existing English verse are translated/modernized separately. The original attribution is expanded by the editorial identification of the translator and work; it is an attribution alignment, not a lexical equation of Translated with the entire modern description.
- DJR-081-26 (Source page 282). Original text: “transcribe, translate”. In the modern column: “copy it out, translate it”. Translation is an active exercise alongside copying and memorization. The preceding exclusion of illness caused by excessive study is not revoked by the parenthesis. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-107-37 (Source page 407). Original text: “his translation of Lucians Dialogues”. In the modern column: “his translation of Lucian’s Dialogues”. Micyllus’s translation supplies a precedent for defending a work on love. Burton borrows the translator’s

defence, not merely the narrative material. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-107-40 (Source page 407). Original text: “our old English translation”. In the modern column: “our old English translation”. An English version supplies Ballad of Ballads as a title for Canticles. Castellio’s alleged objection is reported; N08145 leaves its precise source uncollated. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-116-19 (Source page 448–449). Original text: “as Guastavinius his Commentator translates it”. In the modern column: “as his commentator Guastavini translates it”. A commentator also mediates an Aristotelian sentence through translation. The physiological claim and exact underlying wording remain uncollated in N08837. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-127-09 (Source page 506; N09821). Original margin: “Translated or imitated by Mr. B. Iohnson”. Retained original English in the supplied note (no separate translation): “Translated or imitated by Mr. B. Iohnson”. The margin leaves the operation between translation and imitation. This English original attribution has no separately supplied full modern translation. It is quoted unchanged as original text, not falsely represented as newly translated. Unchanged English wording in the original portion of the note; this supplies a retained-form route, not an editorial translation.
- DJR-129-60 (Source page 521). Original text: “hath translated into verse”. In the modern column: “translated into verse”. Johannes Secundus renders Lucian’s dialogue into verse. The original specifies verse, not its language; identification as a Latin verse version comes from editorial N10097. The comic treatment is not reconciled with Ovid’s different Cyclops. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

paraphrase

BAL-0356-R02 · English · phrase or family

A freer restatement or explanatory re-expression of a source, rather than a close word-for-word rendering; not necessarily a shorter text.

Grammar: plural noun; verb and past participle.

- DJR-006-05 (Source page 13). Original text: “rather paraphrases, then interpretations”. In the modern column: “paraphrases rather than exact renderings”. The freer practice is contrasted with close rendering. Burton says sometimes and claims greater liberty as an author who selects what serves his purpose. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-032-19 (Source page 59). Original text: “comment, or rather paraphrase upon Aristotles Physiognomy”. In the modern column: “comment—or rather paraphrase—

upon Aristotle’s Physiognomy”. Paraphrase refines the description of Adamantius and Polemon’s explanatory relation to a source. Burton’s bibliographical characterization, not proof here of identical textual dependence in both authors. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-045-27 (Source page 122). Original text: “This of Ovid I have paraphrased in English”. In the modern column: “I have paraphrased this passage of Ovid in English”. Burton identifies his following English verse as his own restatement. The preceding Latin has omissions and altered wording; the supplied edition translates that Latin and retains the distinct English verse. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

interpretations

BAL-0356-R03 · English · lemma

Close translations or exact renderings in the local contrast with freer paraphrases.

Grammar: plural noun.

- DJR-006-05 (Source page 13). Original text: “rather paraphrases, then interpretations”. In the modern column: “paraphrases rather than exact renderings”. Interpretations names the more closely rendered alternative. This is a translation sense, not a statement that all scriptural interpretation is literal or that commentary has one universal meaning. Interpretations contributes exact renderings in this contrast; paraphrases is the other mode, not part of its definition.

interpreter

BAL-0356-R04 · English · lemma

A translator who mediates another author or language.

Grammar: singular and plural noun.

- DJR-006-06 (Source page 13–14). Original text: “out of their interpreters”. In the modern column: “through their translators”. Greek authors are quoted through intermediaries. Burton gives availability of originals as his reason; he does not name every language or version used. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-079-23 (Source page 272). Original text: “that interpreter of Pausanias”. In the modern column: “that translator of Pausanias”. A translator’s preface is cited on the pleasure of reading ancient workmanship. N05828 names Romolo Amaseo; N05829 leaves the exact prefatory passage uncollated. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-082-44 (Source page 289). Original text: “the 70 interpreters”. In the modern column: “the seventy translators”. The Ptolemy anecdote concerns translators of

Jewish Scripture. The source note retains Burton’s seventy and nineteenth without certifying the question’s numbering. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

non ad verbum

BAL-0356-R05 · Latin · phrase

Not word for word: a denial of strictly verbal rendering.

Grammar: negative adverbial phrase.

- DJR-006-05 (Source page 13). Original text: “non ad verbum”. In the modern column: “not word for word”. The phrase explains the liberty of some authorial translations. The negative is essential; Burton is not promising word-for-word quotation. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

translate

BAL-0356-R06 · English · lemma

To change into another bodily form, in an account of alleged metamorphosis.

Grammar: past-participial verb in passive construction.

- DJR-028-41 (Source page 41). Original text: “Nabuchadnezer was really translated into a beast”. In the modern column: “Nebuchadnezzar was actually changed into a beast”. Translate names transformation rather than language rendering or mere relocation. This is the opinion attributed to Zanchi, Bodin, Spondanus and others. The next unit states that Cicogna and Augustine refute the examples. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

translate

BAL-0356-R07 · English · lemma

To transfer or move from one place to another, literally, figuratively or in a reported marvel.

Grammar: verb; transitive, reflexive and passive forms.

- DJR-028-39 (Source page 41; N01964). Original margin: “Witches are often translated”. Editorial explanatory gloss (not a sentence translation): “bodily transport”. The English portion of the original margin likewise uses translated for bodily relocation. An original assertion about witches in the marginal catalogue, not a verified event. The modern phrase is the note’s explicit explanatory gloss, not a full translation of the sentence. Bodily transport is an editorial sense gloss for translated, not a sentence-level rendering and not a translation of the Latin transferri clause.
- DJR-032-32 (Source page 60–61). Original text: “translate bodies from place to place”. In the modern column: “transport bodies from place to place”. Bodily transport is one disputed feat. The named writers explain supposed feats through

melancholy, potions, natural causes and demonic deception; Weyer’s denial follows. DJR-032-34 immediately gives Bodin and others’ objection that imagination alone cannot explain the alleged phenomena; the account remains a continuing dispute. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-049-34 (Source page 142–143). Original text: “translated to a dark room, or to some Country benefice”. In the modern column: “moved to a dark room or some country living”. The candle comparison pictures an overlooked scholar moved to a useful post. A hypothetical relocation within Burton’s complaint about neglected university men, not an institutional appointment actually made. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-073-12 (Source page 245). Original text: “should be translated to the Æquinoctiall”. In the modern column: “would be shifted to the equator”. Polar regions are hypothetically moved towards the equator. The playful remoulding of the world is hypothetical; the powers, not Burton or present astronomers, are imagined moving it. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-125-26 (Source page 496). Original text: “translated into the heavens”. In the modern column: “raised into the heavens”. Ariadne’s crown is transferred to the sky in the mythic account. The constellation story forms part of a comparison between mythic gifts and monetary inducements, not an observed transport. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-159-33 (Source page 673). Original text: “translated himself from one to another in a moment”. In the modern column: “transported himself from one place to another in a moment”. Eudo is said to move instantaneously. Reported wonders appear in the polemical catalogue of prophets, enthusiasts and impostors; N12564 does not verify the event. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

interpres

BAL-0356-R08 · Latin · lemma

A translator, identified in a citation by an ablative construction naming the person through whose version the source is used.

Grammar: ablative singular interprete; abbreviated interpret. in citation formulas.

- DJR-041-30 (Source page 104; N02964). Original margin: “Gilberto Cognato interprete”. Supplied note translation or expansion: “Gilbert Cousin translating”. The margin credits the translated version to Gilbert Cousin. The following medical generalizations belong to the cited historical account, not a new translation definition. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the

word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.

- DJR-058-08 (Source page 179; N04322). Original margin: “Interprete F. Calvo”. Supplied note translation or expansion: “In the translation of F. Calvus”. A translator credit supplies the intermediary. The abbreviation and printed name are retained; no extra identification is inferred. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.
- DJR-065-13 (Source page 213; N04842). Original margin: “Fabio Calico Interprete”. Supplied note translation or expansion: “with Fabio Calico as translator”. The note names a translator of the cited work on madness. Printed Calico is not silently changed to Calvo. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.
- DJR-108-13 (Source page 410; N08193). Original margin: “Barth. interprete”. Supplied note translation or expansion: “with Barth as translator”. The Celestina citation names Barth’s version. Only the translator-credit component is aligned; the full source title belongs to the context. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.
- DJR-115-02 (Source page 442; N08716). Original margin: “interpret. Curtio”. Supplied note translation or expansion: “in Curtius’s translation”. The abbreviated formula credits Curtius. Interpret. represents the translator formula, not every sense of English interpret. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.
- DJR-157-41 (Source page 664; N12420). Original margin: “Cosmo Paccio Interpret.” Supplied note translation or expansion: “Cosimo Pazzi, translator”. The cited rendering is credited to Pazzi. The following account of guardian spirits is quoted historical doctrine; the credit does not endorse it. Interprete, or the abbreviated interpret./Interpret., supplies the translator relation: as translator, translating, or in the translation of according to the English recasting. The adjoining personal name identifies the person and is not part of the word’s meaning. The selected full credit is a construction-level alignment, not a whole-phrase translation of the component alone.

translat.

BAL-0356-R09 · Latin · bibliographical abbreviation

Translation, in a reference to the preface of a translated Plutarch.

Grammar: abbreviated bibliographical title/description component.

- DJR-047-21 (Source page 132; N03451). Original margin: “Præfat. translat. Plutarch.” Supplied note translation or expansion: “Preface to the translation of Plutarch”. The marginal citation points to the translation’s preface. Wilhelm Xylander is named in the containing body; the edition remains unidentified in the supplied note. Translat. contributes translation; Præfat. contributes Preface and Plutarch. the author. The complete citation is contextual, not the component’s own translation.

English

BAL-0356-R10 · English · lemma

To translate into English.

Grammar: transitive verb.

- DJR-033-05 (Source page 63; N02303). Original margin: “Good Master Schoolmaster do not English this”. Supplied note translation or expansion: “Good Master Schoolmaster, do not translate this into English”. The marginal instruction withholds an explicit Latin sexual passage from English rendering. The prohibition is Burton’s original text; the supplied modern edition translates the passage anyway and explains the historical physiology rather than endorsing it. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

interpret

BAL-0356-R11 · English · lemma

To render or explain the meaning of a name in another verbal form.

Grammar: third-person singular verb.

- DJR-148-34 (Source page 617). Original text: “as Leland interprets it”. In the modern column: “as Leland interprets her name”. Leland is cited for the alternative form of Guithera’s name. The source’s apparently contradictory honest woman remains; N11738 does not decide whether irony or a printing error is intended. The name gloss is not evidence for the allegation about the woman. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

For Censure at DJR-005-07, DJR-005-08, DJR-005-09, DJR-005-10, DJR-005-15, DJR-005-19, DJR-005-20, DJR-006-04, DJR-006-05, DJR-006-06, DJR-031-37, DJR-031-38, DJR-031-39, DJR-077-06, DJR-077-07, DJR-077-08, 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, see Censure (BAL-0266-V001; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Favorable censure and lenient judgement at DJR-006-05 remain BAL-0266-V001; this article explains the neighbouring rendering modes. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Vocabulary for Epitome and epitomize

Article · Contents

epitome

BAL-0357-R01 · English · lemma

A short account presenting the substance of a larger life, work or body of teaching.

Grammar: singular noun.

- DJR-001-06 (Source page 2). Original text: “an Epitome of his life”. In the modern column: “a brief account of his life”. A compressed biography accompanies the promised character of Democritus. Burton explains his adopted mask, not an independently authenticated biography. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-023-25 (Source page 14). Original text: “let this Epitome suffice”. In the modern column: “let this summary suffice”. The anatomy-and-soul digression offers a small taste when fuller books are unavailable. Not a claim that a short account replaces all the recommended learning. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-098-11 (Source page 360). Original text: “that Epitome of the law and the Prophets”. In the modern column: “that summary of the Law and the Prophets”. The love commandments and reciprocal rule condense a larger body of teaching. Burton attributes the teaching to Christ; N07349 distinguishes his positive rule and gold lettering from the Alexander Severus source. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-133-06 (Source page 539). Original text: “whose Epitome we find in Photius Bibliotheca”. In the modern column: “whose epitome we find in Photius’s Bibliotheca”. A summarized account of Antonius Diogenes is available through Photius. Burton calls Diogenes most ancient; N10380 leaves that priority claim qualified rather than certified. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

epitomize

BAL-0357-R02 · English · lemma

To compress material into a summary, including an illustrative example which gathers an argument into small compass.

Grammar: verb; infinitive and past participle.

- DJR-086-40 (Source page 307). Original text: “I will Epitomize, and briefly insert some of their divine precepts”. In the modern column: “I shall summarize them and briefly include some of their excellent teachings”. Burton reduces large consolatory treatises to his available scale. His own proposed activity; the following paragraph anticipates rejection by prosperous and unhappy readers. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-123-49 (Source page 487). Original text: “to epitomize therefore all this which I have hitherto said, with a familiar example”. In the modern column: “To sum up everything I have said so far with a familiar example”. Hero and Leander embody the sequence of courtship already discussed. The Latin excerpt and Burton’s English verse follow separately; the later reply defends tales as morally expressive. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-134-07 (Source page 545). Original text: “The sum of which I will briefly Epitomize”. In the modern column: “I shall briefly summarize their substance”. The preceding authorities’ differently numbered instructions are condensed. The sentence immediately reserves freedom to enlarge again and follow his own method, not a commitment to uniform brevity. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-156-16 (Source page 657). Original text: “epitomized their lives”. In the modern column: “summaries of their lives”. Boissard is credited with compressed biographies of the reported prophets and diviners. The grammatical agent is Boissard, not Burton; the surrounding polemic challenges alleged inspiration. The past-participial verb epitomized is recast as the noun summaries in the supplied sentence; their lives is preserved.

epitomizer

BAL-0357-R03 · English · lemma

A writer who abridges an earlier author’s work.

Grammar: agent noun.

- DJR-124-34 (Source page 491). Original text: “that Epitomizer of Trogus”. In the modern column: “the epitomizer of Trogus”. The intermediary is Justin, who condenses Pompeius Trogus. Original margin N09570 says Justin, book 10; editorial N09571 locates Epitome 30.1.9 and notes differences in wording. Neither reference is silently substituted for the other. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

epitome

BAL-0357-R04 · English · lemma

A representative miniature or concentrated embodiment of something larger, not necessarily a written abridgment.

Grammar: singular noun, figurative applications.

- DJR-014-19 (Source page 54). Original text: “an Epitome of China”. In the modern column: “a China in miniature”. The United Provinces represent prosperous commerce on a smaller scale. Burton’s emphatic praise of industry, policy and commerce, not a neutral comparative survey. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-021-04 (Source page 1). Original text: “the Abridgment and Epitome of the World”. In the modern column: “the summary and epitome of the world”. The human being represents the larger creation in miniature. Burton attributes this praise to Pliny; N01352 does not authenticate the exact attribution. The continuation moves from original perfection to the Fall. The coordinated nouns remain distinct: Abridgment contributes summary, Epitome contributes epitome. The full shared phrase is a contextual alignment, not an indivisible component translation.
- DJR-040-07 (Source page 96 repeated [PDF198]). Original text: “her Epitome”. In the modern column: “its epitome”. Sorrow is a concentrated embodiment of melancholy. The same passage calls sorrow both mother and daughter, cause and symptom; N02823 distinguishes Burton’s exposition from literal Hippocratic wording. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-043-36 (Source page 114). Original text: “Epitome of all Melancholy”. In the modern column: “epitome of all melancholy”. Covetousness is made a representative concentration of misery. A moral and medical rhetorical judgement; the surrounding named definitions are reported authorities. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-065-21 (Source page 214–215). Original text: “an Epitome of hell”. In the modern column: “a hell in miniature”. Severe suffering is pictured as concentrated hell. The description intensifies pain, then makes an expressly conditional hell-on-earth comparison; not a diagnostic equation. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-165-24 (Source page 702). Original text: “an Epitome of hell”. In the modern column: “hell in miniature”. Despair is a concentrated representation of suffering. Burton has just declared all description inadequate and uses the veiled Agamemnon analogy. Quintessence remains a separate component. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Epitome Britanniae

BAL-0357-R05 · Latin · phrase

Britain represented in miniature: London as a concentrated representative of the country.

Grammar: noun with dependent genitive.

- DJR-015-01 (Source page 56). Original text: “Epitome Britanniae”. In the modern column: “Britain in miniature”. The praise names London’s commercial concentration. The immediate continuation says London grows while other towns decline, and calls London itself defective; the praise is qualified. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Mundi epitome

BAL-0357-R06 · Latin · phrase

An epitome of the world: a compact representation of the larger creation.

Grammar: noun with dependent genitive.

- DJR-021-04 (Source page 1; N01351). Original margin: “Mundi epitome”. Supplied note translation or expansion: “The epitome of the world”. The marginal Latin accompanies the opening praise of humanity. Only this Latin phrase is original margin N01351; its English translation is editorial. Adjacent naturæ delitiæ means nature’s delight and does not belong to this component. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

abridgment

BAL-0357-R07 · English · lemma

A shortened or reduced representation, here the human being as a miniature of the world.

Grammar: singular noun.

- DJR-021-04 (Source page 1). Original text: “the Abridgment and Epitome of the World”. In the modern column: “the summary and epitome of the world”. Abridgment supplies the first of two coordinated names for a representative miniature. Shared with the existing Microcosm context, not a second discovery of the anthropology. Abridgment alone corresponds to summary; and Epitome corresponds to and epitome; of the World is shared by the coordinated nouns.

compendious; compendiously

BAL-0357-R08 · English · phrase or family

Concise or briefly expressed; reducing the amount of exposition.

Grammar: adjective and adverb.

- DJR-023-25 (Source page 14). Original text: “more compendiously handled & written of this matter”. In the modern column: “treated this subject more briefly”. The comparison distinguishes shorter treatments from the lengthy treatises. The shorter writers as well as the longer books may be unavailable. The whole coordinated construction becomes treated this subject more briefly; compendiously contributes briefly, not the object or verb.
- DJR-134-06 (Source page 544–545). Original text: “seven compendious ways”. In the modern column: “seven concise methods”. Concise instructions are attributed to Avicenna. Seven enumerates his rules in Burton’s account; it is not a count of approved modern treatments. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

compendious

BAL-0357-R09 · English · lemma

Taking a shorter, more direct course to an end, rather than necessarily shortening a text.

Grammar: adjective; comparative or superlative construction.

- DJR-010-20 (Source page 35). Original text: “by some more compendious means”. In the modern column: “by some shorter method”. A shorter means of settling long-running legal disputes. The proposed reform follows a critique of punitive government and failed prevention; it is Burton’s recommendation, not a description of existing procedure. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-161-27 (Source page 683). Original text: “the most compendious cure for some of them at least”. In the modern column: “the most direct cure for at least some of them”. Burton proposes institutional treatment as a direct alternative to burning alleged prophets. Retain I think, some of them at least, and the counterfactual had been; the historical coercive institution is not present-day care advice. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

ad compendium

BAL-0357-R10 · Latin · phrase

For brevity: expressing borrowed matter in one’s own words to shorten it.

Grammar: ad with accusative expressing purpose.

- DJR-005-01 (Source page 8; N00221). Original margin: “ad compendium”. Supplied note translation or expansion: “for brevity”. The marginal quotation distinguishes one’s own concise wording from another author’s wording used for credit and authority. Attributed to John of Salisbury; N00221 explicitly says the wording remains uncollated. The English explanation in this note is not Burton’s original margin. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Epit.

BAL-0357-R11 · Latin · bibliographical abbreviation

Epitome, in an abbreviated reference to Kepler’s Epitome of Astronomy.

Grammar: abbreviated title component.

- DJR-074-31 (Source page 251; N05484). Original margin: “Epit. Astron. lib. 4.” Supplied note translation or expansion: “Epitome of Astronomy, book 4”. The margin directs the reader to a compressed astronomical exposition. The citation accompanies the report of Kepler; it supplies a reference, not Burton’s independent endorsement of every astronomical claim. Epit. expands to Epitome only; Astron. supplies of Astronomy and lib. 4. supplies book 4. The whole citation is retained as context, not assigned to the abbreviation alone.

For microcosmus at DJR-021-04, DJR-021-05, DJR-021-06, DJR-021-08, DJR-021-09, DJR-021-10, see Microcosm (BAL-0009-V002; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The human-world miniature at DJR-021-04–10 is already explained in Microcosm; only the separate epitome/abridgment wording is owned here. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For quintessence at DJR-065-30, DJR-065-31, DJR-065-32, DJR-092-51, DJR-092-52, DJR-092-53, DJR-128-48, DJR-128-49, DJR-128-50, DJR-152-22, DJR-152-23, DJR-152-24, DJR-165-23, DJR-165-24, DJR-165-25, see Essence and quintessence (BAL-0180-V007; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The despair sequence at DJR-165-24 is an existing shared context; quintessence remains BAL-0180-V007, not a recreated compact record. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For character at DJR-001-05, DJR-001-06, DJR-001-07, see Characters (BAL-0091-V001; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The prefatory biography is already covered; brief character belongs to BAL-0091-V001, and epitome adds a different operation. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Vocabulary for Proverbs, adages and sayings

Article · Contents

proverb

BAL-0358-R01 · English · lemma

A familiar or circulated saying invoked as a ready formulation, comparison or rule; its label does not guarantee its truth.

Grammar: singular noun, including a common or old proverb.

- DJR-013-33 (Source page 50). Original text: “as the proverb is”. In the modern column: “as the proverb says”. The label introduces the wolf-by-ears dilemma applied to litigation. The surrounding legal satire includes a worthy-lawyer exception and arbitration where possible. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-068-31 (Source page 224–225). Original text: “it was a common proverb in those daies”. In the modern column: “in those days, people troubled in mind commonly said”. The reported common saying concerns seeing the son of Mary for relief. Attributed to Barradius, Morales, Carthusianus and I know not whom; DJR-068-35 rejects the ensuing miracle catalogue. The noun phrase common proverb is recast through commonly said within the larger sentence; people troubled in mind and in those days supply the setting, not the lexical definition of proverb.
- DJR-099-03 (Source page 363). Original text: “the * Dutch proverb”. In the modern column: “the Dutch proverb”. A proverbial attack associates a new physician with a new churchyard. Burton stops the insulting arguments at DJR-099-22, distinguishes use from abuse and honours medicine at 099-23–24; the asterisk is not supplied with an invented note. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-139-03 (Source page 568). Original text: “that old proverb”. In the modern column: “the old proverb”. The label introduces the Greek, Latin and English hero-children sequence. The saying occurs within the anti-marriage argument; its English form retains seldom, and the later counter-parody argues both sides. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-144-49 (Source page 595). Original text: “it afterwards grew to a proverb in those parts”. In the modern column: “it afterwards passed into a proverb in those parts”. A story about the biting rival Memmius is represented as the origin of a local saying. N11418 reports that Cicero calls the story Crassus’s invention, whereas Burton treats it as a famous deed. Erasmus’s full commentary and Burton’s route remain uncollated. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

adage

BAL-0358-R02 · English · lemma

A traditional saying, here a reported formulation about creatures of the same kind associating.

Grammar: singular noun; printed Adagy.

- DJR-109-09 (Source page 415). Original text: “according to that Adagy of Diogenianus”. In the modern column: “according to that proverb of Diogenianus”. Adagy points forward to the jackdaw line in DJR-109-10, not merely backward to the Epicharmus comparison. The surrounding account of animal love is assigned to Leone Ebreo; the attribution of the saying is Burton’s. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

diverb; diverbe

BAL-0358-R03 · English · lemma family

A proverb or familiar saying used to compress an argument, comparison, warning or objection.

Grammar: singular noun, two printed spellings.

- DJR-081-40 (Source page 284). Original text: “as the diverbe is”. In the modern column: “as the proverb goes”. The label marks the inference from the lion’s claw to the lion. Hercules’ thumb is a following application of part-to-whole inference, not the translation of the lion phrase. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-096-33 (Source page 353). Original text: “as the diverb is”. In the modern column: “as the proverb says”. The label marks the hard-and-hard saying before advice to yield. N07218 notes that Plutarch reverses the Euclid/brother roles in Burton’s anecdote. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-097-25 (Source page 356). Original text: “As the diverbe is,”. In the modern column: “As the saying goes,”. The phrase introduces the following Latin couplet and separate English verse. Do not stop at the preceding Boethian maxims; N07302 discusses the awkward first line as printed. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-148-42 (Source page 618). Original text: “as the diverbe is,”. In the modern column: “as the saying goes,”. The jealous husband’s objection introduces the fame, faith and eye saying. The speaker is thou repliest; the response later asks whether the suspicion is groundless and criticizes confinement. The whole Latin saying is already BAL-0250-V012. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

- DJR-153-39 (Source page 645). Original text: “according to the diverb”. In the modern column: “As the proverb says”. A proverbial formula is attached to the policy of keeping people subject through deception. Augustine censures the reported position; DJR-153-41 refutes Machiavelli, and 153-42 expressly concedes sincere religious politicians. The immediate continuation DJR-154-01 resumes the attack with but most of them counterfeiting for political ends; the concession does not end the argument. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

saying

BAL-0358-R04 · English · lemma

A familiar verbal formulation or maxim; in these uses, a received expression rather than merely the act of speaking.

Grammar: singular and plural noun.

- DJR-086-44 (Source page 307). Original text: “familiar sayings”. In the modern column: “familiar sayings”. An objection dismisses conventional consolatory language as ineffective. DJR-086-46 answers with the limited hope of some good and a little relief, not a guaranteed cure. Sentences in this context is already BAL-0042-V018. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.
- DJR-097-05 (Source page 355). Original text: “as the saying is”. In the modern column: “As the saying goes”. The label introduces self do, self have beside Cicero’s axiom. The application concerns trouble brought on by one’s own fault, not a universal theory of deserved suffering. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

proverbium

BAL-0358-R05 · Latin · lemma

A proverb; an established saying or the proverbial tale in which an example occurs.

Grammar: nominative singular proverbium; ablative singular proverbio after in.

- DJR-017-37 (Source page 69; N01146). Original margin: “Vetus proverbium”. Supplied note translation or expansion: “An old proverb”. An original margin labels the king-or-fool saying old. The note gives no fully collated exact textual source. Vetus means old; proverbium means proverb. The two-word quotation does not assign old to the noun itself.
- DJR-045-36 (Source page 123 [printed 113]). Original text: “in proverbio”. In the modern column: “in the proverb”. The camel seeking horns and losing its ears supplies a proverbial image for literary ambition failing. This is Burton’s attack on vainglorious writing, not a zoological assertion. In plus the ablative proverbio corresponds to in the proverb; the surrounding camel narrative remains context.

adagium; adagiis; adag.

BAL-0358-R06 · Latin · bibliographical family

Adages or proverbs named as a collection, or an individual numbered adage within a bibliographical reference.

Grammar: plural oblique adagiis; abbreviated Adag. and adag.

- DJR-044-15 (Source page 116; N03174). Original margin: “Erasm. Adag. chil.3. cent.7. pro.72.” Supplied note translation or expansion: “Erasmus, Adages, third thousand, seventh hundred, proverb 72.” The original margin cites Erasmus’s collection. Full collation pending in N03174; Timidus Plutus itself already belongs to BAL-0074-V043. Adag. contributes Adages; Erasm. names Erasmus, chil.3. the third thousand, cent.7. the seventh hundred, and pro.72. proverb 72. The collection’s numerical scale belongs to Century.
- DJR-137-39 (Source page 561; N10784). Original margin: “Bebelius adagiis Ger.” Supplied note translation or expansion: “Bebel, German Proverbs.” The reference identifies a proverb collection behind the constructed ideal woman. The national and regional stereotypes are quoted literary material, not established facts about women or places; the precise proverb is not collated. Bebelius names Bebel, adagiis supplies Proverbs, and Ger. supplies German; no one component translates the whole bibliography.
- DJR-144-49 (Source page 595; N11417). Original margin: “Erasmus chil.1. Cent.9. adag.99.” Supplied note translation or expansion: “Erasmus, Adages, first thousand, ninth hundred, adage 99.” The numbered adage supplies a collection locator for the Memmius saying. N11418 distinguishes Cicero’s invented anecdote, the matching Erasmus heading and the uncollated full commentary. adag.99. supplies adage 99; chil.1. and Cent.9. supply first thousand and ninth hundred. Adages is an editorial expansion of the work’s identity, not an additional original title word in this margin.

proverb.; pro.

BAL-0358-R07 · Latin · bibliographical abbreviation family

A reference to proverbs or to a numbered proverb, distinct from the saying’s wording and from the collection’s numerical subdivision.

Grammar: abbreviated proverb-collection and numbered-entry components.

- DJR-044-15 (Source page 116; N03174). Original margin: “pro.72.” Supplied note translation or expansion: “proverb 72.” The abbreviation identifies the cited entry in Erasmus. The same margin’s Adag. names the collection; exact textual collation remains pending. pro. supplies proverb, and 72 supplies the entry number; neither stands for the entire Erasmus reference.
- DJR-131-58 (Source page 532–533; margin Printed page 532; N10281). Original margin: “Zened. proverb. Cent. 6.” Retained original citation (no separate translation): “Zened. proverb. Cent. 6.” An original abbreviated reference points to a proverb collection concerning the Argive shield. N10282 identifies a proverb collection but says its precise entry remains unverified; Zened. is not silently

expanded to a particular author. The enclosing body unit spans printed pages 532–533, but N10281 explicitly places this margin on printed page 532. The original citation is retained without a supplied full translation in N10281. The separate editorial note N10282 identifies proverb. as referring to a proverb collection; Cent. 6. is a distinct numbered division.

hold a wolf by the ears

BAL-0358-R08 · English · construction

To be caught in a dangerous dilemma in which maintaining and abandoning one’s position both threaten loss.

Grammar: verbal idiom; printed third-person holds.

- DJR-013-33 (Source page 50). Original text: “holds a wolfe by the ears”. In the modern column: “holds a wolf by the ears”. Pursuing a lawsuit consumes the litigant; abandoning it loses everything. The immediate analogy moves toward arbitration, within a legal satire that also acknowledges worthy lawyers. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

eat and live

BAL-0358-R09 · English · phrase

An encouragement to eat for sustenance, here invoked in the mistaken inference that more food necessarily brings more nourishment.

Grammar: coordinated imperatives used as a proverbial formula.

- DJR-071-05 (Source page 235). Original text: “eat and live”. In the modern column: “eat and live”. The proverb occurs inside the view that the more one eats, the more one nourishes oneself. That view is attributed through Trincavelius and immediately corrected: properly digested food restores, not everything swallowed. Crudity and concocted already have Concoction records. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

ex ungue leonem

BAL-0358-R10 · Latin · phrase

The lion from its claw: judging a whole from a small characteristic part.

Grammar: ex with ablative ungue; accusative leonem, understood object of inference.

- DJR-081-40 (Source page 284). Original text: “ex ungue leonem”. In the modern column: “the lion from its claw”. The proverb licenses estimating large bodies or structures from a small part. The subsequent thumb belongs to Hercules, not to the lion; no empirical guarantee is asserted for every inference. Ex ungue supplies from its claw, and leonem the lion; English reverses their order.

Nocumentum documentum

BAL-0358-R11 · Latin · phrase

A hurt is a lesson: harm or affliction is construed as instruction.

Grammar: two nominative singular nouns; copula understood.

- DJR-087-28 (Source page 311). Original text: “Nocumentum documentum”. In the modern column: “A hurt is a lesson.” The verbal echo compresses the preceding account of tribulation as instruction for eternity. Burton invokes Chrysostom, Cyprian, Jerome and the Fathers within Christian consolation; this is not permission to harm someone or a universal account of suffering. Nocumentum supplies hurt, documentum lesson, and English adds is to make the understood predication explicit.

vetula vulpes, laqueo haud capitur

BAL-0358-R12 · Latin and English · phrase family

The experienced fox escapes a snare; the Latin denies capture, while Burton’s English weakens the assertion to not being so easily caught.

Grammar: Latin passive present with haud; separate qualified English restatement.

- DJR-095-39 (Source page 348). Original text: “vetula vulpes, as the proverb saith, laqueo haud capitur”. In the modern column: ‘“An old fox,” as the proverb says, “is not caught in a snare”’. The maxim presents experience as protection from reverses of fortune. Retain the absolute Latin haud capitur and the following English qualification; the recommendation is framed by me thinks. Vetula vulpes means an old fox; laqueo a snare, and haud capitur is not caught. The intervening English label is not part of the Latin syntax.
- DJR-095-39 (Source page 348). Original text: “an old Fox is not so easily taken in a snare”. In the modern column: “an old fox is not so easily trapped”. The English restatement introduces a weaker, graded assertion. Not so easily must not be strengthened into never; this is a restatement, not word-for-word identity with the Latin. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Durum & durum non faciunt murum

BAL-0358-R13 · Latin · phrase

Hard and hard do not make a wall: two unyielding parties will not agree.

Grammar: coordinated substantival neuters with plural verb and negative non.

- DJR-096-33 (Source page 353). Original text: “Durum & durum non faciunt murum”. In the modern column: “Hard and hard do not make a wall”. The proverbial building image is applied to stubborn antagonists and the need to yield. In Burton’s version Euclid threatens revenge and his brother reconciles him; N07218 notes that Plutarch assigns the roles the other way round. Revenge owns the anecdote and its verb. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

self do, self have

BAL-0358-R14 · English · phrase

One bears the consequences of one’s own actions, here troubles brought on through one’s own fault.

Grammar: elliptical parallel clauses.

- DJR-097-05 (Source page 355). Original text: “self do, self have”. In the modern column: “what you do comes back to you”. The saying restates the application of Cicero’s axiom to self-caused trouble. It does not say all suffering is deserved or that every good action receives an external reward. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Qui benè fecerunt …; Qui male fecerunt …

BAL-0358-R15 · Latin and English · paired verse construction

A moral contrast between doing well and doing ill, whose Latin first line makes the doers follow their deeds, while the second makes deeds follow the wrongdoers; Burton’s English verse instead promises reward and punishment.

Grammar: Latin relative clauses and future sequentur; separate English verse restatement.

- DJR-097-26 (Source page 356). Original text: “Qui benè fecerunt, illi sua facta sequentur;
  Qui male fecerunt, facta sequentur eos:” In the modern column: “Those who have done well will follow their deeds;
  The deeds of those who have done ill will follow them.” The preceding diverbe introduces these lines. N07302 retains the awkward first line as printed and leaves the source unidentified; subject and object must not be silently reversed. In line one illi is subject and sua facta object: the people follow their deeds. In line two facta is subject and eos object: deeds follow them.
- DJR-097-27 (Source page 356). Original text: “They that do well, shall have reward at last;
  But they that ill, shall suffer for that’s past.” In the modern column: “Those who do well will have reward at last;
  Those who do ill will suffer for their past.” The separately printed English verse recasts the moral consequence as reward and punishment. This is Burton’s restatement, not an exact translation of who follows whom in the Latin. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Assidet usq; graculus apud graculum

BAL-0358-R16 · Latin · phrase

A jackdaw always sits beside a jackdaw: like associates with like.

Grammar: present verb; abbreviated usq; for usque; apud with accusative.

- DJR-109-10 (Source page 415). Original text: “Assidet usq; graculus apud graculum,”. In the modern column: “A jackdaw always sits beside a jackdaw.” This is the line introduced as Diogenianus’s Adagy in DJR-109-09. Applied to shared kind in the reported account of animal love; not a demonstrated universal rule about human association. Assidet supplies sits beside, usq; always, and graculus/apud graculum a jackdaw/beside a jackdaw; the preposition and verb jointly express proximity.

Dulce bellum inexpertis

BAL-0358-R17 · Latin · phrase

War is sweet to the inexperienced: an untried activity can look attractive before its dangers are known.

Grammar: neuter adjective and noun; dative plural inexpertis; copula understood.

- DJR-138-34 (Source page 566). Original text: “Dulce bellum inexpertis”. In the modern column: “War is sweet to those who have not experienced it”. The saying supplies the war side of a comparison with marriage. The extension ends so is, &c., rather than spelling out the whole comparison. This is an anti-marriage rhetorical passage, not a neutral universal judgement; the later counter-parody argues on both sides. Dulce means sweet, bellum war and inexpertis to the inexperienced; English supplies is and unfolds the dative plural into a relative phrase.

ἡρώων τέκνα πήματα

BAL-0358-R18 · Greek · phrase

Heroes’ children are troubles: a hostile traditional saying about distinguished parents and disappointing offspring.

Grammar: genitive plural ἡρώων; neuter plural subject and predicate nouns; copula understood.

- DJR-139-03 (Source page 568). Original text: “ἡρώων τέκνα πήματα”. In the modern column: “Heroes’ children are troubles”. The Greek begins a Greek, Latin and English sequence. Τέκνα denotes children, not specifically sons; the following English says seldom, not never. Burton then cites Augustus’s lament, within an argument later countered. Ἡρώων supplies heroes’, τέκνα children, πήματα troubles. English adds are; the Latin’s sex-specific filii must not be read back into τέκνα.

Heroum filii noxæ

BAL-0358-R19 · Latin and English · phrase family

Heroes’ sons are afflictions; Burton’s accompanying English changes this to the qualified claim that great men’s sons seldom do well.

Grammar: Latin genitive plural plus nominative plural nouns; separate English generalization with seldom.

- DJR-139-03 (Source page 568). Original text: “Heroum filii noxæ”. In the modern column: “Heroes’ sons are afflictions”. The Latin recasts the preceding Greek saying

with sons specifically. The surrounding passage presents an inherited hostile saying, not an established social fact. Heroum supplies heroes', filii sons, noxæ afflictions; English adds are. The preceding Greek children is broader than sons.

- DJR-139-03 (Source page 568). Original text: "great mens sons seldome do well". In the modern column: "great men's sons seldom do well". Burton's English adds the limiting adverb seldom. Seldome is neither never nor a statistical finding; the formulation belongs to the performed anti-marriage argument. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Turdus malum sibi cacat

BAL-0358-R20 · Latin and English · phrase family

The thrush shits its own ruin: producing harm for oneself, restated in English as making a rod for one's own back.

Grammar: Latin present clause with reflexive dative; separate English idiomatic restatement.

- DJR-150-55 (Source page 629). Original text: "Turdus malum sibi cacat". In the modern column: "The thrush shits its own ruin". The coarse image introduces blame for bringing trouble upon oneself. Burton applies it to allegedly excessive marital liberty and the Candaules story; it is the text's hostile argument, not advice to control a partner. Turdus means thrush, malum ruin or harm, sibi for itself, and cacat shits; the supplied translation retains the coarse register.
- DJR-150-55 (Source page 629). Original text: "they make a rod for their own tails". In the modern column: "they make a rod for their own backs". The English idiom supplies another image for self-created harm. This restates the application; it is not a literal translation of the bird or its action. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

Si mundus vult decipi, decipiatur

BAL-0358-R21 · Latin and English · phrase family

If the world wishes to be deceived, let it be deceived: a permissive formula for cynical expediency, also restated with gulled.

Grammar: conditional clause; passive infinitive decipi and permissive present subjunctive decipiatur.

- DJR-153-39 (Source page 645). Original text: "Si mundus vult decipi, decipiatur". In the modern column: "if the world wishes to be deceived, let it be deceived". The saying is attached to the reported use of religion to maintain subjection. The surrounding passage censures this expediency, cites refutations and then concedes that many politicians are sincerely religious. The original Augustine chapter 9 is corrected to 27 in the modern column. The immediate continuation DJR-154-01 resumes the attack with but most of them counterfeiting for political ends; the concession does not end the argument. Si introduces if; mundus is the world; vult

decipi wishes to be deceived; decipiatur gives the permissive let it be deceived, not a prediction.

- DJR-153-39 (Source page 645). Original text: “if the world will be gulled, let it be gulled”. In the modern column: “if the world wants to be fooled, let it be fooled”. The English restatement preserves wishing and permission. Will here is willingness, not simple future time; this is a reported cynical formula, not the lexicon’s recommendation. The immediate continuation DJR-154-01 resumes the attack with but most of them counterfeiting for political ends; the concession does not end the argument. The selected original and modern wording have matching local semantic scope; no translation of neighbouring components is assigned to this form.

δὶς τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει

BAL-0358-R22 · Greek and Latin · phrase family

There is no harm in saying a good or fine thing twice: an excuse for deliberate repetition.

Grammar: Greek substantival participial construction with negative; Latin infinitival subject and non.

- DJR-012-08 (Source page 42). Original text: “δὶς τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει”. In the modern column: “There is no harm in saying a good thing twice.” Burton invokes Plato’s permission before repeating the substance of a scriptural argument. The ensuing inference that transgressors are fools is assigned to Musculus; the proverb does not independently prove that theological inference. The Greek describes the good thing said twice as doing no harm; the English recasts this as there is no harm in saying it twice.
- DJR-012-08 (Source page 42; N00748). Original margin: “Pulchrum bis dicere non nocet.” Supplied note translation or expansion: “It does no harm to say a fine thing twice.” The original marginal Latin renders the Greek saying. N00748’s English is editorial; its comparison with Plato is an editorial reference, not a further original quotation. Pulchrum supplies a fine thing, bis twice, dicere to say and non nocet does no harm. The English follows the same negative claim.

For sentence at DJR-086-43, DJR-086-44, DJR-086-45, see Judgment (BAL-0042-V018; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Judgment already owns sentences as consolatory maxims at DJR-086-44. The adjacent familiar sayings label is distinct; sentences is a zero-count route. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For crudity at DJR-071-04, DJR-071-05, DJR-071-06, see Concoction (BAL-0028-V036; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Concoction owns the ingestion/digestion distinction and the exact crudity and concocted records at DJR-071-05. Eat and live is treated only as the contested saying. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For concoction / concoct at DJR-071-04, DJR-071-05, DJR-071-06, see Concoction (BAL-0028-V037; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Concoction owns the ingestion/digestion distinction and the exact crudity and concocted records at DJR-071-05. Eat and live is treated only as the contested saying. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For be revenged at DJR-062-25, DJR-062-26, DJR-062-27, DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-33, DJR-096-34, DJR-097-06, DJR-097-07, DJR-097-08, DJR-097-09, DJR-097-10, DJR-111-06, DJR-111-07, DJR-111-08, see Revenge (BAL-0256-V004; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Revenge already explains the Euclid/brother reversal and threatened retaliation; the hard-and-hard saying and diverb label are separately explained here. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For timidus at DJR-044-14, DJR-044-15, DJR-044-16, see Fear (BAL-0074-V043; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Fear owns the exact Timidus Plutus record. Its collection citation is discussed here, but the phrase is not recreated. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For fama fides oculus at DJR-148-42, DJR-148-43, DJR-148-44, DJR-148-45, DJR-148-46, DJR-148-47, DJR-148-48, see Fame and reputation (BAL-0250-V012; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Fame already owns the full fame, faith and eye saying and its English jealous objection. This article treats only the diverbe label and quoted-saying function. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For bellum at 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-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, 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-095-41, DJR-095-42, DJR-095-43, DJR-095-44, DJR-095-45, 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-098-13, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18, see War and peace (BAL-0296-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: War and peace owns bellum as a component. The complete saying at DJR-138-34 and its unfinished marriage comparison are explained here. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For policy at DJR-142-29, DJR-142-30, DJR-142-31, DJR-142-32, DJR-149-48, DJR-149-49, DJR-149-50, DJR-149-51, DJR-149-52, DJR-149-53, DJR-150-01, DJR-150-02, DJR-153-35, DJR-153-36, DJR-153-37, 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-154-15, DJR-154-16, DJR-154-17, DJR-154-18, DJR-154-19, DJR-154-20, DJR-154-21, DJR-154-22, DJR-154-23, DJR-167-14, DJR-167-15, DJR-167-16, DJR-167-17, 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, DJR-167-35, DJR-167-36, DJR-167-37, DJR-167-38, see Policy (BAL-0291-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Policy already owns cynical religious expediency and the concession to sincere governors. The conditional saying and English restatement are separately explained here. Its immediate renewal of the accusation at DJR-154-01 is retained alongside the sincere-governor concession. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

For policy at DJR-013-01, DJR-013-02, DJR-013-03, DJR-080-41, DJR-080-42, DJR-080-43, DJR-080-44, 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, see Policy (BAL-0291-V011; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Policy already owns cynical religious expediency and the concession to sincere governors. The conditional saying and English restatement are separately explained here. Its immediate renewal of the accusation at DJR-154-01 is retained alongside the sincere-governor concession. Exact citation key or wording of the earlier record. This route points to that record’s existing explanation; it is not a newly asserted translation or additional attestation.

Vocabulary for Demonstration and proof

Article · Contents

demonstrate

BAL-0359-R01 · English · lemma

Show or establish a claim by argument, explanatory reasoning or illustrative evidence; the verb can describe a demanded, attempted or reported showing as well as one Burton accepts.

Grammar: verb; imperative, infinitive and third-person singular forms.

- DJR-011-31 (Source page 41). Original text: “demonstrate as Ulysses did”. In the modern column: “Demonstrate your case as Ulysses did”. Reasoned persuasion meets a listener portrayed as immovable. The command is concessive in effect: however one argues, the supposed fool refuses; Burton’s account of Gryllus differs from the dialogue’s extended argument for animals.
- DJR-019-14 (Source page 76). Original text: “that which I took upon me to demonstrate at first”. In the modern column: “what I first undertook to demonstrate”. The prefatory survey closes as an argument now sufficiently illustrated. The conclusion begins this being granted and includes Burton himself in the wished-for recovery; it is not a diagnosis established for every individual.
- DJR-064-30 (Source page 211). Original text: “mathematically demonstrates”. In the modern column: “mathematically demonstrates”. Mathematical explanation of reflected sound counters a supernatural interpretation. Burton credits Blancanus positively even while polemicizing against exorcists and priests; the precise acoustic sites and treatise passages remain uncollated.
- DJR-072-27 (Source page 242). Original text: “so eagerly proves, and firmly demonstrates”. In the modern column: “so earnestly proves and firmly demonstrates”. The emphatic pair credits Galileo’s explanation of tides through the earth’s motion. This is Burton’s appreciative assessment within an I would observe inquiry offering moon, earth and wind alternatives; the supplied note distinguishes it from modern tidal explanation.
- DJR-081-38 (Source page 283). Original text: “demonstrate a proposition in Euclide in his five last books”. In the modern column: “demonstrate a proposition from the last five books of Euclid”. Work through a geometrical proof as an absorbing intellectual task. The proposed exercise is voluntary diversion for a melancholy person; five last books depends on the historical Euclid edition. The modern quotation includes the following book specification; the verb itself corresponds to demonstrate, not to that specification.
- DJR-101-08 (Source page 373). Original text: “demonstrate and give a sufficient reason”. In the modern column: “demonstrate and give a sufficient explanation”. A challenge asks theoretical physicians to justify compound ingredients and quantities. Read through 101-13–18: Burton calls these others’ objections, allows his own weak apprehension, and defends useful compounds and subsequent learning.

- DJR-162-15 (Source page 687). Original text: “God must demonstrate all to sense”. In the modern column: “God must demonstrate everything to the senses”. A caricature of unbelieving demand makes sensory showing a condition of granting God credit. Must voices the opponents’ demand as Burton frames it, not his own requirement that faith be grounded solely in sense.

demonstration

BAL-0359-R02 · English · lemma

An argument, explanation or evidential showing offered to establish something; neither the word nor an author’s confidence alone guarantees assent.

Grammar: singular and plural noun.

- DJR-026-20 (Source page 27). Original text: “Philosophical proofs and demonstrations”. In the modern column: “philosophical proofs and demonstrations”. Philosophical arguments are offered to readers seeking grounds for the soul’s immortality. Burton refers conditionally to other authors instead of setting out the proofs here; the counts of reasons and arguments remain his bibliographical claims.
- DJR-065-02 (Source page 211). Original text: “by way of demonstration”. In the modern column: “by demonstration”. Explanation of echoes and deceptive sounds is praised as satisfying the reader. Positive explanatory use in the historical hearing account; most part, not every possible voice, is assigned to disordered imagination.
- DJR-073-04 (Source page 244). Original text: “examine that demonstration of Alexander Picolomineus”. In the modern column: “examine Alessandro Piccolomini’s demonstration”. A named demonstration is itself proposed for examination. I would and whether withhold a settled verdict; the adjacent Archimedes question is not a declaration that the whole sea is a flat plane.
- DJR-075-28 (Source page 255). Original text: “true demonstrations and certain observations”. In the modern column: “true demonstrations and certain observations”. Proofs and observations figure in an accusation that theologians suppress mathematical truth. Others would persuade the world; Mersenne complains of the accusation and is not its endorser. Pomponazzi’s reported complaint follows.
- DJR-076-01 (Source page 256). Original text: “the demonstration of this glass in Tarde”. In the modern column: “Tarde’s explanation of this instrument”. An exposition of the telescope and its evidence, rather than simply a theorem detached from an instrument. The surrounding blanket-tossing satire targets competing cosmologies; the concluding alternatives are solar rotation or spots moving about the sun.
- DJR-157-26 (Source page 662–663). Original text: “without a certain demonstration”. In the modern column: “without certain demonstration”. Demonstrative certainty is distinguished from good grounds for believing. Burton answers Julian by invoking Aquinas and Gregory; he rejects refusal to believe without demonstration, not every reason supporting faith.

demonstration: illustrative case

BAL-0359-R03 · English · lemma

A concrete example or case adduced to make an account evident, here a physician’s reported case rather than a mathematical derivation.

Grammar: singular noun.

- DJR-057-32 (Source page 176). Original text: “an evident demonstration”. In the modern column: “a clear example”. Montanus supplies one case, followed by Trincavelius and Plater, in the account of obstructed mesenteric veins. These cases support a historical physiological explanation; the supplied note expressly identifies demonstration as an illustrative case.

prove

BAL-0359-R04 · English · lemma

Establish or seek to establish a proposition, charge or claim by reasons, testimony, examples or other evidence.

Grammar: verb; infinitive, third-person singular and passive participle.

- DJR-012-01 (Source page 41–42). Original text: “prove with more special and evident arguments, testimonies, illustrations”. In the modern column: “prove with more specific and evident arguments, testimonies, and illustrations”. Burton identifies several kinds of support for the promised particular examination of universal folly. The programme moves from general discussion to particulars; testimony and illustration count beside argument.
- DJR-016-31 (Source page 64). Original text: “if it be proved he hath wrongfully sued his adversary”. In the modern column: “if it is proved that he has sued his opponent wrongfully”. Establish wrongful litigation before forfeiting the plaintiff’s deposit. A conditional rule in the imagined commonwealth, with commission approval as an alternative and an exception to concealed names; not a description of universal current law.
- DJR-053-42 (Source page 160). Original text: “but how doth he prove it?” In the modern column: “But how does he prove it?” The question challenges a saying’s supposed separation of wisdom from manual work. Burton answers that present experience shows otherwise; the supplied note identifies the shoemaker quotation as Horatian satire, not straightforward evidence of the claim.
- DJR-140-22 (Source page 575). Original text: “prove their gentility by three descents”. In the modern column: “prove gentle birth through three generations”. Supply genealogical establishment of social rank for marriage. Burton criticizes the restrictive practice; his sweeping national claims remain reports, not verified legal surveys.
- DJR-148-36 (Source page 617). Original text: “it cannot be evidently proved”. In the modern column: “it cannot be clearly proved”. Distinguish something called obvious from a charge that can be established. The negative cannot is essential in Burton’s

rhetorical account of adultery and divorce; alleged cunning prevents discovery, not an admission that every suspicion is true.

- DJR-163-22 (Source page 692). Original text: “reasons to prove there is a God”. In the modern column: “reasons to prove God’s existence”. Theological and philosophical argument receives an affirmative apologetic role. Burton calls the arguments irrefragable for receptive readers, then qualifies practical success with if possible and though often to little purpose.

proof

BAL-0359-R05 · English · lemma

Evidence or supporting argument adduced for a proposition; plural proofs can be accumulated examples or testimonies.

Grammar: singular and plural noun.

- DJR-026-20 (Source page 27). Original text: “Philosophical proofs and demonstrations”. In the modern column: “philosophical proofs and demonstrations”. Proofs are arguments offered for the immortality of the soul. They are referred to in cited works; Burton does not reproduce each demonstration.
- DJR-113-26 (Source page 435). Original text: “many pregnant proofs and familiar examples”. In the modern column: “many compelling proofs and familiar examples”. Palm-tree observations are offered as abundant support for Love’s sovereignty in plants. The personifying natural-philosophical claim is Burton’s; pregnant means compelling or abundant, not literally pregnant proofs.

proof: investigation

BAL-0359-R06 · English · lemma

A practical inquiry or trial through which something is examined, here an imagined anatomical investigation.

Grammar: singular noun.

- DJR-008-21 (Source page 26). Original text: “yet such proof were better made on mans body”. In the modern column: “yet the investigation would be better made on the human body”. Dissection is proposed as the means of investigating human folly and disorder. The speaker is Democritus in Burton’s literary retelling, not a direct report of Burton’s practice; if my kinde nature would indure it immediately restricts the proposal.

proof: experience

BAL-0359-R07 · English · lemma

A trial, demonstration in practice or experience by which a power or outcome becomes known.

Grammar: singular noun in by proof, make proof and in the proof constructions.

- DJR-117-39 (Source page 455). Original text: “He found by proof the priviledge of beauty”. In the modern column: “He learned through experience the privilege of beauty”. Rosamond’s verse represents a king learning beauty’s command through its effects on him. Burton adapts Daniel’s literary speech; the line is not independent evidence about Henry II’s conduct.
- DJR-128-02 (Source page 512). Original text: “made very good proof of this”. In the modern column: “proved this very well”. Lucretia’s claimed feint of entering a convent tests or displays her suitors’ distress. As she relates it her self introduces an erotic dialogue character’s boast; not an independently observed trial.
- DJR-143-42 (Source page 588). Original text: “’tis all in the proof”. In the modern column: “Experience must settle it”. Whether marriage brings misery or happiness is left to how it is experienced. It may be bad, it may be good preserves both possibilities; the next paragraph nevertheless urges marriage.

armor of proof

BAL-0359-R08 · English · phrase

Armour tested and shown to withstand assault; here transferred figuratively to the lover’s imagined heroic courage.

Grammar: noun phrase.

Component sense: proof. Testing and its established result, contributing the armour’s demonstrated strength rather than a separate argument. (DJR-131-59).

- DJR-131-59 (Source page 533). Original text: “he is all mettle, armor of proof”. In the modern column: “He is all courage, armour tested and proven”. The lover is rhetorically equipped with the strength of numerous legendary heroes. Burton’s hyperbole culminates in Agathon’s praise transferred from Love itself to the true lover; proof is tested quality, not a logical proposition.

prove: turn out

BAL-0359-R09 · English · lemma

Come to be or turn out in a certain way, rather than demonstrate an independent assertion.

Grammar: copular verb followed by adjective or noun complement.

- DJR-005-15 (Source page 10). Original text: “will prove true”. In the modern column: “will prove true”. An observation about the reception of writing will be borne out in the result. Burton places reception beyond both his wishes and the critic’s; the Pliny attribution is corrected in the supplied note.
- DJR-095-15 (Source page 346). Original text: “He might have proved a thief”. In the modern column: “He might have turned out a thief”. A hypothetical unrealized future supplies a harsh consolatory counterpossibility. Might have is not a prediction that the dead child would in fact have become criminal; the question is who can tell.

Et sic demonstratur, quod erat demonstrandum

BAL-0359-R10 · Latin · construction

And thus what was to be demonstrated is demonstrated: a formal proof-closing formula borrowed to mark the conclusion of a moral and social argument.

Grammar: Latin sentence; demonstratur present passive indicative, demonstrandum gerundive expressing what was to be shown.

Component sense: demonstratur. Is shown or demonstrated; third-person singular present passive. (DJR-089-27).

Component sense: demonstrandum. To be demonstrated, the gerundive in what was to be demonstrated. (DJR-089-27).

- DJR-089-27 (Source page 319). Original text: “Et sic demonstratur, quod erat demonstrandum.” In the modern column: “And thus what was to be demonstrated has been demonstrated.” The formula closes the argument that humble birth is not itself a disgrace. The preceding preference for capable nobles remains; neither all nobles nor all poor men are pronounced uniformly worthy. The modern perfect has been demonstrated renders the concluding force of present passive demonstratur. Demonstrandum supplies the thing to be shown, not every word of the whole formula.

probatum est

BAL-0359-R11 · Latin · construction

It is proved: a Latin assertion of verification, here made playfully in a sexual insinuation about soldiers.

Grammar: Latin perfect passive construction, neuter singular participle plus est.

Component sense: probatum. Proved or tested; the participle supplies the asserted result within probatum est. (DJR-146-23).

- DJR-146-23 (Source page 603). Original text: “probatum est”. In the modern column: “It is proved”. The proof formula lends mock-certainty to the innuendo linking prowess in war and sex. Commonly and great &c. keep the generalization and deliberate reticence visible; the reported examples are attributed to Montaigne.

demonstrare

BAL-0359-R12 · Latin · lemma

Show or establish; the printed demonstravit reports that a critic exposed errors.

Grammar: Latin verb; demonstravit, third-person singular perfect active indicative.

- DJR-006-02 (Source page 13; N00307). Original margin: “Supra bis mille notabiles errores Laurentii demonstravit, &c.” Supplied note translation or expansion: “He demonstrated more than two thousand conspicuous errors in Laurentius, and so on.” The original margin intensifies the warning that scholarly books can contain many discoverable faults. Burton reports Lauremberg’s criticism while conceding his own

vulnerability; the number is not independently verified. Demonstravit contributes demonstrated; the full quotation records its object and reported quantity, not the verb’s definition.

probare: establish

BAL-0359-R13 · Latin · lemma

Demonstrate or establish a proposition, here the Stoic equation of folly and madness attributed to a satirical speaker.

Grammar: Latin verb; probat, third-person singular present active indicative.

- DJR-007-05 (Source page 18; N00363). Original margin: “Damasippus Stoicus probat omnes stultos insanire.” Supplied note translation or expansion: “Damasippus the Stoic proves that all fools are mad.” The margin supplies a named speaker and proposition behind the body’s Stoic paradox. Damasippus reports Stertinius’s teaching in Horace’s satire; the dramatic setting does not convert the universal into a modern medical diagnosis. Probat means proves; omnes stultos insanire is its proposition, all fools are mad.

probare: test or assess

BAL-0359-R14 · Latin · lemma

Put to the test or judge by a criterion; the object may be a person’s endurance or the value assigned to friendship.

Grammar: Latin verb; probat, third-person singular present active indicative.

- DJR-087-29 (Source page 311; N06457). Original margin: “Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat.” Supplied note translation or expansion: “A storm tests and examines a shipmaster, the stadium an athlete, battle a commander, calamity a courageous man, and temptation a Christian.” In the margin’s sequence temptation tests and examines a Christian, as storms test sailors and battle tests commanders. Burton uses the analogy as consolation under suffering; the note translation distributes tests and examines from its first clause across the later subjects and objects. Probat contributes tests; examinat adds examines. The quoted modern final clause has the shared verbs supplied by the translation’s opening, A storm tests and examines a shipmaster.
- DJR-152-14 (Source page 637). Original text: “Vulgus amicitias utilitate probat.” In the modern column: “The crowd judges friendships by their usefulness.” Utility is the crowd’s criterion for assessing friendship. The next prose criticizes self-interest in religious conduct; this is a judgment attributed to the crowd and applied critically by Burton. Probat corresponds here to judges, not proves a theorem; utilitate supplies by their usefulness.

demonstrate: describe

BAL-0359-R15 · English · lemma

Describe or set out an object or contrivance so that its character or working is understood.

Grammar: verb; demonstrates, third-person singular present.

- DJR-064-28 (Source page 211). Original text: “such an horrible image as Agrippa demonstrates”. In the modern column: “a frightening image, such as Agrippa describes”. Agrippa supplies the description of an image placed in another room, making an apparently supernatural sight intelligible. Burton explains optical deception; the next unit doubts a reported Bacon feat, says most deception is in the brain and still allows diabolical agency. Demonstrates is rendered describes; this expository sense does not assert a proof of the image’s supernatural reality.

For reasons at DJR-157-24, DJR-157-25, DJR-157-26, see Reason (BAL-0041-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For ratio at DJR-157-24, DJR-157-25, DJR-157-26, see Reason (BAL-0041-V018; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For sues at DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-049-35, DJR-049-36, DJR-049-37, DJR-049-38, DJR-049-39, see Suit (BAL-0286-V002; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Probability and conjecture

Article · Contents

probability

BAL-0360-R01 · English · lemma

Plausibility, likelihood or a prospect that something may be true or possible; an assessment of grounds, not necessarily a numerical measure.

Grammar: singular noun.

- DJR-048-04 (Source page 135). Original text: “by all probability and necessity”. In the modern column: “in all probability and indeed inevitably”. The conjunction strengthens an accusation that clerical poverty forces people into corrupt practices. Burton rhetorically escalates likelihood into necessity; the passage is a complaint about the profession’s prospects, not a measured forecast.
- DJR-072-19 (Source page 241). Original text: “any probability to pass by the straights of Anian to China”. In the modern column: “any chance of passing through the Strait of Anian to China”. A possible navigable passage is the object of geographical inquiry. Whether and any leave it open; the surrounding map reports include the mistaken island-California claim.
- DJR-113-51 (Source page 437–438). Original text: “there is some probability for it”. In the modern column: “there is some probability in it”. Reported stories are offered as possible support for spirits’ erotic relations. Some probability follows repeated ifs; the next paragraph reports firm denial, and later anecdotes do not independently verify the supernatural claim.

probable

BAL-0360-R02 · English · lemma

Plausible, persuasive or more likely to be true; an evaluative description whose force depends on comparison, speaker and sometimes irony.

Grammar: adjective; positive and comparative constructions.

- DJR-075-12 (Source page 253). Original text: “which is more probable”. In the modern column: “which is more probable”. Burton expressly prefers a rotating earth that remains at the centre over the immediately described threefold-motion model. The parenthesis states a comparative assessment within the survey, not an unconditional acceptance of the whole Copernican system.
- DJR-149-52 (Source page 624). Original text: “Many probable arguments”. In the modern column: “many plausible arguments”. Arguments for tolerating brothels are conceded persuasive force as policy. They are opponents’ arguments; Burton immediately opposes them in religion. Policy plausibility does not mean religious approval.

- DJR-156-19 (Source page 657). Original text: “all out as probable”. In the modern column: “every bit as probable”. Equal credibility with fantastic literary narratives is an ironic way of discrediting an inspired-prisoner story. The comparison runs through Er, Ulysses and Lucian’s deliberately fantastic True History; it does not mean Burton finds each likely true.

probably

BAL-0360-R03 · English · lemma

With plausible grounds or likelihood; the adverb can characterize how well a suspicion or inference is supported.

Grammar: adverb.

- DJR-003-10 (Source page 6). Original text: “which Lipsius probably suspects”. In the modern column: “as Lipsius suspects with good reason”. The authenticity of the supposed Ciceronian consolation is questioned on grounds attributed to Lipsius. This modifies the warrant for suspecting, not merely Burton’s uncertainty whether Lipsius happens to suspect; the exact Lipsius discussion remains unlocated.
- DJR-029-15 (Source page 43). Original text: “can probably conjecture”. In the modern column: “can make likely conjectures”. Spirits are said to infer and foretell much through superior knowledge and experience. The claim is granted by cited theologians after Burton’s sceptical transition from a fabulous story; can and many do not entail omniscience. Probably contributes likely; conjecture is recast from verb to plural noun, and make is supplied to form the modern verbal construction.

conjecture

BAL-0360-R04 · English · lemma

An inference, supposition or prediction made from indications without demonstrative certainty; sometimes the indications themselves are emphasized.

Grammar: singular and plural noun.

- DJR-074-15 (Source page 249–250). Original text: “but they be but conjectures”. In the modern column: “but they are only conjectures”. Rival explanations of celestial movements are reduced to an uncertain status. Clavius conjectures otherwise; the dismissive but applies after competing accounts rather than certifying one rival.
- DJR-113-57 (Source page 438). Original text: “by some probable conjectures”. In the modern column: “from certain plausible indications”. Apollonius infers the lamia’s identity from signs within the reported story. Burton tells a literary supernatural narrative; its asserted exposure and many-thousands audience are not independent testimony. Conjectures is rendered indications in this sentence, shifting emphasis from the inference to its grounds; probable contributes plausible.
- DJR-127-01 (Source page 506). Original text: “the best conjectures are taken from such symptomes”. In the modern column: “the best inferences come from the signs”. The preferred evidence of love is behaviour when both lovers are present. Speeches,

glances and gestures are interpreted as revealing desire; best is a comparative ranking, not a universal diagnostic guarantee.

- DJR-142-05 (Source page 580). Original text: “they be but conjectures”. In the modern column: “they are only conjectures”. Astrological marriage predictions are denied the force of binding decrees. Yet let no man be troubled leads the distinction; stars incline but do not compel, and the ensuing verse preserves the rational soul’s freedom.
- DJR-159-29 (Source page 672). Original text: “probable conjectures”. In the modern column: “probable tests”. Criteria allegedly recognizing heretics are represented as signs or tentative tests. Burton turns the cited accusers’ criteria back against them; neither their labels nor his rejoinder become a neutral account of a religious group. Probable tests renders probable conjectures; the adjacent notable signs renders the separate more eminent notes, not conjectures alone.

conjecture: infer

BAL-0360-R05 · English · lemma

Form a judgment or supposition from available signs or learning rather than established certainty.

Grammar: verb; present, third-person singular and past-tense forms.

- DJR-039-23 (Source page 95). Original text: “as he conjectured”. In the modern column: “he thought”. A physician’s mistaken diagnosis is represented as a supposition. The woman was expressly free of the disease before his words; Cotta’s story is used to argue imagination’s effects, not to validate the initial diagnosis. The original parenthetic as he conjectured is recast within who told her that he thought; thought supplies the conjecturing act.
- DJR-074-15 (Source page 249–250). Original text: “Clavius conjectures otherwise”. In the modern column: “Clavius conjectures otherwise”. A named astronomer offers a different speculative account. The succeeding only conjectures explicitly limits the epistemic force.
- DJR-100-11 (Source page 368). Original text: “as most of our Criticks conjecture”. In the modern column: “as most of our learned commentators conjecture”. Learned commentators infer that Helen’s restorative bowl contained borage. Most qualifies the reported commentators, and conjecture does not make the recipe identification secure.

conjectural

BAL-0360-R06 · English · lemma

Dependent on uncertain inference or speculation; in these medical attacks it disparages insecure knowledge or remedies.

Grammar: adjective, printed conjecturall.

- DJR-099-15 (Source page 364). Original text: “is wholly conjecturall”. In the modern column: “is wholly conjectural”. The attack describes medicine as wholly uncertain

and questions whether it is an art at all. At 099-22 Burton calls these carping and insulting arguments, distinguishes use from abuse and affirms medicine as noble; wholly belongs to the voiced attack.

- DJR-099-38 (Source page 366–367). Original text: “conjecturall medicines”. In the modern column: “speculative medicines”. Expensive imported remedies are contrasted with familiar garden herbs. The criticism is associated with Fuchs and qualified by proportionate preparation; 099-42–44 then praises cultivation of imported medicinal plants and their study.

likelihood

BAL-0360-R07 · English · lemma

Plausibility or a prospect that something is so, can occur or may be found.

Grammar: singular noun; in likelihood construction.

- DJR-072-19 (Source page 241). Original text: “any likelihood of Buttons bay”. In the modern column: “any prospect of a passage by Button's Bay”. A route is assessed as a prospect rather than announced as a discovered passage. The modern column supplies passage from the navigational question, not as a literal part of likelihood.
- DJR-072-22 (Source page 241–242). Original text: “And yet in likelihood it may be so”. In the modern column: “Yet it may very probably be so”. A conjectured southern land is entertained after comparison with imaginary discoveries. Yet and may preserve a swing from scepticism to expectation; the supposed geography is not securely surveyed.
- DJR-073-29 (Source page 246; N05408). Original margin: “as in all likelihood the Caspian Sea vents it self into the Euxine or Ocean”. Supplied note translation or expansion: “just as, in all likelihood, the Caspian Sea empties itself into the Black Sea or the ocean”. The original English margin offers a likely hidden outlet as an analogy for underground water passages. The outlet is a historical supposition; its likelihood claim does not establish the geography. The original margin is already English; the supplied note modernizes it and identifies Euxine as Black Sea.

likelihood: sign

BAL-0360-R08 · English · lemma

An apparent indication or sign that a hoped-for condition is present.

Grammar: singular noun under negation.

- DJR-167-05 (Source page 709). Original text: “findest no likelihood of it in thy self”. In the modern column: “find no sign of it in yourself”. The sufferer finds no inward indication of the hoped-for spiritual change. The counsel expressly forbids concluding reprobation from this present absence; yet and patiently wait are central.

likely

BAL-0360-R09 · English · lemma

Probable or apparently so; in a comparative route-selection question, promising or apt to succeed.

Grammar: adverb and superlative adjective.

- DJR-064-25 (Source page 210). Original text: “likely saw”. In the modern column: “apparently saw”. The modern edition marks the report of seeing one’s double as apparent rather than certain. A story introduced through Donatus from Aristotle follows possible optical and imaginative causes; the exact reference remains uncollated.
- DJR-072-18 (Source page 241). Original text: “which is the likeliest way”. In the modern column: “which route is most promising”. The comparative asks which polar route offers the best prospect. Burton gives reasons for his own preference while framing all routes within an open whether question.

likely: usually

BAL-0360-R10 · English · lemma

Ordinarily or as commonly happens, rather than a numerical estimate of the chance of a particular event.

Grammar: adverb.

- DJR-029-49 (Source page 46). Original text: “they do likely appear after a Sea storme”. In the modern column: “usually appear after a storm at sea”. The adverb describes the customary occasion of Saint Elmo’s fires. Burton’s ensuing traveller anecdote and its date remain distinct reported evidence; the form after in a storme is not silently regularized.

probabilitas

BAL-0360-R11 · Latin · phrase

Probability or persuasive likelihood; summâ probabilitate intensifies the claimed strength of an inference.

Grammar: Latin noun; probabilitate, ablative singular in an adverbial phrase.

Component sense: summâ. Greatest or highest, intensifying probability rather than naming its object. (DJR-075-16).

Component sense: probabilitate. Probability or likelihood; ablative singular of probabilitas. (DJR-075-16).

Component access (summâ): Greatest, qualifying probabilitate; it does not mean the whole inference.

- DJR-075-16 (Source page 254; N05524). Original margin: “de eorum incolis summâ probabilitate concludimus”. Supplied note translation or expansion: “we conclude

with the greatest probability that they have inhabitants”. Burton’s margin attributed to Kepler infers planetary inhabitants from planetary arrangement and satellites. The English body begins by granting a supposition about earth’s motion; this is a cited inference, not observation of inhabitants. N05525 explicitly finds that Burton’s margin combines separate arguments rather than reproducing one continuous verbatim passage from Kepler. Summâ gives greatest; probabilitate gives probability. The full local quotation supplies the conclusion, planetary inhabitants.

probabilis

BAL-0360-R12 · Latin · lemma

Probable or accepted, here in a compressed marginal reference to the division of opinion in the Topics tradition.

Grammar: Latin adjective; printed probabilis within an unresolved abbreviated construction.

- DJR-012-34 (Source page 45–46; N00802). Original margin: “Patet ea diviso probabilis, &c.” Editorial explanatory gloss (not a sentence translation): “probable or accepted opinion”. The margin invokes a logical division while the body opposes popular and wise opinion. The note identifies diviso as the apparent printed reading and warns that Aristotle’s disagreement between opinions does not make popular opinion invariably false. The modern phrase is the supplied editor’s explanatory gloss, not a complete literal translation of the compressed Latin.

facio conjecturam

BAL-0360-R13 · Latin · construction

Make an inference or judgment; ego de me facio conjecturam means judging from one’s own case.

Grammar: Latin verbal construction; facio first-person singular present, conjecturam accusative singular object.

Component sense: conjecturam. An inference or judgment, the object of facio. (DJR-115-47).

Component sense: facio. I make; the first-person verb combines with conjecturam to express making an inference. (DJR-115-47).

- DJR-115-47 (Source page 445; N08781). Original margin: “ego de me facio conjecturam, quem amor in mille pericula misit.” Supplied note translation or expansion: “I judge by myself, whom love has sent into a thousand dangers.” The quoted voice generalizes from personal exposure to love’s dangers. Aeneas Sylvius is the marginal attribution; the claim broadens to all ranks while the body distinguishes especially young, idle and richly fed people. Facio conjecturam supplies make an inference or judge; de me gives from my own case, rendered by myself. It is not a claim that Burton personally lived the quoted experience.

For probable conjecture at DJR-145-02, DJR-145-03, DJR-145-04, see Astrology (BAL-0093-V012; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For non sunt prætoriana decreta at DJR-142-04, DJR-142-05, DJR-142-06, see Astrology (BAL-0093-V011; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Chiromantici at DJR-116-09, DJR-116-10, DJR-116-11, see Divination (BAL-0092-V018; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Authority

Article · Contents

authority: command

BAL-0361-R01 · English · lemma

Power, office or standing that enables someone to command, govern or exercise influence.

Grammar: singular noun; also the construction in authority.

- DJR-005-24 (Source page 12). Original text: “I have no such authority”. In the modern column: “I have no such authority”. Burton lacks the power to command assistants for his writing. No is essential; the comic magical servant precedes a contrast with a patron’s provision of copyists, not a claim to scholarly supremacy.
- DJR-007-11 (Source page 19). Original text: “in authority”. In the modern column: “in authority”. Princes, magistrates and rich men occupy powerful positions. The claim that they are born wise is satirical; fear of contradicting them exposes the false inference from rank to wisdom.
- DJR-016-36 (Source page 65). Original text: “under colour of authority”. In the modern column: “using authority as a pretext”. Official power is abused as a cover for oppression. The proposed polity forbids this abuse; the next paragraph positively retains law and authority together with affection.
- DJR-144-19 (Source page 592). Original text: “lest their authority should be diminished”. In the modern column: “lest their authority be diminished”. Rulers fear loss of power to rivals or successors. This is an account of jealousy, not approval of exclusive domination.

authority: personal standing

BAL-0361-R02 · English · lemma

Respected standing or influence through which another person may be persuaded or assisted.

Grammar: singular noun; man of authority construction.

- DJR-136-28 (Source page 556). Original text: “a man of authority whom the parties do respect”. In the modern column: “someone of authority whom the people concerned respect”. A respected counsellor may help turn lovers away from their passion. The authority is interpersonal, not necessarily an office or written source; the continuation requires waiting until passion has cooled.
- DJR-165-25 (Source page 702). Original text: “authority and time wear away reproach”. In the modern column: “authority and time wear away disgrace”. Social standing can help remove public disgrace. Burton contrasts this worldly remedy with troubled conscience in a rhetorical absolute; N13017 points to his later cooperation of medicine and counsel.

authority: governance of the body

BAL-0361-R03 · English · lemma

Governing power, here attributed to the soul over the body it employs as an instrument.

Grammar: singular noun in authority over construction.

- DJR-038-34 (Source page 91). Original text: “having authority over the Body”. In the modern column: “the soul has authority over the body”. The soul is made responsible for governing the body under reason. The subject is supplied by the preceding soul argument; the smith-and-hammer analogy and all philosophers claim belong to Burton’s historical account.

authority: testimony

BAL-0361-R04 · English · lemma

The warrant or evidential standing of a source, often a cited writer, or the testimony offered on that standing.

Grammar: singular noun.

- DJR-031-04 (Source page 51). Original text: “by what authority I know not”. In the modern column: “by what authority I do not know”. Burton questions the warrant for assigning names and jurisdictions to angels. The first-person reservation is explicit, and later named sources are mediated through Cicogna.
- DJR-035-55 (Source page 77). Original text: “by the authority of Hippocrates himself”. In the modern column: “citing Hippocrates himself”. A named ancient writer warrants advice about keeping established habits. Cardan’s advice comes through Galen and excludes extremely bad habits; authority does not erase that exception.
- DJR-071-19 (Source page 236). Original text: “by the authority of Galen”. In the modern column: “on the authority of Galen”. Cardan supports a larger supper against Crato’s smaller one. He adds four reasons: textual authority and reasoning cooperate, within explicit professional disagreement.
- DJR-102-25 (Source page 380). Original text: “upon whose authority”. In the modern column: “On their authority”. Mesue and other writers’ standing changes the reception of hellebore. Crato’s margin acknowledges many eminent proponents; 102-34 answers received authority with Mattioli’s claimed experience.
- DJR-113-43 (Source page 437). Original text: “if Gomesius authority may be taken”. In the modern column: “if we may accept Gomesius’s authority”. A report of fish wasting away for love is admitted conditionally. If qualifies the witness’s acceptability; the following mythological coercion story is not independently verified.
- DJR-144-46 (Source page 595). Original text: “if Peter Martyrs authority be authentique”. In the modern column: “if Peter Martyr’s testimony is trustworthy”. Authority is rendered testimony in a conditional animal anecdote. The confident telling of a strange story does not cancel if; the supplied note leaves the anecdote uncollated.

auctoritas

BAL-0361-R05 · Latin · lemma

Authority, either the standing of a source or governing power; Burton’s Latin also prints authoritas.

Grammar: Latin noun; authoritatem accusative, auctoritate and authoritate ablative, authoritatis genitive, authoritas nominative.

- DJR-005-01 (Source page 8; N00221). Original margin: “ad fidem & authoritatem”. Supplied note translation or expansion: “for credibility and authority”. The margin says other writers’ words can confer authority on compilation. The quoted first-person voice is attributed to John of Salisbury, with its precise wording uncollated. Authoritatem supplies authority; the neighbouring fidem contributes credibility, not a second meaning of authoritatem.
- DJR-016-36 (Source page 65; N01063). Original margin: “authoritatis nomini confisi”. Supplied note translation or expansion: “relying on the name of authority”. The margin condemns officials who rely on their title of power to trample subjects. The printed irregular nomini is retained and the cited work unidentified; the prohibition must not be reversed.
- DJR-027-16 (Source page 32; N01816). Original margin: “procerum auctoritate & ratione stabilitur”. Supplied note translation or expansion: “this is established by the authority of eminent writers and by reasoning”. The medical position is supported by leading writers and reason together. The preceding printed per cerebrum is not repaired here; the body reports an opposing view and Montalto’s answer. Auctoritate supplies by authority; procerum specifies the eminent writers; ratione supplies reasoning. Only the authority noun is defined in this record.
- DJR-108-08 (Source page 409–410). Original text: “ex aliorum sententia & authoritate”. In the modern column: “on the opinions and authority of others”. Burton’s comic apology for love-writing invokes others’ opinions and authority. Largely and perhaps in the full sentence qualify the claim, followed by the joke that he may merely follow mad writers; this is original Latin body text.
- DJR-144-19 (Source page 592; N11360). Original margin: “ne eorum authoritas minuatur”. Supplied note translation or expansion: “that their authority may be diminished”. The original political margin names rulers’ threatened power. Semper metuunt frames this as their continuing fear; the noun does not itself endorse their jealous conduct.

authentic

BAL-0361-R06 · English · lemma

Trustworthy or credible as testimony; the printed authentique evaluates a witness’s report.

Grammar: adjective, printed authentique.

- DJR-144-46 (Source page 595). Original text: “if Peter Martyrs authority be authentique”. In the modern column: “if Peter Martyr’s testimony is trustworthy”.

The question is whether the cited testimony deserves belief. The conditional is retained; this is not specifically authentication of a manuscript.

authentical

BAL-0361-R07 · English · lemma

Authoritative, possessing a status that commands acceptance.

Grammar: adjective.

- DJR-162-36 (Source page 689). Original text: “as much authentical to them as Scriptures”. In the modern column: “carry as much authority as Scripture”. Burton alleges that some opponents put Aristotle on scriptural footing. To them and some of them mark reported polemic; equal authority is the charge, not Burton’s own prescription.

author: writer

BAL-0361-R08 · English · lemma

The maker or writer of a text; a cited writer need not be an unquestioned authority.

Grammar: singular and plural noun.

- DJR-170-16 (Source page 9). Original preliminary title: “corrected and augmented by the Author”. In the modern column: “corrected and enlarged by the author”. The title-page identifies the author as responsible for revision and enlargement. This is the supplied engraved-title transcription, not an independently audited description of every revision.
- DJR-005-02 (Source page 8). Original text: “I cite and quote mine Authors”. In the modern column: “I name and quote my authors”. Citing writers is presented as acknowledgment of literary borrowing. The claim supports the compiler’s defence rather than showing that every quotation has been checked.
- DJR-060-03 (Source page 190 [first occurrence]). Original text: “Hermes, or whosoever else the author of that tract”. In the modern column: “Hermes, or whoever else wrote that tract”. The writer’s identity remains uncertain. Burton explicitly leaves the attribution open and immediately gives Mercurialis’s dissent from the doctrine.

author: source or originator

BAL-0361-R09 · English · lemma

A person or cause from which a proposal, action or condition originates; not necessarily a writer.

Grammar: singular noun.

- DJR-006-09 (Source page 14). Original text: “it had no better an author”. In the modern column: “it had no better source”. The proposer’s bad character threatens an

otherwise good political proposal. The same proposal is accepted when repeated by a respectable speaker; the anecdote separates sound content from source reputation.

- DJR-037-19 (Source page 85). Original text: “the chief author of all mischief”. In the modern column: “the chief author of all mischief”. Personified idleness is called the originator of wrongdoing. Chief author is a rhetorical causal title, not literary authorship; the preceding excess of exercise is the opposite harmful extreme.
- DJR-152-29 (Source page 639–640). Original text: “God is the author of our Religion himself”. In the modern column: “God himself is the author of our religion”. God is named as the source of true religion. This is Burton’s Christian affirmation, contrasted with superstition; the Latin just before is rendered authority rather than originator.

auctor

BAL-0361-R10 · Latin · lemma

An author, source or warrant; the spelling author also occurs in Burton’s Latin.

Grammar: Latin noun; author nominative and authore ablative.

- DJR-006-09 (Source page 14). Original text: “dehonestabatur pessimo authore”. In the modern column: “it was disgraced by its thoroughly bad author”. The proposer is the source whose reputation threatens his good proposal. The editorial note records Burton’s adaptation of Gellius’s wording; this is not an exact restored Gellius quotation.
- DJR-152-29 (Source page 639–640). Original text: “Author nobis de Deo Deus est”. In the modern column: “God himself is our authority concerning God”. God is the warrant for belief about God. Attributed to Christian Lucian; N12075 finds a Latin-tradition parallel but not the declaration in the checked Greek-derived Eusebius, nor Burton’s exact edition or verbatim authenticity. Author supplies authority; nobis our or to us; de Deo concerning God; Deus the subject God; est is. The modern himself adds emphasis. The full sentence provides contextual alignment, not the definition of author alone.

ipse dixit

BAL-0361-R11 · Latin · formula

He himself said it: reliance on the master’s statement as sufficient authority.

Grammar: Latin formula; ipse emphatic nominative pronoun, dixit third-person singular perfect verb.

Component sense: Ipse. He himself, the emphatically designated master. (DJR-157-25).

Component sense: dixit. Said; third-person singular perfect of dicere. (DJR-157-25).

- DJR-157-25 (Source page 662). Original text: “the Pythagorean Ipse dixit”. In the modern column: ‘the Pythagorean “He himself said it”’. Julian’s reported objection compares Christian belief to submission to a master’s assertion. Burton immediately

answers the objection and then claims good reasons for faith while distinguishing demonstration; the objection is not his final position.

For nobilitatis, authoritatisq; ejus at DJR-001-03, DJR-001-04, DJR-001-05, DJR-149-45, DJR-149-46, DJR-149-47, see Honour and nobility (BAL-0259-V015; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For humane authors at DJR-004-03, DJR-004-04, DJR-004-05, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-13, DJR-098-14, see Humane learning (BAL-0277-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Opinion

Article · Contents

opinion: belief

BAL-0362-R01 · English · lemma

A view, belief or position held about something, without the word by itself deciding whether it is true, false, stubborn or well grounded.

Grammar: singular and plural noun; of someone’s opinion construction.

- DJR-011-22 (Source page 40). Original text: “set on an opinion”. In the modern column: “fixed in an opinion”. An entrenched view makes the dogmatist dismiss everyone who differs. The criticism is of absolutized personal judgment; the opening we includes Burton among the foolish.
- DJR-038-23 (Source page 90). Original text: “It is a received opinion”. In the modern column: “It is an accepted opinion”. A generally accepted maxim recommends unlimited sleep for melancholy. Yet in some cases immediately introduces a counterqualification; accepted does not mean invariably valid.
- DJR-039-06 (Source page 93). Original text: “I am of Beroaldus his opinion”. In the modern column: “I share Beroaldus’s opinion”. Burton positively adopts a view that digression refreshes readers. The assent answers critics who call digressions frivolous and irrelevant.
- DJR-057-21 (Source page 175–176). Original text: “Both these opinions may stand good”. In the modern column: “Both opinions may hold good”. Two medical explanations are reconciled by different bodily conditions. Both is qualified by may and the contrasting if hotter/if colder conditions.
- DJR-064-14 (Source page 209). Original text: “Aristotle is of opinion”. In the modern column: “Aristotle’s opinion is”. Aristotle is reported to derive all shame from wrongdoing. Burton immediately says we find otherwise and supplies other causes; the authority’s opinion is not his final conclusion.

opinion: intellectual habit

BAL-0362-R02 · English · lemma

A kind of assent or understanding listed separately from certain knowledge in a reported classification of intellectual dispositions.

Grammar: singular noun in a classificatory list.

- DJR-026-30 (Source page 28). Original text: “Suspicion, Error, Opinion, Science”. In the modern column: “suspicion, error, opinion and certain knowledge”. Opinion is one named mode in the enumeration, distinct from Science. Some reckon frames the list; Science, not Opinion, supplies certain knowledge. The enumeration does not define every ordinary use of opinion.

opinion: professional judgment

BAL-0362-R03 · English · lemma

A considered assessment or advice, including a physician’s diagnosis or a judgment sought about what to do.

Grammar: singular and plural noun.

- DJR-010-17 (Source page 34–35). Original text: “or firm in his opinion, cast in his?” In the modern column: “Or he holds firmly to his opinion, while the litigant loses on his.” Opinion occurs in a compressed criticism of legal judgment. The modern interpretation assigns the first possessive to the judge and the second to the litigant provisionally; N00615 expressly leaves the original syntax uncertain.
- DJR-027-56 (Source page 36). Original text: “gave three different opinions”. In the modern column: “gave three different opinions”. Three physicians give different judgments on the same patient. The following confession of uncertainty concerns classification, not denial that the patient is melancholy.
- DJR-169-23 (Source page 722). Original text: “my counsel and opinion”. In the modern column: “my counsel and opinion”. A view on what should be done is solicited as advice. Saith S. Austin frames the voice; Burton compresses and alters Augustine, so the first person is not simply an autobiographical consultation.

opinion: estimation

BAL-0362-R04 · English · lemma

An estimate of a person, thing or condition, including an assessment that may be altered by experience.

Grammar: singular noun; in opinion and better opinion constructions.

- DJR-012-03 (Source page 42). Original text: “had they not had an opinion that they had attained to perfection of knowledge already”. In the modern column: “if they had not imagined they had already reached perfect knowledge”. A mistaken estimate of one’s learning prevents further progress. The quotation is attributed broadly to Seneca; the note locates the thought in Serenus’s speech to Seneca.
- DJR-091-63 (Source page 331). Original text: “thou art not poor indeed but in opinion”. In the modern column: “you are poor in your own estimation, not in fact”. A comparatively better-off addressee is urged to reassess his poverty. The next source unit 092-01 gives a sustained objection from genuinely destitute people; this is not a denial of material deprivation.
- DJR-097-20 (Source page 356). Original text: “’tis but opinion”. In the modern column: “It is only opinion”. Disgrace is considered through the power of others’ judgments over the sufferer. The marginal counsel includes true or false reproach; this does not prove every allegation false.
- DJR-105-31 (Source page 395). Original text: “I began to have a better opinion of it”. In the modern column: “I began to think better of it”. Burton revises an initially contemptuous assessment of a spider amulet. Written authorities precede apparent

success in some people; the change is reported historical judgment, not a verified therapeutic recommendation.

opinion: reputation

BAL-0362-R05 · English · lemma

Public estimation, credit or reputation, especially standing that may be detached from actual worth.

Grammar: singular noun; get opinion and out of opinion constructions.

- DJR-010-27 (Source page 36). Original text: “men admired out of opinion”. In the modern column: “People are admired on the strength of reputation”. Apparent standing rather than real merit attracts admiration. This is the preface’s satirical indictment, contrasting seeming with being.
- DJR-011-05 (Source page 37). Original text: “out of opinion without judgement”. In the modern column: “on the strength of opinion without judgement”. Unexamined reputation produces contagious praise or blame. The crowd reverses with a powerful person’s favour or disgrace; the dog comparison criticizes imitation.
- DJR-068-37 (Source page 225). Original text: “only to get opinion and mony”. In the modern column: “used only to gain credit and money”. Opinion is credit gained by alleged religious imposture. Only and mere impostures belong to Burton’s hostile account of Catholic exorcists; the allegation and Harsnett title/date require their supplied qualifications.

opinion: confidence

BAL-0362-R06 · English · lemma

Belief or trust placed in a practitioner, represented as affecting both reputation and the outcome of treatment.

Grammar: singular noun.

- DJR-039-29 (Source page 96). Original text: “’Tis opinion alone (saith Cardan) that makes, or marrs Physitians”. In the modern column: “Belief alone, says Cardan, makes or ruins physicians”. A patient’s confidence is presented as a powerful contributor to successful practice. Alone belongs to the reported historical claim; the adjacent sources and professional hierarchy do not establish a modern clinical result.

opinio

BAL-0362-R07 · Latin · lemma

Opinion, belief, conviction or an estimate; its particular force depends on its object and modifiers.

Grammar: Latin noun; opinio nominative, opiniones accusative plural, opinione ablative, opinionibus dative plural with addicti.

Component sense: obstinata. Stubborn or fixed, qualifying the conviction. (DJR-156-08).

Component sense: suscepta. Taken up or accepted, qualifying the belief. (DJR-157-03).

- DJR-050-13 (Source page 144–145 [sequence]). Original text: “Opiniones quasvis & decreta”. In the modern column: “any opinions and decrees”. The attack says self-serving theologians defend whatever opinions favour their patrons. The later ne non offendant literally reverses the intended argument; the modern column follows contextual sense without a verified correction. Only the opening coordinated objects are aligned here.
- DJR-091-63 (Source page 331; N06827). Original margin: “non re sed opinione labores”. Supplied note translation or expansion: “you suffer not from the thing itself but from your opinion”. Opinion names the sufferer’s estimate rather than the thing itself. The marginal maxim supports comparative consolation, followed immediately by genuine destitution’s objection. Opinione contributes opinion or from opinion; your is supplied from the addressee; non re sed supplies the contrast with the thing itself and labores the suffering.
- DJR-151-21 (Source page 632; N11980). Original margin: “nonnulli opinionibus addicti sunt”. Supplied note translation or expansion: “some are devoted to opinions”. The original margin names attachment to opinions before a claim to predict the future. Some limits the group; N11981 leaves the marginal attribution uncertain rather than securely assigning it to Aretaeus.
- DJR-156-08 (Source page 656; N12307). Original margin: “obstinata opinio”. Supplied note translation or expansion: “stubborn conviction”. Cardano’s marginal list gives a fixed conviction among fasting’s supposed effects. Burton’s body has paradoxes, not an exact translation of this phrase; N12308 explicitly marks the difference. Obstinata supplies stubborn; opinio supplies conviction. Neither word by itself supplies the body’s paradoxes.
- DJR-157-03 (Source page 660). Original text: “suscepta de salute opinio”. In the modern column: “an accepted belief about salvation”. The object of belief is salvation, in an account of religious factions. The sweeping all nations claim belongs to the quoted argument, whose precise Dinoth passage remains uncollated. Opinio supplies belief; suscepta accepted; de salute about salvation. The whole construction is retained to identify the object, not assigned wholly to opinio.

opinio: imagining

BAL-0362-R08 · Latin · lemma

Conception or imagining, in an expression declaring suffering beyond what anyone can conceive.

Grammar: Latin noun, opinionibus dative/ablative plural in the idiomatic exclamation.

- DJR-065-21 (Source page 214–215; N04861). Original margin: “O omnium opinionibus incogitabile malum.” Supplied note translation or expansion: “O evil beyond everyone’s imagining!” The marginal exclamation magnifies the sufferer’s pain as inconceivable. The attribution to Lucian remains uncollated; this is rhetorical intensity, not a list of doctrinal opinions. Opinionibus contributes imagining; omnium everyone’s; incogitabile beyond conception; malum evil. The idiomatic full translation cannot be assigned to opinionibus alone.

opinor

BAL-0362-R09 · Latin · lemma

I think or suppose; a first-person qualification of a claim.

Grammar: Latin deponent verb, first-person singular present.

- DJR-108-08 (Source page 409–410). Original text: “& tute ipse opinor insanis aliquando”. In the modern column: “and you yourself, I think, are sometimes mad”. The comic apology includes a first-person parenthetic assessment. The quoted passage’s precise source is uncollated; sometimes and I think qualify the allegation. Opinor contributes I think; you yourself and sometimes mad belong to the surrounding clause.

opinionative

BAL-0362-R10 · English · lemma

Obstinately attached to one’s own view; opinionated.

Grammar: adjective.

- DJR-101-12 (Source page 373). Original text: “every opinionative fellow”. In the modern column: “every opinionated fellow”. The critic accuses medical innovators of defending a private novelty to display their skill. The next paragraph retracts the charge as others’ objections and the writer’s weak apprehension; the full continuation defends compounds and discoveries.

For Opinio facit medicos at DJR-099-09, DJR-099-10, DJR-099-11, DJR-099-22, DJR-099-23, DJR-099-24, see Fame and reputation (BAL-0250-V015; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For quod præter opinionem accidit at DJR-017-17, see Accident (BAL-0060-V029; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For a strong conceit and opinion alone at DJR-039-26, DJR-039-27, DJR-039-28, DJR-039-29, see Conceit (BAL-0045-V007; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For It is not another mans opinion can make me happy at DJR-042-23, DJR-042-24, DJR-042-25, see Happiness and fortune (BAL-0162-V003; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For or firm in his opinion, cast in his? at DJR-010-15, DJR-010-16, DJR-010-17, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22, see Law and justice (BAL-0294-V004; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Paradox

Article · Contents

paradox

BAL-0363-R01 · English · lemma

A surprising, disputable or counter-received proposition; it need not be a formally self-contradictory statement.

Grammar: singular and plural noun.

- DJR-001-03 (Source page 1). Original text: “paradox of the earths motion”. In the modern column: “paradox about the earth's motion”. A surprising doctrine is something readers might expect from the adopted Democritus name. The sentence disclaims that expectation; its sweeping catalogue does not establish that every named thinker held every listed view.
- DJR-033-12 (Source page 63). Original text: “that paradox, or problem”. In the modern column: “the paradox, or proposition”. A disputed thesis concerns wise fathers and foolish offspring. Some defend it and commonly qualifies it; Erasmus’s Folly is satirical, and the note does not verify the converse about foolish fathers. Paradox remains paradox; the adjacent problem is independently rendered proposition and separately recorded.
- DJR-075-07 (Source page 253). Original text: “that main paradox, of the Earths motion”. In the modern column: “the great paradox of the earth’s motion”. The chief controversy is the possibility of terrestrial motion. The paragraph reports scriptural arguments and opponents; its label does not itself decide the astronomical question.
- DJR-075-31 (Source page 255–256). Original text: “prodigious Paradoxes, inferences”. In the modern column: “astonishing paradoxes and inferences”. Consequences of granting terrestrial motion and planetary likeness are called extraordinary propositions. Must needs follow is conditional on if granted; a further if qualifies acceptance of Galileo’s observations. The continuation records alternative systems and the 1616 condemnation.
- DJR-076-01 (Source page 256). Original text: “lest there should any paradox be wanting”. In the modern column: “lest any paradox should be missing”. Sunspots enter the satirical accumulation of rival cosmological claims. The ensuing instrument explanation still offers an observational argument; satire does not simply erase its evidence.
- DJR-101-12 (Source page 373). Original text: “his own paradox, be it what it will”. In the modern column: “his own paradox, whatever it may be”. The objector accuses self-confident practitioners of defending any private novelty. 101-13 expressly retracts this attack as others’ objections and his own weak apprehension; 101-14–18 defends compounds and continuing discovery.

problem: proposition

BAL-0363-R02 · English · lemma

A thesis or question offered for consideration or dispute, here paired with paradox.

Grammar: singular noun.

- DJR-033-12 (Source page 63). Original text: “paradox, or problem”. In the modern column: “paradox, or proposition”. Problem identifies the claim as a disputable proposition rather than a practical difficulty to solve. Some maintain the claim, commonly limits it, and the cited satire does not independently establish the converse. Problem contributes proposition; paradox is the neighbouring alternative designation, not part of the definition of problem alone.

Stoic paradox

BAL-0363-R03 · English · lemma

A striking proposition associated with Stoic moral teaching, often overturning everyday judgments about wisdom, freedom or life.

Grammar: noun phrase, printed Stoicall Paradox and Stoicall Paradoxes.

- DJR-007-05 (Source page 18). Original text: “an old Stoicall Paradox”. In the modern column: “an old Stoic paradox”. The proposition that all fools are mad supports Burton’s expansive satirical equation. The Horatian source stages the doctrine through Damasippus reporting Stertinius; this is not a modern diagnostic equivalence.
- DJR-012-20 (Source page 44). Original text: “Tullies paradox”. In the modern column: “Cicero’s paradox”. The wise/free and foolish/slave contrast tests moral self-government. The following questions ask who actually has such liberty; the full English and Latin moral construction remains owned by Liberty and servitude.
- DJR-066-17 (Source page 454). Original text: “prophane Stoicall Paradoxes”. In the modern column: “profane Stoic paradoxes”. Burton explicitly rejects philosophical justifications of voluntary death. The later conclusion mitigates harsh judgments of people deprived of reason and leaves their souls to divine mercy; rejection of a doctrine is not a licence for unqualified condemnation.

paradoxes: contested tenets

BAL-0363-R04 · English · lemma

Extraordinary or heterodox claims, frequently a hostile label for doctrines an opponent advances.

Grammar: plural noun, lowercase and capitalized forms.

- DJR-029-12 (Source page 43). Original text: “these paradoxes of their power”. In the modern column: “these paradoxical claims about their power”. Claims about spirits’ powers and bodily operations are introduced for refutation. The next paragraph

allows deception of sight while denying real bodies and transformations; the denial has a specified object.

- DJR-031-10 (Source page 52). Original text: “most erroneous paradoxes”. In the modern column: “utterly erroneous paradoxes”. Burton repudiates claims of ubiquitous personal spirit instruction. He then grants spirits harmful power by God’s permission; rejection of these doctrines is not a denial of all spirits.
- DJR-107-24 (Source page unnumbered [405]). Original synopsis: “prodigious paradoxes”. In the modern column: “extraordinary paradoxes”. The religious synopsis places unusual doctrines under particular symptoms attributed to heretics. This is a tabular outline of Burton’s confessional categories, not an independent clinical diagnosis.
- DJR-154-03 (Source page 646). Original text: “more apt to embrace Paradoxes”. In the modern column: “more inclined to embrace paradoxes”. The Lycurgus report connects extraordinary beliefs with political restraint. N12165 finds that both Burton’s English and Latin change Polybius’s reasoning; the report must not stand as a faithful statement of Polybius.
- DJR-155-02 (Source page 650–651). Original text: “new doctrines, paradoxes, figments, crotchets”. In the modern column: “new doctrines, paradoxes, inventions and fancies”. The polemic represents competing doctrines as causes of division and civic disorder. The Devil is the preceding he; the accusations concern Burton’s grouped opponents, not a neutral account of every named tradition.
- DJR-160-17 (Source page 676). Original text: “as prodigious paradoxes as Papists themselves”. In the modern column: “paradoxes as monstrous as those of the Catholics themselves”. The comparison extends Burton’s rebuke to opponents within the Protestant field. Some and many times qualify the cumulative allegations; N12608 cautions that distinct groups are combined.
- DJR-168-18 (Source page 716). Original text: “these absurd paradoxes are exploded by our Church”. In the modern column: “our Church rejects these absurd paradoxes”. The final sentence repudiates the previously voiced alternatives about punishment and restoration. But marks the return to Burton’s confessional voice. The following doctrine contains alternatives, then forbids identifying oneself or others as finally rejected.

paradoxes: stubborn convictions

BAL-0363-R05 · English · lemma

Extraordinary beliefs or fixed assertions, here loosely corresponding to a marginal phrase meaning stubborn conviction.

Grammar: plural noun.

- DJR-156-08 (Source page 656). Original text: “prophesies, paradoxes, madness”. In the modern column: “prophecies, paradoxes, madness”. The body lists paradoxes among fasting’s alleged effects. The original margin gives obstinata opinio, stubborn conviction, not a word-for-word equivalent; its Latin opinion family is independently treated in Opinion. The body’s paradoxes is retained as paradoxes. N12308 explicitly

marks the looser relation to the original margin, which is not used as an identical translation.

Paradox: bibliographical title

BAL-0363-R06 · English · bibliographical designation

A designation of a work or numbered argument called a paradox; a citation, not automatically Burton's own judgment that its claim is absurd.

Grammar: title or numbered unit; printed Paradox and abbreviated paradox.

- DJR-034-40 (Source page 71). Original text: "Paradox dec. 1. Paradox 5." In the modern column: "Paradoxes, decade 1, paradox 5". Joubert's work and numbered argument are cited against the preceding brewing claim. Burton says Joubert rightly supports the contrary position; the positive citation differs from his preceding dismissal of a paradox.
- DJR-102-15 (Source page 378). Original text: "paradox. lib. 1." In the modern column: "Paradoxes, book 1". Fuchs's book is cited in a dispute about aloes. Fuchs affirms the preceding denial, while other physicians defend the contrary side by experience; the retained lexical quotation is confined to the title and book reference. Paradox. supplies the title Paradoxes; lib. supplies book; 1 supplies the number. The surrounding affirmation belongs to the complete source context, not this narrowed title quotation.
- DJR-117-29 (Source page 454). Original text: "paradox. 2. cap. 110." In the modern column: "Paradox 2, chapter 110". A numbered paradox supplies an authority in the praise of beauty. The claim and mythological examples are reported in an erotic encomium, not certified measures of worth.

paradoxum

BAL-0363-R07 · Latin · lemma

A paradox or extraordinary proposition; the plural can also form a work's title.

Grammar: Latin neuter noun; paradoxa nominative or accusative plural, paradoxis ablative plural; paradox. abbreviated in a citation.

Component access (Præfat.): In the DJR-154-34 bibliographical citation, this component contributes preface; it does not name the entire work or define paradox.

Component access (lib.): In the DJR-154-34 bibliographical citation, this component contributes book; it does not name the entire work or define paradox.

Component access (de): In the DJR-154-34 bibliographical citation, this component contributes on; it does not name the entire work or define paradox.

Component access (Jesuit.): In the DJR-154-34 bibliographical citation, this component contributes Jesuit; it does not name the entire work or define paradox.

Component access (preface): In the DJR-154-34 bibliographical citation, this component contributes preface; it does not name the entire work or define paradox.

Component access (book): In the DJR-154-34 bibliographical citation, this component contributes book; it does not name the entire work or define paradox.

Component access (on): In the DJR-154-34 bibliographical citation, this component contributes on; it does not name the entire work or define paradox.

Component access (Jesuit): In the DJR-154-34 bibliographical citation, this component contributes Jesuit; it does not name the entire work or define paradox.

- DJR-029-13 (Source page 43; N01993). Original margin: “paradoxa veterum”. Supplied note translation or expansion: “paradoxes of the ancients”. The original margin labels ancient claims about spirit government. The marginal placement is retained as printed; the body separately denies real transformation while allowing deceptive appearances. Paradoxa contributes paradoxes; veterum specifies of the ancients.
- DJR-130-02 (Source page 523; N10136). Original margin: “In paradoxis”. Supplied note translation or expansion: “In the Paradoxes”. The original marginal locator names Cicero’s work. The underlying free-man and servum constructions remain earlier Liberty and servitude records; the citation does not certify Burton’s subsequent grooming list.
- DJR-154-03 (Source page 646; N12164). Original margin: “mortales paradoxa facilius amplecti”. Supplied note translation or expansion: “mortals more readily embraced paradoxes”. The margin presents readiness to accept extraordinary beliefs. The following Latin serious undertakings differs from the English evil things, and both differ from Polybius’s recorded argument; N12165 preserves all three distinctions.
- DJR-154-34 (Source page 649; N12220). Original margin: “Præfat. lib. de paradox. Jesuit.” Supplied note translation or expansion: “Preface to the book on Jesuit paradoxes”. A polemical work title occurs in a source citation for college counts. The abbreviated title does not independently verify the statistics; it belongs to the original margin, not an editorial invention. Præfat. supplies Preface; lib. book; de on; paradox. paradoxes; Jesuit. Jesuit. The modern to the connects the bibliographic elements. The complete preface-and-book phrase is contextual, not the meaning of paradox. alone.

For paradox at DJR-034-38, DJR-034-39, DJR-034-40, see Defecate (BAL-0138-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For wise men are free, but fools are slaves at DJR-012-18, DJR-012-19, DJR-012-20, DJR-012-21, DJR-012-22, DJR-012-23, DJR-012-24, DJR-012-25, DJR-012-26, see Liberty and servitude (BAL-0241-V005; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Is he a free man over whom a woman domineers at DJR-130-01, DJR-130-02, DJR-130-03, DJR-130-04, DJR-130-05, DJR-130-06, DJR-130-07, DJR-130-08, see Liberty and servitude (BAL-0241-V024; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Axiom and aphorism

Article · Contents

axiom

BAL-0364-R01 · English · lemma

A principle or general proposition used as a starting point or standard in an argument; being called an axiom does not guarantee universal acceptance.

Grammar: singular and plural noun, printed Axiom, axiom, axiome and axiomes.

- DJR-025-06 (Source page 22). Original text: “According to that Axiom”. In the modern column: “Hence the axiom”. A principle of excessive sensory stimulation explains the passive aspect of sensation. The original visible-object maxim remains owned by Sensible V021; this record defines only the axiom label.
- DJR-075-14 (Source page 253–254). Original text: “there is no repugnancy to physicall axiomes”. In the modern column: “There is no conflict with physical axioms”. The defence of a cosmological model claims compatibility with natural-philosophical principles. They say frames the argument; the empty-space objection follows, and Burton’s original margin says perhaps unseen planets fill that space.
- DJR-151-42 (Source page 635). Original text: “according to that axiome in Philosophy”. In the modern column: “according to that philosophical axiom”. A sensory principle becomes an analogy for inability to endure divine radiance. The Latin concerns sense generally, while Burton’s English narrows to sight; Sensible V015 already owns the maxim and its components.

axiom: maxim

BAL-0364-R02 · English · lemma

A general maxim, received judgment or rule of conduct, sometimes asserted by a speaker whom Burton disputes.

Grammar: singular noun, chiefly printed axiome.

- DJR-018-17 (Source page 72). Original text: “holds it for an axiome”. In the modern column: “treats it as an axiom”. Nevizanus presents a misogynistic commonplace as settled wisdom. Most qualifies women in the body; the margin awkwardly combines all and for the most part. Seneca’s men immediately extends the charge beyond women.
- DJR-043-13 (Source page 111). Original text: “that axiome of Silenus”. In the modern column: “Silenus’s maxim”. The maxim expresses a despairing valuation of existence. The preceding we are ready frames it as the extreme response to distress; it is not an endorsed prescription. The later First Partition ending rejects justifications of voluntary death while mitigating judgment.
- DJR-048-43 (Source page 139). Original text: “it is held by some of them, as an axiome”. In the modern column: “some of these patrons take it as an axiom”. Some

patrons justify scholars’ poverty as an incentive to study. Burton answers in the same paragraph that this deprivation removes means, will and encouragement; the patrons’ rule is not his endorsed conclusion.

- DJR-049-39 (Source page 143). Original text: “an old axiome”. In the modern column: “the old maxim”. Lay hostility to clergy is expressed as an inherited generalization. The next clause allows peaceable, honest parishioners; the stereotype remains Burton’s complaint, not verified social fact.
- DJR-051-49 (Source page 151). Original text: “’tis an old axiome”. In the modern column: “As the old maxim says”. The rule forbids humiliating a person by reproaching a fault. Even actual guilt does not authorize cruel taunting; the surrounding discussion distinguishes sociable humour from harmful abuse.
- DJR-065-09 (Source page 213). Original text: “a common axiome”. In the modern column: “a common axiom”. A common prognosis calls long-established melancholy incurable. Or difficult to cure immediately weakens the claim; Paracelsus’s contrary position and inconsistent hereditary exception are also reported.
- DJR-097-05 (Source page 355). Original text: “Tullies axiome”. In the modern column: “Cicero’s maxim”. A rule concerns bearing troubles brought on by one’s own fault. The object is self-caused trouble; this does not mean every misfortune is deserved. The following saying has its own Proverbs article.
- DJR-153-38 (Source page 645). Original text: “a principal axiom with them”. In the modern column: “a chief maxim of theirs”. The alleged rule of cynical statesmen makes religion a political instrument. Their rule is reported critically; Burton then cites refutation and admits many sincere religious governors before renewing his majority accusation.

aphorism: maxim

BAL-0364-R03 · English · lemma

A concise general saying or proposition, used in moral, physiological, social and erotic arguments.

Grammar: singular noun, printed aphorism, Aphorism and Aphorisme.

- DJR-012-09 (Source page 42). Original text: “tis Fabius aphorism”. In the modern column: “that is Fabius’s maxim”. A maxim linking wickedness and folly advances the preface’s universal-folly argument. Fabius is Quintilian; the precise source is unlocated and Burton supplies the inference from none honest to none wise.
- DJR-013-23 (Source page 49). Original text: “It was an old Politicians Aphorism”. In the modern column: “An ancient political writer had this maxim”. A hostile generalization links poor and wicked people with rebellion. Burton adapts Sallust and applies the judgment to English rebels; it is not an established definition of poor people.
- DJR-025-26 (Source page 24). Original text: “according to that Aphorisme”. In the modern column: “according to the maxim”. The maxim about seeking good supports the sensitive-appetite account. Or at least seeming good is indispensable; the full Omnia appetunt bonum construction remains owned by Appetite V004.

- DJR-064-06 (Source page 207). Original text: “that old Aphorisme of Aristotle may be verified”. In the modern column: “that old aphorism of Aristotle may be confirmed”. The great-intellect/madness saying is brought into a disputed account of humoral mixture. May and the preceding disagreement remain; the supplied note traces the maxim to Seneca attributing it to Aristotle, not a directly collated Aristotelian sentence.
- DJR-124-16 (Source page 489). Original text: “this Aphorism is most true”. In the modern column: “this maxim is very true”. Burton expressly endorses Ampelis’s jealous-love maxim. Lucian’s dialogue gives Chrysis a resistant voice and includes violence largely suppressed by Burton; the scene is not a reliable test of affection.

aphorism: medical rule

BAL-0364-R04 · English · lemma

A compact medical proposition or numbered rule concerning signs, prognosis or practice, subject to interpretation and exceptions.

Grammar: singular noun, printed Aphorisme and Aphorism.

- DJR-058-24 (Source page 181). Original text: “this Aphorisme of Hippocrates”. In the modern column: “this aphorism of Hippocrates”. The supposed universal fear-and-sorrow rule is challenged by exceptions. The complete 058-23–27 sequence ends usually, not always; Inseparable and individual V002 already owns that qualification sequence.
- DJR-065-06 (Source page 212). Original text: “this Aphorisme of Hippocrates”. In the modern column: “this aphorism of Hippocrates”. A prognostic rule is supported by a catalogue of medical authorities and then cases. The supplied note distinguishes the cited haemorrhoid aphorism from Burton’s added varices/fluid alternatives; the next paragraph adds spontaneous, not forced, as some writers’ restriction.
- DJR-099-25 (Source page 365). Original text: “his 8. Aphorism”. In the modern column: “his eighth aphorism”. Arnald’s numbered rule gives medicinal diet priority before medicines as such. The ninth rule forbids drugs where diet suffices; the next paragraph limits them to urgent necessity and sparing use.
- DJR-099-26 (Source page 365). Original text: “his 13. Aphorism.” In the modern column: “his thirteenth”. A numbered maxim warns against much medicinal treatment in youth. The modern omits the repeated noun after thirteenth; the full context retains aphorism earlier. The note distinguishes Burton’s wording from Arnald’s often. The modern his thirteenth elliptically refers to aphorism already printed in this paragraph; it is not an independent meaning of Aphorism.
- DJR-101-16 (Source page 374). Original text: “his 18. Aphorisme”. In the modern column: “his eighteenth aphorism”. A numbered rule permits compound medicines when simples cannot do the work. In such cases and necessity restrict the permission; it is part of Burton’s defence after the attack on novelty.
- DJR-103-04 (Source page 382–383). Original text: “Heurnius Aphorism”. In the modern column: “Heurnius’ maxim”. A rule prioritizes bloodletting over medication.

Some immediately except melancholy; preceding disputes about timing and celestial conditions remain historical disagreements.

aphorism: predictive rule

BAL-0364-R05 · English · lemma

A concise rule used to infer a condition from an observed or calculated sign.

Grammar: plural noun, printed Aphorisms and Aphorismes.

- DJR-032-22 (Source page 59). Original text: “certain Aphorisms”. In the modern column: “certain rules”. Forehead lines are used to infer a melancholic disposition. Hagecius is the claimant; the later toys reservation and defence of the cited authors qualify Burton’s inclusion.
- DJR-142-04 (Source page 580). Original text: “by particular Aphorismes”. In the modern column: “by particular rules”. The rules interpret natal configurations for marriage. The compressed Moon/Sun letters are unresolved; the next paragraph says predictions are conjectures, not decrees, and stars do not compel.
- DJR-171-039 (Source page unnumbered Table). Original Table: “Astrological Aphorisms, how available”. In the modern column: “Astrological rules: their usefulness”. The original Table directs readers to the question of the rules’ usefulness. This is navigation to source page 57, not a new argument proving efficacy; the full astrological phrase retains prior ownership.

divine aphorisms

BAL-0364-R06 · English · lemma

Compact theological pronouncements or doctrinal formulations, not necessarily sayings pronounced directly by God.

Grammar: plural noun phrase.

- DJR-168-02 (Source page 715). Original text: “to mitigate those divine Aphorismes”. In the modern column: “soften those theological pronouncements”. Doctrines about election and grace are approached through their effect on distressed minds. Some go to another extreme; Burton reports the appealing doctrine of universal grace without simply endorsing every grouped position. Divine contributes theological; Aphorismes pronouncements; mitigate soften. The phrase names theological teachings, not an assertion of direct divine speech.

aphorisma

BAL-0364-R07 · Latin · lemma

An aphorism or compact rule; the plural aphorismata here names astrological propositions.

Grammar: Latin neuter noun, aphorismata accusative plural.

- DJR-116-09 (Source page 447–448). Original text: “Ptolomæus in quadripart. plura de his & specialia habet Aphorismata”. In the modern column: “Ptolemy’s Tetrabiblos

contains many detailed aphorisms on these matters”. The work is credited with detailed astrological rules, said by Cardan to be confirmed by experience. The verification claim is Cardan’s, not a modern conclusion; the sexual acts described do not map neatly to modern identity categories. Aphorismata supplies aphorisms; plura many; specialia detailed; habet contains; de his on these matters. Ptolomæus and quadripart. identify writer and work. The full citation is contextual, not a definition of aphorismata alone.

- DJR-116-10 (Source page 448). Original text: “multa præ cæteris accumulat aphorismata”. In the modern column: “amasses more aphorisms than most”. Campanella is said to accumulate rules about signs of lovesickness. Who wishes may consult them is an invitation, not independent verification; the later palm-reading construction stays owned by Divination. Aphorismata supplies aphorisms; accumulat amasses; multa præ cæteris is rendered more than most.

aphorismus

BAL-0364-R08 · Latin · lemma

An aphorism; inflected Latin citation forms identify a numbered proposition or collection.

Grammar: Latin masculine noun; Aphorismo ablative singular, Aphorismorum genitive plural.

- DJR-032-06 (Source page 57; N02221). Original margin: “J. Dee. Aphorismo 11.” Supplied note translation or expansion: “John Dee, aphorism 11.” A numbered Dee proposition supports the image of the world as a harmoniously made lyre. The original quem points to understanding him, while Burton’s body turns toward playing the instrument; the citation does not remove that difference. Aphorismo supplies aphorism; 11 the number; J. Dee the cited writer. The names and numeral are not meanings of the noun.
- DJR-036-37 (Source page 82; N02630). Original margin: “Hippocrates, 3. Aphorismorum idem ait.” Supplied note translation or expansion: “Hippocrates says the same in book 3 of the Aphorisms”. A collection title is cited in the climatic-heat account. No individual aphorism is specified; the edition retains the printed note sequence and uncertain attachments. Aphorismorum supplies of the Aphorisms; 3 gives the book number, with book supplied; idem ait says the same; Hippocrates is the subject.

aphorism: abbreviated citation

BAL-0364-R09 · English and Latin citation forms · bibliographical abbreviation

A shortened citation naming an aphorism, numbered rule or collection, with its precise expansion determined by context.

Grammar: bibliographical abbreviations Aphorif., Aphoris., Aphor. and Aporism.; not complete inflected words.

Component access (confess.): Within the retained bibliographical citation, this component specifies the confessors for whom the collection is intended; it is not the whole title.

Component access (polit.): Within the retained bibliographical citation, this component qualifies the aphorisms as political; it is not the whole title.

Component access (Hippoc.): Within the retained bibliographical citation, this component names Hippocrates as the author of the underlying Aphorisms; it is not the whole title.

Access scope (for Confessors): Contextual component access: specifies the confessors for whom the collection is intended; not a separate aphorism definition.

Access scope (Political): Contextual component access: qualifies the aphorisms as political; not a separate aphorism definition.

Access scope (Hippocrates'): Contextual component access: names Hippocrates as the author of the underlying Aphorisms; not a separate aphorism definition.

- DJR-017-02 (Source page 66; N01085). Original margin: "Emmanuel Sa. Aphor. confess." Supplied note translation or expansion: "Manuel de Sá, Aphorisms for Confessors". A work title appears in the margin about theft under extreme necessity. The exact cited passages remain uncollated; a moral-theological title is not itself a statement of current law. Aphor. supplies Aphorisms; confess. for Confessors; Emmanuel Sa. is the writer's name, modernized to Manuel de Sá.
- DJR-035-07 (Source page 73). Original text: "Lib. 2. Aphorif. 10." In the modern column: "book 2, aphorism 10". A numbered Hippocratic rule supplies evidence about nourishment. The explanation by putrefaction is Burton's addition to the consulted aphorism, not certified wording of Hippocrates. Lib. supplies book; 2 its number; Aphorif. aphorism; 10 the rule number. The printed f is retained, not silently replaced in the original lookup.
- DJR-043-29 (Source page 113; N03126). Original margin: "In his Aphor." Supplied note translation or expansion: "In his Aphorisms". An English marginal abbreviation names a collection behind the court-as-hell image. The precise Antonio Pérez aphorism is unlocated; this is original English citation wording. Aphor. expands to Aphorisms; In his remains unchanged.
- DJR-069-41 (Source page 230). Original text: "Damascenus 2. & 3. Aphoris." In the modern column: "the second and third aphorisms of Damascenus". Two numbered rules warn against practising from books without knowledge. Burton adds a case he claims to know personally; the warning uses written authority against indiscriminate reliance on written recipes. Aphoris. supplies aphorisms; 2. & 3. supplies second and third; Damascenus names their attributed source.
- DJR-099-06 (Source page 363; N07432). Original margin: "In interpretationes politico-morales in 7. Aporism. Hippoc. libros." Supplied note translation or expansion: "In the political and moral interpretations of the seven books of Hippocrates' Aphorisms." The unusual abbreviation occurs in a medical-critical work title. Aporism. is the printed form, retained without treating it as another ordinary English headword; the attack on medicine is later answered. Aporism. supplies Aphorisms; Hippoc. Hippocrates'; 7. libros the seven books; interpretationes politico-morales political and moral interpretations. The English rearranges the citation syntax and supplies articles.

- DJR-144-19 (Source page 592; N11360). Original margin: “Daneus Aphoris. polit.” Supplied note translation or expansion: “Daneau, Political Aphorisms.” A political collection is cited for rulers’ fear of diminished authority. The following authority noun is independently recorded in Authority; the title is not an additional claim about all rulers. Aphoris. supplies Aphorisms; polit. Political; Daneus the writer, modernized Daneau.

For Visibile forte destruit sensum at DJR-025-02, DJR-025-03, DJR-025-04, DJR-025-05, DJR-025-06, DJR-151-40, DJR-151-41, DJR-151-42, DJR-151-43, see Sensible (BAL-0055-V021; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Sensible forte destruit sensum at DJR-151-40, DJR-151-41, DJR-151-42, DJR-151-43, see Sensible (BAL-0055-V015; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Omnia appetunt bonum at DJR-025-23, DJR-025-24, DJR-025-25, DJR-025-26, DJR-025-27, DJR-025-28, DJR-025-29, DJR-025-30, DJR-025-31, see Appetite (BAL-0049-V004; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Omnia appetunt bonum at DJR-065-16, DJR-065-17, DJR-065-18, DJR-065-19, DJR-065-20, DJR-065-21, see Appetite (BAL-0049-V027; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Astrological Aphorismes at DJR-032-01, DJR-032-02, DJR-032-03, DJR-032-04, DJR-032-05, DJR-032-06, see Astrology (BAL-0093-V019; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Astrologicall Aphorisms at DJR-116-01, DJR-116-02, DJR-116-03, DJR-116-04, DJR-116-05, DJR-116-06, DJR-116-07, DJR-116-08, DJR-116-09, DJR-116-10, DJR-116-11, see Astrology (BAL-0093-V035; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Chiromancy hath these Aphorismes to foretel melancholy at DJR-032-19, DJR-032-20, DJR-032-21, see Divination (BAL-0092-V006; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For Aphorism. de multiplicatione specierum at DJR-075-05, see Species in perception (BAL-0037-V007; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

For inseparable companions of most Melancholy, not all at DJR-012-13, DJR-012-14, DJR-012-15, DJR-027-11, DJR-027-12, DJR-027-13, DJR-040-06, DJR-040-07, DJR-040-08, DJR-046-16, DJR-046-17, DJR-046-18, DJR-046-22, DJR-046-23, DJR-046-24, DJR-058-22, DJR-058-23, DJR-058-24, DJR-058-25, DJR-058-26, DJR-058-27, DJR-058-50, DJR-058-51, DJR-059-01, DJR-059-02, DJR-059-03, DJR-129-27, DJR-129-28, DJR-129-29, see Inseparable and individual (BAL-0240-V002; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Vocabulary for Cosmography and chorography

Article · Contents

cosmography

BAL-0365-L01 · English · discipline noun

Description of the world in its celestial setting; geographical and astronomical learning.

The broader definition is explicitly supplied-editor evidence N00117, not a Burton-authored definition.

- DJR-002-03 (Source page 3). Original text: “Cosmography”. In the modern column: “cosmography”. The study Burton enjoys through maps. Burton’s first-person learned persona reports delight and imaginative travel; the following horoscope is adjacent, not a definition.

map; card

BAL-0365-L02 · English · synonymous medium nouns

A map or chart through which the reader imagines travel.

The original singular pair and plural variant have the same map sense. The second attestation is selected because the chart’s information is erroneous.

- DJR-002-03 (Source page 3). Original text: “Map or Card”. In the modern column: “maps and charts”. Two names for maps, not playing cards. The qualification never...but makes reading/map travel the stated exception to physical travel.
- DJR-072-19 (Source page 241). Original text: “new Cards”. In the modern column: “new charts”. Recent charts reporting geographical information. Burton attributes California’s insularity to charts; N05315 identifies the cartographic error.

chorographical

BAL-0365-L03 · English · descriptive adjective

Concerned with descriptions of particular places or regions.

The second paired phrase is also registered as L11; this adjective record distinguishes its component from topographical.

- DJR-006-19 (Source page 16). Original text: “corographical delights”. In the modern column: “the delights of describing places”. Pleasure in place-description. Burton borrows from William Burton; the first of the two clergymen, Braun, has pictures/maps/place-description; Henning has genealogy.
- DJR-081-02 (Source page 279–280). Original text: “Chorographical, Topographical delineations”. In the modern column: “Regional and local depictions”. Regional descriptions represented in images. Two adjectives modify delineations; the modern phrase maps the paired whole rather than assigning local to chorographical.

chorographer

BAL-0365-L04 · English · practitioner noun

A writer describing a country, region or particular place.

Spelling and contextual translations are consolidated; offices, families and manners belong to the described region as well as terrain.

- DJR-013-09 (Source page 47). Original text: “Chorographer”. In the modern column: “writer on places”. Echovius’s kind of descriptive writing. Echovius allegedly reports universal prosperity and assigns a religious cause; Burton uses it against sacrilege. No verified economic or causal conclusion.
- DJR-013-36 (Source page 51). Original text: “Corographer”. In the modern column: “writer on our country”. Camden as antiquarian and regional writer. Camden is named only in N00878; the claim to have seen short deeds is Burton’s own, not Camden’s. Golden crosses remain unresolved.
- DJR-017-20 (Source page 68). Original text: “Corographer”. In the modern column: “writers on regional geography”. Camden as a writer on regional families. One of our writers is the complete modern construction, hence plural writers does not mean Burton cites several people here. The explanation by luxury is reported.

Cosmography (cited work)

BAL-0365-L05 · Latin bibliographical abbreviation with English expansion · abbreviated title

A cited cosmographical work, here Münster’s, rather than the discipline alone.

Original marginal wording and the supplied note’s modern translation remain distinct, even when presented together in one source note. This record is not a complete Münster-citation concordance.

- DJR-009-19 (Source page 30; N00531). Original margin: “Munster. Cosmog. l. 5. c. 3. E Dict. Cretens.” Supplied note translation or expansion: “Cosmography”. Full supplied note translation: “Münster, Cosmography, book 5, chapter 3, from Dictys of Crete.” Münster as a conduit for a literary Trojan casualty account. Marginal bibliographic attribution; earlier source Dictys is explicit. N00533 denies independent verification of death tolls.
- DJR-030-38 (Source page 50; N02109). Original margin: “In Cosmogr.” Supplied note translation or expansion: “In the Cosmography.” Münster’s work cited for underground spirits near mines. Burton’s body says saith Munster; miners’ good-luck belief and different degrees of harm are reported, not independently confirmed.

cosmographical chart

BAL-0365-L06 · English · map phrase

A map representing the world.

The modernization is checked at phrase level. The celestial scope of cosmography does not make these charts a horoscope.

- DJR-073-08 (Source page 244). Original text: “Cosmographicall Chartes”. In the modern column: “maps of the world”. World maps Burton proposes to revise. I would governs censure/correct/reforme/rectifie; if it were possible qualifies the programme, not a completed reform.

longitude

BAL-0365-L08 · English · coordinate noun

East–west geographical position.

The source frames a desired improvement to geographical knowledge, while rejecting a particular magnetic method.

- DJR-073-08 (Source page 244). Original text: “rectifie longitudes”. In the modern column: “correct longitudes”. Improve the determination of east–west position. Qualified by if it were possible; not evidence of Burton solving longitude. N05374 supplies the definition.

compass (magnetic)

BAL-0365-L09 · English · instrument noun, magnetic sense

A magnetic direction-finding instrument.

This sense is distinct from L10’s measuring instrument.

- DJR-073-08 (Source page 244). Original text: “not by the Compass”. In the modern column: “not do it by the compass”. The rejected proposed means of determining longitude. Negation is essential: Burton invokes Cabeus against the method attributed to Ridley and seeks a better means.

compass (measuring)

BAL-0365-L10 · English · instrument noun, measuring sense

Compasses used with a scale to measure a map.

Instrumental distinction is supported by the local measuring verbs and editor N05942.

- DJR-081-02 (Source page 279–280). Original text: “Scale and compasse”. In the modern column: “a scale and compasses”. Tools for measuring extent and distance on a representation. Subject is the reader who beholds places as it were without leaving the study; this is map measurement, not a magnetic method for longitude.

chorographical, topographical delineations

BAL-0365-L11 · English · paired representation phrase

Regional and local representations, such as maps or depictions of places.

The whole phrase is retained alongside the adjective record so users can retrieve its checked translation without losing component distinctions.

- DJR-081-02 (Source page 279–280). Original text: “Chorographical, Topographical delineations”. In the modern column: “Regional and local depictions”. Representations that let a reader inspect distant places. As it were marks mediated presence; the adjectives are paired and cannot be used to prove that every topography covers only a tiny site.

chorography

BAL-0365-L12 · English · place-description noun

A description of a particular region, island or place.

N05766 identifies Hven/Uraniborg and explicitly says the particular bird-netting passage remains uncollated.

- DJR-078-24 (Source page 268). Original text: “Tycho Brahe that great Astronomer, in the Chorography of his Isle of Huena, & castle of Uraniburge, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.” In the modern column: “geographical description”. Brahe’s description of Hven and Uraniborg. The bird nets are an ornament and recreation attributed to Brahe; Burton cites it in a recreation catalogue, not as astronomical observation.

topography (cited descriptions)

BAL-0365-L13 · English with Latin bibliographical abbreviations · title and descriptive noun

A description of a place or territory, here Lapland, Rome or Constantinople.

Title use covers territories as well as cities; earlier marginal Roman evidence is retained and two Constantinople uses add a citation-versus-rejection distinction.

- DJR-071-39 (Source page 238). Original text: “Topogr. Constant.” In the modern column: “Topography of Constantinople”. Gillius’s city-description cited for baths. Burton reports 155 baths and ventures belike a purpose for bathing. The count and pairing with nymphaea remain uncollated.
- DJR-080-37 (Source page 278; N05925). Original margin: “Topogr. Rom. Part. 1.” Supplied note translation or expansion: “Topography of Rome, part 1.” Roman antiquarian description supporting looking and reading together. Boissard is named in the body; exact Latin quotation and compressed antiquarian bibliography are not collated.
- DJR-094-52 (Source page 344–345; N07078). Original margin: “Præfat. Topogr. Constantinop.” Supplied note translation or expansion: “preface to the Topography of Constantinople”. Full supplied note expansion with editorial identification: “Pierre Gilles, preface to the Topography of Constantinople.” Editorial identification of the author, not contained in the abbreviation Præfat. Topogr. Constantinop.: “Pierre Gilles”. Preface to a city-description cited for an assertion of permanence. The immortality claim is Gillius’s quoted position; Burton’s but ’tis not so rejects it. The actual continuation uses ruined cities for consolation in bereavement, then joins Christian resurrection to a hope of reunion attributed to Cicero; N07083 does not treat that attribution as proof of Cicero’s Christian belief.

- DJR-145-06 (Source page 596–597). Original text: “Topography of Lapland”. In the modern column: “description of Lapland”. A territorial description attributed to Góis. Burton is surprised and disagrees with a claim about northern jealousy; national comparisons are his rhetoric, not established demographic facts.

Lunar Geography

BAL-0365-L15 · English · book-description/title phrase

Geographical description directed towards the moon, associated here with Kepler.

The supplied source does not independently resolve the exact bibliographical identity of this phrase; no one-to-one identification with the adjacent Dream is imposed.

- DJR-075-24 (Source page 255). Original text: “Lunar Geography”. In the modern column: “Lunar Geography”. A title or work-description within Burton’s list of Kepler’s writings. Burton says half in jest and half in earnest; Kepler is reported as rejecting Bruno’s infinity, granting inhabited planets, doubting stars. No completed lunar survey is established.

subterranean geography

BAL-0365-L16 · English · polemical metaphor

A derisive mapping of contested theological abodes below the earth.

The actual surrounding contempt and agency are retained; this is not the literal mining-spirit citation in L05.

- DJR-159-36 (Source page 673). Original text: “all that subterranean Geography”. In the modern column: “all that subterranean geography”. Purgatory and limbos figured as underground regions. Burton’s Protestant narrator accuses popes of introducing traditions for authority and wealth. The list is hostile, not neutral Catholic doctrine.

geography

BAL-0365-L17 · English · discipline noun

Knowledge or description of the earth and its places.

The whole elliptical allocation is aligned; wanderers is not part of geography’s lexical meaning.

- DJR-048-35 (Source page 139). Original text: “Landleapers Geography”. In the modern column: “wanderers geography”. Geography assigned to wanderers in a mocked occupational division of learning. Thus they reason attributes the dismissal to idle gentlemen; Burton rebukes their refusal to study.

landleaper

BAL-0365-L18 · English · person noun

A wanderer or vagrant.

N03542 supplies the gloss. Keep the speaker boundary rather than treating the occupational allocation as Burton’s recommendation.

- DJR-048-35 (Source page 139). Original text: “Landleapers”. In the modern column: “wanderers”. The alleged occupational users of geography. These are the people to whom idle gentlemen would leave the subject; the contemptuous social hierarchy belongs to that reported reasoning.

theatre (survey)

BAL-0365-L19 · English · title metaphor

A comprehensive survey, here one presenting cities.

The local sense and Braun identification are supplied by editor N00340. This supporting record does not absorb all theatrical uses in Burton.

- DJR-006-19 (Source page 16). Original text: “theatre of cities”. In the modern column: “Theatre of Cities”. Braun’s illustrated urban survey. The first writer Braun supplies the city example; the other writer Henning supplies genealogies, not a second city atlas.

For censure at DJR-073-08, see Censure (BAL-0266-V009; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-073-07, DJR-073-09. These are reading contexts, not additional occurrences of the cited form.

Reference scope: At DJR-073-08 (source page 244), censure is rendered scrutinize: critically examine or judge, not merely prohibit or suppress. Burton would examine received accounts; his following lyes adds hostile judgment beyond the verb’s bare meaning. N05374 explains the verb. The conditional inquiry and attempted correction of navigation remain part of the Cosmography discussion, while this exact lexical occurrence is already explained in Censure.

For Microcosmographia at DJR-023-24, see Microcosm (BAL-0009-V003; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-023-22, DJR-023-23, DJR-023-25. These are reading contexts, not additional occurrences of the cited form.

Reference scope: At DJR-023-24 (source page 14), Microcosmographia remains Microcosmographia in the modern column: a thirteen-book anatomical work recommended to encourage study. The neighbouring translation of Columbus names a different work, not this title. Crooke is named by the original margin N01578 and identified further by editor N01579. The normalized access forms microcosmography and Crooke’s Microcosmographia are explanatory routes, not additional printed forms. Microcosm already explains this exact anatomical title occurrence; its descriptive relation to cosmography remains discussed here.

Access scope (microcosmography): Editorial normalized access form, not an additional original attestation.

Access scope (Crooke’s Microcosmographia): Editorial normalized access form, not an additional original attestation.

For Terra Australis Incognita at DJR-072-22, see Utopia (BAL-0292-V016; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-072-13, DJR-072-19, DJR-072-20, DJR-072-21, DJR-072-23. These are reading contexts, not additional occurrences of the cited form.

Reference scope: At DJR-072-22 (source pages 241–242), Terra Australis Incognita is rendered Unknown Southern Land. It is a conjectured southern land in Burton’s projected inquiry, not a securely surveyed continent. Burton moves from doubt and comparisons with imaginary lands to confident expectation; N05324 preserves that movement and the uncertainty about the cited names. Magellanica is another printed name in the passage. Utopia already explains this exact geographical-name occurrence; its relevance to the cartographic argument remains discussed here.

Vocabulary for Antipodes

Article · Contents

antipodes: inhabitants opposite us

BAL-0366-R01 · English · sense

People dwelling on the opposite side of the earth; in the drinking satire their opposite hours provide a comparison, while the geographical dispute concerns whether such people exist.

Grammar: Plural noun, with our or as the object of held; borrowed English geographical term.

- DJR-035-19 (Source page 74). Original text: “like our Antipodes”. In the modern column: “like people on the opposite side of the earth”. The drinkers sleep when their neighbours rise, as if they inhabited the opposite side of the globe. Burton’s hostile description of excessive drinking; like makes a comparison, not an assertion that the drinkers live abroad. The following Virgil lines give opposite dawn and evening. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-073-23 (Source page 246). Original text: “because he held Antipodes”. In the modern column: “because he maintained that there were people at the antipodes”. Held means maintained the existence of inhabitants on the opposite side of the earth. Burton reports Aventinus on Virgil of Salzburg and Boniface, with a disputed date and a compressed account of ancient doctrine. N05400 distinguishes the authorities and does not independently confirm the episode. The ensuing theological measurements end in admitted uncertainty. The modern explicitly supplies there were people, making the inhabited-antipodes proposition expressed by held Antipodes clear; held is maintained, not physically possessed.

antipodes: opposite region

BAL-0366-R02 · English · sense

The opposite part of the terrestrial globe, used as the endpoint of a diameter or as an extreme destination for travel.

Grammar: Plural-form geographical noun used collectively of an opposite location.

- DJR-073-14 (Source page 245). Original text: “from us to our Antipodes”. In the modern column: “from us to our antipodes”. The opposite surface location marks the other end of a diameter through the earth. Burton begins if and gives approximate, unreconciled figures of 21,500 miles circumference and 7,000 diameter. His questions about what occupies the intervening space are not claims to have explored it. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-109-37 (Source page 418). Original text: “run to the Antipodes”. In the modern column: “travel to the other side of the world”. An extreme geographical destination makes greed’s power over conduct vivid. Burton personifies the lure of gold. Travel is

one alternative to staying at home and engaging in degrading or criminal acts, not an actual traveller’s itinerary. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

antipodes: diametrical opposites

BAL-0366-R03 · English · sense

Persons portrayed as completely opposed to another group, by a metaphor drawn from opposite positions on the globe.

Grammar: Plural predicate noun with to introducing the opposed group.

- DJR-161-30 (Source page 683). Original text: “Antipodes to Christians”. In the modern column: “the opposite of Christians”. The geographical relation becomes a religious and moral opposition. Burton’s hostile classification of those he calls atheists or impious persons, not a neutral account of unbelievers and not an assertion that a remote population is non-Christian. The following paragraphs specify the denials he attributes to them. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

round as a trencher

BAL-0366-R04 · English · sense

Circular and flat like a plate, expressly contrasted here with spherical roundness. Trencher names the plate-like comparison, not a ball.

Grammar: Adjectival comparison followed by a negative contrasting comparison.

- DJR-073-23 (Source page 246). Original text: “round as a trencher”. In the modern column: “round like a plate”. Burton attributes a disc-shaped earth to the named ancient authorities. The words are Burton’s attribution, not an adequate statement of a doctrine shared by Augustine, Basil and Lactantius: editor note N05400 expressly disputes that conflation. But not as a ball supplies the contrast. Round as corresponds to round like; trencher to plate. The negative ball clause is separately preserved in the full source unit, not included in the translation of trencher alone.

plain: flat

BAL-0366-R05 · English · sense

Flat or plane, rather than spherical, in the original marginal qualification to the earth’s shape.

Grammar: Predicate adjective in an elliptical alternative, Or plain.

- DJR-073-14 (Source page 245; N05384). Original margin: “Or plain, as Patricius holds”. Supplied note translation or expansion: “Or flat, as Patricius holds”. The marginal alternative proposes flatness and then a plate-like circular earth. The printed marginal sentence attributes a position to Patricius and earlier authorities. Its

> accompanying English modernization is editorial. N05386 and N05400 separate explanation from endorsement. Plain contributes flat, not ordinary or obvious; the rest of this short clause retains its reported attribution.

For Antipodes at DJR-045-40, see Fame and reputation (BAL-0250-V004; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The earlier fame record already explains Antipodes in this exact construction. The family discusses its geographical contribution without creating a new compact or attestation for this occurrence.

Vocabulary for Terra Australis

Article · Contents

Terra Australis incognita: further geographical uses

BAL-0367-R01 · Latin · further same sense attestations

The conjectured Unknown Southern Land. Terra means land, australis southern and incognita unknown; the named region is not established as surveyed by being named.

Grammar: Latin feminine singular geographical noun phrase, used as a name within English sentences.

One supporting register row groups four additional significant attestations of the existing geographical sense. It does not claim a new unique lemma or repeat the prior record's DJR-015-38 and DJR-072-22 attestations.

- DJR-006-25 (Source page 17). Original text: "Terra Australis Incognita". In the modern column: "Unknown Southern Land". A claimed southern discovery becomes a measure of the difficulty and ambition of anatomizing melancholy. Burton compares his undertaking with difficult intellectual and exploratory projects; N00349 identifies the explorer editorially and leaves the exact force of hungry uncertain. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-015-31 (Source page 59–60). Original text: "Terra Australis Incognita". In the modern column: "Unknown Southern Land". A universal reformer would fully explore this land, among many projected transformations. He might is conditional on a magical-ring fantasy, and DJR-015-33 calls these wishes vain, absurd and hopeless. The colonial and coercive assumptions are Burton's. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-142-23 (Source page 582). Original text: "Terra Australis incognita". In the modern column: "the unknown southern land". The same conjectured land becomes a proposed destination for colonies in the argument against restricting marriage to the rich. Burton's question asserts possible colonial settlement, supported by recommended writers. It assumes available land and does not establish absence of existing inhabitants. Margins offer work and training as well. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-152-36 (Source page 640). Original text: "all Terra Australis incognita". In the modern column: "All the Unknown Southern Land". The region is swept into a universal classification as pagan. All applies to the conjectured southern land; most applies separately to America. The hostile scheme is not a reliable religious census, and its sixth/fifth fractions vary in the continuation. Terra Australis incognita contributes Unknown Southern Land; all contributes All. The broad quantifier remains visible rather than being hidden within the place-name.

Terra Australis incognita: satirical title

BAL-0367-R02 · Latin · title

The Unknown Southern Land as part of the cited title of an imaginary voyage, not an observed geographical report. The full title is rendered Another World and Yet the Same, or the Unknown Southern Land.

Grammar: Latin title phrase in an original marginal bibliography; seu introduces an alternative title.

- DJR-037-01 (Source page 83; N02636). Original margin: “Mundus alter & idem, seu Terra Australis incognita.” Supplied note translation or expansion: “Another World and Yet the Same, or the Unknown Southern Land.” The original margin identifies the book behind Mercurius Britannicus’s polar inhabitants. The body tentatively says belike when explaining why the satirical author locates melancholy people under the Pole. N02638 identifies Joseph Hall editorially and leaves the exact passage uncollated. The full Latin book title is paired with its full supplied editorial translation. Terra Australis incognita alone corresponds to Unknown Southern Land; the earlier words name Another World and Yet the Same, and seu is or.

Magellanica

BAL-0367-R03 · Latinized geographical name · place name

A name for the conjectural southern continent, placed beside Terra Australis Incognita in the geographical inquiry and reused in the religious world-picture.

Grammar: Latinized geographical proper name, singular.

- DJR-072-22 (Source page 241–242). Original text: “Terra Australis Incognita, or Magellanica”. In the modern column: “the Unknown Southern Land, or Magellanica”. Or coordinates two names for the conjectured southern land in a question about a discovery’s truth. The comparison with imagined voyages is immediately qualified by expectation of future flourishing kingdoms. The name does not authenticate that expectation. Magellanica is retained as Magellanica. The wider quotation supplies the relation to the translated Terra phrase; that phrase’s repeated attestation remains prior-owned.
- DJR-152-36 (Source page 640). Original text: “Asia, Africk, America, Magellanica”. In the modern column: “Asia, Africa, America and Magellanica”. The imagined region is put alongside named continents in a schematic enumeration of non-Christian territories. Burton’s almost in the surrounding claim and all in the later southern-land clause must not be flattened into an empirical population count. N12084 labels the entire classification unreliable. The selected list fixes the place-name’s role; Magellanica itself remains unchanged.

Aust.: south

BAL-0367-R04 · Latin · abbreviation

South, in the abbreviated marginal latitude that helps the supplied editor identify the adjacent Guinea as New Guinea.

Grammar: Abbreviated Latin directional adjective in a coordinate of latitude.

- DJR-072-22 (Source page 241–242; N05322). Original margin: “Lat.10.Gr. Aust.” Supplied note translation or expansion: “Latitude ten degrees south.” The latitude qualifies Guinea, not a claim that the whole southern continent lies at ten degrees. The original is Burton’s compressed margin; New Guinea is an editorial identification from the south latitude. The body leaves island or mainland as an open question. Aust. contributes south; Lat. is latitude, 10 ten and Gr. degrees. No whole-coordinate meaning is assigned to Aust. alone.

For Terra Australi Incognita at DJR-015-38, DJR-072-22, see Utopia (BAL-0292-V016; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The exact undecided-utopia location and discovery-question attestations, including their component definitions, remain with Utopia’s earlier record. Four further body uses are grouped in the explicitly identified extension record, not duplicates of these attestations.

For Continent at DJR-072-22, see Continence (BAL-0135-V012; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The island-versus-continuous-mainland sense in the adjacent Guinea question is already defined under Continence; no new compact is counted.

Vocabulary for Nature

Article · Contents

nature: constitution or disposition

BAL-0368-R01 · English · lemma or sense

The characteristic constitution, temperament or disposition of a person, creature or thing.

Grammar: English noun, singular and plural; also in the prepositional phrase by nature.

- DJR-001-07 (Source page 2). Original text: “very melancholy by nature”. In the modern column: “very melancholy by temperament”. The phrase characterizes Democritus’s disposition in Burton’s literary portrait. Burton reports Hippocrates and Laertius; N00087 identifies the Hippocratic letters as pseudonymous, not verified diagnosis. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-001-08 (Source page 2). Original text: “the natures, differences of all beasts, plants, fishes, birds”. In the modern column: “the natures and differences of all animals, plants, fish, and birds”. Plural natures means the characteristic properties of the kinds studied. Burton praises reported learning; some say qualifies the separate claim about understanding animal voices. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-097-12 (Source page 355). Original text: “a Wolfs nature”. In the modern column: “a wolf’s nature”. The emblem makes disposition persist despite different nurture. An emblematic moral comparison, not a controlled animal observation. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: intrinsic kind or identity

BAL-0368-R02 · English · lemma or sense

What something is in itself, or the intrinsic kind and properties by which it is what it is.

Grammar: English noun, singular; same nature and in nature constructions.

- DJR-023-38 (Source page 15). Original text: “parts of the same nature”. In the modern column: “parts of the same nature”. Dividing homogeneous material yields the same kind of substance, as water into water. Burton reports Aristotle and Laurentius; the homogeneous classification retains its prior Organical parts owner. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-167-09 (Source page 710). Original text: “though not in nature, yet in Gods acceptance”. In the modern column: “if not in its nature, then in God’s acceptance of it”. A desire to repent is accepted as repentance without being asserted intrinsically identical to it. Consolation addressed to the distressed person. The negative and contrast are essential; this is not the separate unaided-capacity question at 168-09.

The modern supplies its and of it to make the referent explicit and recasts though… yet as if not…then. Neither column removes the distinction.

nature: normal bodily functioning

BAL-0368-R03 · English · lemma or sense

The body’s proper constitution or functioning, against which disease is described.

Grammar: English noun within contrary to or opposite to nature.

- DJR-022-02 (Source page 6). Original text: “contrary to Nature”. In the modern column: “contrary to nature”. Fernel defines disease as a condition contrary to proper bodily functioning. A reported medical definition, not the technical six non-naturals. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-022-02 (Source page 6). Original text: “opposite to nature”. In the modern column: “contrary to nature”. The Labeo formulation likewise measures disease against proper bodily use. Reported through Aulus Gellius; N01452 explains the longer definition and does not turn habit into customary practice. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: bodily powers at work

BAL-0368-R04 · English · lemma or sense

The body’s assimilating, preserving or recuperative powers, imagined as acting, being assisted or being exhausted.

Grammar: English noun, personified or collective agent.

- DJR-005-03 (Source page 8). Original text: “which nature doth with the aliment of our bodies incorporate, digest, assimilate”. In the modern column: “What nature does with our bodily food—incorporating, digesting, assimilating”. The assimilative bodily agent supplies an analogy for digesting borrowed literary material. Burton’s compilation defence; nature is the bodily agent, Burton the literary one. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-099-26 (Source page 365). Original text: “debilitate nature”. In the modern column: “weakens the body’s natural powers”. Excessive purgative medicine is said to weaken bodily capacity. Reported aphoristic caution, explicitly qualified by necessary and sparing use; 099-28 limits the attack to untimely or immoderate purges. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-099-30 (Source page 366). Original text: “strengthen nature”. In the modern column: “strengthen the body’s natural powers”. Alteratives are defined partly through support of the body’s powers. Historical therapeutic classification, not evidence of efficacy. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

- DJR-168-42 (Source page 719). Original text: “yet nature lies hid, recovereth again”. In the modern column: “Yet nature lies hidden, recovers”. Apparent absence of bodily power does not prove its destruction in the analogy. A bodily comparison for spiritual consolation, continued at 168-43; the evacuation theory remains historical. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: ordinary physical processes

BAL-0368-R05 · English · lemma or sense

The operation of ordinary causes, distinguished in the local argument from a proposed supernatural agency.

Grammar: English noun; course of Nature and personified Nature sports her self.

- DJR-028-16 (Source page 38). Original text: “the course of Nature”. In the modern column: “the course of nature”. The physician is asked to distinguish the ordinary course from a divine supernatural cause. Burton says belike and refers the interpretation of Hippocrates to other writers rather than resolving it. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-030-18 (Source page 48). Original text: “Nature sports her self”. In the modern column: “nature amusing herself”. Playful personification accompanies meteor or soil explanations of green circles. Others hold these alternatives against reported fairy dances; the passage does not settle on a modern cause. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: given conditions and provision

BAL-0368-R06 · English · lemma or sense

What the world or a place provides apart from deliberate human intervention, or the productive source of discoveries and benefits.

Grammar: English noun; agent in contrasts with art.

- DJR-016-14 (Source page 62). Original text: “where nature fails”. In the modern column: “Where nature falls short”. The imagined polity supplements unproductive terrain by human skill. Burton’s utopian prescription, not a report of completed works. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-101-18 (Source page 374). Original text: “Nature is not effœte”. In the modern column: “Nature, as he says, is not exhausted”. Nature’s unspent gifts figure discoveries left for later generations. The argument supports continuing improvement of medicine; Lipsius is cited without a specified letter in N07615–16. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: the ordered physical whole

BAL-0368-R07 · English · lemma or sense

The physical creation considered as a whole or as exhibiting an ordering principle.

Grammar: English noun, often personified.

- DJR-074-11 (Source page 249). Original text: “In all other things Nature is equall, proportionable, and constant”. In the modern column: “In everything else Nature is even, proportionate, and consistent”. Regular natural proportion is set against the apparently irregular placement of stars. This continues Scaliger’s problem introduced in 074-10. Burton rejects the proposed diversity-of-local-spirits explanation in 074-12. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-082-01 (Source page 284). Original text: “in all nature”. In the modern column: “in all nature”. The entire physical realm forms the comparison for the wonder of planetary calculation. Rhetorical praise of astronomical study, not a new definition of celestial substance. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: the measure of sufficiency

BAL-0368-R08 · English · lemma or sense

Basic human requirements treated as the measure of enough, opposed to limitless acquired wants.

Grammar: English noun, personified; according to nature construction.

- DJR-091-18 (Source page 328). Original text: “Nature is content with bread and water”. In the modern column: “Nature is content with bread and water”. Nature supplies a standard of simple sufficiency in a Senecan consolation. The conditional ability to rest satisfied matters. Later poverty protests at 092-04–05 challenge comfortable praise of deprivation. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-091-43 (Source page 329–330). Original text: “according to nature”. In the modern column: “according to nature”. Living within basic requirements is opposed to a desire that the whole world cannot satisfy. Burton combines a Senecan claim with scriptural sayings; the printed references are retained and discussed in N06801. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: spontaneous affection and impulse

BAL-0368-R09 · English · lemma or sense

An inclination represented as arising from a creature’s constitution, rather than from choice, instruction or a later command.

Grammar: English noun, personified agent.

- DJR-101-19 (Source page 374). Original text: “by nature”. In the modern column: “by nature”. The alleged ability of animals to find their cures is contrasted with human labour and acquired knowledge. A reported historical animal-knowledge claim, not a practical therapeutic instruction. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-111-20 (Source page 426–427). Original text: “Nature binds all creatures to love their young ones”. In the modern column: “Nature binds all creatures to love their young”. Burton presents parental affection as a universal natural bond before arguing to filial duty. The all-creatures assertion and animal examples are Burton’s inherited argument. Divine command is then said to bind still more strongly. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature: divine ordinary power or order

BAL-0368-R10 · English · lemma or sense

God’s ordinary power or ordering of things, as defined in this local reply to those who acknowledge nature and fortune while denying God.

Grammar: English noun; explicit theological definition.

- DJR-162-16 (Source page 687). Original text: “Nature signifies Gods ordinary power”. In the modern column: “nature signifies God’s ordinary power”. Scaliger’s reported definition identifies ordinary natural power with divine activity. Burton’s polemical reply; ordinary qualifies power. It is not the meaning assigned to every nature in the book. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-162-16 (Source page 687). Original text: “Nature is Gods order”. In the modern column: “nature is God’s order”. Calvin’s reported formulation gives order as an alternative definition. Extraordinary things may be called unnatural within this argument; fortune is separately defined as unrevealed will. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

natura: constitution, disposition, and physical order

BAL-0368-R11 · Latin · lemma or sense

The Latin counterpart of nature, with local reference to intrinsic disposition or the fabric of the physical world.

Grammar: Latin feminine noun; natura nominative or ablative singular, naturæ genitive singular, naturam accusative singular.

- DJR-001-08 (Source page 2). Original text: “in toto opificio naturæ”. In the modern column: “in the whole fabric of nature”. Naturæ is genitive: of nature; opificio names the fabric or workmanship. Quoted praise says Democritus wrote on everything in nature; it is a comprehensive encomium, not an audited bibliography. The construction includes in toto and opificio; naturæ alone supplies of nature.

- DJR-052-04 (Source page 152). Original text: “Est natura hominum novitatis avida”. In the modern column: “Human nature is eager for novelty”. Natura is the subject, hominum of human beings, novitatis of novelty, and avida eager for. Burton applies a maxim to dissatisfied people who change even for the worse. The full clause yields the quoted modern sentence; natura alone is nature, not eager for novelty.
- DJR-097-12 (Source page 355; N07280). Original margin: “Naturam expellas furca licet usque, recurret”. Supplied note translation or expansion: “Though you keep driving nature out with a pitchfork, it will return”. Naturam is the object of expellas; persistent disposition is the point of the maxim. Only the quoted margin is original. The supplied note identifies an adaptation of Horace and prints a different comparison text, not a silent correction. The whole concessive maxim is aligned; Naturam alone supplies nature.

contra naturam

BAL-0368-R12 · Latin · lemma or sense

Contrary to nature: against the proper constitution or functioning of the body in the cited disease definitions.

Grammar: Latin preposition contra with accusative singular naturam.

- DJR-022-02 (Source page 6; N01448). Original margin: “contra naturam”. Supplied note translation or expansion: “contrary to nature”. The phrase qualifies the morbid condition in Fernel’s definition. Original quoted margin N01448, with translation outside the original quote; source abbreviation insidēs is not silently expanded as a separate attestation. Contra supplies contrary to; naturam supplies nature. The full medical definition is context, not the translation of this component phrase.
- DJR-022-02 (Source page 6; N01451). Original margin: “contra naturam”. Supplied note translation or expansion: “contrary to nature”. The same phrase occurs in the abbreviated Labeo definition. N01451 retains its abbreviated ending; the fuller definition is editorially supplied in N01452. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

naturæ bellum inferre

BAL-0368-R13 · Latin · lemma or sense

To wage war on nature; a figurative construction used against obstructing natural merit and against weakening bodily powers.

Grammar: Latin infinitive phrase; bellum accusative object, naturæ dative recipient.

- DJR-016-21 (Source page 63). Original text: “naturæ bellum inferre”. In the modern column: “to wage war on nature”. Excluding qualified commoners from honour is denounced as opposing natural ability. Burton’s projected polity remains monarchical and retains ranks; the argument condemns hereditary exclusion, not every social distinction. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

- DJR-069-12 (Source page 227). Original text: “Naturæ bellum inferre”. In the modern column: “to wage war on nature”. Unnecessary medicine attacks the strong body rather than helping it. The target is treatment without cause; necessity and trying a medicinal diet first qualify the ensuing advice. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

nature given respite

BAL-0368-R14 · Latin · lemma or sense

The instruction to allow bodily powers rest from treatment, either to give nature rest or that rest must be given to nature.

Grammar: Latin infinitival and gerundive constructions with naturæ dative singular.

- DJR-069-17 (Source page 227–228). Original text: “dare requiem Naturæ”. In the modern column: “give nature rest”. Dare is to give; requiem is rest as object; Naturæ is to nature. Piso and Altomarus are invoked for pauses in medical treatment; the reported recoveries do not become a general injunction to refuse care. The complete infinitive phrase is translated; Naturæ does not by itself mean give nature rest.
- DJR-103-34 (Source page 385). Original text: “danda quies naturæ”. In the modern column: “Nature must be given rest”. Quies is the subject of the gerundive construction danda; naturæ is its beneficiary. The same paragraph also urges completing a treatment course, so rest is intermittent rather than simple abandonment. The passive necessity construction is recast with Nature as English subject; rest remains the thing to be given.

natura: genital parts

BAL-0368-R15 · Latin · lemma or sense

The genital parts, named euphemistically as nature in the quoted Latin account.

Grammar: Latin noun, accusative singular naturam.

- DJR-147-35 (Source page 611). Original text: “naturam”. In the modern column: “genital parts”. The noun names the anatomical object of the reported harmful practice, not temperament or the created world. Burton quotes a report attributed to Bembo concerning Kilwa. The source identification remains uncollated; this is neither established ethnography nor medical guidance. The Latin singular collective naturam is rendered as plural genital parts. Girls’ in the wider modern construction comes from fœminis, not from naturam.

effœte

BAL-0368-R16 · English · lemma or sense

Exhausted or no longer productive; the passage denies that nature has spent all her gifts on one age.

Grammar: English adjective, predicative after is, under negation.

- DJR-101-18 (Source page 374). Original text: “Nature is not effœte”. In the modern column: “Nature, as he says, is not exhausted”. The negative adjective supports continued discovery and later generations’ knowledge. The marginal reference is Lipsius, Letters, without a specific letter; the negative must be retained. Effœte supplies exhausted; is not preserves the negation, and as he says is relocated from the original following clause.

naturæ usu

BAL-0368-R17 · Latin · lemma or sense

Through natural experience; the alleged animal knowledge is acquired or exercised through nature rather than human study.

Grammar: Latin noun construction: usu ablative singular with naturæ genitive singular.

- DJR-101-19 (Source page 374). Original text: “naturæ usu”. In the modern column: “Through natural experience”. Usu supplies through use or experience; naturæ qualifies that experience as natural. The supplied editor translates the wording as printed and leaves the Podromus/Prodromus identification and intermediary uncollated. The construction is aligned as a whole; natural experience is not a definition of naturæ alone.

For custom at DJR-035-38, DJR-035-39, DJR-035-40, DJR-035-41, DJR-035-42, DJR-035-43, DJR-035-44, DJR-035-45, DJR-035-46, DJR-035-47, DJR-035-48, DJR-035-49, DJR-035-50, DJR-035-51, DJR-035-52, DJR-035-53, DJR-035-54, DJR-035-55, see Custom and education (BAL-0125-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Custom owns the habituation argument and its extremely-bad-custom qualification. Nature refers to that account without a second compact for the acquired-habit family.

For law of nature at DJR-026-33, see Law and justice (BAL-0294-V020; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The moral-duty construction remains an earlier record.

For law of nature at DJR-087-09, see Law and justice (BAL-0294-V021; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The common mortal-condition construction remains an earlier record.

For Law of nature at DJR-027-16, see Law and justice (BAL-0294-V034; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The physiological-order construction remains an earlier record.

For res sex non naturales at DJR-033-30, see Non naturals (BAL-0082-V004; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The sixfold regimen is not the contrary-to-nature sense.

For Homogeneal at DJR-023-38, see Organical parts (BAL-0010-V002; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The technical classification remains with Organical parts; nature adds only the intrinsic-kind component.

For bread and water at DJR-091-18, see Water and springs (BAL-0124-V011; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The provisions phrase remains owned by Water and springs; this family explains the different noun nature.

For pudendis at DJR-147-35, see Shame (BAL-0257-V014; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The adjacent Latin anatomical noun is an existing Shame record, distinct from newly recorded naturam.

For his son by nature at DJR-168-35, see Parents and children (BAL-0242-V042; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The complete sonship-versus-adoption construction is already explained in this earlier record; no duplicate theological attestation is counted.

Vocabulary for Vicissitude

Article · Contents

vicissitude

BAL-0369-R01 · English · lemma or sense

An alternation or exchange in which sea and land take each other’s places, proposed as one explanation of reported marine remains inland.

Grammar: English singular noun; of Sea & land complement.

- DJR-073-11 (Source page 245). Original text: “is there a vicissitude of Sea & land”. In the modern column: “do sea and land change places”. The modern turns a noun of exchange into the verbal construction change places. A question offering earthquakes, Noah’s Flood and exchange as alternatives; the Anaximenes attribution is reported, not independently confirmed. Is there a vicissitude of is recast as do… change places; sea and land are retained as participants. The whole modern clause is not a one-word rendering of vicissitude.

mutability; mutable

BAL-0369-R02 · English · lemma or sense

Changeability or susceptibility to alteration, applied to worldly conditions and the transience of bodily beauty.

Grammar: English abstract noun mutability and adjective mutable.

- DJR-008-17 (Source page 25). Original text: “the mutability of this world”. In the modern column: “how changeable the world is”. Worldly instability is urged as a check on ambition and presumption. Democritus’s speech in Burton’s retelling; the preceding Hippocrates excuse and the following rebuke frame it. The noun phrase becomes an indirect interrogative clause; mutability contributes changeability, not the entire sentence.
- DJR-109-04 (Source page 415). Original text: “the mutability of all temporalties”. In the modern column: “the changeability of all temporal things”. Temporal possessions and conditions fluctuate. Should is conditional would: the sentence describes improper love moving with fortune, not advice that it ought to do so. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-137-33 (Source page 560). Original text: “as mutable as a flowre”. In the modern column: “as changeable as a flower”. Bodily beauty is subject to transience. A comparison attributed to Boethius in the dissuasion from erotic attachment; the separate beholder claim is qualified by most part. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

immutability

BAL-0369-R03 · English · lemma or sense

Unchangeableness, listed as a divine attribute, in contrast with the mutability of temporal things.

Grammar: English abstract noun.

- DJR-151-31 (Source page 634). Original text: “immutability”. In the modern column: “immutability”. Unchangeableness is named among God’s attributes before the praise of divine beauty. Burton’s theological assertion; it does not deny the transience of bodily beauty discussed elsewhere. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

inconstancy: affairs and felicity

BAL-0369-R04 · English · lemma or sense

Instability or lack of lasting security in circumstances and worldly happiness.

Grammar: English abstract noun.

- DJR-086-42 (Source page 307). Original text: “the inconstancy of humane felicity”. In the modern column: “how unstable human happiness is”. The sight of shifting happiness is said to moderate the fortunate and comfort the distressed. A conditional consolatory claim: the distressed must attend to and consider the examples. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-090-56 (Source page 326). Original text: “that inconstancy of humane affairs”. In the modern column: “the instability of human affairs”. Burton answers complaints about unequal rank by turning to changes of condition. The following may, likely and peradventure qualify particular reversals; the historical examples contain rhetoric and inconsistent figures. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

inconstancy: unsettled mind or conduct

BAL-0369-R05 · English · lemma or sense

Lack of steadiness: moral fickleness, unstable or irresolute mental condition, or alleged unfaithfulness in sexual affection, according to the local object.

Grammar: English abstract noun; printed inconstancie and inconstancy.

- DJR-018-35 (Source page 74). Original text: “inconstancie”. In the modern column: “fickleness”. A moral fault in a catalogue of social failings. Burton’s satirical catalogue, not a clinical diagnosis. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-059-06 (Source page 184). Original text: “irresolution, inconstancy, vanity of minde”. In the modern column: “Indecision, inconstancy, emptiness of mind”. The symptoms include persistent lack of settled purpose or steadiness. The hunting-arrow

comparison says the affliction remains despite change of company; it does not promise alternating relief. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

- DJR-146-33 (Source page 604). Original text: “his wives inconstancy”. In the modern column: “his wife’s inconstancy”. The husband’s supposed evidence concerns changing or unfaithful sexual attachment. A rhetorical question illustrated by literary wives; apparent signs are Burton’s presentation, not verified conduct. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

succession; reciprocal course

BAL-0369-R06 · English · lemma or sense

Following one another in turn; the connection of pleasure and pain or joys and sorrows through a human life.

Grammar: English abstract noun and adjective phrase.

- DJR-023-07 (Source page 12). Original text: “Invicem cedunt dolor & voluptas, there is a succession of pleasure and paine”. In the modern column: “Pleasure and pain follow one another in turn”. The modern condenses the Latin maxim and Burton’s English restatement into one sentence. Weather and roses supply comparisons for mixed human experience; no fixed timetable or equal duration is stated. The modern sentence represents two successive original expressions, not a separately repeated translation for each. Succession contributes following in turn.
- DJR-087-05 (Source page 308). Original text: “with a reciprocall course, joyes and sorrows are annexed, and succeed one another”. In the modern column: “joys and sorrows are linked and succeed one another in turn”. Reciprocal course makes the succession mutual, with each condition following the other. A universalizing consolation concerning human life, not a prediction of an individual’s recovery date. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

ebb and flow

BAL-0369-R07 · English · lemma or sense

Rise and fall, fluctuate, or pass between different conditions; a tidal image applied to favour, knowledge, property and changing usage.

Grammar: English paired verbs, printed ebbe and flow or Ebbe and flow.

- DJR-056-09 (Source page 169). Original text: “ebbe and flow with their masters favors”. In the modern column: “ebb and flow with their masters’ favour”. Dependants’ fortunes change with their patrons’ approval. The continuation concerns fear of disgrace and exposure. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-076-18 (Source page 259). Original text: “kingdomes, men, and knowledge ebbe and flow”. In the modern column: “kingdoms, people, and knowledge ebb and flow”.

The paired verbs describe losses and discoveries as the aerial digression closes. Burton acknowledges lost inventions as well as daily novelties and quotes nothing new under the sun. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

- DJR-091-08 (Source page 327). Original text: “things go round, ebbe and flow”. In the modern column: “things go round, ebb and flow”. The client’s descendants reverse the lawyer’s initial acquisition. A rhetorical example within consolation; adjacent may and perhaps claims do not guarantee this outcome to every client. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-101-16 (Source page 374). Original text: “Ebbe and flow with the season”. In the modern column: “ebb and flow with the season”. Recipes and formulations are compared with words whose currency changes. The preceding conditional admits compounds when simples cannot perform the task; variation is not an unrestricted efficacy claim. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

vices: alternations or course

BAL-0369-R08 · Latin · lemma or sense

Turns, alternations or changing course; not English vices, moral faults.

Grammar: Latin feminine noun, nominative or accusative plural according to construction.

- DJR-023-07 (Source page 12; N01549). Original margin: “ita vices rerum sunt”. Supplied note translation or expansion: “So things alternate”. Vices is plural subject; rerum means of things or affairs; the modern recasts the nominal clause as a verb. Only the quoted Lipsius margin is original source wording; the translation follows outside it. Ita gives so; vices supplies alternation; rerum supplies things. The phrase is not a moral-vices statement.
- DJR-037-09 (Source page 84). Original text: “Mutavere vices”. In the modern column: “Have changed their course”. Vices is accusative plural object of the third-person plural perfect Mutavere. An altered Virgil extract: Burton’s vices is retained against the consulted text’s vias, as N02648 states. The grammatical subject is weather and sky’s shifting moisture in the preceding line. Vices supplies course; Mutavere supplies have changed.
- DJR-162-29 (Source page 688). Original text: “Naturâ volvente vices”. In the modern column: “As nature rolls through its changes”. Vices is the object of volvente in an ablative-absolute construction with Naturâ. The preceding some…believe governs the no-ruler account; Burton quotes that position rather than endorsing it. N12798 notes the adapted order and omitted day/year specification. Naturâ supplies nature; volvente rolling; vices changes. As and its unfold the construction in English.

invicem; in vicem

BAL-0369-R09 · Latin · lemma or sense

In turn or reciprocally; in other settings, one another.

Grammar: Latin adverb invicem and prepositional idiom in vicem, printed inque vicem with enclitic -que.

- DJR-005-07 (Source page 9). Original text: “Cedimus inque vicem”. In the modern column: “We yield in turn”. In…vicem gives in turn; -que is a connective, absorbed in the quoted modern formulation. Mutual indulgence slides into retaliation in Burton’s response to critics. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-016-35 (Source page 64–65). Original text: “be visited invicem themselves”. In the modern column: “in turn be inspected themselves”. Inspectors are subject to reciprocal inspection. A rule for officers in the imagined commonwealth; the surrounding annual accountability is prescriptive. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-023-07 (Source page 12). Original text: “Invicem cedunt dolor & voluptas”. In the modern column: “Pleasure and pain follow one another in turn”. Invicem gives in turn; dolor pain and voluptas pleasure are the alternating subjects. The modern absorbs Burton’s following English restatement into the same sentence. Invicem contributes in turn, cedunt follow or yield, dolor pain, and voluptas pleasure; the full sentence is not one adverb’s meaning.

vicissim

BAL-0369-R10 · Latin · lemma or sense

In turn or in return; the responsive movement of mutual affection.

Grammar: Latin adverb.

- DJR-113-27 (Source page 435). Original text: “vicissim”. In the modern column: “in return”. The adverb describes the answering love of the personified trees. Claudian’s poetic scene is quoted in Burton’s altered wording, not a literal botanical observation. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-113-28 (Source page 436; N08600). Original margin: “vicissim ad osculum exporrectis”. Supplied note translation or expansion: “reaching out in turn for a kiss”. The branches are imagined as extending on both sides for a kiss. Original margin reports the palm story; printed feminine body pronouns and masculine dejectus in the note are not reconciled. Vicissim gives in turn; ad osculum for a kiss; exporrectis reaching out. Only the adverb is counted as the lexical member.
- DJR-143-68 (Source page 590; N11332). Original margin: “Ille vicissim nihil nisi, anime mi”. Supplied note translation or expansion: ‘and he in turn only “my soul.”’. The husband receives an answering endearment in a marriage blessing. The Latin margin attributed to Erasmus continues the prose blessing, with source collation still open. Vicissim supplies in turn; the endearment and pronoun belong to the full contextual quote, not the adverb.

vices: substituted place or role

BAL-0369-R11 · Latin · lemma or sense

The place, role or duties of another, taken on by a substitute.

Grammar: Latin accusative plural noun within meas vices obires and earum vices subeunt.

- DJR-137-64 (Source page 563; N10811). Original margin: “si meas vices obires”. Supplied note translation or expansion: “if you took my place”. The speaking ring imagines the lover occupying its position. A fictional apologue, with a conditional warning about what the lover would discover. Meas supplies my; vices place; obires took on; si if.
- DJR-145-34 (Source page 599; N11477). Original margin: “earum vices subeunt”. Supplied note translation or expansion: “take their places”. The reported Tiberini take the places of their wives at childbirth. Calcagnini is cited; the printed ab uxorem is grammatically defective and the supplied translation gives the evident sense. Earum means their, referring to the wives; vices places or roles; subeunt take on.

vice; per vices: time and turn

BAL-0369-R12 · Latin · lemma or sense

An occasion, numbered time or alternating turn, rather than a moral fault.

Grammar: Latin ablative singular vice and prepositional phrase per with accusative plural vices.

- DJR-084-29 (Source page 297; N06217). Original margin: “Una vice blandiantur, una vice iisdem terrorem incutiant”. Supplied note translation or expansion: “At one time let them coax them; at another let them strike fear into the same people”. Repeated una vice assigns different occasions to contrasting treatment. Historical coercive treatment advice attributed in context to Rhazes, conditional upon failure of mild methods. It is not present care guidance. Una vice is at one time; the second becomes at another to make the contrast explicit.
- DJR-108-13 (Source page 410). Original text: “sexta vice”. In the modern column: “for the sixth time”. The numbered occasion describes taking up the pen again in the quotation used to defend expansion. Burton confesses enlargement with a good author; the wording is not independent bibliographical proof of all editions. Sexta gives sixth; vice time; for is supplied by the English idiom.
- DJR-145-34 (Source page 599; N11477). Original margin: “per vices incubant”. Supplied note translation or expansion: “take turns brooding”. Per vices gives in turns; incubant supplies brooding. The bird comparison is attached to a reported childbirth substitution, not identical with it. Per vices is the alternation phrase; brooding belongs to the verb incubant.

vices: a return in kind

BAL-0369-R13 · Latin · further same sense attestations

A return or repayment, here retaliation like for like.

Earlier lexical or construction explanation: Liberty and servitude (BAL-0241-V026; Batch 3). This record retains that earlier ownership. It adds no new unique lemma.

Grammar: Latin accusative plural noun within pares reddere vices; an additional attestation of an earlier-owned return sense.

- DJR-148-41 (Source page 617–618). Original text: “pares reddere vices”. In the modern column: “to repay like for like”. The reported wife seeks a corresponding return for mistreatment. Nevisanus is cited; she will repay if she can. Burton refuses to excuse her while telling the husband to reform himself first. Pares gives matching or like; reddere to render or repay; vices return. The idiom as a whole yields repay like for like.

vice: in the capacity of

BAL-0369-R14 · Latin · lemma or sense

In the role of, or like; the whetstone comparison makes someone prepare others for an activity not performed personally.

Grammar: Latin ablative singular used prepositionally; printed anomalous cotus occupies the expected genitive complement role.

Access scope (cotis): N12208 gives Horace’s comparison form; not an original Burton attestation.

- DJR-154-28 (Source page 648–649; N12207). Original margin: “Vice cotus”. Supplied note translation or expansion: “Like a whetstone”. Vice means in the capacity of or like; the printed cotus is understood as of a whetstone in the expected genitive role. N12208 identifies Horace’s regular cotis, without repairing Burton’s original. The original margin accompanies Burton’s polemic about irreligious manipulators making others superstitious; its comparison does not verify those accusations. Vice contributes like or in the role of; cotus supplies a whetstone. The following inability to cut belongs to the simile’s relative clause.

mutabilitas

BAL-0369-R15 · Latin · lemma or sense

Changefulness or mutability, with which the fleeting character of bodily beauty is compared.

Grammar: Latin feminine noun, ablative singular mutabilitate in a comparison.

- DJR-137-33 (Source page 560; N10776). Original margin: “Florum mutabilitate fugacior”. Supplied note translation or expansion: “More fleeting than the changefulness of flowers”. Mutabilitate is ablative after the comparative fugacior; florum means of flowers. The margin attributed to Boethius is more emphatic than Burton’s body as mutable as a flower. Both are retained without making them identical word-for-word. Florum supplies of flowers, mutabilitate changefulness, fugacior more fleeting than. The whole comparison is not the meaning of mutabilitate alone.

vicem: fate or lot

BAL-0369-R16 · Latin · lemma or sense

A person’s fate, lot or condition; here the distress of the poor person whom others abandon.

Grammar: Latin accusative singular noun, object of doleat.

- DJR-053-23 (Source page 158; N03935). Original margin: “Non est qui doleat vicem”. Supplied note translation or expansion: “There is no one to grieve at his fate”. Vicem names the lot or condition deplored; doleat supplies grieve at, and the person’s identity is inferred from the preceding poor-man context. The negative no one belongs to Burton’s sweeping complaint about abandonment in poverty, not to a statement that an individual has literally no possible helper. Non est qui gives there is no one to; doleat gives grieve at; vicem fate. His is supplied from context, not a separate Latin possessive.

For experiment at DJR-037-08, see Experimental (BAL-0112-V003; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Experiment here is observation or a lesson of experience, not a controlled trial; exact earlier ownership retained.

For se invicem at DJR-157-03, see Ligation and ligature (BAL-0090-V032; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The reciprocal component in the prior binding construction is already explicitly explained; no new attestation is counted here.

For sese invicem afficiunt at DJR-104-18, see Sympathy and antipathy (BAL-0103-V023; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The heart/brain reciprocity component is previously explained in the marginal construction; zero-count route.

For vices exigens at DJR-141-04, see Liberty and servitude (BAL-0241-V026; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The exact 141-04 construction is already component-explained under Liberty; it adds zero here.

For alternatim at DJR-123-35, see Metempsychosis (BAL-0100-V016; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Earlier Infundo explicitly gives alternatim as by turns. The exact marginal construction is not recounted.

For cœli mobilis humor at DJR-037-09, see Humour (BAL-0022-V013; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Weather moisture has an earlier record at the shared Virgil passage.

For species animorum at DJR-037-09, see Species in perception (BAL-0037-V024; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The changing mental-disposition phrase is not a new image/species record.

For aeri at DJR-023-07, see Air (BAL-0121-V021; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The weather component in Lipsius’s comparison remains with Air.

For most part the infirmity of the beholder at DJR-137-33, see Beauty (BAL-0202-V016; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The observer limitation remains owned by Beauty; mutable and mutabilitate concern the adjacent transience comparison.

For Fortuna nunquam perpetuò est bona at DJR-087-09, see Happiness and fortune (BAL-0162-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The uninterrupted-favour maxim is an earlier Fortune record, not another new change record.

For Faber quisque fortunæ suæ at DJR-093-19, see Happiness and fortune (BAL-0162-V006; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The judgement-and-fortune maxim retains its earlier owner and in-some-sort limitation.

For immutable at DJR-168-20, DJR-168-51, see Election and reprobation (BAL-0301-R14).

Reference scope: Current-batch owner of the 168-51 phrase explicitly aligns immutable with unchangeable, with 168-20 in context. This route adds zero records and zero attestations.

Vocabulary for Elements

Article · Contents

element; elements: physical constituent or medium

BAL-0370-R01 · English · lemma or sense

One or more of earth, water, air and fire in the reported natural-philosophical scheme; also a particular one named by context or the collective physical world invoked rhetorically.

Grammar: English count noun, singular element/Element and plural elements/Elements.

- DJR-010-07 (Source page 33). Original text: “fire and water, those mercilesse elements when they rage”. In the modern column: “fire and water, those merciless elements when they rage”. The elements in question are explicitly fire and water, used as destructive comparators for conquerors. Burton applies Seneca’s comparison to conquerors generally; adjacent Alexander anecdotes are compressed, not one authenticated speech. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-021-27 (Source page 3–4). Original text: “the four Elements”. In the modern column: “the four elements”. The traditional four act as instrumental causes within the theological explanation of infirmity. Burton attributes their harmful relation to human corruption after the Fall, not an originally evil nature. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-023-33 (Source page 15). Original text: “some analogy with the four Elements”. In the modern column: “certain correspondences with the four elements”. The four humours correspond to the elements; the text does not identify humours with elements. The statement belongs to historical humoral physiology and is explicitly an analogy. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-029-45 (Source page 46). Original text: “can work no farther then the four Elements, and as God permits them”. In the modern column: “can act only within the four elements and as God permits”. The four elements delimit the sublunary field within which the demons are said to act. Both spatial confinement and divine permission restrict the claim; six kinds is followed by five named groups plus fairies and others. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-070-40 (Source page 233). Original text: “this Element”. In the modern column: “this element”. The singular denotes water, whose convenient civic supply Burton praises. The historical cost claim about the London stream remains Burton’s claim; the supplied editor does not establish sole funding. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-073-14 (Source page 245). Original text: “pure element only”. In the modern column: “nothing but the pure element earth”. The question concerns the earth’s

centre, with earth supplied explicitly in the modern. The question attributes pure element to Aristotle and then sets out Paracelsian inhabited-medium alternatives. Pure element only becomes nothing but the pure element earth. Earth is a contextual specification added by the supplied modern, not an additional original printed noun in this phrase.

- DJR-109-06 (Source page 415). Original text: “in the four Elements”. In the modern column: “in the four elements”. The constituents form one field of the natural-love account, alongside metals and stones. The motion and affinity examples belong to reported natural philosophy, not present physical explanation. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-110-17 (Source page 421). Original text: “unworthy of that air they breath, and of the four elements”. In the modern column: “unworthy of the air they breathe and of the four elements”. The whole physical environment is invoked to condemn failure of parental affection. This is a moral denunciation, not a material-change claim; Burton’s absolute mother-cannot assertion is stronger than the cited Isaiah passage. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

element of fire

BAL-0370-R02 · English · lemma or sense

A supposed cosmic region or sphere of elemental fire, disputed in the aerial digression; not the existence of ordinary flames.

Grammar: English noun phrase; element qualified by of fire.

- DJR-074-23 (Source page 250). Original text: “all the rest to be pure aire or Element of fire”. In the modern column: “all the rest is pure air or the element of fire”. The proposed upper region is offered after limited heights assigned to clouds and vapours. Nunes and Kepler undertake to demonstrate this; fifty or eighty miles are alternatives, with other figures in the margin. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-074-24 (Source page 250). Original text: “there is no such element of fire at all”. In the modern column: “there is no such element of fire at all”. The denial concerns such a region in the preceding scheme. Cardan, Tycho and Pena are credited with refutation; the next question depends on conditional distance and air-depth assumptions. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-074-32 (Source page 251). Original text: “exploding in the mean time that element of fire”. In the modern column: “Meanwhile, this rejects that element of fire”. The argument based on observations and celestial motion is presented as rejecting the proposed fire sphere. Read with 074-30–31: the rejection continues a contested comet-and-orbit account, not a general claim that fire is unreal. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

- DJR-171-176 (Source page unnumbered Table). Original Table: “Element of fire exploded 251”. In the modern column: “The elemental sphere of fire rejected. 251”. The Table directs the reader to the discussion on printed page251, interpreting exploded as rejected. An index witness to the argument, not an independent observation or numbered Table page. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

elementary bodies

BAL-0370-R03 · English · lemma or sense

Bodies composed of the elements; elementary does not mean merely easy or introductory here.

Grammar: English adjective elementary modifying plural bodies.

- DJR-032-06 (Source page 57). Original text: “these elementary bodies”. In the modern column: “these bodies composed of the elements”. The modern unfolds the adjective as a postpositive compositional phrase. Burton cautiously concludes with Cajetan that God governs through heaven as instrument; God remains the agent. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

elementaria corpora

BAL-0370-R04 · Latin · prior owned construction expansion

Bodies composed of the elements, the object of God’s ordering and disposing in the quoted Cajetan margin.

Earlier lexical or construction explanation: Habit and disposition (BAL-0061-V046; Batch 1). This record retains that earlier ownership. It adds no new unique lemma.

Grammar: Latin neuter plural adjective elementaria agreeing with accusative plural corpora; expanded analysis of an earlier-owned quotation.

- DJR-032-06 (Source page 57; N02220). Original margin: “elementaria corpora”. Supplied note translation or expansion: “bodies composed of the elements”. Elementaria supplies composed of the elements and corpora bodies; both agree in neuter plural, the object of the coordinated verbs. Only the quoted Latin margin is original; its English translation is editorial. The complete God-orders-and-disposes construction is already owned by BAL-0061-V046. Latin preposed adjective plus noun becomes English noun plus following of-phrase. No meaning of God, orders or disposes is attributed to these two words.

elementa: constituents

BAL-0370-R05 · Latin · further same sense attestations

The physical elements, presented as the support or sustenance of plants in a reported chain of dependence.

Earlier lexical or construction explanation: Sympathy and antipathy (BAL-0103-V024; Batch 1). This record retains that earlier ownership. It adds no new unique lemma.

Grammar: Latin neuter plural noun; nominative plural subject.

This nominative-plural occurrence extends the Latin elements noun already explained in Sympathy and antipathy (BAL-0103-V024; Batch 1). It is a further local use, not a new unique lemma; the distinct sustenance sense of elementum is treated separately.

- DJR-029-24 (Source page 44). Original text: “Elementa”. In the modern column: “The elements”. Elementa is the plural subject; the following singular elementum is its predicative complement, not the same grammatical form. The chain is embedded in reported demon-feeding theories and must be read through Burton’s dismissal in 029-25. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

elementum: supporting substance

BAL-0370-R06 · Latin · lemma or sense

Supporting material or sustenance; in the construction, the elements are sustenance for plants. The modern makes this nominal relation a verb.

Grammar: Latin neuter singular predicate noun in Elementa sunt plantis elementum.

- DJR-029-24 (Source page 44). Original text: “Elementa sunt plantis elementum”. In the modern column: “The elements sustain plants”. Elementa is the subject, sunt the plural copula, plantis dative for plants, and elementum the singular predicate noun expressing their support or nourishment. The reported food-chain analogy extends to humans and demons, not gods, then becomes a conjectural explanation of battles; the continuation rejects the surrounding demon-feeding account. Sustain expresses the whole sunt…elementum predicate, with plantis recast as its direct object. Elementum is not a finite verb, and the full English clause is not its isolated dictionary meaning.

elementa: rudiments

BAL-0370-R07 · Latin · lemma or sense

The first lessons or rudiments taught to children, not earth, water, air and fire.

Grammar: Latin accusative neuter plural noun, object of docentem.

- DJR-047-13 (Source page 131). Original text: “pueros elementa docentem”. In the modern column: “while you teach boys their first lessons”. Elementa names what is taught, while pueros names the boys; docentem is the participle applied to the addressed teacher in Burton’s use. Burton applies Horace’s address to a book to a schoolmaster. The supplied edition retains printed alba, white-haired, rather than substituting Horace’s balba, stammering. Elementa gives first lessons; pueros boys; docentem teaching. While you teach unfolds the participial construction rather than translating elementa alone.

out of one’s element; former elements

BAL-0370-R08 · English · lemma or sense

One’s appropriate field or customary subject; the return to former elements also plays on the physical elements through which the digression travels.

Grammar: English figurative noun phrases, printed forth of my element and my former elements.

- DJR-015-24 (Source page 59). Original text: “I am forth of my element, as you peradventure suppose”. In the modern column: “perhaps you think I am out of my element”. Forth of means out of, and element becomes the writer’s proper sphere of competence. The qualification makes this an anticipated reader’s objection, not a plain admission that the criticism is invalid. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-072-13 (Source page 240–241). Original text: “descend to my former elements again”. In the modern column: “descend to my former elements again”. The plural recalls the medical subject to which Burton promises to return, with a deliberate echo of air and celestial ascent. A first-person plan for the recreational digression, framed by the hawk’s soaring and stoop. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

Chaos: native elemental medium

BAL-0370-R09 · English borrowing · lemma or sense

The medium, home or native realm appropriate to a class of beings, not disorder or confusion in these uses.

Grammar: Borrowed Greek noun used in English, printed Chaos; local Paracelsian sense.

- DJR-029-33 (Source page 44–45). Original text: “their several Chaos”. In the modern column: “its own particular elemental realm”. Several is distributive: each being has its own corresponding realm. Paracelsus is named as maintaining this; the following infinite-worlds claim is assigned to others, not silently to him. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-030-11 (Source page 47). Original text: “is their Chaos, wherein they live”. In the modern column: “is their Chaos—the realm in which they live”. Water is the beings’ native medium; the modern retains the word and appends the explanation. As Paracelsus thinks qualifies the habitat; some call the beings fairies and name a queen. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.
- DJR-073-14 (Source page 245). Original text: “whose Chaos is the earth”. In the modern column: “whose native realm is earth”. Earth is the proposed inhabitants’ corresponding medium, parallel with water and air. An interrogative catalogue of competing accounts, explicitly attributed to Paracelsus for the creatures. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

Sal, Sulphur, Mercury

BAL-0370-R10 · Mixed Latin and English · contextual companion construction

Salt, sulphur and mercury as Paracelsian explanatory principles in the reported challenge to Aristotelian accounts of atmospheric phenomena.

Grammar: Mixed Latin/English enumerated names; Sal is Latin for salt, Sulphur and Mercury the printed companion forms.

- DJR-074-22 (Source page 250). Original text: “Sal, Sulphur, Mercury”. In the modern column: “salt, sulphur, and mercury”. The three nouns specify other causes assigned in the Paracelsian account. Their local function is explanatory principles, not a modern list of elemental substances. The continuation reports disciples’ extraordinary feats and adds as they say to the claim of giving life without generation. The quoted source and modern spans are aligned at the stated lexical or construction scope, not by the full passage alone.

elem.: Elements

BAL-0370-R11 · Latin · lemma or sense

The Elements in a reference to Clavius’s Euclidean commentary, a work of mathematical first principles rather than physical constituents.

Grammar: Latin bibliographical abbreviation elem.; expanded title in the supplied note.

- DJR-081-39 (Source page 283–284; N06011). Original margin: “Ad 2. definit. 2. elem.” Supplied note translation or expansion: “On definition 2 of book 2 of the Elements”. Elem. is the abbreviated work-title component. The numbered definition and book belong to the complete locator, not to the word Elements alone. Original quoted margin followed by editorial expansion; the precise Clavius passage remains uncollated and the marginal quotation breaks off. Ad gives on; definit. gives definition; the first 2 is the definition number and the second 2 the book number. Elem. expands to of the Elements in this locator.

de naturâ elementorum

BAL-0370-R12 · Latin · further same sense attestations

On the Nature of the Elements, the book title cited alongside Drebbel’s reported devices; a further genitive-elements attestation retaining the earlier noun owner.

Earlier lexical or construction explanation: Sympathy and antipathy (BAL-0103-V024; Batch 1). This record retains that earlier ownership. It adds no new unique lemma.

Grammar: Latin title construction; de with ablative naturâ, and genitive plural elementorum.

- DJR-082-07 (Source page 285). Original text: “de naturâ elementorum”. In the modern column: “On the Nature of the Elements”. De introduces the subject, naturâ names nature after the preposition, and elementorum specifies of the elements. Burton cites the book while reporting Drebbel’s marvels. The nearby explicit dismissal names Burgravius’s later claims, not this title as though Drebbel were its

subject. De = On; naturâ = Nature; elementorum = of the Elements. The entire title is a bibliographic unit, not the definition of elementorum alone.

For Element. sym. at DJR-109-08, see Sympathy and antipathy (BAL-0103-V024; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The exact abbreviated title and its two components are already explained; zero new record or attestation.

For quinta essentia at DJR-074-29, see Essence and quintessence (BAL-0180-V003; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The physical fifth-substance construction keeps its detailed earlier owner.

For quinta essentia at DJR-074-29, see Consent and essence (BAL-0063-V049; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: This earlier exact attestation is also retained as an owner route rather than silently duplicated.

For Essence and matter at DJR-074-29, see Essence and quintessence (BAL-0180-V002; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The celestial-substance question remains an Essence record.

For Ayre at DJR-074-29, see Air (BAL-0121-V009; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The shared heaven/air distinction retains its earlier Air attestation.

For Deus elementaria corpora ordinat & disponit at DJR-032-06, see Habit and disposition (BAL-0061-V046; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The complete original marginal construction is prior-owned. The local adjective/object expansion above claims no new unique lemma for that quotation.

For Præfat. ad Euclid. Catop. at DJR-074-24, see Glass (BAL-0225-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The optical citation beside Pena remains a Glass record and is not a new Elements title.

For conversant at DJR-030-11, see Conversation (BAL-0151-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The activity word in the water-nymph passage retains its earlier Conversation owner; Chaos supplies the distinct medium sense.

Vocabulary for Spheres and firmament

Article · Contents

sphere; orb: celestial region or structure

BAL-0371-R01 · English · family

A celestial region, circuit or enclosing sphere; the local argument determines whether it is asserted as a physical structure, used as a model, or retained as a way of naming a region.

Grammar: Singular and plural nouns; sphere, spheres, spheare, Spheares, sphear, Spear, orbe, Orbes, orbs, orbes.

- DJR-029-39 (Source page 45). Original text: “had several places in the Spheares perhaps, for as every spheare is higher”. In the modern column: “Perhaps they had different places in the spheres, since the higher each sphere stands”. Levels of celestial residence within the reported hierarchy of spirits. Burton reports a chain of Platonic and related opinions; he marks the residence perhaps and follows it with Zanchi’s rejection at 029-40. Spheares and spheare correspond to spheres and sphere. Perhaps moves to the beginning but continues to qualify the allocation.
- DJR-029-41 (Source page 45). Original text: “the starry heaven, or eight Spear”. In the modern column: “the starry heaven, or eighth sphere”. The fixed-star sphere in a conditional calculation of a falling stone’s journey. According to these men and if that be true qualify the reasoning; note N02034 at 029-42 flags the inconsistent distance figures. The modernization interprets Spear as sphere and eight as eighth; these are not printed in those forms here.
- DJR-046-31 (Source page 128–129). Original text: “the motion of the eight sphear”. In the modern column: “the motion of the eighth sphere”. The fixed-star sphere as an object of laborious astronomical study. Forty years and more is reported with some write, within praise of learned effort, not independently verified biography. Eight becomes ordinal eighth; sphear is modernized to sphere.
- DJR-072-13 (Source page 240–241). Original text: “æthereall orbs and celestiall spheres”. In the modern column: “ethereal orbs and celestial spheres”. The imagined destinations of Burton’s soaring digression. The author compares his recreational digression with a hawk’s flight and promises to return to his former subject. The paired nouns and their adjectives remain distinct within the synonymous amplification.
- DJR-074-31 (Source page 251). Original text: “cut one anothers orbs”. In the modern column: “cut across one another’s spheres”. Planetary regions intersect in the argument against hard celestial barriers. Burton reports demonstrations from comets and planetary motions; his Mars example and the paired names remain historical claims. Orbs becomes spheres; cut becomes cut across, identifying intersecting paths or regions rather than chopping material shells.
- DJR-074-33 (Source page 251). Original text: “reall orbes”. In the modern column: “real spheres”. Physical celestial structures, treated as hard and impenetrable in the account Burton attacks. The asserted hardness is explicitly rejected as absurd and

ridiculous; the named authorities' individual positions are not independently verified. Reall supplies real; orbes supplies spheres.

- DJR-075-34 (Source page 256). Original text: "the Planets without Orbes to wander in the Aire". In the modern column: "The planets wander through the air without spheres". The denial of physical carriers while regular planetary motion is retained. Burton attributes this to Tycho and gives divine power as the planets' governing principle. Note N05556 flags his awkward claim that Tycho's stars are immovable. Without keeps its negative force; this does not deny the existence of planets or their motion.
- DJR-087-09 (Source page 309). Original text: "Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption". In the modern column: "The heavenly bodies travel freely in their spheres, without hindrance or interruption". Ordered heavenly circuits supply a contrast to obstructed human life. This is consolation by contrast; the following planetary analogy at 087-13 emphasizes changing human fortunes. Orbes becomes spheres; without any impediment or interruption describes motion, not a fresh physical account of the medium.
- DJR-162-23 (Source page 688). Original text: "the Intelligences that move the Orbes". In the modern column: "the intelligences that move the celestial spheres". Spheres moved by incorporeal intelligences in the naturalistic explanation under discussion. This continues Burton's report of Vanini/Pomponazzi; the following 162-27 preserves the reported author's Christian disclaimer. A denial of spirits here does not deny every incorporeal intelligence. Move is causative; intelligences are the agents and spheres the objects. Celestial is an editorial specification.

firmament: fixed-star region

BAL-0371-R02 · English · family

The region or sphere of the fixed stars in the cosmological accounts being compared.

Grammar: Singular noun, commonly capitalized Firmament.

- DJR-045-41 (Source page 124). Original text: "the least visible Star in the Firmament". In the modern column: "the smallest visible star in the firmament". The stellar expanse diminishes earthly glory by comparison. The inhabited infinite worlds are introduced by if and as some will, not asserted as observed facts. Firmament remains firmament; the stated star size belongs to the comparison, not the noun's definition.
- DJR-074-32 (Source page 251). Original text: "those Heavens I mean above the Firmament". In the modern column: "I mean the heavens above the firmament". The starry region is distinguished from further heavens placed above it. Burton calls the first watery movers fictitious and rejects them in the comet argument. Above supplies the spatial relation; firmament does not itself mean the additional outer heavens.
- DJR-075-09 (Source page 253). Original text: "every point of the Firmament, and in the Æquator". In the modern column: "Every point of the firmament at the equator". A supposedly rotating fixed-star sphere is the subject of an objection about extreme speed. Gilbert's challenge is reported under the condition of a stationary earth and moving heavens. No unit is printed for 176660; the figures are not repaired. The

awkward original and in is resolved as at the equator; Firmament remains the stellar region.

- DJR-075-12 (Source page 253). Original text: “a single motion to the Firmament, which moves in 30. or 26. thousand yeeres”. In the modern column: “They give the firmament a single motion, completed in thirty or twenty-six thousand years”. A slow stellar motion replaces daily rotation within the reported alternatives. Burton distinguishes a moving earth around a central sun from the rotating central earth he calls more probable. The two alternative periods remain his. The modernization supplies the repeated they give; the noun does not make the stated alternatives identical systems.
- DJR-075-21 (Source page 254). Original text: “if the Firmament be of such an incomparable bigness”. In the modern column: “if the firmament is of such incomparable size”. The stellar expanse is enlarged in the conditional argument towards many worlds. Copernicall Giants is playful. Infinitum aut infinito proximum preserves infinite or approaching infinity; 075-22–26 develops and qualifies the inference. If remains conditional; bigness becomes size without prescribing a geometrical measure.
- DJR-082-01 (Source page 284). Original text: “the bigness, thickness, compass of the Firmament”. In the modern column: “the size, thickness, and extent of the firmament”. The celestial extent is an object of mathematical investigation. Burton praises calculation as recreation; the historical celestial framework is not replaced with a modern model. Compass is extent here, not a navigational instrument; the list preserves separate dimensions.

firmament: visible heavens

BAL-0371-R03 · English · family

The heavens or sky, used as the setting of the sun or as a visible declaration of divine workmanship, rather than narrowly the eighth sphere.

Grammar: Singular noun Firmament in comparison and scriptural quotation.

- DJR-111-29 (Source page 427). Original text: “As the Sun is in the Firmament, so is friendship in the world”. In the modern column: “As the sun is in the heavens, so friendship is in the world”. The sun’s place in the heavens supplies a comparison for friendship’s beneficent place in life. This is praise of friendship. The adjacent Lucian margin has sun in the world, not an identical Latin firmament phrase. Firmament becomes heavens; the whole as/so comparison is preserved.
- DJR-111-36 (Source page 428). Original text: “as the Sun in the Firmament, (I say) so is love in the world”. In the modern column: “As the sun is in the heavens, I say, so love is in the world”. The earlier comparison returns in praise of unqualified love of God and humankind. Burton’s theological praise draws on the sun’s central importance to the image, not a technical relocation of the sun into the fixed-star sphere. The modern supplies the copula is in the first clause and retains I say; Firmament alone supplies heavens.
- DJR-155-15 (Source page 652). Original text: “the Firmament declareth his handie work”. In the modern column: “the firmament declares his handiwork”. The biblical

sky is made witness to the Creator’s work. Burton quotes Psalm 19 in an argument for divine presence; the preceding universal-belief claim has an explicit exception. This is not a definition of one astronomical shell. The supplied modernization retains firmament and modernizes declareth and handie work.

firmamentals worlds

BAL-0371-R04 · English · phrase

Stellar worlds, distinguished in the sentence from planetary worlds.

Grammar: Printed adjectival form firmamentals modifying plural worlds.

- DJR-161-16 (Source page 681–682). Original text: “if there be infinite planetary and firmamentals worlds, as some will”. In the modern column: “if there are infinitely many planetary and stellar worlds, as some maintain”. Stellar worlds supply one part of the conditional argument for many ruling spirits and religions. The condition if and as some will remain; this continues a reported argument for religious plurality, not an unqualified endorsement of infinite religions. Firmamentals corresponds to stellar; worlds remains worlds. Infinite becomes infinitely many; the plural-looking adjective is retained in original evidence.

sphere: globe or representation

BAL-0371-R05 · English · family

A globe or spherical representation used to display the world or illustrate a celestial system.

Grammar: Singular noun, printed spear and sphere.

- DJR-011-16 (Source page 39). Original text: “in a spear, which he held in his hand”. In the modern column: “in a sphere held in his hand”. Jupiter’s imagined handheld globe displays everything happening on earth. Burton imagines instruments of universal inspection in his satire; the precise Martianus source remains uncollated. The modern interprets printed spear as sphere; this is an editorial reading, not a silently substituted original spelling.
- DJR-075-35 (Source page 256). Original text: “Iansonius Cæsius hath illustrated in a sphere”. In the modern column: “Janssonius Caesius has illustrated with a sphere”. A sphere is an instrument or representation illustrating the moving-earth hypothesis. Burton reports the publication controversy; the precise identity and bibliographical reference remain unresolved in N05559. No specific instrument construction is inferred. In becomes with, marking the sphere as the illustrative medium, not a celestial place inhabited by the writer.

sphere; spherical: geometrical shape

BAL-0371-R06 · English · family

A round solid or its spherical shape; spherical triangles belong to the geometry of a spherical surface.

Grammar: Singular noun Sphere; adjectives sphericall and Spherical.

- DJR-073-02 (Source page 244). Original text: “those sphericall stones in Cuba which nature hath so made”. In the modern column: “the spherical stones in Cuba, which nature has made in that shape”. The adjective describes the reported stones’ shape, not their celestial location. A catalogue of reported natural marvels, not a verified account of the stones’ formation. Sphericall becomes spherical; in that shape explicitly refers back to the adjective.
- DJR-073-26 (Source page 246). Original text: “a Sphere able to hold eight hundred thousand millions of damned bodies”. In the modern column: “a sphere capable of holding eight hundred thousand million damned bodies”. A geometrical volume is used in Lessius’s calculation of a local hell. Lessius is the reported calculator. Note N05403 does not repair the dimensional reasoning; 073-27–28 immediately offers alternatives and ends in doubt. Sphere names the volume; able/capable states the claimed capacity.
- DJR-082-11 (Source page 285). Original text: “calculate Spherical Triangles”. In the modern column: “calculate spherical triangles”. Problems on a spherical surface are offered as absorbing mathematical exercise. Burton’s allowance of casting a nativity later in the list is qualified; it is not a condition added to spherical geometry. The phrase keeps its geometrical object; this is not a claim that a planet is a triangle.

orbe and spheare

BAL-0371-R07 · English · phrase

A beloved person’s entire world, or encompassing centre of devotion.

Grammar: Paired singular nouns in a figurative possessive description.

- DJR-149-07 (Source page 619). Original text: “her wealth, treasure, world, joy, delight, orbe and spheare”. In the modern column: “her wealth, treasure, world, joy, delight, orb and sphere”. A faithful wife’s husband becomes her whole world in Burton’s expanding praise. Burton attributes the example to Phocion’s wife; N11773 identifies Plutarch’s narrower adornment image and Burton’s expansion. The argument prefers fidelity to coercive confinement. Orbe and spheare become orb and sphere; the surrounding wealth and treasure are separate images, not definitions of the astronomical nouns.

sphæra

BAL-0371-R08 · Latin · family

Sphere; in the cited hierarchy, a celestial sphere with inhabitants belonging to it.

Grammar: Nominative singular sphæra and genitive singular sphæræ.

- DJR-029-37 (Source page 45; N02027). Original margin: “Ut sphæra quælibet super nos”. Supplied note translation or expansion: “as each sphere lies above us”. Each higher sphere has supposedly more excellent inhabitants. The margin cites Ficino on Plato’s dialogue on love. The body hesitates whether the view comes from Plato or Ficino and later reports its rejection. Sphæra supplies sphere, quælibet each, and super nos above us; lies is supplied to complete the English clause.

- DJR-029-37 (Source page 45; N02027). Original margin: “suæ sphæræ consortes”. Supplied note translation or expansion: “belonging to that sphere”. Inhabitants are related to their own sphere. The same quoted margin, not a second independent celestial doctrine. Sphæræ is genitive singular sphere’s/of the sphere; consortes supplies belonging and suæ the relation to their own sphere. The full phrase is not a translation of sphæræ alone.

orbis: celestial sphere or course

BAL-0371-R09 · Latin · family

A celestial sphere, orb or course, whose grammatical role distinguishes a moving region, a traversed orbit and an object moved by an intelligence.

Grammar: Genitive singular orbis; accusative singular orbem; ablative plural orbibus; accusative or nominative plural orbes.

- DJR-029-40 (Source page 45; N02031). Original margin: “infra cœlestes orbes”. Supplied note translation or expansion: “below the celestial spheres”. The sphere-region is the upper limit beneath which the spirits are placed. The marginal quotation belongs to the rejection of the preceding celestial-spirit speculation; the spirits are reserved for judgment below the spheres. Infra takes accusative orbes; cœlestes supplies celestial.
- DJR-074-32 (Source page 251; N05486). Original margin: “qui nullius orbis ductum comitantur”. Supplied note translation or expansion: “which follow the course of no sphere”. Comets fail to follow any sphere’s prescribed course in the argument against solid barriers. The quoted Tycho margin argues refutation, not the existence of a comet-carrying sphere. Orbis is genitive singular of sphere; nullius supplies no, ductum course, and comitantur follow.
- DJR-076-02 (Source page 256–257; N05564). Original margin: “quæ propriis orbibus feruntur”. Supplied note translation or expansion: “carried in their own orbits”. The reported Bourbon stars have their own paths near the sun. Tarde’s claimed planets are contrasted with Galileo’s spots and Scheiner’s surface account. Orbibus supplies in orbits; propriis supplies their own and feruntur carried.
- DJR-087-09 (Source page 309; N06425). Original margin: “stellæ, æthereique orbes”. Supplied note translation or expansion: “the stars and heavenly spheres”. Heavenly spheres are paired with stars in the comparison with troubled human lives. Quoted Lorchan margin; the parallel body condenses it and the note flags the awkward opening without repairing it. Orbes supplies spheres; æthereique supplies and heavenly, not a separate claim about material aether.
- DJR-162-23 (Source page 688). Original text: “Intelligentia quæ movet orbem mediante Cœlo”. In the modern column: “The intelligence that moves the sphere, through the agency of heaven”. The sphere is the object moved by an intelligence. This fragment is quoted within the reported naturalistic doctrine; the later reported disclaimer at 162-27 remains essential. Orbem is accusative sphere; intelligentia is subject, movet moves, and mediante Cœlo gives the mediating agency.

sphær.

BAL-0371-R10 · Latin · bibliographical component

Sphere, the title component identifying Sacrobosco’s astronomical treatise in a commentary citation.

Grammar: Abbreviated title noun, read as genitive singular sphæræ.

- DJR-075-09 (Source page 253; N05513). Original margin: “Comment. in 2. cap. sphær. Io. de Sacr. Bosc.” Supplied note translation or expansion: “Commentary on chapter 2 of Johannes de Sacrobosco’s Sphere”. The Clavius-related margin cites a commentary on Sacrobosco’s Sphere. The citation accompanies the immense-speed calculation. It does not verify the missing unit or unusual denominator in the body. Sphær. maps only to Sphere. Comment. gives Commentary, in 2. cap. on chapter 2, and Io. de Sacr. Bosc. Johannes de Sacrobosco; the full quotation is bibliographic context, not the component’s definition.

in orbe Lunæ

BAL-0371-R11 · Latin · title phrase

In the lunar orb; the moon’s orb as the object of a cited work about lunar phenomena.

Grammar: Preposition plus ablative singular orbe and genitive singular Lunæ, inside a work title.

- DJR-075-01 (Source page 252). Original text: “de phænomenis in orbe Lunæ”. In the modern column: “On Phenomena in the Lunar Orb”. The phrase identifies the subject of La Galla’s disputation with Galileo. Burton says La Galla will not admit celestial generation and corruption; the cited title is not itself an assertion of an impenetrable lunar shell. De phænomenis supplies On Phenomena; in orbe supplies in the Orb and Lunæ supplies Lunar/of the moon. Orbe alone is not the entire title.

Empyrean heaven

BAL-0371-R12 · English · phrase

The highest heaven in the traditional Christian cosmology invoked by these passages, beyond the ordinary starry heavens.

Grammar: Adjective and singular noun; Empirean Heaven, Empyrean heaven.

- DJR-074-14 (Source page 249). Original text: “the influence of that Empirean Heaven”. In the modern column: “the influence of the Empyrean heaven”. The Coimbra commentators’ explanation invokes an influence from the highest heaven. Burton reports this among competing explanations of environmental variation. Empirean modernizes to Empyrean; influence remains a distinct claimed causal relation.
- DJR-076-07 (Source page 257). Original text: “transcend spheres, heaven, stars, into that Empyrean heaven”. In the modern column: “pass beyond spheres, heaven, and stars into the Empyrean heaven”. The highest heaven becomes the destination of presumptuous theological inquiry. Burton mocks the theologasters as gigantic

Cyclopes claiming knowledge of God; the preceding fiction disclaimers belong to satirical writers, not to a literal report of ascent. The spatial catalogue distinguishes the Empyrean from the spheres and stars passed beyond.

crystalline and watery heaven

BAL-0371-R13 · English · phrase family

An additional heaven described as crystalline or watery, distinguished from the fixed-star region and challenged in the astronomical digression.

Grammar: Adjectival descriptions of further heavens: Crystalline, watery, watry.

- DJR-029-42 (Source page 45). Original text: “those other heavens, whether they be Crystalline or watery which Maginus addes”. In the modern column: “the further heavens, whether crystalline or watery, which Magini adds”. Additional heavens enlarge the supposed space available to spirits. Burton reports Magini’s additions and a speculative multiplication of spirits, then dismisses the relevance of what lies above us. The modifiers describe the other/further heavens; whether and perhaps keep the uncertainties visible.
- DJR-074-32 (Source page 251). Original text: “those fictitious first watry movers”. In the modern column: “those imaginary first watery movers”. Outer motive heavens are combined with the claim of a watery heaven. Burton rejects these in the comet argument; the first-mover family itself is not newly claimed here. Fictitious becomes imaginary; first watry movers remains first watery movers. The following explanation identifies heavens above the firmament.
- DJR-075-05 (Source page 252). Original text: “a Crystalline watry heaven”. In the modern column: “a crystalline, watery heaven”. An upper watery heaven is contrasted with water in the middle atmospheric region. Burton reports Patrizi and the scholastics, then insists on an atmospheric reading. The hypothetical Noah-flood fall-time calculation is attributed to some and not independently checked. Crystalline and watry both qualify heaven; neither means the cold middle region by itself.

Firmamenta familiæ

BAL-0371-R14 · Latin · phrase

The supports or mainstays of the household: a description of women in praise of marriage, not multiple celestial firmaments.

Grammar: Nominative plural neuter Firmamenta with genitive singular familiæ.

- DJR-142-57 (Source page 584). Original text: “Firmamenta familiæ”. In the modern column: “the mainstays of the household”. The plural supplies an image of supporting domestic life. Burton’s praise presents women through their benefit to men. The margin names Lœbeus without an identified work; the phrase is not treated as a verified quotation from a resolved source. Firmamenta gives mainstays; familiæ gives of the household. Neither component translates the whole phrase.

For Primum mobile at DJR-017-12, see Prime mover (BAL-0102-V001; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-017-11, DJR-017-13. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Prime mover explains the astronomical Primum mobile in the imagined measurement system; modern celestial sphere is not a newly printed English sphere.

For Sphears at DJR-074-35, DJR-124-54, see Music and harmony (BAL-0148-V013; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-33, DJR-074-34, DJR-074-36, DJR-124-53, DJR-124-55. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Music and harmony explains musick of the Sphears and the earlier denial of music-making; retain its printed spelling as an existing route rather than duplicate it.

For matter at DJR-074-27, see Matter (BAL-0059-V025; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-26, DJR-074-28, DJR-074-29, DJR-074-30. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The one matter throughout claim stays with Matter. It is contextual support for the penetrability debate, not a new matter record.

For Ayre at DJR-074-29, see Air (BAL-0121-V009; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-25, DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-30. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Air explains Ayre in the two-substances comparison; the present article distinguishes region and physical barrier.

For quinta essentia at DJR-074-29, see Essence and quintessence (BAL-0180-V003; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Essence and quintessence explains quinta essentia in the rejected Aristotelian account. No new fifth-essence record is counted.

For Genii at DJR-161-16, see Daemon and genius (BAL-0084-V036; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-161-15, DJR-161-17, DJR-161-18, DJR-161-19. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Daemon and genius explains Genii in the conditional stellar-worlds argument; firmamentals has a separate adjectival focus here.

Vocabulary for Epicycles and eccentrics

Article · Contents

epicycle

BAL-0372-R01 · English · family

A circle whose centre is carried around on another circle, used in a model for representing celestial motion.

Grammar: Plural noun; printed Epicycles and Table variant Epicicles.

- DJR-074-35 (Source page 251–252). Original text: “subdivisions of Epicycles in Epicycles”. In the modern column: “subdivisions of epicycles within epicycles”. Nested circular devices calculate and represent the moon’s motion. Burton attributes these constructions to Tycho, with the disparaging I know not how many. As a supposition, and no otherwise denies that calculation entails hard bodies; note N05491 reads Tycho as sharing that denial. In becomes within; epicycles is the device, not the entire calculation.
- DJR-075-13 (Source page 253). Original text: “without Epicycles, intricate Eccentricks”. In the modern column: “without epicycles, intricate eccentric circles”. Devices the reported moving-earth argument claims it can dispense with. This continues the proponents’ claims in 075-12; it is not an independently established history of the elimination of epicycles. Without governs both nouns; intricate qualifies Eccentricks, not all possible uses of epicycles.
- DJR-075-33 (Source page 256). Original text: “to avoid that supposition of Eccentricks and Epicycles”. In the modern column: “to avoid the supposition of eccentrics and epicycles”. The devices are the stated alternative avoided by Fracastoro’s homocentric scheme. Burton reports Fracastoro’s stationary earth and seventy-two homocentrics, rather than proposing his own scheme. The whole noun construction aligns; to avoid states the model-builder’s aim.
- DJR-075-36 (Source page 256). Original text: “Eccentricks, and Epicycles to the seven Planets”. In the modern column: “eccentrics and epicycles to the seven planets”. Circular devices reintroduced in Roeslin’s planetary account. Roeslin is the agent; which hath been formerly exploded marks Burton’s objection. Read through the Horatian verse and tinker rebuke at 075-38. Epicycles is coordinated with eccentrics, both objects of ascribes/assigns.
- DJR-171-185 (Source page unnumbered Table). Original Table: “Excentricks and Epicicles exploded, 251”. In the modern column: “Eccentrics and epicycles rejected. 251”. The Table’s variant spelling points back to the astronomical rejection. An unnumbered Table entry, not a second running-body argument or a newly observed astronomical event. Epicicles becomes epicycles; exploded means rejected. The numeral is a historical page pointer.

eccentric

BAL-0372-R02 · English · family

An off-centre circle or arrangement in a celestial model; adjectivally, having a displaced centre.

Grammar: Substantivized plural noun and adjective: Eccentricks, Excentricks, excentrick.

- DJR-074-32 (Source page 251). Original text: “those monstrous Orbes of Eccentricks”. In the modern column: “those monstrous spheres of eccentrics”. Off-centre devices attacked when treated as hard celestial machinery. The sentence continues the comet argument and rejects real impediments above the moon; it is not a neutral rejection of every calculating device. Orbes supplies spheres; Eccentricks supplies eccentrics; monstrous is the polemical modifier.
- DJR-074-33 (Source page 251). Original text: “excentrick, concentrick, circles equant”. In the modern column: “eccentric, concentric, equant circles”. The adjective distinguishes displaced-centre arrangements from shared-centre ones. Burton calls the asserted real, hard, impenetrable spheres absurd. His list of authorities is not separately verified for each writer. Excentrick maps only to eccentric, not to the neighbouring concentric or equant terms.
- DJR-171-185 (Source page unnumbered Table). Original Table: “Excentricks and Epicicles exploded, 251”. In the modern column: “Eccentrics and epicycles rejected. 251”. A spelling variant used by the historical Table. The Table summarizes the polemic at source page 251, without preserving every later qualification. Excentricks becomes Eccentrics; the other coordinated noun is epicycles.

eccentricity

BAL-0372-R03 · English · family

The off-centre arrangement or displacement of a celestial path, considered as a feature of a model or object of calculation.

Grammar: Singular and plural nouns: Exentricity; excentricities.

- DJR-074-14 (Source page 249). Original text: “the Exentricity of the Sun is come neerer to the earth than in Ptolomies time”. In the modern column: “the sun’s eccentric path has come nearer to the earth than in Ptolemy’s time”. The supposed approach of the solar arrangement is offered as a cause of weakened plants and smaller people. Some say introduces this explanation; the Coimbra influence and Bodin’s spirits are adjacent rival accounts, not a single verified causal chain. The modern sun’s eccentric path unpacks Exentricity of the Sun as the path or scheme, not a numerical measure of an ellipse.
- DJR-082-01 (Source page 284). Original text: “their magnitudes, apogeums, perigeums, excentricities”. In the modern column: “their sizes, apogees, perigees, eccentricities”. A feature to examine and calculate in astronomy as learned recreation. Burton admires mathematical inquiry here, despite the earlier satire of rival systems. The list does not define modern orbital eccentricity. The plural

excentricities becomes eccentricities; the surrounding named measurements remain distinct.

concentric; homocentric

BAL-0372-R04 · English · family

Sharing a centre; as a plural noun, spheres constructed with a common centre rather than an off-centre arrangement.

Grammar: Adjectives concentrick, Concentrick; substantivized plural Homocentricks.

- DJR-074-33 (Source page 251). Original text: “excentrick, concentrick, circles equant”. In the modern column: “eccentric, concentric, equant circles”. A shared-centre arrangement appears among the devices treated as solid machinery. Burton attacks their alleged physical hardness, not the geometrical meaning of having a common centre. Concentrick corresponds only to concentric.
- DJR-074-34 (Source page 251). Original text: “Fracastorius 72. Homocentricks”. In the modern column: “Fracastoro makes seventy-two concentric spheres”. Spheres sharing a centre, attributed to Fracastoro. Seventy-two is Burton’s reported count, not a fresh reconstruction of Fracastoro. The supplied makes unfolds the elliptical clause; concentric spheres supplies the substantivized Homocentricks.
- DJR-075-33 (Source page 256). Original text: “he hath coined 72. Homocentricks, to solve all apparances”. In the modern column: “he has devised seventy-two concentric spheres to explain all appearances”. Common-centre spheres are presented as a replacement for eccentrics and epicycles. The subject is Fracastoro. His retained stationary earth is not the same as the moving-earth alternatives that follow. Coined becomes devised; solve all apparances becomes explain all appearances.
- DJR-076-02 (Source page 256–257). Original text: “Planets Concentrick with the Sun, and not far from him with regular motions”. In the modern column: “planets moving regularly in orbits centred on the sun and not far from it”. Tarde interprets the apparent solar marks as planets moving around the sun. Tarde, not Galileo, advances the orbiting-planet account here. The words “neither spots nor clouds” reject Galileo’s account within this report; Scheiner’s surface-spot view follows. Planets supplies planets; Concentrick with the Sun is explicated as in orbits centred on the sun; regular motions supplies moving regularly.

circles equant

BAL-0372-R05 · English · phrase

Circles associated with the equant device: angular motion is represented as uniform with respect to a designated point.

Grammar: Plural noun phrase, with postpositive adjective equant.

- DJR-074-33 (Source page 251). Original text: “circles equant”. In the modern column: “equant circles”. One item in the list of astronomical constructions Burton attacks when taken for hard physical machinery. The geometrical explanation is supplied in editorial note N05488; Burton himself gives a list and a clock-wheel analogy, not a

technical construction. The modern reverses adjective and noun order; equant is not translated by all the other circle types in the catalogue.

Eccentre Epicycles deferentes

BAL-0372-R06 · English and Latin · phrase

Eccentric circles carrying epicycles; a compressed and grammatically difficult description of the carrying construction.

Grammar: Mixed astronomical construction: Eccentre, Epicycles; Latin plural present participle deferentes.

- DJR-074-32 (Source page 251). Original text: “Eccentre Epicycles deferentes”. In the modern column: “eccentric circles carrying epicycles”. The carrying circle supplies motion to an epicycle’s centre within the model. The phrase remains under exploding and monstrous in Burton’s attack on physical orbs. Note N05487 supplies the deferent explanation and explicitly leaves the systems of individual named authors unresolved. At construction level the modernization supplies circles. Eccentre contributes eccentric, Epicycles contributes epicycles, and deferentes contributes carrying. The printed syntax is not silently repaired into a different Latin sentence.

circle equant: love

BAL-0372-R07 · English · phrase

A regulating or ordering circle: love is figured as the principle that brings the other affections into an ordered relation.

Grammar: Singular metaphorical noun phrase.

- DJR-111-17 (Source page 426). Original text: “love is the circle equant of all other affections”. In the modern column: “love is the equant circle of all other affections”. The astronomical term supplies an image of ordering for the account of charity. Burton’s Christian-charity argument includes useful, pleasant and honourable love and restricts proper practice to a regenerate Christian. The astronomy is a metaphor, not a literal orbit of emotions. Circle equant becomes equant circle; love is the subject and all other affections supplies the extent of the relation.

For tables at DJR-075-13, DJR-082-10, see Tables (BAL-0149-V007; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-082-09. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The Alfonsine tables remain an existing tables attestation; this family explains the circular devices and the claim to dispense with them, not a new discovery of the table passage.

For musick at DJR-074-35, DJR-124-54, see Music and harmony (BAL-0148-V013; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-33, DJR-074-34, DJR-074-36, DJR-124-53, DJR-124-55. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The denial of celestial music at 074-35 remains with Music and harmony; the present record explains epicycles and their hypothetical status.

For Charity at DJR-111-17, see Charity (BAL-0168-V001; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-111-16, DJR-111-18. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Charity already explains the theological sense at 111-17. The circle-equant metaphor is a complementary lexical focus in the same occurrence, not a new charity record.

Vocabulary for Hypothesis and supposition

Article · Contents

hypothesis

BAL-0373-R01 · English · family

An explanatory scheme or proposed account: in the astronomical discussion, an arrangement used to account for appearances and motions, which may be held as a calculating device or defended as true.

Grammar: Singular hypothesis, capitalized Hypothesis and plural hypotheses.

- DJR-012-36 (Source page 46). Original text: “defend this hypothesis of his in sober sadnesse”. In the modern column: “defend his hypothesis in all seriousness”. The proposed moving, shining earth is defended earnestly before Burton turns the lunar analogy into a joke. Burton groups writers with different commitments; the closing conditional and lunatic pun are his satirical turn. Hypothesis remains hypothesis; in sober sadnesse contributes in all seriousness, not an intrinsic definition of hypothesis.
- DJR-074-34 (Source page 251). Original text: “peculiar hypotheses of their own inventions”. In the modern column: “peculiar hypotheses of their own invention”. Rival astronomers devise distinct schemes for appearances; the continuation allows suppositions for teaching, method and order. Most, not all, are said to admit their invented status; the passage does not declare every hypothesis false. Hypotheses names the schemes; peculiar and of their own invention characterize these examples.
- DJR-075-32 (Source page 256). Original text: “have invented new hypotheses, and fabricated new systems of the World”. In the modern column: “have invented new hypotheses and fabricated new systems of the world”. New schemes respond to appearances and objections while avoiding earth-motion paradoxes. Burton reports ecclesiastical condemnation in his own compressed terms; original margin N05553 specifies 1616, not the later Galileo trial. Hypotheses and systems are parallel nouns here; Daedalian heads supplies the surrounding irony rather than the dictionary meaning.
- DJR-075-35 (Source page 256). Original text: “Hypothesis de terræ motu”. In the modern column: ‘hypothesis “on the earth’s motion”’. The Copernican hypothesis is said to have been vindicated in a substantial book and illustrated with a sphere. The claims of demonstration are reported in a polemical catalogue, followed by drums and trumpets. The change from Philippus to Iohannes Lansbergen is preserved. Hypothesis maps only to hypothesis; de terræ motu supplies on the earth’s motion and belongs to the Earth’s motion phrase family.
- DJR-075-36 (Source page 256). Original text: “In his own hypothesis”. In the modern column: “In his own hypothesis”. Roeslin’s own arrangement is the scheme tested against the objections he makes to rivals. The continuation at 075-37–38 completes the Horatian jibe and the tinker comparison: solving one problem creates another. His own identifies Roeslin as proposer, not Burton.

supposition: astronomical model

BAL-0373-R02 · English · family

Something posited for representation or calculation: the assumptions or construction on which a model proceeds, distinguished locally from a claim of physical truth.

Grammar: Singular supposition and plural suppositions.

- DJR-074-35 (Source page 251–252). Original text: “as a supposition, and no otherwise”. In the modern column: “they are a supposition and nothing more”. The nested epicycles represent the moon’s motion without being impenetrable physical structures. The following not, as he holds, is Tycho’s denial of hard bodies, not his assertion of them; the denial also covers music-making. The modernization supplies they are to express the original elliptical predicate; no otherwise becomes nothing more.
- DJR-075-08 (Source page 253). Original text: “not as a truth, but a supposition”. In the modern column: “as a supposition rather than a truth”. Burton contrasts an allegedly provisional Copernican position with later earnest defenders. The supplied editorial correction identifies Osiander’s unsigned preface, not Copernicus’s own dedication, and Paul III rather than Nicholas. The antithesis truth/supposition is preserved; it expresses the reported status of this theory, not a universal rule that suppositions are false.
- DJR-075-13 (Source page 253). Original text: “grounded from those other suppositions”. In the modern column: “founded on the other suppositions”. The rival astronomical tables are based on other assumed arrangements. The superiority of the proposed calculations and elimination of devices are claims in the reported argument, not independently established history. Other refers to the schemes opposed by the moving-earth argument; it is not a name for all tables.
- DJR-075-33 (Source page 256). Original text: “to avoid that supposition of Eccentricks and Epicycles”. In the modern column: “to avoid the supposition of eccentrics and epicycles”. Fracastoro’s seventy-two homocentrics replace the positing of eccentrics and epicycles. Burton gives the reported count and stationary-earth premise; the individual system has not been independently collated. Supposition names the postulated apparatus; the following genitive-like of construction specifies it.

suppositions: imagined representations

BAL-0373-R03 · English · family

Imagined presentations taken for reality; here expressly false representations through which a corrupted imagination deceives.

Grammar: Plural noun.

- DJR-039-13 (Source page 94). Original text: “deluding the Soul with false shews and suppositions”. In the modern column: “deceiving the soul with false appearances and suppositions”. False suppositions belong to the account of imagination’s deceptive activity, alongside the fantastic constructions of artists and mathematicians. Some ascribe all vices to this cause. Burton reports that universal attribution rather than

asserting that every use of imagination or supposition is vicious. Suppositions remains suppositions; false qualifies the coordinated representations. Shews supplies appearances, not supposition by itself.

suppose: entertain a case

BAL-0373-R04 · English · family

Invite a reader to imagine a situation or provisionally accept a premise so that its implications can be considered.

Grammar: Imperative suppose/Suppose and participle supposing.

- DJR-001-02 (Source page 1). Original text: “suppose the Man in the Moon, or whom thou wilt to be the Author”. In the modern column: “suppose the author to be the Man in the Moon, or whoever you like”. The reader is licensed to choose an imagined author while the actual writer withholds his identity. Burton’s refusal to identify himself precedes an explanation of his adopted name and subject. Suppose remains suppose, with reordered author clause; this is an invitation, not evidence of lunar authorship.
- DJR-007-01 (Source page 17). Original text: “supposing himself to be transported to the top of some high mountain”. In the modern column: “imagine yourself carried to the top of a high mountain”. A deliberately imagined vantage point enables a panoramic survey of human disorder. Burton invokes Cyprian but adds laughter to the pity in the checked comparison; this is not a report of actual transport. Supposing becomes the imperative imagine as the modernization addresses the reader directly.
- DJR-024-06 (Source page 17). Original text: “Suppose you were now brought into some sacred Temple, or Majestical Palace”. In the modern column: “imagine that you have been brought into a sacred temple or majestic palace”. The reader is asked to view anatomical workmanship as if entering a sacred building. The invitation is attributed to Melanchthon and qualified as profitable when considered rightly; its exact external wording remains uncollated. Suppose becomes imagine; the figurative setting frames contemplation of the created body.
- DJR-081-42 (Source page 284). Original text: “supposing all the world as habitable as France, as fruitfull and so long lived”. In the modern column: “supposing the whole world as habitable as France, as fertile and its people as long-lived”. A population calculation stipulates common habitability, fertility and longevity. The sixty-thousand-year calculation is a mathematical exercise, not a statement that these conditions hold everywhere. Supposing retains the conditional status; the modernization supplies its people to clarify who lives long.
- DJR-095-18 (Source page 346). Original text: “suppose the best”. In the modern column: “grant the best case”. The consolation provisionally grants that the dead son was very good before imagining his reply to the mourner. The speaker constructs a Lucianic dialogue, not testimony from an actual dead son. Suppose becomes grant, and the best is expanded to the best case; no new factual premise is certified.

suppose: judge or believe

BAL-0373-R05 · English · family

Hold or entertain a belief, with its certainty, correctness and speaker determined by the particular sentence rather than by the verb alone.

Grammar: Present suppose, third-person supposeth, past supposed and participle supposing.

- DJR-075-27 (Source page 255). Original text: “that they are inhabited he certainly supposeth”. In the modern column: “He certainly supposes that they are inhabited”. Campanella is represented as convinced that the worlds have inhabitants while unable to identify their creatures. This is Burton’s report of Campanella, not Burton’s own proof. The supplied note leaves the precise claims and dedication unverified. Supposeth becomes supposes; certainly intensifies the reported conviction, while the following cannot say limits knowledge of its content.
- DJR-085-10 (Source page 299). Original text: “the minde as some suppose, harmonically composed”. In the modern column: “as some suppose, the mind is itself composed in harmony”. An unnamed group proposes an intrinsically harmonious mind as an alternative explanation of musical response. Both explanations are historical reports. The harmony component is already owned by Music and harmony, BAL-0148-V006. Suppose remains suppose; some marks the proponents, and or else introduces the alternative to the preceding spirit-physiology explanation.
- DJR-149-23 (Source page 620–621). Original text: “as they supposed left him stoned to death”. In the modern column: “as they supposed, left him stoned to death”. The attackers believe that Eumenes is dead; the next unit reveals that he is alive. Burton’s historical anecdote carries an unresolved source attribution. Its explicit reversal establishes mistaken belief within this narrative. Supposed marks their judgment and limits the death claim; stoned is not changed into verified killing.
- DJR-165-35 (Source page 703). Original text: “supposing grievous offences where there are none”. In the modern column: “imagining serious offences where there are none”. The distressed people imagine grave wrongdoing that the narrator expressly says is absent. The Weyer-related historical account describes imagined guilt, not evidence against the sufferers or present clinical advice. Supposing becomes imagining; grievous becomes serious, and where there are none preserves the denial of actual offences.

presuppose

BAL-0373-R06 · English · family

Set down an antecedent condition on which the ensuing argument or counsel depends.

Grammar: Participial Presupposing, rendered as first-person present.

- DJR-166-17 (Source page 706). Original text: “Presupposing first that which Beza, Greenham, Perkins, Bolton, give in charge”. In the modern column: “First I presuppose what Beza, Greenham, Perkins and Bolton require”. Preparedness and examination of the recipients are conditions of the pastoral counsel that follows. The

advice is explicitly addressed to those so examined, not indiscriminately to every reader. This is a historical pastoral requirement. The participial opening becomes First I presuppose; I is supplied from Burton’s ensuing I address.

hoc posito

BAL-0373-R07 · Latin · construction

This being posited or granted; a premise accepted for the next stage of an argument, without thereby settling every consequence or its lawfulness.

Grammar: Ablative absolute: demonstrative hoc with perfect passive participle posito.

- DJR-067-46 (Source page 221). Original text: “Hoc posito, they can effect such cures”. In the modern column: ‘“Assuming this”—that they can effect such cures’. The argument moves from the possibility of magical cures to the different question whether seeking them is lawful. The preceding passage accepts the possibility; the ensuing debate reports permissions then Burton’s prohibition. The phrase is not approval of consulting a wizard. Hoc posito gives Assuming this; the following English clause states the premise, that they can effect such cures. Neither hoc nor posito alone supplies that whole clause.
- DJR-075-16 (Source page 254). Original text: “hoc posito, to grant this their tenent of the earths motion”. In the modern column: ‘“assuming this,” let us grant their doctrine of the earth’s motion’. Earth’s motion is provisionally granted so that its proposed implications can be explored. The following if preserves conditional reasoning. The separate assertion that earth shines does not establish the proposed inhabitants. Hoc posito maps to assuming this; to grant this their tenent restates the argumentative operation in English.
- DJR-103-44 (Source page 386; N07808). Original margin: “Hoc posito quod aliæ medicinæ non valeant”. Supplied note translation or expansion: “Supposing other medicines do not work”. The marginal premise grants failure of other remedies before a reported promise that the praised powder will succeed through divine mercy. The promise belongs to the cited medical praise, not verified efficacy or current advice. The edition explicitly notes that the shared powder name does not establish Burton’s claimed pharmacopoeial revival. Hoc posito gives Supposing; quod introduces the premise, aliæ medicinæ means other medicines, and non valeant supplies do not work. The body restates the operation as Put case.

put case

BAL-0373-R08 · English · idiom

Suppose that a specified case holds, often to show that even this concession would not remove the next objection.

Grammar: Imperative idiom.

- DJR-055-19 (Source page 167). Original text: “or put case they did understand, yet they were altogether unprofitable”. In the modern column: “or, supposing they did understand them, they were still altogether useless”. Even granting comprehension, the argument says the investigated matters would lack utility. The Socratic criticism

is reported through Eusebius within Burton’s censure of unprofitable inquiry. Put case becomes supposing; yet corresponds to still, retaining the concession’s failure to answer the objection.

- DJR-076-15 (Source page 258). Original text: “for put case I were as able as willing, yet what can one man do?” In the modern column: “For even supposing I were as able as I am willing, what can one man do?” Burton grants himself the ability he has just disclaimed, only to ask what one person could accomplish. This closes the speculative flight and leads to collective labour and providential limits, not a profession of achieved omniscience. Put case is expressed as even supposing; the added even makes the concessive yet explicit.
- DJR-140-76 (Source page unnumbered verso after 576). Original text: “But put case they be reconciled all, agreed hitherto”. In the modern column: “But suppose everything so far is settled and agreed”. The assumed settlement of earlier impediments leaves the fresh obstacle of parental or guardian disagreement. The passage constructs a possible impeded match rather than documenting a specific couple. Put case becomes suppose; so far limits how much has been granted. The ensuing suppose is a second explicit stipulation of mutual love.

Hypothes. de mundo

BAL-0373-R09 · Latin · bibliographical construction

Hypothesis on the World: a bibliographical designation in the margin accompanying Roeslin’s criticism of rival systems.

Grammar: Abbreviated title component with de plus ablative mundo.

- DJR-075-35 (Source page 256; N05557). Original margin: “In Hypothes. de mundo, Edit. 1597.” Supplied note translation or expansion: “In the Hypothesis on the World, published in 1597.” The marginal citation identifies a work and its stated publication year, not an additional physical law. The original marginal words are distinguished from their supplied translation. The citation is retained without inventing an independently verified full bibliographical identification. Hypothes. expands to Hypothesis; de mundo supplies on the World; In gives In, and Edit. 1597 supplies published in 1597. The title components do not each translate the whole citation.

For in sober sadnesse at DJR-012-36, see Sorrow (BAL-0075-V004; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Sorrow explains in sober sadnesse at DJR-012-36: the existing seriousness component remains distinct from hypothesis.

Access scope (in earnest): English explanatory access for the earlier seriousness sense, not additional wording in the original or a claim that this is the supplied translation.

For presupposeth at DJR-152-11, see Love (BAL-0200-V017; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-152-10, DJR-152-12. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Love already explains the complete phrase love presupposeth knowledge, faith, hope at 152-11. It supplies an existing prerequisite sense; no new attestation is counted here.

For impossibility supposed at DJR-163-29, see Despair (BAL-0076-V009; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-163-28, DJR-167-42. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Despair explains propter impossibilitatem existimatam at 163-29 and its subjective-impossibility explanation. The English gloss impossibility supposed is shared contextual access, not a new record.

For harmonically at DJR-085-10, see Music and harmony (BAL-0148-V006; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-085-09, DJR-085-11. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Music and harmony explains harmonically in the alternative musical-response explanation at 085-10. Only the distinct reporting verb suppose is newly grouped here.

For lawfull at DJR-067-35, DJR-101-39, DJR-124-47, DJR-160-44, DJR-160-46, see Law and justice (BAL-0294-V023; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

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, DJR-101-37, DJR-101-38, DJR-101-40, DJR-101-41, DJR-124-45, DJR-124-46, DJR-124-48, DJR-124-49, DJR-160-42, DJR-160-43, DJR-160-45, DJR-160-47, DJR-160-48, DJR-160-49, DJR-160-50. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Law and justice explains the lawful-and-unlawful moral distinction in the hoc posito cure debate; the granted premise is not a grant of permission.

For consentaneum at DJR-075-08, see Consent and essence (BAL-0063-V050; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-075-07, DJR-075-09. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Consent and essence explains consentaneum in the reported claim that the moving-earth doctrine agrees with nature, reason and truth. Its predicate is not silently absorbed into hypothesis.

For Obs and Sols at DJR-017-46, DJR-160-07, see Schoolmen (BAL-0347-R08).

Reference scope: Schoolmen explains Obs and Sols as objections and solutions, the challenges and answers in a disputational procedure. This cross-reference adds no new record.

For de terræ motu at DJR-075-35, see Earth’s motion (BAL-0374-R08).

Reference scope: Earth’s motion explains de terræ motu, on the earth’s motion, in the title Hypothesis de terræ motu at DJR-075-35. Hypothesis and supposition treats hypothesis, not that distinct title component.

For summâ probabilitate at DJR-075-16, see Probability and conjecture (BAL-0360-R11).

Reference scope: Probability and conjecture explains the graded judgment summâ probabilitate in the Kepler-related original margin N05524 at DJR-075-16. That judgment is not the meaning of hoc posito.

Vocabulary for Earth’s motion

Article · Contents

earths motion; Earths motion

BAL-0374-R01 · English · lemma or sense

The earth’s movement, contrasted with a stationary earth; its particular kind must be supplied by the local model.

Grammar: English possessive noun construction, with variable capitalization and no apostrophe in the printed form.

- DJR-001-03 (Source page 1). Original text: “paradox of the earths motion”. In the modern column: “paradox about the earth's motion”. The movement is one controversial doctrine expected from the name Democritus. Burton disclaims that expected subject and groups thinkers loosely; this is not a profession of a single astronomical system. The possessive construction retains its object; paradox marks disputed doctrine, not a proof of falsity.
- DJR-072-27 (Source page 242). Original text: “or earths motion”. In the modern column: “or the earth's motion”. Earth’s movement is offered as one possible cause of the tides. Burton approvingly describes Galileo as proving and demonstrating this cause, while retaining lunar and wind alternatives. N05335 distinguishes that historical assessment from modern tidal explanation. Earths motion becomes the earth’s motion; or preserves its place among alternatives.
- DJR-075-07 (Source page 253). Original text: “that main paradox, of the Earths motion”. In the modern column: “the great paradox of the earth’s motion”. The principal controversy to which Burton turns after the smaller astronomical questions. Reported ancient adherents and competing scriptural interpreters do not amount to Burton’s unqualified assent. Main paradox becomes great paradox; Earths motion retains the physical question rather than receiving a specific model not present in the phrase.
- DJR-075-31 (Source page 255–256). Original text: “maintain of the earths motion”. In the modern column: “maintain about the earth’s motion”. The theory is the premise from which the text says further planetary inferences follow. The claims are conditional on if it once be granted and the lunar observations retain if we may subscribe to and believe; they are not all established facts. Of becomes about in the construction; the conditional force is supplied by the wider source sentence.
- DJR-075-32 (Source page 256). Original text: “these Paradoxes of the earths motion”. In the modern column: “these paradoxes of the earth’s motion”. The controversy motivates attempts at alternative astronomical systems. Burton reports condemnation as heretical; margin N05553 dates the reference to 1616. N05554 warns that his wording compresses the judgments and is not Galileo’s later trial. The modern preserves the theory’s label; it does not correct Burton’s compressed ecclesiastical history.

- DJR-171-173 (Source page unnumbered Table). Original Table: “Earths motion examined, 252.” In the modern column: “The earth’s motion examined, 252;” An index pointer to the discussion, not an additional argument for the theory. The unnumbered Table lists source-page references; its 252 is retained even though the main discussion crosses into 253. The earth’s supplies the modern possessive. The printed 252 is a pointer within the entry, not the Table unit’s own page label.

stand or move; stand still; moveable; immoveable

BAL-0374-R02 · English · contrastive family

The alternatives of a stationary and a moving earth; being central does not by itself decide whether the earth moves.

Grammar: English coordinated verbs and contrasted verbal/adjectival forms.

- DJR-074-13 (Source page 249). Original text: “if the earth be immovable”. In the modern column: “If the earth is immovable”. Burton conditionally holds the earth fixed to test whether changed stellar positions should have altered countries. This is an objection to Scaliger’s celestial explanation of regional differences: Burton says the expected alterations are not perceived. It is not a declaration that the earth is immovable. If preserves the assumption; immovable remains immovable. The predicted variation and its denied observation belong to the larger argument.
- DJR-075-33 (Source page 256). Original text: “the earth the Center of the World, but moveable”. In the modern column: “the earth at the centre of the world but movable”. Reimers’s central earth is allowed motion, unlike the stationary alternative in the same paragraph. The positions are reported and the editor warns against treating Burton’s compressed system as a complete historical account. Moveable becomes movable; being at the centre is a separate predicate, not its synonym.
- DJR-075-34 (Source page 256). Original text: “the earth the Center immoveable”. In the modern column: “the earth the immovable centre”. Tycho’s earth is presented as a fixed centre. This is Burton’s report. N05556 flags the separate awkward assertion that Tycho’s stars too are immovable, which must not be silently made into a complete accurate diagram. Immoveable becomes immovable, retaining the negative prefix and its application to the earth as centre.
- DJR-090-49 (Source page 325–326). Original text: “whether the earth stand or move”. In the modern column: “whether the earth stands still or moves”. The unresolved controversy is one of the worries the contented poor man does not pursue. He enquires not governs the catalogue; Burton is praising freedom from anxious inquiry, not attributing an astronomical decision to the man. Stand is explicated as stands still; the whether construction preserves the open alternatives.

triple motion

BAL-0374-R03 · English · lemma or sense

The threefold terrestrial motion of the reported sun-centred arrangement.

Grammar: English adjective and singular noun.

- DJR-075-12 (Source page 253). Original text: “a triple motion to the earth”. In the modern column: “a threefold motion to the earth”. The sun is fixed at the system’s centre, while the earth is the centre of the moon alone. They ascribe marks reported advocacy. N05519 explains daily rotation, annual revolution and an additional motion assigned to preserve axial direction; that three-part unpacking is editorial, not an enumeration in the body. Triple is rendered threefold. The three motions are not each separately named in Burton’s sentence.

one single motion to the earth

BAL-0374-R04 · English · construction

One motion assigned to an earth that remains at the centre of the world.

Grammar: English quantified noun construction.

- DJR-075-12 (Source page 253). Original text: “one single motion to the earth, still placed in the Center of the world”. In the modern column: “a single motion while it remains at the centre of the world”. Burton distinguishes the Origanus-associated centrally placed moving earth from the preceding threefold sun-centred scheme. He explicitly calls this alternative more probable; that local comparison is not an endorsement of every Copernican claim. The modern supplies the subject they give the earth outside the selected phrase. The full selected construction contains central location as well as motion; single motion alone does not mean central rotating earth.

annuall motion

BAL-0374-R05 · English · lemma or sense

The earth’s yearly motion, whose apparent extent depends on the imagined observer’s distance.

Grammar: English adjective and noun.

- DJR-075-15 (Source page 254). Original text: “that great annuall motion of the earth”. In the modern column: “the earth’s great annual motion”. The imagined observer in the firmament would not discern this motion; the earth would seem a fixed point. For, say they and if a mans eye were mark reported conditional reasoning. The following objections and so some will qualify whose judgments Burton rehearses. Annuall is modernized to annual; the inability to discern is not a denial that the proposed motion occurs.

the earth is a planet, moves and shines

BAL-0374-R06 · English · construction

A portrayal of the earth as a moving, luminous planetary body comparable to the moon.

Grammar: English predicative construction with coordinated verbs.

- DJR-012-36 (Source page 46). Original text: “the earth is a planet, moves and shines to others”. In the modern column: “the earth is a planet, moving and shining for others”. The astronomical analogy becomes a joke that lunar earth-dwellers are dizzy

and moonstruck. Copernicus is of opinion introduces the report; if it be so makes the satirical inference conditional. N00805 does not establish identical commitments for every thinker listed. Moves and shines become participles in the modern construction; for others preserves the comparative viewpoint.

- DJR-075-16 (Source page 254). Original text: “If the earth move, it is a Planet”. In the modern column: “If the earth moves, it is a planet”. The moving-earth premise opens a speculative argument about light and other planetary inhabitants. Hoc posito grants a premise for argument. Shine she doth is the stronger subsequent assertion, but N05525 distinguishes luminous bodies from evidence of inhabitants. If remains conditional; the noun planet is not equivalent to the later inhabited conclusion.

Qui commovet terram de loco suo

BAL-0374-R07 · Latin · quoted construction

He who moves the earth from its place, a biblical formulation pressed into the astronomical dispute.

Grammar: Latin relative clause: commovet present active, terram accusative object, de loco suo ablative phrase.

- DJR-075-07 (Source page 253). Original text: “Qui commovet terram de loco suo”. In the modern column: “He who moves the earth from its place”. The quotation is alleged by some commentators to support terrestrial motion. The proponents, not Burton alone, claim it outweighs opposing verses; Pineda and most contradict them. N05506 identifies Job 9:6 instead of Burton’s printed 9:4. Qui is He who; commovet moves; terram the earth; de loco suo from its place. The clause does not itself name daily rotation or annual revolution.

motum terræ; terræ motu

BAL-0374-R08 · Latin · grouped inflectional constructions

The motion of the earth, used in a bibliography, an explanatory claim and a named hypothesis.

Grammar: Latin motion-of-earth constructions: accusative motum with genitive terræ, and ablative motu after de.

- DJR-075-08 (Source page 253; N05508). Original margin: “in motum terræ”. Supplied note translation or expansion: “on the Motion of the Earth”. The phrase identifies the subject of the cited Commentary. N05508 is a bibliography, not a new demonstration. Its translation and publication details are supplied outside the quoted original margin. In is on in this title construction; motum supplies Motion, terræ of the Earth. The whole Commentary title is wider than the selected component.
- DJR-075-13 (Source page 253). Original text: “per unicum motum terræ”. In the modern column: “through a single motion of the earth”. The motion is the proposed means of calculating apparent planetary movements more conveniently. Saith Lansbergius attributes the advantage; the phrase is not Burton’s demonstrated proof that all historical calculation devices are unnecessary. Per supplies through, unicum

single, motum motion, terræ of the earth; the preceding comparative adverbs are outside this component span.

- DJR-075-35 (Source page 256). Original text: “de terræ motu”. In the modern column: “on the earth’s motion”. The phrase specifies the subject of the Copernican hypothesis under dispute. The text reports advocacy and counterattack, then jokes sound Drummes and Trumpets. N05559 retains the switch from Philippus to Iohannes Lansbergius rather than merging their identities. De supplies on, terræ earth’s and motu motion. Hypothesis is a distinct surrounding noun with its own article.

terræ motus: earthquake

BAL-0374-R09 · Latin · distinct earthquake sense

A shaking of the ground, not the earth’s astronomical rotation or revolution.

Grammar: Latin motion-of-earth constructions: nominative singular motus in Subitarius terræ motus; ablative singular motu after de; accusative plural motus as object of efficiunt in horribiles terræ motus; joined nominative singular terræmotus in N03739.

- DJR-030-40 (Source page 50; N02111). Original margin: “horribiles terræ motus”. Supplied note translation or expansion: “terrible earthquakes”. Physical earthquakes are alleged effects of wind driven underground by spirits. The body expressly attributes the claim to Cicogna; they refers to the supernatural agents described, not to astronomers. The account is not an established mechanism. The plural construction terræ motus means earthquakes; horribiles supplies terrible. This is not celestial motion.
- DJR-051-19 (Source page 147–148; N03735). Original margin: “Subitarius terræ motus”. Supplied note translation or expansion: “The Sudden Earthquake”. The marginal title names Beroaldo’s account of the Bologna earthquake. The event is reported as an overwhelming disturbance of several senses; the next unit’s first-person servant story belongs to the cited author, not Burton. Subitarius supplies Sudden; terræ motus is Earthquake. This noun construction differs in referent, not just inflection, from the astronomical motion phrase.
- DJR-051-19 (Source page 147–148). Original text: “de terræ motu”. In the modern column: “On the Earthquake”. The body cites the earthquake account by its subject. Beroaldo is the reported source; the actual work has not been independently collated in N03736. De means On; terræ motu means the Earthquake in this local title, rather than the astronomical on the earth’s motion at 075-35.
- DJR-051-21 (Source page 148; N03739). Original margin: “caligo & terræmotus”. Supplied note translation or expansion: “darkness and earthquake”. The joined form terræmotus names the earthquake in the reported Japanese disaster. The Fróis-associated margin is an abbreviated report with &c.; omitted text is not reconstructed and the exact places remain uncollated in N03740. Caligo is darkness, & and, and terræmotus earthquake. The joined printing is retained as a retrieval form.

For consentaneum at DJR-075-08, see Consent and essence (BAL-0063-V050; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Consent and essence owns the adjective and its favorable judgment in Lansbergen-associated advocacy.

For dispositionem at DJR-075-09, see Habit and disposition (BAL-0061-V091; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The earlier arrangement record keeps ownership of the hostile label for the stationary-earth system.

For indivisibile at DJR-075-15, see Inseparable and individual (BAL-0240-V013; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The apparent point and adjective remain the earlier record; this article explains the annual-motion context.

For tables at DJR-075-13, see Tables (BAL-0149-V007; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The astronomical numerical tables are the earlier record’s further local use, not a newly owned lemma here.

For more probable at DJR-075-12, see Probability and conjecture (BAL-0360-R02).

Reference scope: The earlier current-batch probability record owns the comparative degree; the motion article identifies which central-earth alternative it qualifies.

For hoc posito at DJR-075-16, see Hypothesis and supposition (BAL-0373-R07).

Reference scope: The granted-premise construction keeps its Hypothesis and supposition owner; it introduces the conditional astronomical excursion, not an assertion that the premise has been proved.

Vocabulary for Atoms and infinite worlds

Article · Contents

ex fortuita atomorum collisione

BAL-0375-R01 · Latin · cosmological construction

From the chance collision of atoms, the alleged origin of worlds in the opening atomist catalogue.

Grammar: Latin prepositional construction: ex with ablative collisione, modified by fortuita; atomorum genitive plural.

- DJR-001-03 (Source page 1). Original text: “ex fortuita atomorum collisione”. In the modern column: “arising from the chance collision of atoms”. Atoms are the minute constituents whose chance encounter is supposed to form worlds. Burton lists an expectation raised by Democritus’s name, then disclaims that expectation. N00073 warns that his named thinkers are not all shown to share every listed doctrine. Ex supplies from, rendered arising from to make the causal relation clear; fortuita chance, atomorum of atoms, collisione collision. The whole phrase is not the meaning of atomorum alone.

Motes in the Sun

BAL-0375-R02 · English · grouped literal and figurative family

Minute specks made visible in sunlight; used as an image of particles or uncountably many particulars.

Grammar: English plural noun with locative construction, also printed lower-case motes.

- DJR-001-03 (Source page 1). Original text: “Motes in the Sun”. In the modern column: “specks like those visible in a sunbeam”. Burton’s English gloss pictures the atoms in the reported world-forming collision. The comparison makes the doctrine intelligible; it does not prove that visible dust specks are indivisible atoms. The modern expands the sun location into visibility in a sunbeam and adds like those to expose the analogy.
- DJR-011-14 (Source page 38). Original text: “as motes in the Sun”. In the modern column: “as motes in a sunbeam”. Ridiculous social inversions are compared in number to the specks. The satire’s many examples lead into Persius’s question about emptiness; the numerical image does not assert a cosmological system. In the Sun is clarified as in a sunbeam, retaining the comparison of abundance.
- DJR-043-16 (Source page 112 [122]). Original text: “reckon up the motes in the Sun”. In the modern column: “count the motes in a sunbeam”. Burton restates the difficulty of counting the mind’s continually changing desires. The preceding Latin is attributed to Bernard; the claim is a comparison of innumerability in moral psychology, not a particle-counting experiment. Reckon up becomes count, motes remains motes, and Sun becomes sunbeam. The object of the comparison is the desires.

atomos

BAL-0375-R03 · Latin · figurative particle sense

Atoms or minute particles imagined as easier to count than the movements of the heart.

Grammar: Latin accusative plural of atomus, object of denumerare.

- DJR-043-16 (Source page 112 [122]). Original text: “facilius atomos denumerare possem”. In the modern column: “I could more easily count the atoms”. The particles furnish the smaller side of an exaggerated comparison with desires. Saith Bernard assigns the quotation; the following quam motus cordis means than the movements of the heart and fixes the comparative scope. N03097 leaves the exact attributed work unresolved. Atomos supplies atoms, denumerare count, facilius more easily and possem I could. Burton’s separate English paraphrase uses motes in sunlight.

atomi

BAL-0375-R04 · Latin · grouped physiological sense

Minute particles in semen, posited as agents of erotic passion in reported physiology.

Grammar: Latin nominative plural noun used within English syntax.

- DJR-116-12 (Source page 448). Original text: “atomi in the seed”. In the modern column: “atoms in the semen”. Minute generative particles are one proposed explanation of violent passions alongside imagination, wind and bodily spirits. Burton attributes competing causes to Valescus, Bodin and Gordon. The historical explanation is not a modern account of atomic or reproductive biology. Atomi becomes atoms; seed becomes semen. N08828 explains minute particles and distinguishes spirits as subtle bodily agents.
- DJR-116-19 (Source page 448–449). Original text: “certain atomi in the seed”. In the modern column: “certain atoms in the semen”. Ferrand is associated with particles in semen, contrasted with Guaineri’s hot temperament of the testicles. The paragraph shifts authorities and then invokes an Aristotelian conditional about discharge. Burton says when Ferrand’s book reached him; this is not a claim that he observed the particles. Certain and in the seed retain their respective roles; semen is the local meaning of seed, not the meaning of atomi.

worlds; infinite worlds; plurality of worlds

BAL-0375-R05 · English · grouped plurality family

Multiple worlds, variously proposed as earth-like planets, star-centred systems or domains of inhabitants and spirits.

Grammar: English plural noun and quantifying constructions, including worlds as bodies, systems or domains.

- DJR-001-03 (Source page 1). Original text: “infinite Worlds”. In the modern column: “infinite worlds”. The number of worlds is unbounded in the doctrines named at the opening. The listed expectation is disclaimed; named thinkers’ positions are grouped broadly. Worlds is retained as worlds, with capitalization normalized. Infinite qualifies

their number in the opening catalogue of doctrines; the surrounding expectation and disclaimer are outside this short noun phrase.

- DJR-029-33 (Source page 44–45). Original text: “infinite worlds”. In the modern column: “infinitely many worlds”. Each world is imagined to have its own governing and punishing spirits. Others will have attributes the doctrine and separates it from the preceding Paracelsian realm claim. Infinite worlds becomes infinitely many worlds, making the numerical quantification explicit. The selected noun phrase does not itself contain Others will have, the preceding attribution of the doctrine.
- DJR-029-43 (Source page 45). Original text: “those ætheriall spirits have other worlds to raigne in belike or businesse to follow”. In the modern column: “Presumably those ethereal spirits have other worlds to reign over or business to attend to”. Other domains provide a sarcastic explanation for spirits’ supposed neglect of human affairs. Martianus foolishly supposeth and belike mark Burton’s skeptical framing, not an astronomical observation. The original trailing belike is redistributed to sentence-opening Presumably. Other worlds to raigne in becomes other worlds to reign over; the skepticism governs the entire proposed explanation.
- DJR-073-13 (Source page 245). Original text: “if the worlds be infinite”. In the modern column: “if there are infinitely many worlds”. The hypothetical remoulding can join several worlds or divide one into several. If and as it shall seem to them best continue a playful imaginary journey, attributed in part to Bruno and Campanella without separate verification. If the worlds be infinite is recast as if there are infinitely many worlds. The modern supplies the existential there are and makes infinity a claim about number, while retaining if and the hypothetical frame.
- DJR-075-20 (Source page 254). Original text: “infinite Worlds, and infinite earths or systemes”. In the modern column: “infinite worlds, infinite earths or systems”. Worlds can mean earth-like bodies or systems rather than every occurrence of the single terrestrial world. We may likewise infer continues the conditional excursion; the long ancient-author list is not a uniform historical doctrine. The two quantified noun phrases remain: infinite worlds and infinite earths or systems. Systemes is modernized to systems, the coordinating and is omitted after the comma, and or preserves the alternative description earths or systems; the phrase does not specify an infinite physical size for each world.
- DJR-075-22 (Source page 254). Original text: “a plurality of worlds”. In the modern column: “a plurality of worlds”. Several star-centred systems are proposed by analogy with our own. Why may we not suppose is a question dependent on the immense distances hypothesized in 075-21, not demonstrated habitation. A plurality of worlds is unchanged. Plurality means more than one world and does not by itself assert infinitely many; the surrounding Why may we not suppose presents this plurality as a proposed possibility.
- DJR-075-24 (Source page 255). Original text: “will by no means admit of Brunus infinite worlds”. In the modern column: “will by no means admit Bruno’s infinite worlds”. Kepler’s refusal of Bruno’s infinity is distinguished from speculation about planetary inhabitants. The negation by no means must remain. Burton calls Kepler’s writings partly jest and partly earnest, and separates stars from planets. Will by no means admit of becomes will by no means admit, retaining Kepler’s refusal. Brunus

becomes possessive Bruno’s; infinite worlds remains the doctrine refused, not a position attributed here to Kepler as his own.

- DJR-075-27 (Source page 255). Original text: “that there are infinite worlds”. In the modern column: “that there are infinite worlds”. Burton attaches an infinite-worlds thesis to Campanella. He reports Campanella’s certainty about inhabitation but uncertainty about the creatures; N05545 does not independently confirm the doctrine in the cited editions. That there are infinite worlds is retained word for word. That introduces the content of the reported proposition and there are states existence; infinite qualifies the plural worlds within the claim attributed to Campanella.
- DJR-090-49 (Source page 325–326). Original text: “a new world in the Moon, or infinite worlds”. In the modern column: “a new world in the moon, or infinitely many worlds”. Alternative cosmological possibilities are things the contented man does not investigate. He enquires not governs the list; no doctrine is settled by this consolatory passage. The alternative remains between a new world in the moon and infinitely many worlds. Infinite becomes infinitely many to state the numerical sense explicitly, while or is retained; the governing He enquires not lies outside this selected phrase.
- DJR-161-16 (Source page 681–682). Original text: “if there be infinite planetary and firmamentals worlds”. In the modern column: “if there are infinitely many planetary and stellar worlds”. World plurality supplies a premise for an argument that each world could have its own spirits and religion. If and as some will preserve the supposition. The sequence develops reported religious-plurality arguments, then Burton rejects the extremes and prescribes his coercive middle course at 161-22–24. The modern recasts if there be as if there are and infinite as infinitely many. Planetary remains planetary, while firmamentals becomes stellar; if preserves the supposition rather than asserting the existence of either class of worlds.

no more worlds for him to conquer

BAL-0375-R06 · English · hyperbolic political sense

Further realms imagined as objects of conquest, in the criticism of Alexander’s limitless ambition.

Grammar: English plural noun in a negated possessive-purpose construction.

- DJR-010-07 (Source page 33). Original text: “no more worlds for him to conquer”. In the modern column: “no more worlds for him to conquer”. Worlds extends the appetite for dominion beyond any satisfying limit. Burton juxtaposes some admirers with Seneca’s rebuke. N00586 shows that he combines different Alexander anecdotes, so the Senecan rebuke is not independently verified as a response to this no-more-worlds statement. The modern retains the construction and its negative no more; it is a moralized anecdote, not a count of observed universes.

orbes

BAL-0375-R07 · Latin · world sense of orbis

Worlds: stars considered as self-contained realms in Palingenius’s quoted cosmology.

Grammar: Latin accusative plural orbes, predicative complement of passive dici in the accusative-and-infinitive construction under credunt; its referent is accusative plural sydera.

- DJR-029-34 (Source page 45). Original text: “Dici orbes”. In the modern column: “Be called a world”. Each star may be called a world; the earth is then called a dark star under the least of the gods. Nonnulli credunt attributes the belief to some. Burton breaks off partway through the verse; N02023 notes that the source continuation questions human certainty about divine arrangements. The plural orbes corresponds to a world under the modern distributive every star. Dici supplies be called; the phrase does not mean physical shells surrounding planets.

inhabitants; inhabited; habitable worlds

BAL-0375-R08 · English · speculative population family

Living occupants of other worlds, or worlds proposed as occupied; habitable instead means capable or suitable for habitation.

Grammar: English resident nouns and participial adjective inhabited; habitable is an adjective of suitability or possibility, not actual occupation.

- DJR-012-36 (Source page 46). Original text: “the Moon is inhabited”. In the modern column: “the moon is inhabited”. The inhabitants claim enters the preface’s extension of cosmic motion into a joke about universal lunacy. Digges, Gilbert, Kepler and Origanus are grouped as defenders; if the earth is a moon leads to the lunatick pun, not observation of lunar people. The modern preserves inhabited and separately supplies maintain that to connect the clause with the named proponents.
- DJR-029-40 (Source page 45). Original text: “Saturnine and Jovial inhabitants”. In the modern column: “inhabitants of Saturn and Jupiter”. The body compares speculative planetary residents with the preceding arrangement of ethereal spirits. Belike is tentative; the continuation says Zanchi rightly rejects these ideas, with Peter Martyr. Editor N02032 distinguishes the two astronomical works and denies that the inhabitants are thereby shown to be spirits. Saturnine and Jovial are planetary adjectives here, rendered by of Saturn and Jupiter, not temperamental descriptions.
- DJR-045-41 (Source page 124). Original text: “all inhabited”. In the modern column: “all inhabited”. Populated planetary systems enlarge the scale against which human fame looks negligible. If those Stars be infinite and as some will qualify the scenario. The rhetorical question asks where human glory remains; it does not establish inhabited stars as fact. The quantified participial phrase remains unchanged. Its referent is planets around the suns in the surrounding comparison, not every named object independently.
- DJR-075-04 (Source page 252). Original text: “so many habitable Worlds”. In the modern column: “so many habitable worlds”. Stars are questioned as possible worlds suitable for habitation rather than dense portions of spheres. Whether frames alternatives attributed to Aristotle and Democritus; habitable does not assert that residents have been found. Habitable is retained, not replaced by inhabited. It states capability or suitability, not occupancy.
- DJR-075-16 (Source page 254). Original text: “the other Planetary inhabitants”. In the modern column: “the other planetary inhabitants”. The conditional argument

imagines beings for whom the earth shines. The passage grants a motion premise and then reasons by analogy; N05525 explicitly distinguishes shining from proof of inhabitants. Planetary qualifies the location of inhabitants, not their observed existence.

- DJR-075-17 (Source page 254). Original text: “the rest of the Planets are inhabited”. In the modern column: “the rest of the planets are inhabited”. The text announces habitation as a consequence of the preceding analogy. Per consequens marks inference. Kepler and Galileo are grouped, but observations of companions do not observe their inhabitants. The passive adjective is preserved; the modern does not remove its position within a speculative inference.
- DJR-075-23 (Source page 254–255). Original text: “there are infinite habitable worlds”. In the modern column: “there are infinite habitable worlds”. The argument infers infinitely many worlds capable of habitation from vast distances and an infinite divine cause. The inference is attributed to the named proponents and Nicholas Hill; the following Kepler paragraph supplies disagreement and partial agreement. Cause BAL-0058-V110 owns infinite cause. The modern retains habitable, distinct from inhabited. The adjacent Why should not question asks whether an infinite cause may have infinite effects; it is not the definition of habitable.
- DJR-075-26 (Source page 255). Original text: “if they be inhabited”. In the modern column: “if they are inhabited”. The passage reopens the uncertainty before asking who or what could live there. If governs rationality, salvation, rank and purpose questions; the body and N05542 are related but not identical, the margin omitting the salvation question. The conditional if is preserved; this does not mean those worlds are known to be inhabited.
- DJR-172-031 (Source page unnumbered Table and closing notice). Original Table: “Moon inhabited, 254.” In the modern column: “The moon inhabited, 254;” The Table directs readers to the inhabited-moon discussion. This is a compressed index subject and page pointer, not new evidence for lunar life. The modern supplies the article and retains the page pointer; the subsequent moon in love is a separate indexed topic.
- DJR-172-093 (Source page unnumbered Table and closing notice). Original Table: “Planets inhabited 253”. In the modern column: “The planets inhabited. 253”. The Table indexes the planetary habitation question. The unnumbered Table’s printed 253 is retained as a pointer, not substituted for the Table’s own source label. The modern supplies The and punctuation; the heading is not converted into a scientific assertion.

incolis; incolas; accolæ; accolas

BAL-0375-R09 · Latin · grouped resident terms

Inhabitants or dwellers, named in speculative accounts of planetary residents and comparisons with ethereal spirits.

Grammar: Latin resident nouns: incolis ablative plural after de; incolas accusative plural in indirect statement; accolæ nominative plural with sint; accolas accusative plural modified by Saturninas and Joviales in the marginal phrase.

Access scope (non tantum): Kepler comparison supplied by the editor, not Burton’s printed non tam.

Access scope (not only): Translation of editorial comparison non tantum; not a translation of Burton’s non tam.

- DJR-029-40 (Source page 45; N02030). Original margin: “Saturninas & Joviales accolas”. Supplied note translation or expansion: “Inhabitants of Saturn and Jupiter”. The Latin margin names the planetary inhabitants compared with the preceding ethereal spirits. Belike makes the body’s connection tentative, then Zanchi and Peter Martyr reject the ideas. N02032 distinguishes Galileo’s and Kepler’s works and warns that planetary occupants are not thereby identified as spirits. Accolas gives inhabitants; Saturninas and Joviales identify Saturn and Jupiter. The English reverses adjective placement into of-phrases.
- DJR-075-16 (Source page 254; N05524). Original margin: “de eorum incolis summâ probabilitate concludimus”. Supplied note translation or expansion: “we conclude with the greatest probability that they have inhabitants”. The margin presents inhabitants as a strongly probable inference from planetary analogies. N05525 identifies a combined, not verbatim continuous, Kepler quotation. Probability is not observed life. De eorum incolis supplies about their inhabitants, recast as that they have inhabitants; summâ probabilitate supplies the greatest probability, not the noun’s definition.
- DJR-075-17 (Source page 254; N05526). Original margin: “non tam in Lunâ, sed etiam in Iove, & reliquis Planetis incolas esse”. Supplied note translation or expansion: “there are inhabitants not so much on the moon as on Jupiter and the other planets”. Residents are proposed for Jupiter and the other planets in comparison with the moon. Burton prints non tam, not so much, whereas editorial comparison N05527 gives Kepler’s non tantum, not only. The original is not silently corrected. The whole indirect statement is selected in both versions. Incolas contributes inhabitants, esse there are, and the location phrases locate them; non tam supplies not so much, not not only.
- DJR-075-17 (Source page 254; N05526). Original margin: “Si non sint accolæ in Iovis globo”. Supplied note translation or expansion: “If there are no dwellers on Jupiter’s globe”. The rhetorical question asks for whose benefit Jupiter’s four companions circulate if nobody lives there. The question argues from supposed purpose; it does not report seeing residents. N05527 distinguishes the conflated excerpts and the extension to Saturn. Accolæ supplies dwellers, Si non sint If there are no, and in Iovis globo on Jupiter’s globe.

infinitum, aut infinito proximum

BAL-0375-R10 · Latin · qualified extent construction

Infinite, or approaching infinity: alternatives that should not be flattened into one exact claim.

Grammar: Latin neuter singular forms infinitum and proximum describing the firmament within English syntax; substantivized dative singular infinito after proximum; aut preserves the alternative.

- DJR-075-21 (Source page 254). Original text: “infinitum, aut infinito proximum”. In the modern column: “infinite, or approaching infinity”. The proposed firmament may

be strictly infinite or of an extent approaching that description. For if and as these Copernicall Giants will have it frame the assumption. The sentence continues through 075-22 into the supposition of many systems. Aut means or, not and. Proximum contributes approaching/near; it prevents indefinite vastness from being treated as identical to strict infinity.

in infinito æthere

BAL-0375-R11 · Latin · cosmological setting

In infinite aether, the proposed medium or expanse containing infinite worlds.

Grammar: Latin in with ablative singular adjective and noun.

- DJR-075-20 (Source page 254). Original text: “in infinito æthere”. In the modern column: “in infinite aether”. The phrase gives the setting of the reported worlds, earths or systems. This is the same conditional and attributed inference as the surrounding world plurality; it does not turn aether into the empty void of 001-03. In supplies in, infinito infinite and æthere aether. It is not identical with vacuo, void, although both serve cosmological setting phrases.

mundi; mundos; mundorum

BAL-0375-R12 · Latin · grouped world constructions

Worlds, treated as other earth-like realms, possible future discoveries or objects of imagined travel.

Grammar: Latin inflections of mundus in speculative plurality constructions: nominative, accusative and genitive plural.

- DJR-075-20 (Source page 254; N05532). Original margin: “Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes”. Supplied note translation or expansion: “Infinite other worlds, or, as Bruno says, earths like this one of ours”. The marginal restatement compares additional worlds with our earth. This is Burton’s margin reporting Bruno, not independent verification of each thinker’s doctrine. Infiniti is Infinite, alii other, mundi worlds; the following alternative terræ supplies earths, not a separate meaning carried by mundi alone.
- DJR-075-20 (Source page 254). Original text: “sperabundus expecto innumerabilium mundorum in æternitate perambulationem”. In the modern column: “Full of hope, I look forward to wandering through innumerable worlds in eternity”. Nicholas Hill is represented anticipating a journey through innumerable worlds. The first person belongs to the quoted Hill-associated statement, not Burton’s personal promise. N05534 leaves the exact wording and title uncollated. Innumerabilium mundorum supplies of/through innumerable worlds with the travel noun; sperabundus expecto supplies hopeful anticipation, in æternitate in eternity and perambulationem wandering. The full sentence is retained as context, not a one-word gloss.
- DJR-075-24 (Source page 255; N05538). Original margin: “plures alios mundos detegendos”. Supplied note translation or expansion: “many other worlds will be discovered”. The marginal question allows many more worlds, then adds Democritus’s infinite alternative. Quid impedit quin credamus asks what prevents

belief; this is not a confirmed discovery. The main body simultaneously distinguishes Kepler’s rejection of Bruno’s infinity. Plures alios is many other, mundos worlds, detegendos will be discovered in the supplied indirect construction.

totum aggregatum

BAL-0375-R13 · Latin · system construction

The complete system within Saturn’s sphere, hypothetically viewed at stellar distance.

Grammar: Latin neuter nominative singular totum aggregatum, subject of evehatur in the quoted conditional construction.

- DJR-075-22 (Source page 254). Original text: “totum aggregatum”. In the modern column: “the entire aggregate”. The whole solar arrangement then under discussion would appear only as a point at the assumed distance. The Fromondus-associated argument is conditional; N05536 notes the awkward Latin tense and delayed except-as-a-point qualification. It is not a statement that the system literally becomes a point. Totum supplies entire and aggregatum aggregate; the referent is given by the preceding whole sphere of Saturn and its contents.

in præcipuo mundi sinu

BAL-0375-R14 · Latin · comparative location

In the foremost recess or region of the world, followed by Burton’s amplifying best-world explanation.

Grammar: Latin in with ablative sinu, adjective præcipuo and genitive singular mundi.

Access scope (best place): Burton’s following English amplification, not the literal meaning of the Latin component.

Access scope (best world): Burton’s following English amplification, not the literal meaning of the Latin component.

Access scope (in the best place, best world): Burton’s following English amplification, not the literal meaning of the Latin component.

Access scope (in the best place, the best world): Burton’s following English amplification, not the literal meaning of the Latin component.

- DJR-075-26 (Source page 255). Original text: “in præcipuo mundi sinu”. In the modern column: “in the foremost recess of the world”. The reported argument assigns humans a privileged position near the sun. Burton says this alone Kepler proves after acknowledging that the inhabitant questions are hard to determine. His ensuing best place, best world is his broader English explanation, not the literal force of every Latin component. In means in, præcipuo foremost, mundi of the world and sinu recess. The modern does not silently replace the literal phrase with the whole subsequent English amplification.

plures globi, similes nostræ telluris

BAL-0375-R15 · Latin · world comparison

Several globes resembling our earth, posed as a supposition about the rank of their occupants.

Grammar: Latin nominative plural plures globi with sint; similes nominative plural agreeing with globi and nostræ telluris genitive singular in the comparison.

- DJR-075-26 (Source page 255; N05542). Original margin: “si sint in cælo plures globi, similes nostræ telluris”. Supplied note translation or expansion: “if there are several globes in heaven like our earth”. The supposition leads to questions about better regions and the relative rank of rational creatures. The Kepler-associated margin asks conditional questions; it does not contain the body’s added question about souls needing salvation. Plures is several, globi globes, similes like, nostræ telluris our earth; si sint supplies if there are and in cælo in heaven.

For accidental at DJR-001-03, see Accident (BAL-0060-V001; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Accident retains the earlier chance adjective at the same opening occurrence.

For consentaneum at DJR-075-16, see Consent and essence (BAL-0063-V051; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Consent and essence keeps the adjective in the Kepler-associated marginal inference.

For spermatick at DJR-116-19, see Seed (BAL-0220-V011; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Seed keeps the established generative adjective; atomi here is not made a synonym for semen.

For summâ probabilitate at DJR-075-16, see Probability and conjecture (BAL-0360-R11).

Reference scope: Probability and conjecture owns the degree of confidence in the inhabitant inference.

For firmamentals worlds at DJR-161-16, see Spheres and firmament (BAL-0371-R04).

Reference scope: Spheres and firmament retains the stellar adjective; this article explains the conditional argument for plural worlds and religions.

For in infinito vacuo at DJR-001-03, see Vacuum (BAL-0376-R02).

Reference scope: Vacuum owns the void setting, distinguished from aether here.

For infinite cause at DJR-075-23, see Cause (BAL-0058-V110; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-075-22, DJR-075-24, DJR-075-25. These are reading contexts, not additional occurrences of the cited form.

Reference scope: God as an infinite cause belongs to the earlier Cause record; retain Hill’s argument and Kepler’s following qualification without recounting that phrase.

Vocabulary for Vacuum

Article · Contents

vacuum

BAL-0376-R01 · English · lemma or sense

An empty space, proposed as one possible account of the interval above the dense lower air.

Grammar: English borrowed noun, singular.

- DJR-074-25 (Source page 250–251). Original text: “a meer vacuum to no purpose”. In the modern column: “a mere vacuum serving no purpose”. The question contrasts empty space with a region occupied by spirits or birds. Burton asks alternatives after conditional assumptions about atmospheric height and lunar distance. He does not affirm that the interval is empty; N05475 notes that the successive pronoun it has a loose referent. Vacuum remains vacuum; meer becomes mere, and to no purpose becomes serving no purpose. Empty space is an explanatory access synonym, not an additional original phrase.

in infinito vacuo

BAL-0376-R02 · Latin · construction

In an infinite void or unbounded empty region, in the atomist cosmology listed at the opening.

Grammar: Latin prepositional phrase: in with ablative neuter singular adjective and substantivized adjective.

- DJR-001-03 (Source page 1). Original text: “in infinito vacuo”. In the modern column: “in an infinite void”. The empty region is the setting for the reported collision of atoms; it is not the collision itself. The preface disclaims an expectation raised by the assumed name Democritus. Burton bundles doctrines and names; N00073 warns that the list does not prove every named thinker held every doctrine. In supplies in, infinito infinite, and substantivized vacuo void. The original English restatement in an infinite waste corresponds locally to worlds in an endless emptiness in the modern sentence, not to the collision clause.

Natura non admittit vacuum

BAL-0376-R03 · Latin · construction

Nature does not permit empty space; the maxim is invoked to explain the alleged extraction of bodily wind.

Grammar: Latin finite sentence: Natura subject, non negation, admittit present indicative, vacuum accusative object.

- DJR-106-54 (Source page 402). Original text: “Natura non admittit vacuum”. In the modern column: “Nature does not permit a vacuum”. The denial of a vacuum is

offered as the physical rationale for an unusual bellows procedure. Amatus Lusitanus prescribes the remedy; Burton calls it strange and the continuation attributes the boast of invention and rapid relief to Amatus. This is historical reported treatment, not present advice. Natura is Nature, non admittit does not permit, and vacuum the object a vacuum; English supplies the article. The full sentence is not a translation of vacuum alone.

vacuum ab his

BAL-0376-R04 · Latin · adjectival construction

Empty of these beings; here denied in a reported claim that spirits occupy every place.

Grammar: Latin predicate adjective, neuter singular, with ab and ablative pronoun.

- DJR-029-32 (Source page 44; N02020). Original margin: “Nihil vacuum ab his”. Supplied note translation or expansion: “No place is empty of them”. Vacuum is an adjective describing the absence of inhabitants, not the technical noun for matterless space. The body attributes universal spirit-population to they and Gazaeus, contrasting Rusca’s proposed restriction. Nihil makes the marginal statement a denial of any unoccupied place, not Burton’s observation. Nihil supplies the negative No place, vacuum empty, and ab his of them. The English is the editorial translation inside the Burton-labelled marginal container.

vacua hora

BAL-0376-R05 · Latin · figurative adjectival construction

An hour free of troubles; the surrounding nulla denies that ambitious people enjoy one.

Grammar: Latin adjective and noun, nominative feminine singular, inside a negated construction.

- DJR-043-21 (Source page 112 [122]; N03109). Original margin: “nulla illis à molestiis vacua hora”. Supplied note translation or expansion: “No hour is free from troubles for them”. Emptiness becomes freedom from anxiety, with no bodily or astronomical vacuum intended. The marginal complaint characterizes ambitious people in the Sisyphus comparison; nulla denies relief and illis specifies those people. It is moralizing generalization. Vacua contributes free, à molestiis from troubles, hora hour, nulla No, and illis for them. Neither vacua nor the two-word phrase alone contains the full negation.

vacuas … auras

BAL-0376-R06 · Latin · grouped poetic construction

Empty or open air in verse, not a claim that the air is devoid of matter.

Grammar: Latin accusative feminine plural adjective agreeing with auras; separated by intervening words.

- DJR-170-38 (Source page 14). Original preliminary verse: “vacuas gannitibus auras”. In the modern column: “the empty air”. The hostile crowd fills the air with yelps in

the address to the book. The book is told to ignore the rabid critics. The jussive allowance let the crowd bark is satirical staging, not a theory of empty space. Vacuas and auras together supply empty air; gannitibus supplies with yelps elsewhere in the modern line and is not part of that two-word meaning.

- DJR-133-63 (Source page 543). Original text: “vacuas effudit in auras”. In the modern column: “into the empty air”. The air receives the soul in the quoted poetic description of death. The lines grammatically describe a male figure. The next unit says so did Dido, but this does not turn the preceding quotation into Dido’s own speech; its exact source remains unresolved in N10455. In auras supplies into the air, vacuas empty; effudit supplies poured and must not be translated as part of the adjective.

vacuus: empty stomach

BAL-0376-R07 · Latin · bodily sense

Empty of food, in a historical condition for taking a meal.

Grammar: Latin nominative masculine singular adjective, predicate of stomachus.

- DJR-071-13 (Source page 235–236; N05210). Original margin: “nisi stomachus sit vacuus”. Supplied note translation or expansion: “unless the stomach is empty”. The Gordon-associated margin makes bodily emptiness a condition for eating, not a total absence of matter. Nullus cibum sumere debet governs the unless clause. This is historical dietary counsel alongside moderation and differing regimens, not current medical advice. Nisi is unless, stomachus the stomach, sit is and vacuus empty. Empty stomach is an explanatory noun-phrase access alias, not the translation of vacuus alone.

Vacuæ pectore regnat amor

BAL-0376-R08 · Latin · irregular quoted construction

Love rules an unoccupied heart: idleness makes a person susceptible to passion.

Grammar: Latin sentence as irregularly printed; Vacuæ is not silently emended to a regular agreement with pectore.

- DJR-116-36 (Source page 450). Original text: “Vacuæ pectore regnat amor”. In the modern column: “Love reigns in an unoccupied heart”. Burton follows the quoted maxim with his English gloss about love tyrannizing in an idle person. The accusation is part of the idleness discussion, followed by envy, lust and the touchwood analogy. N08863 marks the Latin construction irregular and its source uncertain. The modern gives the intended whole construction: regnat reigns, amor Love, pectore in a heart and the irregular Vacuæ unoccupied. The irregular ending is preserved rather than assigned a false regular parse.

Rumores vacui, verbaque inania

BAL-0376-R09 · Latin · paired figurative construction

Empty rumours and meaningless words; alleged lack of truth or substance, not physical vacancy.

Grammar: Latin plural noun-adjective pairs: masculine vacui with rumores, neuter inania with verba.

- DJR-154-27 (Source page 648). Original text: “Rumores vacui, verbaque inania”. In the modern column: “Empty rumours and meaningless words”. A dramatic description of underworld fears is used for the unbelief Burton imputes to church leaders. N12206 identifies Seneca’s Trojan Women chorus. Burton reapplies its speech in anti-papal polemic; this is neither his own denial of heaven and hell nor a neutral established fact about those accused. Rumores is rumours, vacui empty; verba words, inania meaningless; the enclitic que supplies and. These are paired judgments of content, not astronomical vacua.

Plenum Cœlum

BAL-0376-R10 · Latin · contrasting construction

Heaven is full, in the reported claim that spirits populate the universe.

Grammar: Latin predicative adjective with neuter singular noun, opening an extended list.

- DJR-029-32 (Source page 44). Original text: “Plenum Cœlum, aer, aqua, terra, & omnia sub terra”. In the modern column: “Heaven, air, water, earth and everything beneath the earth are full”. Fullness supplies the positive counterpart to the denial of any place void of spirits. Saith Gazæus attributes the saying, and they will have attributes its extension to other writers; Rusca’s narrower location is a competing position. The full quotation is a list with the predicate full: Cœlum heaven, aer air, aqua water, terra earth, omnia sub terra everything beneath the earth. Plenum Cœlum alone is heaven is full, not the translation of all listed places.

inane cœlum

BAL-0376-R11 · Latin · reported claim

An empty heaven, here a heaven alleged to have no gods rather than no physical substance.

Grammar: Latin neuter singular adjective and noun in a reported denial.

- DJR-162-06 (Source page 686). Original text: “Nullos esse Deos, inane cœlum”. In the modern column: “There are no gods, and heaven is empty”. The absence alleged is that of gods; Selius takes his own prosperity as proof. Martial’s epigram supplies the dramatic speaker, whom Burton calls Selius; the editor records Segius in the consulted text. Burton next supplies a separate English version and the larger argument answers atheistical objections. Inane cœlum supplies heaven is empty. Nullos esse Deos supplies There are no gods; the modern and joins the two claims.

inanis: vain, empty, fruitless

BAL-0376-R12 · Latin · grouped nonphysical senses

Lacking worth, adequate basis or useful effect; the object and argumentative voice decide the kind of emptiness.

Grammar: Latin inanes: accusative masculine plural with titulos; inanium: genitive plural with voluptatum; inanem: accusative masculine singular with laborem or feminine singular with curam; inane: substantivized neuter singular; inanibus: substantivized ablative neuter plural after de; inanis: nominative masculine for lower love and feminine with pœnitentia.

- DJR-009-17 (Source page 29–30; N00527). Original margin: “inanes ditionum titulos”. Supplied note translation or expansion: “empty titles to dominion”. The titles are dismissed as inadequate motives for devastating war. The body attributes the argument to Augustine; N00527 identifies the wording as composite and unverified. Burton condemns rulers’ reasons while contrasting soldiers’ suffering. Inanes supplies empty, titulos titles, ditionum to dominion; the adjective does not mean physical unoccupied space.
- DJR-011-14 (Source page 38). Original text: “Quantum est in rebus inane?” In the modern column: “How much emptiness there is in things!” Persius’s question concludes the satire of a world turned upside down. The borrowed line is a generalizing satirical judgment, adjacent to innumerable motes, not an assertion of an atomist void. The substantivized neuter inane is emptiness; the whole sentence supplies how much and in things.
- DJR-016-42 (Source page 65; N01076). Original margin: “inanium voluptatum”. Supplied note translation or expansion: “empty pleasures”. The More-associated margin contrasts providers of vain pleasures with neglected essential workers. Burton condenses More’s social criticism; the entire note is not a new English original by Burton. Inanium is genitive plural agreeing with voluptatum; the local English phrase reverses the grammatical order into adjective plus noun.
- DJR-032-34 (Source page 61; N02271). Original margin: “inanem prorsus laborem”. Supplied note translation or expansion: “a wholly fruitless labour”. The anti-reductionist margin dismisses explanations of supposed witchcraft entirely through imagination or black bile as futile. This belongs to authorities rejecting that sufficiency, not a verified account of supernatural causation. The body does not deny that melancholy is present. Inanem is fruitless, prorsus wholly, laborem labour; the whole phrase is accusative object of susceperunt.
- DJR-058-47 (Source page 183). Original text: “de inanibus semper conqueruntur, & timent”. In the modern column: “They are always complaining and frightened over empty things”. The historical symptom description labels the objects of fear trifling or without adequate cause. Burton attributes the generalization to Aretius and gives his own broad paraphrase; the language is not an endorsement of dismissing present sufferers’ distress. De inanibus means over empty things, with a substantivized ablative plural; the verbs supply complaining and frightened and semper always.
- DJR-090-48 (Source page 325). Original text: “nec curam pascit inanem”. In the modern column: “nor empty care”. The contented man does not nourish vain anxiety. The verse is Poliziano as adapted by Burton; negation governs nourishes and the

following cosmological catalogue exemplifies the worries escaped. Inanem supplies empty, curam care; nec supplies nor and pascit nourishes, which is expressed earlier in the modern line.

- DJR-108-47 (Source page 414; N08253). Original margin: “ferox, varius, fluctuans, inanis”. Supplied note translation or expansion: “fierce, changeable, fluctuating, empty”. Empty disparages the lower, sea-born love contrasted with the elevating heavenly love. The Lucian-associated classification is reported, not a single universal definition of love. The fourth adjective inanis contributes empty; the preceding qualities remain distinct.
- DJR-166-34 (Source page 707). Original text: “Inanis pœnitentia quam sequens culpa coinquinat”. In the modern column: “Repentance is empty when subsequent wrongdoing defiles it”. The imagined sufferer objects that renewed wrongdoing makes repentance ineffectual. Yea, but thou urgest again introduces the objection; the continuation answers with daily repentance and repairing the old house. The maxim is not Burton’s final refusal of forgiveness. Inanis supplies empty, pœnitentia repentance; the relative clause supplies the reason or condition expressed by when. Subsequent wrongdoing must not be collapsed into repentance itself.

void of

BAL-0376-R13 · English · relational absence

Free of or lacking the particular thing named, without implying total emptiness.

Grammar: English adjective with of-complement.

- DJR-170-46 (Source page 15). Original preliminary verse: “Void of sorrow and void of fear”. In the modern column: “Free from sorrow and free from fear”. The pleasant side of the dialogue poem describes freedom from two emotions. The immediately following stanza reverses the mood into fear and sorrow; this is a staged alternating voice, not a stable account of all melancholy. Void of becomes free from in each parallel phrase; neither is a claim about empty space.
- DJR-075-14 (Source page 253–254). Original text: “void of stars”. In the modern column: “empty of stars”. The specified absence is stars in the interval between Saturn and the firmament. The original English margin N05521 allows unseen planets; it does not change stars to all matter or silently insert visible into the body claim. Void of maps to empty of; stars is the restricted complement.

For open the bowels at DJR-106-54, see Bowels (BAL-0021-V025; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-106-55. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Earlier owner of the unresolved printed command in the same medical passage; the vacuum maxim does not authorize correcting bowels to bellows.

For Clyster pipe at DJR-106-54, see Clister (BAL-0195-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Earlier instrument record remains owned by Clister; retained as a shared route, not a new lexical record.

For Ayre at DJR-074-29, see Air (BAL-0121-V009; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-25, DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-30. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Earlier Air record owns the substance distinction in the following discussion; it does not assert a vacuum.

For Jejunum at DJR-024-08, see Fasting (BAL-0137-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The anatomical name and gloss remain Fasting’s exact prior record, not a new vacuum lemma.

For inanition at DJR-071-04, see Plethora and repletion (BAL-0129-V005; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Plethora and repletion retains the depletion term and opposed bodily extremes.

For inanition at DJR-071-04, see Fasting (BAL-0137-V003; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The existing second owner of this shared bodily-depletion construction is retained, not silently replaced by the first route.

For fasting at DJR-071-35, see Fasting (BAL-0137-V004; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: Fasting’s bath-regimen sense is a separate prior owner of bodily emptiness.

For jejunus at DJR-071-35, see Fasting (BAL-0137-V007; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The marginal adjective and full bath construction remain the earlier Latin owner.

For Timorem deorum inanem at DJR-152-22, see Religion and superstition (BAL-0078-V062; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The established superstition definition is retained as a shared route, not an additional new inanis attestation.

For inanibus stupris at DJR-142-18, see Adultery (BAL-0236-V027; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The earlier Stuprum record owns the sexual-transgression construction in the monastic-vow polemic; empty or fruitless is its adjective, not a statement about bodily vacuum.

For daily repent at DJR-166-35, DJR-166-36, see Repentance and penitence (BAL-0324-R02).

Reference scope: The existing repentance record owns the answer to the ineffective-repentance objection; the present inanis record explains the objection’s predicate.

Vocabulary for Parallax and refraction

Article · Contents

refract

BAL-0377-R01 · English · lemma or sense

Deflect or ward off sunlight in the protective use of turbans.

Grammar: English infinitive after to.

- DJR-036-35 (Source page 82). Original text: “to refract the Sun beams”. In the modern column: “to deflect the sunlight”. Large turbans are said to protect their wearers against sunlight. Burton’s travel account pairs turbans with narrow streets and other adaptations to heat; the local purpose does not specify an optical mechanism of the cloth. Refract becomes deflect; Sun beams becomes sunlight. The broader protective meaning is supported by the preceding Latin purpose phrase.

ad fugandos solis radios

BAL-0377-R02 · Latin · purpose construction

To ward off the sun’s rays, the stated purpose of the turbans.

Grammar: Latin purpose construction: ad with accusative plural gerundive fugandos agreeing with radios; solis genitive singular.

- DJR-036-35 (Source page 82). Original text: “ad fugandos solis radios”. In the modern column: “to ward off the sun’s rays”. The Latin gives the purpose, followed by Burton’s English refract restatement. Both formulations belong to the original body; the modern column translates each separately. Ad with the gerundive gives purpose, rendered to ward off; solis supplies of the sun and radios rays. No single component means the whole phrase.

refraction; refractions

BAL-0377-R03 · English · grouped process and evidential uses

Bending of light, illustrated by an altered appearance and used as evidence in astronomical arguments.

Grammar: English singular and plural nouns; singular makes a refraction rendered as a passive verb.

- DJR-064-25 (Source page 210). Original text: “an oare in water makes a refraction, and seems bigger, bended double”. In the modern column: “an oar in water is refracted and seems larger, bent in two”. The apparently enlarged and bent oar illustrates how ordinary causes can alter an appearance. May governs the combination of weak sight, belief and secondary causes. The continuation says deception is mostly in the brain while allowing diabolical intervention; this is not a universal exclusion of it. Makes a refraction becomes is refracted. The grammatical

oar remains the subject, but the effect concerns its appearance, not physical bending or breakage.

- DJR-074-24 (Source page 250). Original text: “manifestly confute by refractions, and many other arguments”. In the modern column: “plainly refute this by refraction and many other arguments”. Optical evidence is invoked against a separate cosmic region of fire. Cardan, Tycho and Pena are the named refuters; Burton calls their conclusion manifest but does not reproduce all their measurements or arguments. The modern supplies this as the object of refute and renders the plural process noun in the singular. Many other arguments prevents assigning the entire conclusion to refraction alone.
- DJR-074-31 (Source page 251). Original text: “demonstrate by their progress, parallaxes, refractions, motions of the Planets”. In the modern column: “demonstrate this from their courses, parallaxes, and refractions, and from the motions of the planets”. Refractions join comet courses and parallaxes and the crossing motions of planets in the case against hard celestial shells. The preceding comets are contrasted with Aristotle’s aerial exhalations; Chiaramonti’s opposition and the printed split author names remain. The next unit explicitly places comets above the moon. The modern supplies this and repeats from before planetary motions to clarify the compressed coordination. Refractions is one evidential term, not the entire demonstration.

refractio: refractionem; refractiones

BAL-0377-R04 · Latin · grouped historical causal uses

Refraction in a historical explanation of mountain cold and a marginal claim about dense air.

Grammar: Latin noun: accusative singular refractionem after causal ob, modified by paucam; accusative plural refractiones as subject of passive infinitive causari.

- DJR-074-06 (Source page 248). Original text: “ob paucam solarium radiorum refractionem”. In the modern column: “because of the scant refraction of the sun’s rays”. Scant refraction is offered as the reason for cold mountains near the middle region of air. Burton attributes the answer to Serarius and Abulensis. N05442 retains printed refraction rather than silently substituting reflection or modern altitude physics; the cited works remain uncollated. Ob supplies because of, paucam scant, solarium radiorum of the sun’s rays, and refractionem refraction. The amount and causal relation belong to the construction, not to the noun alone.
- DJR-074-29 (Source page 251; N05479). Original margin: “nec refractiones aliunde quàm à crasso aëre causari”. Supplied note translation or expansion: “refractions are caused by nothing other than dense air”. The quoted margin attributes refractions exclusively to dense air. The preceding quoted conclusion equates the transparent media of air and aether. The body separately assigns two substances to Tycho: these claims are not silently harmonized. The full negative exclusive nec … aliunde quàm becomes nothing other than; aliunde quàm alone does not supply the negation. The passive infinitive causari becomes a finite passive within the editorial translation of the reported conclusion.

parallax

BAL-0377-R05 · English · grouped astronomical evidence

Apparent change of position arising from a change of viewpoint, distinct from an object’s own course.

Grammar: English plural noun, printed parallaxes and Parallaxes.

Access scope (progress): Progress is rendered courses of the comets in the cited list. This is a component of the quoted construction, not a synonym of parallax or refraction.

Access scope (courses): Progress is rendered courses of the comets in the cited list. This is a component of the quoted construction, not a synonym of parallax or refraction.

Access scope (salve): Salve is rendered answer, concerning the objections in this construction. It is a component of the quoted wording, not a synonym of parallax or refraction.

Access scope (answer): Salve is rendered answer, concerning the objections in this construction. It is a component of the quoted wording, not a synonym of parallax or refraction.

Access scope (Retrogradations): Retrogradations is rendered retrograde motions, mentioned alongside parallaxes. This is a distinct component of the quoted construction, not a synonym of parallax or refraction.

Access scope (retrograde motions): Retrogradations is rendered retrograde motions, mentioned alongside parallaxes. This is a distinct component of the quoted construction, not a synonym of parallax or refraction.

- DJR-074-31 (Source page 251). Original text: “their progress, parallaxes, refractions”. In the modern column: “their courses, parallaxes, and refractions”. Viewpoint-dependent shifts are among the grounds for locating comets in the heavens. Burton supplies no numerical parallax here. The continuation claims that the comets lie above the moon; a rival opposition remains in the preceding unit. Progress becomes courses; parallaxes stays distinct from both those courses and refractions. The definition of parallax is supplied by editor N05485, not a separate Burton gloss.
- DJR-075-15 (Source page 254). Original text: “to salve those ordinary objections of Parallaxes & Retrogradations of the fixed stars”. In the modern column: “to answer the usual objections about parallaxes and retrograde motions of the fixed stars”. The expected apparent shifts enter objections to a moving earth and the enlarged stellar scale used to answer them. For, say they attributes the imagined view from the firmament; some will qualifies the charge of absurd disproportion. Several objections are compressed, not resolved by a numerical observation. Salve becomes answer; retrogradations becomes retrograde motions. The separate terms and the objection frame remain. N05523 explains viewpoint dependence without claiming fresh collation of the interlocutors.

An benè philosophentur

BAL-0377-R06 · Latin · evaluative question

Whether Bacon and Dee reason soundly: an evaluative question, not an assertion of their theory.

Grammar: Latin interrogative An with adverb benè and third-person plural present subjunctive deponent philosophentur; named subjects Bacon and Dee.

- DJR-075-05 (Source page 252). Original text: “An benè philosophentur, R. Bacon, & I. Dee”. In the modern column: “Do Roger Bacon and John Dee reason soundly”. The opening words test the quality of the named writers’ reasoning; the following de-phrase identifies the topic of their aphorisms. This is a question, not adoption of either writer’s theory. Propagation of forms and the specierum component already have two exact prior owners; both remain zero-count shared routes. An introduces the question, philosophentur supplies the activity of reasoning, and benè soundly. The abbreviated names expand to Roger Bacon and John Dee; their full aphorism-topic construction is context, not the meaning of these three words.

optick principles

BAL-0377-R07 · English · grouped evaluative construction

Principles of optics used to compare cosmological models with visible appearances.

Grammar: English adjective plus plural noun; capitalized Optick in the second occurrence.

- DJR-075-14 (Source page 253–254). Original text: “according to optick principles”. In the modern column: “according to the principles of optics”. A proposed model’s planetary appearances are said to fit sizes, orbits and mathematical observations. They say attributes the claim; but then introduces the vast-distance objection. Initial agreement does not close the debate. The adjective optick becomes the of-phrase of optics, with English the supplied.
- DJR-075-36 (Source page 256). Original text: “another against Optick principles”. In the modern column: “another against optical principles”. Optical standards form one of Roeslin’s tests of rival systems. Another inherits offends from the preceding clause. Burton proceeds to criticize Roeslin’s own repair through the tinker comparison. Optick becomes optical. Both columns retain the elliptical coordinate construction rather than inserting a new grammatical agent.

Opticks; Optick; opticks

BAL-0377-R08 · English · grouped discipline sense

Optics, the study of sight and light, as an occupation, subject of books and admired mathematical pursuit.

Grammar: English nouns naming a discipline; singular-looking Optick beside plural-looking Opticks; divine is a commendatory adjective.

- DJR-048-35 (Source page 139). Original text: “Spectacle-makers Opticks”. In the modern column: “spectacle-makers optics”. The discipline is assigned to spectacle-

makers in the occupational distribution of learning. This is the idle gentlemen’s reasoning, which Burton rebukes, not his recommendation that only craftsmen learn optics. The original and modern both leave the learning verb to be supplied from the earlier parallel clauses.

- DJR-080-42 (Source page 279). Original text: “Optick”. In the modern column: “optics”. Optics is one subject of the elaborate treatises offered as reading recreation. The surrounding list ranges across mathematical, mechanical and practical studies; it does not certify every work’s conclusions. The discipline noun Optick becomes optics; adjacent Perspective remains a separate listed field name.
- DJR-082-01 (Source page 284). Original text: “opticks (divine opticks)”. In the modern column: “optics—divine optics!” An emphatic celebration of optics among calculation and instruments used to study the heavens. Divine praises the discipline; it does not claim supernatural revelation of the listed measurements. The parenthetical repetition becomes an exclamation, retaining the commendatory force.

Optica

BAL-0377-R09 · Latin · exclusive assertion

Optics, asserted in the margin to be the sole judge of heavenly distances.

Grammar: Latin nominative singular feminine subject with sola; distantias accusative plural object, cœlorum genitive plural.

- DJR-082-01 (Source page 284; N06018). Original margin: “Distantias cœlorum sola Optica dijudicat”. Supplied note translation or expansion: “Optics alone determines the distances of the heavens”. The margin assigns the determination of celestial distances exclusively to optics. Sola must remain; the praise in the recreational catalogue is not independent verification of every number or instrument. Optica is the subject, not an instrument of an unnamed agent; sola supplies alone, dijudicat determines, distantias distances, and cœlorum of the heavens.

The best Opticks

BAL-0377-R10 · English · figurative sense

Optics transferred satirically to the art of attracting powerful patrons’ favour.

Grammar: English plural discipline noun in a copular construction with infinitive complement.

- DJR-047-34 (Source page 134). Original text: “The best Opticks are, to reflect the beams of some great mens favor and grace to shine upon him”. In the modern column: “The best optics reflect the rays of great men’s favour and grace so that they shine on him”. The ray image turns a scientific discipline into a means of personal advancement. Burton mocks the reduction of learning to getting on; the patronage metaphor is not a literal celestial refraction. The original copula and infinitive become a finite predicate with optics as grammatical subject; beams becomes rays and the purpose remains visible.

Optick Nerves; optick nerves

BAL-0377-R11 · English · grouped anatomical sense

The nerves of sight, described as carriers of visual information and implicated in a historical prognosis of blindness.

Grammar: English adjective optick modifying plural nerves, with capitalization variants.

- DJR-023-42 (Source page 15–16). Original text: “The first be the Optick Nerves, by which we see”. In the modern column: “The first are the optic nerves, by which we see”. The first pair in Burton’s seven-pair scheme serves sight. The nerve classification and animal-spirit physiology are historical accounts, not modern anatomy. Optick becomes optic; the relative clause gives the local function, not a definition of every nerve.
- DJR-025-08 (Source page 22). Original text: “by those Optick Nerves, concurring both in one, conveys the sight to the common sense”. In the modern column: “conveys sight to the common sense through the two optic nerves, meeting in one”. The nerves connect the eye’s operation with the internal judging faculty. The eye, especially the pupil, is the grammatical agent of conveys; the nerves are the means, and common sense the destination. This retains the historical faculty account. The modern moves the instrumental phrase after the object and makes both explicit as two; it does not make the nerves the judge.
- DJR-065-11 (Source page 213). Original text: “if it get into the optick nerves, blindness”. In the modern column: “blindness if it gets into the optic nerves”. Nerve involvement is said to produce blindness in melancholy’s degeneration. Frambesarius and Sallustius Salvianus supply this addition; if retains the condition. The adjoining brain-ventricle claim has a distinct prior owner. The result blindness moves before the if-clause; it still refers to the humour or melancholy, not an optic instrument.

For specierum at DJR-075-05, see Species in perception (BAL-0037-V008; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-075-04, DJR-075-06. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Specierum is already owned. R06 supplies only the complementary evaluative question; the governing propagation phrase also remains prior-owned in SH10.

For Perspectives at DJR-025-09, DJR-064-29, see Glass (BAL-0225-V002; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-025-08, DJR-025-10, DJR-064-28, DJR-064-30. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The discipline and bibliographic metonymy already belong to Glass; retain both exact attestations and optical-theory context.

For Catoptricks at DJR-064-28, DJR-074-24, see Glass (BAL-0225-V003; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-064-27, DJR-064-29, DJR-074-23, DJR-074-25. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The reflected-image discipline and Pena bibliography are prior owned, not new refraction records.

For perspective glasses at DJR-064-27, DJR-080-33, DJR-082-04, see Glass (BAL-0225-V011; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-064-26, DJR-064-28, DJR-064-29, DJR-080-32, DJR-080-34, DJR-082-01, DJR-082-02, DJR-082-03, DJR-082-05. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Earlier optical-device record remains responsible for instruments in the image-making and recreation contexts.

For second causes at DJR-064-25, see Cause (BAL-0058-V094; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-064-24, DJR-064-26. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The causal phrase in the oar passage remains prior-owned, with its natural contributing sense intact.

For indivisibile at DJR-075-15, see Inseparable and individual (BAL-0240-V013; Batch 3). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-075-14, DJR-075-16. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The point is the earth’s distant appearance in the conditional argument, not physical indivisibility.

For ventricles of the brain at DJR-065-11, see Cerebral chambers (BAL-0014-V010; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-065-10, DJR-065-12. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Retain the distinct ventricular condition beside the optic-nerve prognosis, without duplicating the earlier record.

For annuall motion at DJR-075-15, see Earth’s motion (BAL-0374-R05).

Context passages: DJR-075-14, DJR-075-16. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The motion itself remains in Earth’s motion; the present article treats the viewpoint-dependent objection.

For void of stars at DJR-075-14, see Vacuum (BAL-0376-R13).

Context passages: DJR-075-13, DJR-075-15. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Absence of stars is restricted occupancy, not absence of all matter; the margin allows unseen planets.

For multiplicatione specierum at DJR-075-05, see Species in perception (BAL-0037-V007; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-075-04, DJR-075-06. These are reading contexts, not additional occurrences of the cited form.

Reference scope: Exact prior owner of the propagation phrase. Its grammar and interrogative context remain fully retained; no new lexical record or occurrence is claimed.

For causari at DJR-074-29, see Cause (BAL-0058-V095; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-28, DJR-074-30. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The passive causal verb in the refraction margin has an exact prior owner; R04 retains the refraction noun and exclusive construction, not a new causal verb.

For middle Region at DJR-074-06, see Air (BAL-0121-V008; Batch 2). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Context passages: DJR-074-05, DJR-074-07. These are reading contexts, not additional occurrences of the cited form.

Reference scope: The historical atmospheric layer is prior owned; the present family concerns the scant-refraction explanation offered near it.

Vocabulary for Tides and currents

Article · Contents

ebb and flow: water

BAL-0378-R01 · English · sense

To recede and return, or fall and rise, of the sea or tidal waters. The paired verbs describe alternating motion, not a one-way current.

Grammar: Paired verbs, with printed forms eb, ebbs, ebbing and flow, flows, flowing.

- DJR-072-19 (Source page 241). Original text: “the sea ebbs and flows constantly there 15. foot in 12. hours”. In the modern column: “the sea there regularly rises and falls fifteen feet in twelve hours”. A reported tidal range and interval are offered as evidence in the inquiry into northern passages. Whether governs the proposed investigation. The figures and voyages are retained as historical reports; N05315 says they require separate collation. The modern pair rises and falls reverses the order of ebb and flow while preserving alternating motion. Ebb alone does not mean rises. The whole clause preserves fifteen feet and twelve hours.
- DJR-074-23 (Source page 250). Original text: “the seas ebbing and flowing”. In the modern column: “the ebb and flow of the sea”. The motion is among natural effects that Paracelsian practitioners claim to imitate. Subject and programme continue from DJR-074-22: Paracelsus’s disciples allegedly alter and mix elements. The ensuing as they say marks reported power rather than verified achievement. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-078-02 (Source page 265). Original text: “the waters eb and flow”. In the modern column: “waters ebb and flow”. Moving water joins celestial and aerial motion as an example in favour of activity. Burton confidently assigns the motion a preserving purpose and a lesson for human conduct, but his opening prescription is moderate, seasonable exercise, not limitless exertion. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

tide; sea-tide

BAL-0378-R02 · English · sense

The recurrent movement of sea water, or a moving body of tidal water. It supplies comparisons for periodic symptoms, opposing disturbances and a crowd swept together.

Grammar: Singular and plural noun; compound sea-tides; modified plural contrary tides.

- DJR-061-11 (Source page 195). Original text: “like the sea-tides”. In the modern column: “like the tides of the sea”. Fixed recurring times supply the comparison for some reported courses of melancholy. Many, some, one and to others distribute differing patterns; the whole paragraph explicitly contrasts periodic, continuous and settled conditions. This is historical medical description, not a claim that every

sufferer follows a tidal cycle. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

- DJR-151-29 (Source page 633). Original text: “contrary tides”. In the modern column: “contrary tides”. Opposed water movements help figure the confusion of religious melancholy. The scene is an extended rhetorical ocean, not a navigational report; its following calms are dangerous too. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-155-08 (Source page 651). Original text: “like so many pibbles in a tide”. In the modern column: “like pebbles washed up by the tide”. The tide sweeps individual pebbles together, a comparison for the crowd led by impostors. Burton’s contemptuous description of religious followers; the modern supplies washed up to clarify the image, not to report a separate observation. Pibbles becomes pebbles, and in a tide is expanded as washed up by the tide. The tidal action is supplied by the translator from the comparison, not an extra original verb.

neap and spring tides

BAL-0378-R03 · English · paired terms

Neap tides are the smaller-range tides; spring tides the greater-range tides. Spring here names the kind of tide, not the season of the year.

Grammar: Paired plural noun phrases; Nepe is the printed spelling of neap, and Spring elliptically repeats tides.

- DJR-072-19 (Source page 241). Original text: “the West-windes make the Nepe tides equall to the Spring”. In the modern column: “west winds make the neap tides equal to the spring tides”. A reported wind effect is said to erase the expected inequality between the two tidal categories. This is a transmitted observation in Burton’s open inquiry, attached to new charts and voyage reports, not an independently established measurement or a universal tidal law. Nepe tides corresponds to neap tides; the Spring to the spring tides. The modern supplies the repeated noun after Spring. Equal preserves the reported departure from the normal contrast.

current: flowing water

BAL-0378-R04 · English · sense

A sustained directional movement of water, used here of the Atlantic, Indian Ocean and waters entering the Mediterranean.

Grammar: Singular noun, qualified as continual or perpetual.

- DJR-072-28 (Source page 242). Original text: “the current in that Atlantick Ocean”. In the modern column: “the current in the Atlantic Ocean”. The question distinguishes flows towards the north from flows away from it in different places. Some places and some again restrict the directions; still expresses continuance, not motionlessness. The sentence asks why, not whether one universal Atlantic current exists. The quoted

original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

- DJR-072-29 (Source page 242). Original text: “The continuall current is from East to West.” In the modern column: “The continual current flows from east to west.” A directional current follows the unequal Malabar–Madagascar travel times. The three-week journey and nearly three-month return are attributed to Scaliger, with same or like winds retained. This local report must not be made a modern universal map of ocean circulation. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-072-37 (Source page 243). Original text: “a perpetuall current into the Levant”. In the modern column: “a perpetual current flows into the Levant”. Persistent inflows at Gibraltar and the Bosporus create the question of how Mediterranean water is consumed. The paragraph also names incoming rivers and asks by the Sun, or otherwise. It does not state a resolved water balance or describe an observed return flow. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

Euripus: named strait

BAL-0378-R05 · English · place name

The strait beside Euboea, near Chalcis, associated in Burton’s examples with difficult changing currents.

Grammar: Singular geographical proper name, in the phrase motion of Euripus.

- DJR-040-31 (Source page 99 [supplied]). Original text: “the motion of Euripus”. In the modern column: “the currents of the Euripus”. A supposed inability to explain the strait’s motion is made the cause of Aristotle’s fatal shame. The received death story is an exemplary legend, not established biography; the source’s p.99 is supplied, not an unqualified printed page. Motion becomes currents at the phrase level, identifying the water movement. Euripus itself remains the proper name.
- DJR-055-27 (Source page 167). Original text: “the motion of Euripus”. In the modern column: “the movement of the Euripus”. The strait returns among examples of harmful curiosity. Aristotle’s alleged fatal puzzle is legendary. The neighbouring Pliny story selects curiosity but omits the rescue motive documented by the supplied note; this is Burton’s argumentative selection. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

Euripes; Euripi: channels

BAL-0378-R06 · English · word family

Narrow channels or straits characterized by strong or changeable currents, extending the name Euripus into a class of places.

Grammar: Plural noun: English Euripes and Latin plural Euripi embedded in English enumeration.

- DJR-072-14 (Source page 241). Original text: “whether there be such 4. Euripes”. In the modern column: “whether there really are four such tidal channels”. Four alleged polar channels are objects of the projected investigation. Whether leaves their existence unverified; the Oxford friar’s account is cited through Mercator, and the proposed guides are legendary or satirical. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-073-01 (Source page 243–244). Original text: “Isthmi, Euripi, Chersonesi”. In the modern column: “isthmuses, tidal channels, peninsulas”. Euripi occupies the middle position among distinct types of geographical feature. The expedition would examine these features and reported creatures; the list does not authenticate every marvel it includes. Euripi corresponds only to tidal channels; Isthmi supplies isthmuses and Chersonesi peninsulas. Those adjacent terms locate but do not become aliases of Euripi.
- DJR-151-29 (Source page 633). Original text: “Euripes and contrary tides”. In the modern column: “turbulent straits and contrary tides”. The channel type enters the figurative ocean of religious disturbance. The modern turbulent straits brings out the perilous movement; the separately coordinated tides remain a different feature. Euripes contributes turbulent straits; and contrary tides translates the separate coordinated phrase.

Euripus: turbulent misery

BAL-0378-R07 · Latin and English · metaphor

A figurative channel or engulfing expanse of confused misery, extending the name of the strait and its shifting waters.

Grammar: Singular metaphorical noun; Latin in one passage and borrowed into English in another.

- DJR-050-01 (Source page 143 [sequence]). Original text: “tam insanus miseriarum Euripus”. In the modern column: “such a mad Euripus of miseries”. The channel image describes the turmoil that learned churchmen help create. Burton’s Latin accusation includes himself and especially university men; it is not merely a complaint about outsiders. Euripus retains the name; miseriarum supplies of miseries and tam insanus such a mad. These components preserve the charged metaphor rather than an actual location.
- DJR-065-31 (Source page 215). Original text: “this Euripus, this Irish sea, this Ocean of misery”. In the modern column: “this Euripus, this Irish Sea, this ocean of misery”. The accumulating waters swallow lesser fears and troubles in the rhetorical comparison of melancholy with other suffering. Burton makes a sweeping superlative comparison, not a clinical scale; the neighbouring Latin concentration image has its own earlier owners. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

æstuarium

BAL-0378-R08 · Latin · metaphor

A tidal inlet or seething tidal water, here used figuratively for a surge of troubles.

Grammar: Latin neuter singular noun, coordinated with Euripus; turbarum is its dependent genitive plural.

- DJR-050-01 (Source page 143 [sequence]). Original text: “turbarum æstuarium”. In the modern column: “a seething tide of troubles”. A second water image intensifies the account of ecclesiastical turmoil. The charge is explicitly our fault, negligence and greed, especially that of academics. The supplied modern renders the image rather than retaining a literal estuary. Æstuarium supplies seething tide; turbarum supplies of troubles. The article a is required by the modern noun phrase, not a separate Latin word.

de maris motu causæ investigandæ

BAL-0378-R09 · Latin · explanatory formula

An instruction to investigate the causes of the sea’s motion: its ebb and flow, variation, speed, stopping, absence and opposition. These are six explanatory questions, not six already established causes.

Grammar: Latin heading with gerundive investigandæ agreeing with causæ; numbered genitive nouns specify what needs explanation.

- DJR-072-29 (Source page 242; N05337). Original margin: “de maris motu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis quarta cessationis, quinta privationis, sexta contrarietatis.” Supplied note translation or expansion: “The causes of the sea’s motion must be investigated: first, of its ebb and flow; second, of its variation; third, of its speed; fourth, of its cessation; fifth, of its absence; sixth, of its contrariety.” The marginal Scaliger reference orders the puzzles raised by the body’s unequal journey times. This is Burton’s quoted marginal Latin under Exercise 52. The later Patrizi sentence in the same note belongs to mountain height, not a fifty-two-mile tide. Maris is of the sea, motu motion, causæ causes, investigandæ must be investigated. Reciprocationis is of ebb and flow; varietatis variation; celeritatis speed; cessationis cessation; privationis absence; contrarietatis contrariety. The supplied its refers to the sea’s motion, and is not repeated Latin wording.

ebb and flow: changing condition

BAL-0378-R10 · English · figurative word family

To rise and fall, increase and decrease, or fluctuate in standing, force or estimation. The water image applies to dependence, fortunes, knowledge, fashions and feelings without implying one physical cause for them.

Grammar: Paired finite verbs in several inflections and spellings; one plural antecedent occurs with printed singular ebbs and flows.

- DJR-017-39 (Source page 70). Original text: “ebb and flow with their Princes favors”. In the modern column: “ebb and flow with their prince’s favour”. Court rank and prosperity fluctuate with the prince’s favour. Burton’s conditional If they live in Court; the following counters comparison emphasizes dependence on another’s will. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-052-23 (Source page 154). Original text: “all happinesse ebbs and flows with his mony”. In the modern column: “All happiness ebbs and flows with his money”. The favour paid to wealth makes happiness appear to follow money. The preceding in common opinion frames the sweeping praise of the rich; this is social satire, not an assurance of happiness through wealth. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-056-09 (Source page 169). Original text: “they ebbe and flow with their masters favors”. In the modern column: “They ebb and flow with their masters’ favour”. Dependants’ condition varies with their superiors. The fear of indiscreet speech or exposure continues the dependence argument. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-076-18 (Source page 259). Original text: “kingdomes, men, and knowledge ebbe and flow”. In the modern column: “kingdoms, people, and knowledge ebb and flow”. Political and intellectual fortunes advance, disappear and return. Lost arts and new inventions lead back from the digression; the preceding paragraph explicitly supplies a providential frame. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-087-13 (Source page 309). Original text: “we rise and fall in this world, ebbe and flow”. In the modern column: “we rise and fall in this world, ebb and flow”. Changing fortunes and passions are compared with varied celestial motion. The analogy is consolation about earthly instability, not an astronomical cause assigned to every event. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-091-08 (Source page 327). Original text: “so things go round, ebbe and flow”. In the modern column: “So things go round, ebb and flow”. Reversal of property ownership exemplifies unstable fortune. The lawyer’s descendants can lose what he acquired; the surrounding verses deny permanent possession. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-093-19 (Source page 337). Original text: “ebbe and flow with our conceit”. In the modern column: “ebb and flow with our judgement”. The value experienced in circumstances changes with interpretation. Burton qualifies personal power over prosperity with in some sort; conceit means judgment, already owned by BAL-0045-V017. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-101-16 (Source page 374). Original text: “Ebbe and flow with the season”. In the modern column: “ebb and flow with the season”. Recipes vary like the fortunes of words in usage. Approval of compounds is conditional upon need; the changing-

fashion analogy does not make recipes into literal tides. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

- DJR-109-41 (Source page 418). Original text: “ebbs and flows with our commodity”. In the modern column: “ebb and flow with our material advantage”. Well-being and social esteem follow changing material advantage. Burton’s attack on money-worship stresses that interested friendship ends when wealth disappears. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-128-11 (Source page 512). Original text: “his fortune ebbs and flows with her favour”. In the modern column: “His fortunes ebb and flow with her favour”. The lover’s sense of fortune depends on the beloved’s response. The exaggerated dependence belongs to the love description; the paired favourable or unfavourable look supplies the change. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-138-56 (Source page 567). Original text: “like the sea their affections ebb and flow”. In the modern column: “their affections ebb and flow like the sea”. Desire is accused of continual change. This is a misogynistic allegation; the immediate continuation says many men are still more fickle, so the selected sentence is not the whole comparison. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-146-07 (Source page 602). Original text: “by which it ebbes and flowes”. In the modern column: “through which it ebbs and flows”. Jealousy increases or decreases with circumstances. Time, place and people supply varying occasions; Vives’s marginal increases and decreases makes the local force explicit. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.
- DJR-163-41 (Source page 694). Original text: “This ebbs and flows with hope and fear”. In the modern column: “This ebbs and flows with hope and fear”. Temporary despair fluctuates with hope and fear. This refers to the preceding temporary despair, not final despair; the next clause excludes the different acceptable renunciation of trust in one’s own resources. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

current of writers

BAL-0378-R11 · English · metaphor

The general course or prevailing tendency of a body of writers, figured as a stream.

Grammar: Singular figurative noun within common current of Writers.

- DJR-062-03 (Source page 198). Original text: “the common current of Writers”. In the modern column: “the general run of writers”. The prevailing medical classification is the position from which Hercules de Saxonia differs. Burton reports an exception within historical medicine; neither the majority nor the exceptional account becomes

present medical fact. Common current becomes general run; of Writers becomes of writers. The modern avoids a literal waterway.

at full sea

BAL-0378-R12 · English · idiom

At the highest tide; figuratively at the utmost height or extremity.

Grammar: Prepositional idiom with full describing the sea’s height.

- DJR-009-06 (Source page 27). Original text: “were all at full sea”. In the modern column: “had reached high tide”. Vice, folly and madness are said to have reached their height already in a Roman satirist’s time. The nearby Juvenal reference supports the extreme-vice claim; the first Horatian quotation in this unit has a separate mistaken attribution. Burton nonetheless says present madness rises higher in the continuation. The modern had reached high tide renders the complete idiom; full alone is not a verb or a separate assertion of growth.

tides: seasons

BAL-0378-R13 · English · contrasting sense

Times or seasons, here happy periods before conscience interrupts apparent prosperity; not sea tides in this occurrence.

Grammar: Plural temporal noun modified by merry.

- DJR-164-53 (Source page 699). Original text: “merry tides”. In the modern column: “merry seasons”. The temporal list describes enjoyable periods preceding conscience’s arrest. May escape and for a time restrict the prosperity; the following examples describe pleasure concealing guilt, not permanent immunity. The quoted original and modern expressions match at the stated word or phrase scope; the local explanation preserves the speaker and conditions.

low water

BAL-0378-R14 · English · construction

Low tide: the low phase of the sea’s level, at which land normally covered by water becomes exposed.

Grammar: Noun phrase low water after at, modified by every to name each recurrence of a tidal phase.

- DJR-037-05 (Source page 83). Original text: “at every low water”. In the modern column: “at every low tide”. The low phase of the tide exposes the black marshland at Venice. The concession though introduces an apparent objection within Leandro Alberti’s defence of Venice. As he thinks attributes the tempering effect of sea, fire and smoke to him; the neighbouring discussion contrasts useful sites with supposed health effects. This is a reported historical assessment, not an endorsement of its health claim. Low water becomes low tide. At every retains the recurring phase; water here names the tidal level, not a shortage of drinking water.

For conceit at DJR-093-19, see Conceit (BAL-0045-V017; Batch 1). This is a cross-reference to the earlier volume, not an additional vocabulary record.

Reference scope: The interpretive-judgment component is already defined under Conceit. This article’s new ebb-and-flow attestation explains the distinct tidal metaphor, not a second conceit lemma.

Vocabulary for Happily

Supplementary note · Contents

happily (perhaps or possibly)

B4C-0162-R01 · English · lemma or sense

Perhaps, possibly, or by chance; a qualification of the assertion or proposed means, not a cheerful manner of acting.

Grammar: adverb qualifying a proposition or proposed means, sometimes with a modal auxiliary.

- DJR-022-16 (Source page 8). Original text: “another may happely see”. In the modern column: “another may happen to notice”. A later writer may notice an omission in an earlier account; the chance enables further clarification and expansion. Burton expressly denies finding fault with his predecessors and presents complementary writing for the common good, not a guarantee of superior insight. May happely see becomes may happen to notice; the printed spelling happely belongs to the same modal family.
- DJR-083-33 (Source page 293). Original text: “by his counsel happily”. In the modern column: “perhaps through his counsel”. The adverb qualifies the proposed explanation of the friend’s relief, after the assertion that disclosure instantly removes distress. Burton’s confident historical assertion it is instantly removed remains distinct from his qualified explanation of how. Neither is a modern clinical guarantee. Happily supplies perhaps; by his counsel becomes through his counsel. The modern moves the qualification before the list of means.
- DJR-093-44 (Source page 327 [misprint for 340]). Original text: “the Sun shines happily as warm in one city as in another”. In the modern column: “the sun may shine as warmly in one city as in another”. A possibility supports consolation for displacement: warmth need not be peculiar to the lost home. Burton’s consolatory generalization, not meteorological identity between every pair of cities. The printed page anomaly is retained. May conveys the modal happily; as warm becomes as warmly. The sun is not personified as cheerful.
- DJR-126-19 (Source page 502–503). Original text: “These above-named remedies have happily as much power as that bath of Aix”. In the modern column: “Perhaps these remedies have as much power as the bath at Aachen”. Perhaps qualifies a comparison between love charms and a bath credited with mythical erotic power. Burton closes the love-charms subsection with a qualified comparison; Cupid’s preceding bath poem supplies a literary rather than experimental comparator. Happily supplies Perhaps; Aix becomes Aachen. The comparison as much power survives, not a declaration of proven efficacy.
- DJR-142-38 (Source page 583). Original text: “they could happily condescend to marry”. In the modern column: “they might perhaps consent to marry”. Fastidious prospective husbands might consent only if allowed an extravagant range of choice. The if-clause makes this a conditional satirical possibility, not the narrator’s

prediction of a happy marriage. Could happily becomes might perhaps; condescend here supplies consent, not modern patronizing behaviour.

- DJR-168-43 (Source page 719). Original text: “thou maist happily recover again”. In the modern column: “You may yet recover”. The distressed addressee is encouraged to allow for possible spiritual recovery. Burton turns the preceding bodily analogy into spiritual consolation and ends Hope the best; possibility must not be silently upgraded to a guaranteed individual outcome. The combined maist happily construction becomes may yet; there is no separate modern adverb perhaps.

haply

B4C-0162-R02 · English · lemma or sense

Perhaps; an original variant that makes the possibility of relief explicit.

Grammar: adverb of possibility, here accompanying may.

- DJR-134-55 (Source page 549). Original text: “by his good advice may haply ease him on a sudden”. In the modern column: “whose good advice may perhaps bring immediate relief”. A discerning friend may give swift relief from love’s distress, alongside avoiding aggravating circumstances. Burton’s recommended disclosure is followed by avoidance and removal of the object; it is not presented as an infallible sufficient treatment. May is retained; haply supplies perhaps; on a sudden contributes immediate.

happily (successfully)

B4C-0162-R03 · English · lemma or sense

Successfully or with a favourable result; not the modal perhaps and not merely in a cheerful manner.

Grammar: adverb of favourable result, modifying attempted or used.

- DJR-015-18 (Source page 58). Original text: “as happily attempted with us, and with like successe”. In the modern column: “undertaken as successfully here”. Whether the cultivation and industries described abroad would work equally well in Britain is left open to debate. Whether and it may be controverted qualify the proposed success. Cardan’s subsequent confidence about olives belongs to Cardan. Successfully renders happily reinforced by with like successe; attempted becomes undertaken.
- DJR-101-39 (Source page 377). Original text: “he hath happily used it, prepared after his own prescript”. In the modern column: “he has used it successfully, prepared according to his own prescription”. Heurnius is reported as claiming successful use of white hellebore prepared by his method. This is an attributed historical efficacy claim amid conflicting medical opinions and warnings; the following paragraph criticizes reckless household administration. Happily becomes successfully. The accompanying marginal Latin facillime means with the greatest ease, not a word-for-word Latin original for successfully.

happily miserable

B4C-0162-R04 · English · phrase

Fortunate or benefited in being outwardly miserable: adversity may instruct where prosperity deceives.

Grammar: adverb modifying an adjective in an evaluative paradox.

- DJR-093-27 (Source page 338). Original text: “the one miserably happy, the other happily miserable”. In the modern column: “One is miserably happy, the other happily miserable”. The reversal separates prosperity from benefit and outward misery from moral loss. Burton’s preference for adversity is a consolatory evaluation supported by its instructional role. The apparatus declines to fix both antecedents in the preceding bridle/consolation phrase. The modern retains the paradox. Happily qualifies miserable; it does not claim that the sufferer feels cheerful.

Vocabulary for Election

Supplementary note · Contents

election (astrological selection)

B4C-0093-R01 · English · lemma or sense

Selection of supposedly favourable times, and in a specified exorcistic construction times and places, according to astrology.

Grammar: noun, singular election and plural elections; election of times names the object selected.

- DJR-055-21 (Source page 167). Original text: “vain elections, predictions”. In the modern column: “futile choices of auspicious times and predictions”. The rhetorical catalogue attacks astrological selection of favourable times alongside prediction. Burton’s attack occurs amid attacks on medicine, philosophy and other disciplines he uses; it is a local satirical judgement, not a cancellation of every qualified stellar claim elsewhere. Vain supplies futile; elections supplies choices, while of auspicious times makes the astrological object explicit. Predictions is a distinct coordinated noun.
- DJR-110-24 (Source page 422). Original text: “Astrologers by election of times”. In the modern column: “astrologers by choosing favourable times”. Astrological timing is one proposed means within a disputed question about compelling love and hatred. Make a doubt, whether governs the elliptical list; Burton postpones discussion. The next unit says honourable love cannot be compelled. The noun election becomes choosing, of times supplies times, and favourable is supplied from the astrological context.
- DJR-169-21 (Source page 722). Original text: “Astrological elections of time, place”. In the modern column: “astrologically chosen times and places”. Choice of times and places is among the elaborate preparations Lemnius tells would-be exorcists to dispense with. The controlling without excludes these practices. Lemnius is the quoted speaker, whom Burton explicitly endorses at DJR-169-19; the positive alternative is Peter and John’s simple invocation. Astrological becomes astrologically; elections becomes chosen; and unfolds the printed comma between time and place.

election (choice)

B4C-0093-R02 · English · lemma or sense

Choosing or the power and opportunity to choose, without a necessary astrological or salvific object.

Grammar: abstract noun in with election, in our election, their election and his election; modern renderings include choice and verbal choosing.

- DJR-026-22 (Source page 27). Original text: “freely doing all things, and with election”. In the modern column: “acting freely and by choice”. Choice belongs to the philosophers’ definition of the rational soul’s activity. Burton reports a philosophical

definition, distinguishes understanding and will next, and later qualifies ordinary and spiritual freedom. Freely remains freely; with election becomes by choice. The local phrase is not an independent theological claim of limitless freedom.

- DJR-076-20 (Source page 259). Original text: “Naturall, is that which is in our election to chuse or avoid”. In the modern column: “Natural air is what we have the power to choose or avoid”. The air of a place may be selected by choosing where to live, rather than manufactured or altered. Burton’s historical treatment classification contrasts natural and artificial air. It does not imply unlimited practical freedom to relocate. In our election is expanded as have the power; to chuse or avoid supplies to choose or avoid. The whole construction, not election alone, expresses the action.
- DJR-142-20 (Source page 582). Original text: “The little Redbrest have their election”. In the modern column: “The little robin, have their choice”. Birds’ freedom to pair and follow inclination is contrasted with restrictions on human marriage. Quoted verse attributed in the margin to Lydgate; the following stanza complains of human legal restraint. This poetic analogy does not assign birds the technical rational soul described earlier. Have their election becomes have their choice; the noun is not used for a formal vote or salvation.
- DJR-150-02 (Source page 624). Original text: “not to be too rash and precipitate in his election”. In the modern column: “A man should not be too rash and hasty in choosing”. A prospective husband is urged to choose cautiously, considering character as well as appearance. Burton’s advice follows a list of authorities; the recommendation asks for deliberation rather than blind attraction. Election becomes choosing; the negated rashness and haste are retained. The marital object comes from the surrounding clause.

election (appointment)

B4C-0093-R03 · English · lemma or sense

Selection to a dignity or governing office, as distinct from hereditary succession or grant.

Grammar: noun in by election and the contrast succession or election.

- DJR-016-20 (Source page 63). Original text: “some again by election, or by gift”. In the modern column: “others shall be bestowed by election or grant”. The imagined commonwealth permits different methods of conferring dignities and uses honours to reward merit. This is Burton’s proposed polity, not a statement that all current dignities are elective or that all the listed offices share one method. Election is retained; gift becomes grant; the modern supplies the elliptical verb shall be bestowed.
- DJR-090-49 (Source page 325–326). Original text: “whether kingdomes thrive better by succession or election”. In the modern column: “whether kingdoms prosper better through hereditary succession or election”. Elective government is one side of a political question the contented man does not trouble himself with. Whether leaves the alternatives open. The passage describes freedom from political anxiety, not Burton choosing the better constitution. Election is retained; hereditary makes the kind of succession explicit.

election (divine choosing)

B4C-0093-R04 · English · lemma or sense

God’s choosing for salvation; the anxiety described here arises from misconceived ideas and their application to oneself.

Grammar: abstract noun in a theological list; preposterously conceived qualifies the doctrines or ideas in that list.

- DJR-164-31 (Source page 697). Original text: “election, predestination, reprobation, preposterously conceived offend divers”. In the modern column: “Misconceived ideas of election, predestination and reprobation distress many people”. Misconceived doctrines distress hearers who try to know divine secrets and then misapply revealed teachings. The criticism attaches to misunderstanding, intrusive speculation and subsequent misapplication, not an assertion that divine election is false or that every troubled hearer is rejected. Preposterously conceived becomes Misconceived ideas; offend means distress. Election remains election and is only one of three doctrinal nouns.

Vocabulary for Voluntary

Supplementary note · Contents

voluntary (spontaneous)

B4C-0052-R01 · English · lemma or sense

Occurring of itself rather than being artificially forced; here the opening or discharge of haemorrhoids, not a patient’s conscious decision.

Grammar: predicative adjective, plural construction so they be voluntary, recast as an adverbial clause.

- DJR-065-07 (Source page 212). Original text: “so they be voluntary, some say, and not by compulsion”. In the modern column: “provided, some say, that it happens spontaneously and is not forced”. Some of the cited physicians condition the supposed favourable effect on the discharge happening without forced intervention. All physicians joyntly signifie introduces the reported benefit, but some say restricts attribution of this condition. These are historical medical claims, not current treatment directions. So supplies provided; the plural original construction is recast as singular it referring to the opening; voluntary supplies spontaneously.

voluntary appetite

B4C-0052-R02 · English · lemma or sense

The intellectual or volitional division of appetite, assigned the role of governing natural and sensitive inclinations.

Grammar: adjective with the noun appetite understood from the preceding unit.

- DJR-025-25 (Source page 24). Original text: “Voluntary, the third, or intellective”. In the modern column: “The third is voluntary or intellectual appetite”. The third kind in a division of appetite is supposed to govern the other two, but is commonly overruled. So some will have it introduces the preceding classification. Or at least should be and for the most part deny any automatic success of rational control. The modern supplies appetite from DJR-025-24 and renders intellective intellectual; Voluntary is not a standalone noun for a volunteer.

voluntary; voluntarily (willing action)

B4C-0052-R03 · English · lemma or sense

Undertaken by inclination or intention rather than imposed; intentional does not necessarily mean wise, morally approved or free of surrounding pressure.

Grammar: adjective in voluntary solitude and voluntary imployment; adverb voluntarily, with uninflected voluntary used adverbially in voluntary subject.

- DJR-023-14 (Source page 12). Original text: “voluntary subject & precipitate themselves”. In the modern column: “willingly subjecting themselves to them and

plunging”. Voluntary modifies the acts of subjecting and plunging, not the people as a nominal description. Burton blames indulgence while acknowledging differing capacities of body and rational soul in the continuation. Uninflected voluntary functions adverbially and becomes willingly; the modern supplies to them from the passions in context.

- DJR-038-06 (Source page 88). Original text: “Voluntary solitariness”. In the modern column: “Voluntary solitude”. Withdrawal initially sought for its pleasure is contrasted with imposed solitude. At first marks the attractive beginning; subsequent inability to escape and the later approval of rightly used solitude qualify the account. Solitariness becomes solitude; Voluntary remains the adjective marking chosen withdrawal.
- DJR-082-15 (Source page 286). Original text: “voluntary imployment”. In the modern column: “voluntary work”. Self-chosen work is contrasted with duties backed by penalties. No more will says voluntary work may fail to absorb; except explicitly exempts the deeply interested student. The coercive recommendation is historical counsel, not current advice. Imployment becomes work; voluntary remains.
- DJR-083-28 (Source page 292). Original text: “Do that voluntarily then which thou canst do, and must do by compulsion”. In the modern column: “Do voluntarily, then, what you can do and must do under compulsion”. Burton urges willing performance rather than action compelled by punishment. The imperative follows a harsh whipping comparison; the continuation distinguishes bodily restraint from inward impulse and allows that an overborne person needs a friend’s help. Voluntarily is retained; the contrast with under compulsion is indispensable.
- DJR-167-16 (Source page 710). Original text: “thou hast voluntarily blasphemed”. In the modern column: “you have deliberately blasphemed”. Intentional blasphemy is an accusation in the distressed person’s imagined reply. Thou replyest at DJR-167-15 opens the objection. The later response distinguishes unwanted thoughts, abhorrence and lack of settled consent; this line is not Burton’s confirmed verdict. Voluntarily becomes deliberately, marking alleged intention, not proof that intention is present.

wilfull poverty; wilful poverty

B4C-0052-R04 · English · phrase or family

Poverty chosen or deliberately undertaken, especially as a religious counsel; wilfull here does not mean obstinate.

Grammar: adjective wilfull or wilful modifying poverty; related adverb voluntarily modifying poor.

- DJR-089-32 (Source page 320). Original text: “have been voluntarily poor”. In the modern column: “have chosen poverty”. The consolation cites philosophers’ voluntary renunciation, exemplified by Crates. Burton’s approving example is followed by the concession that riches are good gifts that may rightly be sought and possessed. The predicate poor becomes the object poverty, while voluntarily is expressed by have chosen.
- DJR-156-02 (Source page 655). Original text: “wilfull poverty”. In the modern column: “voluntary poverty”. Deliberately undertaken poverty is listed with obedience and

chastity among evangelical counsels. Burton’s hostile account combines merit and efficacy terms and carries forward demonic enticement; the continuation expressly exempts fasting in itself from condemnation. Wilfull supplies voluntary; poverty remains poverty. The moral indictment comes from the surrounding polemic, not from a necessary lexical meaning obstinate.

- DJR-157-17 (Source page 661). Original text: “wilful poverty”. In the modern column: “voluntary poverty”. A second spelling names the chosen poverty included in Burton’s sweeping catalogue of sectarian zeal. The alleged conduct and exclusive-salvation claims are Burton’s polemical generalizations, not established facts about the communities named. Wilful becomes voluntary, despite the nearby genuinely hostile wilful at DJR-157-15.

voluntary permission

B4C-0052-R05 · English · phrase

Deliberate divine allowance, distinguished in the supplied apparatus from directly producing an event.

Grammar: adjective voluntary modifying the noun permission, with divine agency supplied from context.

- DJR-164-38 (Source page 698). Original text: “voluntary permission”. In the modern column: “deliberate divine permission”. A doctrinal expression in the list on which indiscreet pastors dwell, provoking scrutiny and anxiety about election. Burton criticizes many of our own pastors and the indiscriminate use of doctrines; the catalogue is not a complete settled account of divine causality. The editor leaves precise doctrinal distinctions dependent on the theologian. Voluntary contributes deliberate, permission remains permission, and divine specifies the implied agent.

voluntaries

B4C-0052-R06 · English · lemma or sense

Volunteers; here soldiers who offer themselves to serve, rather than an abstract quality of willingness.

Grammar: plural substantive noun for persons offering themselves for military service.

- DJR-010-04 (Source page 32). Original text: “so many voluntaries offer themselves”. In the modern column: “so many volunteers offer themselves”. Self-enlisting soldiers leave family and friends for precarious pay and the promise of honour. Burton connects recruitment to false honour and qualifies the sixpence if they can get it; volunteered service does not imply ideal unconstrained circumstances. Voluntaries becomes volunteers; offer themselves supplies the act, not an extra meaning contained in the noun alone.

wilful (obstinate)

B4C-0052-R07 · English · lemma or sense

Obstinate or stubbornly self-directed, here refusing advice; distinct from willingly undertaken poverty.

Grammar: predicative adjective in a negated admonitory list.

- DJR-169-30 (Source page 723). Original text: “Let him not be obstinate, head-strong, peevish, wilful, self-conceited”. In the modern column: “Let him not be obstinate, headstrong, irritable, wilful or convinced of his own judgment”. The sufferer is urged not to reject the help of good advisers. Not governs the whole list; Burton’s generalization about sufferers remains his. The continuation says counsel may help, not that every patient can recover by choosing obedience. Wilful is retained; neighboring obstinate and headstrong make the censuring sense explicit.

Vocabulary for Strangury

Supplementary note · Contents

strangury

B4C-0105-R01 · English · lemma or sense

Difficult and painful passage of urine; the supplied edition also explicates the historical term as painful dribbling urination, without equating it with one modern diagnosis.

Grammar: noun naming a urinary complaint; a coordinated item in disease lists.

- DJR-099-17 (Source page 364). Original text: “Apoplexie, Epilepsie, Stone, Strangury, Gout”. In the modern column: “apoplexy, epilepsy, stone, strangury, gout”. Strangury is one object within the diseases physicians allegedly cannot cure. The claim concerns professional capacity, not an examined individual. Burton’s polemical first-person return to physicians’ skill; cannot cure at all is categorical within that prosecution. DJR-099-22–28 turns to defence, honours medicine, and qualifies improper use. Strangury corresponds to strangury; adjacent disease names have their own separate modern equivalents.
- DJR-135-51 (Source page 553). Original text: “gout, stone, strangury, falling-sickness”. In the modern column: “gout, stone, painful dribbling urination or epilepsy”. The term is an ailment the adviser is instructed to allege against the beloved in order to alienate the lover. Imperative Tell him governs reported allegations; he or she is the alleged sufferer, not an established patient. Hereditary and not to be avoided are claims to be made within the campaign, not endorsed inheritance facts. Only strangury supplies painful dribbling urination; falling-sickness supplies epilepsy. The coordination is modernized without merging diagnoses.

Vocabulary for Mortmain

Supplementary note · Contents

mortmain

B4C-0267-R01 · English · lemma or sense

Perpetual holding of land by an ecclesiastical or other corporate body; in statutes of mortmain, the legal restrictions on transfers into that ownership.

Grammar: noun in the prepositional complement of statutes of.

- DJR-154-33 (Source page 649; N12217). Original margin: “The Laity suspect their greatness, witness those statutes of mortmain.” Retained English in supplied marginal apparatus: “mortmain”. Burton adduces legal restrictions as evidence that laypeople distrust the greatness of ecclesiastical landholders. Burton’s original marginal assertion, attached to his anti-Catholic account of institutional accumulation. Laity is the subject of suspect; ecclesiastical holders are the referent of their. Witness introduces evidence for the asserted distrust. The body says almost every kingdom and in some places all, not universal total ownership. The original English word is retained in the supplied marginal apparatus. There is no independent modern-body counterpart; the local definition comes from editorial N12218. Mortmain alone does not mean the entire sentence or the statutes as enacted texts.

Vocabulary for Parable

Supplementary note · Contents

parable (obtainable)

B4C-0280-R01 · English · lemma or sense

Obtainable, procurable or readily available; used of an avenue of employment, a remedy, a pardon and access to books.

Grammar: adjective, attributive or predicative; coordinated with easy or gentle and sometimes modified by most or so.

- DJR-047-12 (Source page 131). Original text: “most parable and easie”. In the modern column: “most readily available and easiest”. The implied course of employment is accessible, but the following wages and patron/parish dependence make it precarious. Burton’s hypothetical qualified scholar seeks an actual livelihood. The course is called most accessible, not guaranteed adequate. So long as he can please and if they approve him not retain dependence and the possibility of dismissal. Parable contributes readily available; easie contributes easiest; the superlative construction is preserved. Neither lecturer nor curate is part of the adjective’s definition.
- DJR-104-31 (Source page 390–391). Original text: “a most easie and parable remedy”. In the modern column: “a very easy remedy to obtain”. Drink is praised for ready availability before a disputed sequence of therapeutic claims and restrictions. Burton’s initial praise leads to a sufficiency claim attributed to Rhazes; following writers defend drunkenness, which Burton rejects. His later permission is moderate, sober, timely and patient-dependent, with may at the conclusion. The modern recasts the coordinated adjectives as easy plus an infinitival complement to obtain. Parable expresses obtainability, not the whole phrase very easy remedy to obtain.
- DJR-165-18 (Source page 701). Original text: “so gentle and parable a pardon”. In the modern column: “so lenient and easily obtained a pardon”. The adjective makes the pardon easy to procure in Burton’s sarcastic anti-Catholic accusation. Burton’s first-person polemic continues the preceding fees allegation and denies seeing how a person with friends, money or will to seek relief can despair. The rhetorical conclusion is not a factual assessment of pardon procedures or comparative mental illness. Gentle supplies lenient; parable supplies easily obtained. Pardon and so have their own counterparts. The subsequent cost-and-suit phrase is distinct.
- DJR-166-16 (Source page 705–706). Original text: “these mens works are not to all parties at hand, so parable at all times”. In the modern column: “these works are not at everyone’s hand or always so easily obtained”. Limited access to extensive treatises motivates Burton’s selection of consolation for afflicted readers. Burton speaks of his own compilation at friends’ request. The preceding advice is person- and cause-sensitive; the sentence requires God’s word with human counsel, and the next unit restricts the address to prepared and examined recipients. Parable is predicative and supplies easily obtained; the full clause preserves not, all

parties/everyone, and at all times/always. Not all books are declared inaccessible to all people at all times.

parable (illustrative story)

B4C-0280-R02 · English · lemma or sense

An illustrative story conveying religious meaning; here the scriptural story of the seed and sower.

Grammar: singular count noun with definite article and an of-complement naming its subject.

- DJR-164-30 (Source page 697). Original text: “The parable of the seed and of the sower”. In the modern column: “The parable of the seed and the sower”. Burton recalls the sowing narrative in a list of scriptural places whose misinterpretation can intensify distress. The preceding unit names inconsiderate reading and misinterpretation; the following units criticize misconceived election, misapplication and terrifying preaching. The seed’s failure is not a verdict that the current distressed reader is rejected. The noun parable is retained, not translated as obtainable. The modern removes the second of without changing the story’s stated subject.

Vocabulary for Pine-apple

Supplementary note · Contents

pine-apple

B4C-0015-R01 · English · lemma or sense

A pine cone, used as the comparison for the heart’s pyramidal shape.

Grammar: singular count noun in a comparison governed by unlike to.

- DJR-024-14 (Source page 18). Original text: “Of a pyramidical forme, and not much unlike to a Pine-apple”. In the modern column: “Pyramidal in shape, rather like a pine cone”. The comparison identifies the heart’s tapering shape, not edible produce. Burton’s anatomical exposition within historical physiology; the heart is the compared object, and not much unlike is a qualified comparison, not identity. Pine-apple alone corresponds to pine cone. The preceding words establish the comparison and pyramidal shape; their meanings are not part of the noun.

Pinas

B4C-0015-R02 · English · lemma or sense

Pineapples, named as edible produce in a report of foods in many parts of America.

Grammar: plural food noun in an English catalogue after their meat.

- DJR-035-47 (Source page 77). Original text: “their meat Palmitos, Pinas, Potatos, &c. and such fruits”. In the modern column: “their food consists of palm hearts, pineapples, potatoes and similar produce”. Pinas is the pineapple item between Palmitos and Potatos in a report of plant foods. Burton lists reported diets, limited by In America in many places. Bleskenius is named for the preceding Icelandic sentence; no authority for the American item is named locally. Pinas corresponds only to pineapples; Palmitos corresponds to palm hearts and Potatos to potatoes. Their meat is the broad food construction, separately explained in BAL-0122-V001.

Palmitos

B4C-0015-R03 · English · lemma or sense

Edible palm hearts, listed among reported plant foods in many parts of America.

Grammar: plural food noun in an English catalogue after their meat.

- DJR-035-47 (Source page 77). Original text: “Palmitos”. In the modern column: “palm hearts”. The first named plant food in the American list, separate from the following pineapples and potatoes. Burton’s reported diet is limited to In America in many places; no modern dietary survey is claimed. The identification is supplied in editorial N02525. The exact component Palmitos corresponds to palm hearts; it does not mean the entire food list or broad meat/food construction.

Potatos

B4C-0015-R04 · English · lemma or sense

Potatoes; the supplied edition allows the name here to include sweet potatoes rather than fixing a single modern plant identification.

Grammar: plural food noun in an English catalogue after their meat.

- DJR-035-47 (Source page 77). Original text: “Potatos”. In the modern column: “potatoes”. The food following Pinas in the American list, identified broadly rather than narrowed to a modern species. Travellers’ reports, qualified as In America in many places. May include is the supplied editor’s qualification, not a claim that every item was certainly a sweet potato. Potatos alone corresponds to potatoes. Editorial N02525 separately says Potatos may include sweet potatoes; the modern body itself does not say sweet potatoes.

Vocabulary for Intelligence

Supplementary note · Contents

intelligence

B4C-0032-R01 · English · lemma or sense

An immaterial intellectual being, here a proposed animating or moving power of a celestial body or a class within a reported spiritual hierarchy.

Grammar: singular count noun and plural noun naming incorporeal beings.

Component sense: animate or move. To give the celestial body life or motion in the reported proposal; coordinated infinitive alternatives, not the noun intelligence. (DJR-075-06).

Component sense: Orbes. The celestial spheres moved by the reported intelligences; a plural object in the relative clause, not the moving beings. (DJR-162-23).

Component access (animate or move): To give the celestial body life or motion in the reported proposal; coordinated infinitive alternatives, not the noun intelligence.

Component access (give it life or motion): To give the celestial body life or motion in the reported proposal; coordinated infinitive alternatives, not the noun intelligence.

Component access (Orbes): The celestial spheres moved by the reported intelligences; a plural object in the relative clause, not the moving beings.

Component access (celestial spheres): The celestial spheres moved by the reported intelligences; a plural object in the relative clause, not the moving beings.

- DJR-029-38 (Source page 45). Original text: “first God, secondly Ideæ, 3. Intelligences, 4. Arch-Angels, 5. Angels”. In the modern column: “first God; second, Ideas; third, Intelligences; fourth, Archangels; fifth, Angels”. Intelligences is the third class, separately enumerated from angels. Burton conjectures a chain of transmission; belike and most likely are not proof. The continuation endorses Zanchi’s rejection of the surrounding notions. The noun is retained. Ordinals and adjacent classes are context, not components of its meaning.
- DJR-075-06 (Source page 252–253). Original text: “a soul, angel, or intelligence to animate or move it”. In the modern column: “a soul, angel, or intelligence to give it life or motion”. An intelligence is one proposed animating or moving being attached to each star. Belief in a catalogue of questions and reported traditions; some and in part qualify the preceding revival account. Not a uniform doctrine of every named authority. Intelligence is retained; animate or move is expanded as give it life or motion. Soul and angel remain separate coordinated alternatives.
- DJR-162-23 (Source page 688). Original text: “the Intelligences that move the Orbes”. In the modern column: “the intelligences that move the celestial spheres”. The beings are the grammatical agents of the spheres’ motion in the reported naturalistic explanation. Continues Burton’s report of Vanini at 162-22. His refusal of spirits does not erase the separate category of celestial intelligences. Read through Vanini’s quoted disclaimer at 162-27. Intelligences remains intelligences; Orbes becomes

celestial spheres in the relative clause. The relation is not a definition of intelligence as a sphere.

- DJR-162-26 (Source page 688). Original text: “according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal”. In the modern column: “according to their doctrines, the world, the intelligences and the influences of the stars are eternal”. The same beings are included among what the reported doctrine treats as eternal. According to their Tenents attributes the claim; following same in kind, not in the individual limits the recurrence argument, and 162-27 quotes Vanini’s disavowal. The noun is retained; the repeated predications of eternal become a coordinated modern subject with one predicate.

intelligence

B4C-0032-R02 · English · lemma or sense

Intellectual apprehension or understanding, listed here as one kind among a reported enumeration of cognitive acts or habits.

Grammar: abstract noun in an enumeration of kinds of understanding.

Component sense: Science. Certain knowledge, one separately enumerated cognitive category; not the meaning of the neighbouring Intelligence. (DJR-026-30).

Component access (Science): Certain knowledge, one separately enumerated cognitive category; not the meaning of the neighbouring Intelligence.

Component access (certain knowledge): Certain knowledge, one separately enumerated cognitive category; not the meaning of the neighbouring Intelligence.

- DJR-026-30 (Source page 28). Original text: “Sense, Experience, Intelligence, Faith, Suspicion, Error, Opinion, Science”. In the modern column: “sense, experience, intelligence, faith, suspicion, error, opinion and certain knowledge”. A cognitive category, not an incorporeal being or news report. Some reckon introduces a reported classification. Acts and enduring habits are distinguished; the subsequent paragraph compares rival accounts and declines full treatment. Intelligence is retained as intelligence; Science alone supplies certain knowledge. The whole enumeration cannot be assigned to intelligence.

intelligence

B4C-0032-R03 · English · lemma or sense

Information or knowledge of the facts, especially information whose adequacy is still in question.

Grammar: mass noun modified by better, after have or want of.

Component sense: want of. Lack of, introducing inadequate information in Burton’s disputed attribution; not a desire for information or deficient mental ability. (DJR-149-43).

Component access (want of): Lack of, introducing inadequate information in Burton’s disputed attribution; not a desire for information or deficient mental ability.

Component access (lack of): Lack of, introducing inadequate information in Burton’s disputed attribution; not a desire for information or deficient mental ability.

- DJR-072-17 (Source page 241). Original text: “till we have better intelligence”. In the modern column: “Until we have better information”. The speaker defers a confident explanation of changing magnetic variation pending more adequate information. Burton asks whether rules can be established, distinguishing variation between places from changes at one place. His figures are historical reports, not current magnetic measurements. Intelligence supplies information and better retains the comparative qualification; till/Until introduces the pending condition.
- DJR-149-43 (Source page 623). Original text: “for want of better intelligence”. In the modern column: “for lack of better information”. Burton attributes Chalcocondylas’s claim about Britons to inadequate information. Burton’s parenthesis disputes one attribution within a catalogue of reported sexual customs. It does not verify the surrounding ethnographic accusations. Intelligence supplies information; want of is lack of. The phrase is not a claim that the writer lacks mental ability.

intelligentia

B4C-0032-R04 · Latin · lemma or sense

An immaterial intellectual being associated with the heavens; in the selected constructions, a celestial mover or a being Burton locally glosses as an angel.

Grammar: Latin feminine noun: singular nominative Intelligentia, plural nominative intelligentiæ, plural dative intelligentiis.

Component sense: suis. His, agreeing with intelligentiis and referring to God in the reported reservation of matters for himself and his intelligences. (DJR-162-21).

Component sense: sibi. For himself, the dative reflexive referring to God, coordinated with the dative intelligentiis; not an intelligence or the reserving action. (DJR-162-21).

Component sense: quæ movet. That moves: a singular relative subject and present verb modifying Intelligentia; the intelligence is the mover, not the sphere. (DJR-162-23).

Component sense: orbem. The sphere, accusative singular object moved by the intelligence, not the intelligence itself. (DJR-162-23).

Component sense: mediante Cœlo. Through the agency of heaven, marking the intermediary in the quoted fragment, not another name for the intelligence. (DJR-162-23).

Component sense: cœlorum motrices. Movers of the heavens, the phrase qualifying the plural intelligences in a reported conditional rhetorical question; not an assertion that the supposed action actually occurs. (DJR-162-23).

Component access (suis): His, agreeing with intelligentiis and referring to God in the reported reservation of matters for himself and his intelligences.

Component access (his): His, agreeing with intelligentiis and referring to God in the reported reservation of matters for himself and his intelligences.

Component access (sibi): For himself, the dative reflexive referring to God, coordinated with the dative intelligentiis; not an intelligence or the reserving action.

Component access (himself): For himself, the dative reflexive referring to God, coordinated with the dative intelligentiis; not an intelligence or the reserving action.

Component access (quæ movet): That moves: a singular relative subject and present verb modifying Intelligentia; the intelligence is the mover, not the sphere.

Component access (that moves): That moves: a singular relative subject and present verb modifying Intelligentia; the intelligence is the mover, not the sphere.

Component access (orbem): The sphere, accusative singular object moved by the intelligence, not the intelligence itself.

Component access (the sphere): The sphere, accusative singular object moved by the intelligence, not the intelligence itself.

Component access (mediante Cœlo): Through the agency of heaven, marking the intermediary in the quoted fragment, not another name for the intelligence.

Component access (through the agency of heaven): Through the agency of heaven, marking the intermediary in the quoted fragment, not another name for the intelligence.

Component access (cœlorum motrices): Movers of the heavens, the phrase qualifying the plural intelligences in a reported conditional rhetorical question; not an assertion that the supposed action actually occurs.

Component access (that move the heavens): Movers of the heavens, the phrase qualifying the plural intelligences in a reported conditional rhetorical question; not an assertion that the supposed action actually occurs.

- DJR-162-21 (Source page 687). Original text: “Quæ sibi & intelligentiis suis reservavit Deus”. In the modern column: “things that God, as Magini says, has reserved for himself and his intelligences”. Intelligentiis is coordinated with sibi as the beings for whom God reserves the matters under discussion; Burton follows with his Angels. Attributed to Magini within an objection to treating stars as direct inevitable causes of every event. God is the reserving agent; the astrologers are criticized for presuming to predict. Intelligentiis supplies intelligences, suis his, sibi himself. The modern as Magini says is supplied from the preceding attribution, not translated from the selected Latin words. Burton’s following English Angels is an authorial local gloss.
- DJR-162-23 (Source page 688). Original text: “Intelligentia quæ movet orbem mediante Cœlo, &c.” In the modern column: “The intelligence that moves the sphere, through the agency of heaven, and so on.” The singular intelligence is the subject of moves; heaven is the intermediary in the fragment. A Latin fragment within the account of Vanini’s reported celestial explanation, not a completed independent proof. Intelligentia corresponds to The intelligence, quæ movet to that moves, orbem to the sphere, and mediante Cœlo to through the agency of heaven. The translation preserves the fragment’s incompleteness.

- DJR-162-23 (Source page 688). Original text: “si hæc dæmones possint, cur non & intelligentiæ cœlorum motrices?” In the modern column: “If demons can do these things, why cannot the intelligences that move the heavens?” Plural intelligentiæ supplies the alternative agents in a rhetorical question. The question is reported after Vanini’s discussion of miracles. The conditional does not establish that demons can do the things or that celestial intelligences in fact do them. Intelligentiæ supplies intelligences; cœlorum motrices supplies that move the heavens. If, can and the rhetorical why cannot belong to the construction and must not be discarded.

intelligentia

B4C-0032-R05 · Latin · lemma or sense

Understanding or intellectual apprehension, here the mental power allegedly deceived along with the senses.

Grammar: Latin feminine noun, accusative singular intelligentiam, qualified by ipsam.

Component sense: ipsam. Itself, the emphatic accusative singular modifier of intelligentiam; the understanding is an alleged object of deception, not its agent. (DJR-029-17).

Component sense: etiam. Even, extending the reported deception from all senses to understanding itself; not a separate intellectual faculty. (DJR-029-17).

Component sense: dæmones. Demons, the plural subject alleged to deceive senses and understanding in the Latin attributed to Augustine; the context limits such powers by divine permission. (DJR-029-17).

Component sense: fallunt. Deceive, a third-person-plural present verb whose subject is demons and whose objects include senses and understanding; this is the reported action, not the noun intelligence. (DJR-029-17).

Component access (ipsam): Itself, the emphatic accusative singular modifier of intelligentiam; the understanding is an alleged object of deception, not its agent.

Component access (itself): Itself, the emphatic accusative singular modifier of intelligentiam; the understanding is an alleged object of deception, not its agent.

Component access (etiam): Even, extending the reported deception from all senses to understanding itself; not a separate intellectual faculty.

Component access (even): Even, extending the reported deception from all senses to understanding itself; not a separate intellectual faculty.

Component access (dæmones): Demons, the plural subject alleged to deceive senses and understanding in the Latin attributed to Augustine; the context limits such powers by divine permission.

Component access (demons): Demons, the plural subject alleged to deceive senses and understanding in the Latin attributed to Augustine; the context limits such powers by divine permission.

Component access (fallunt): Deceive, a third-person-plural present verb whose subject is demons and whose objects include senses and understanding; this is the reported action, not the noun intelligence.

Component access (deceive): Deceive, a third-person-plural present verb whose subject is demons and whose objects include senses and understanding; this is the reported action, not the noun intelligence.

- DJR-029-17 (Source page 43). Original text: “omnes sensus etiam ipsam intelligentiam dæmones fallunt”. In the modern column: “demons deceive all the senses, even the understanding itself”. Intelligentiam is the object deceived, alongside all senses; dæmones is the subject. Burton attributes the Latin to Augustine and follows with his own English restatement. His continuation permits powers only with God’s permission and rejects knowing the heart’s secret thoughts. Intelligentiam corresponds to understanding; ipsam to itself, etiam to even. The whole clause supplies demons as agents and deceive as their action.

Vocabulary for Jovial and martial

Supplementary note · Contents

Jovial

B4C-0003-R01 · English · lemma or sense

Belonging to or associated with Jupiter; in inhabitants phrases, of Jupiter.

Grammar: adjective qualifying reported planetary spirits or inhabitants.

Component sense: inhabitants. People or beings supposed to reside on the named planets. This noun is distinct from Jovial, the adjective meaning of Jupiter; the inhabitants are not thereby established as observed beings or identical with spirits. (DJR-029-40).

Component access (inhabitants): People or beings supposed to reside on the named planets. This noun is distinct from Jovial, the adjective meaning of Jupiter; the inhabitants are not thereby established as observed beings or identical with spirits.

Component access (Inhabitants): People or beings supposed to reside on the named planets. This noun is distinct from Jovial, the adjective meaning of Jupiter; the inhabitants are not thereby established as observed beings or identical with spirits.

Component access (inhabitants): People or beings supposed to reside on the named planets. This noun is distinct from Jovial, the adjective meaning of Jupiter; the inhabitants are not thereby established as observed beings or identical with spirits.

Component access (residents): People or beings supposed to reside on the named planets. This noun is distinct from Jovial, the adjective meaning of Jupiter; the inhabitants are not thereby established as observed beings or identical with spirits.

- DJR-029-35 (Source page 45). Original text: “Saturnine, Jovial, Martial”. In the modern column: “Saturnian, Jovian, Martian”. Jovial names the Jupiter-associated class in the reported planetary scheme. Reported sevenfold classification attributed to Grégoire of Toulouse, continued through Cardano and Trithemius; not a cheerful temperament. Jovial corresponds only to Jovian. Saturnine and Martial separately correspond to Saturnian and Martian.
- DJR-029-40 (Source page 45). Original text: “Saturnine and Jovial inhabitants”. In the modern column: “inhabitants of Saturn and Jupiter”. The adjective associates the supposed inhabitants with Jupiter. Belike marks Burton’s conjectural connection between books and spiritual hierarchy; his sentence approves Zanchi’s rejection. The edition warns that planetary inhabitants are not thereby identical to these spirits. Jovial becomes of Jupiter; inhabitants is moved to the head of a phrase shared by Saturn and Jupiter. The whole phrase is not the meaning of Jovial alone.
- DJR-075-17 (Source page 254). Original text: “Ioviall and Saturn Inhabitants”. In the modern column: “inhabitants of Jupiter and Saturn”. Ioviall is another spelling of the adjective referring to Jupiter’s supposed inhabitants. Conditional inhabited-world reasoning after If the earth move; Burton extends Kepler’s speculation. Observed moons do not establish observed inhabitants. Ioviall contributes of Jupiter, Saturn

contributes Saturn, and Inhabitants supplies inhabitants in the rearranged coordinated phrase.

Martial

B4C-0003-R02 · English · lemma or sense

Belonging to or associated with Mars, as a planetary classification.

Grammar: adjective in an enumeration of planetary kinds of spirits.

- DJR-029-35 (Source page 45). Original text: “Saturnine, Jovial, Martial”. In the modern column: “Saturnian, Jovian, Martian”. The Mars-associated class in the reported sevenfold division. Reported classification of ethereal spirits; the traditional planetary sense is explicitly explained in N02025. Martial corresponds only to Martian, not to the whole list and not to warlike.

Saturnine

B4C-0003-R03 · English · lemma or sense

Belonging to or associated with Saturn in the selected list of ethereal spirits.

Grammar: adjective in the opening planetary enumeration.

- DJR-029-35 (Source page 45). Original text: “Saturnine, Jovial, Martial”. In the modern column: “Saturnian, Jovian, Martian”. The first named planetary class establishes the structure shared by Jovial and Martial. A bounded component of this planetary list, not a claim that every Saturnine use in the work has this precise construction. Saturnine corresponds to Saturnian; its component meaning is distinct from the other two adjectives.

jovialis

B4C-0003-R04 · Latin · lemma or sense

Associated with Jupiter; substantivally, those associated with Jupiter in the reported planetary and guardian-spirit scheme.

Grammar: Latin adjective: plural Joviales qualifying accolas; substantival dative plural Jovialibus.

Component sense: accolas. Inhabitants or residents; the noun in the original marginal fragment, not the Jupiter adjective. (DJR-029-40).

Component sense: Saturninas. Of Saturn in the supplied rendering of N02030. The anomalous printed Saturninas is retained; no regular grammatical agreement is asserted or silently restored. (DJR-029-40).

Component sense: Saturni. Those associated with Saturn, the subject of do not agree in the reported planetary-affiliation statement. (DJR-031-07).

Component sense: Saturninus. A person under Saturn or of Saturnian affiliation in the reported claim about advancement, not merely a gloomy person. The adjacent modern phrase is A man under Saturn. (DJR-031-07).

Component sense: non conveniunt. Do not agree: a negated third-person-plural verbal construction. Its subject is Saturni, those of Saturn; it is not the meaning of the Jupiter-associated noun. (DJR-031-07).

Component access (accolas): Inhabitants or residents; the noun in the original marginal fragment, not the Jupiter adjective.

Component access (inhabitants): Inhabitants or residents; the noun in the original marginal fragment, not the Jupiter adjective.

Component access (residents): Inhabitants or residents; the noun in the original marginal fragment, not the Jupiter adjective.

Component access (Saturninas): Of Saturn in the supplied rendering of N02030. The anomalous printed Saturninas is retained; no regular grammatical agreement is asserted or silently restored.

Component access (of Saturn): Of Saturn in the supplied rendering of N02030. The anomalous printed Saturninas is retained; no regular grammatical agreement is asserted or silently restored.

Component access (Saturni): Those associated with Saturn, the subject of do not agree in the reported planetary-affiliation statement.

Component access (those of Saturn): Those associated with Saturn, the subject of do not agree in the reported planetary-affiliation statement.

Component access (Saturninus): A person under Saturn or of Saturnian affiliation in the reported claim about advancement, not merely a gloomy person. The adjacent modern phrase is A man under Saturn.

Component access (under Saturn): A person under Saturn or of Saturnian affiliation in the reported claim about advancement, not merely a gloomy person. The adjacent modern phrase is A man under Saturn.

Component access (person under Saturn): A person under Saturn or of Saturnian affiliation in the reported claim about advancement, not merely a gloomy person. The adjacent modern phrase is A man under Saturn.

Component access (non conveniunt): Do not agree: a negated third-person-plural verbal construction. Its subject is Saturni, those of Saturn; it is not the meaning of the Jupiter-associated noun.

Component access (do not agree): Do not agree: a negated third-person-plural verbal construction. Its subject is Saturni, those of Saturn; it is not the meaning of the Jupiter-associated noun.

- DJR-029-40 (Source page 45; N02030). Original margin: “Saturninas & Joviales accolas.” Supplied note translation or expansion: “Inhabitants of Saturn and Jupiter.” Joviales qualifies accolas as inhabitants associated with Jupiter, coordinated with the

Saturn adjective. Original Latin marginal fragment attached to Burton’s conjectural connection of planetary inhabitants and spirit classifications; the supplied English is editorial translation, not Burton’s English wording. Joviales contributes of Jupiter; accolas supplies inhabitants and Saturninas the Saturn relation. The supplied note reverses the original adjective-before-noun ordering.

- DJR-031-07 (Source page 51–52). Original text: “Saturni non conveniunt Jovialibus”. In the modern column: “Those of Saturn do not agree with those of Jupiter”. The Jupiter-associated group is the complement of agree with; the Saturn-associated group is the subject. They will have attributes the account of events to the surveyed writers. The adjacent human Saturninus concerns planetary affiliation, not mere gloom; Burton rejects the sweeping scheme at 031-10. Jovialibus corresponds to with those of Jupiter in the English verb construction; Saturni supplies Those of Saturn and non conveniunt supplies do not agree.

jovial

B4C-0003-R05 · English · lemma or sense

Merry or cheerful; a description of mood or convivial manner, whose approval depends on its setting.

Grammar: adjective, including the printed spelling joviall.

Component sense: merry. Cheerful or happy, a separate retained adjective in the world’s impression of rulers. Burton immediately counters that impression with their cares. (DJR-017-35).

Component sense: manner of entertainment. Hospitality or the manner of receiving and amusing guests; the noun phrase qualified by jovial, not the adjective’s meaning. (DJR-086-14).

Component sense: good mirth. Good humour or cheerful amusement in the locally approved decent hospitality; a separate phrase from the adjective jovial. (DJR-086-14).

Component access (merry): Cheerful or happy, a separate retained adjective in the world’s impression of rulers. Burton immediately counters that impression with their cares.

Component access (merry): Cheerful or happy, a separate retained adjective in the world’s impression of rulers. Burton immediately counters that impression with their cares.

Component access (manner of entertainment): Hospitality or the manner of receiving and amusing guests; the noun phrase qualified by jovial, not the adjective’s meaning.

Component access (hospitality): Hospitality or the manner of receiving and amusing guests; the noun phrase qualified by jovial, not the adjective’s meaning.

Component access (good mirth): Good humour or cheerful amusement in the locally approved decent hospitality; a separate phrase from the adjective jovial.

Component access (good humour): Good humour or cheerful amusement in the locally approved decent hospitality; a separate phrase from the adjective jovial.

- DJR-017-35 (Source page 69). Original text: “The most secure, happy, jovial and merry in the worlds esteem are Princes and great men”. In the modern column: “The world considers princes and great men the safest, happiest, most cheerful and merry of all”. The adjective describes the world’s impression of rulers’ cheerfulness, immediately challenged by their cares. Attributed public estimation, not Burton’s conclusion that rulers are free of melancholy; the following unit stresses their fears. Jovial contributes cheerful; merry is separately retained. In the worlds esteem becomes The world considers and must not be dropped.
- DJR-086-14 (Source page 304). Original text: “our jovial manner of entertainment, and good mirth”. In the modern column: “our cheerful hospitality and good humour”. Jovial qualifies a convivial style of hospitality which Burton here approves as modest amusement. Volaterranus is the cited witness; Burton explicitly approves the described decent amusements, not all possible extravagance. Jovial supplies cheerful; manner of entertainment is hospitality, and good mirth is good humour.
- DJR-127-69 (Source page 511). Original text: “The Persian Kings are not so joviall as he is”. In the modern column: “The Persian kings are not as merry as he is”. A comparative account of Chaerea’s exultation in the literary example. The character’s delight follows rape, as N09911 explains; Burton’s sweetheart wording does not establish consent or justify the act. Joviall supplies merry; not as … as preserves the comparison and its negation.

jovially

B4C-0003-R06 · English · lemma or sense

Merrily or in enjoyment of pleasure and company; the word alone does not specify whether that pleasure is innocent or dissolute.

Grammar: adverb modifying spent their time or lived.

Component sense: peradventure. Perhaps, marking the possibility rather than certainty that the earlier recreations were innocent; it is not part of the meaning merrily. (DJR-038-05).

Component access (peradventure): Perhaps, marking the possibility rather than certainty that the earlier recreations were innocent; it is not part of the meaning merrily.

Component access (perhaps): Perhaps, marking the possibility rather than certainty that the earlier recreations were innocent; it is not part of the meaning merrily.

- DJR-038-05 (Source page 88). Original text: “spent their time jovially, peradventure in all honest recreations”. In the modern column: “spent their time merrily, perhaps in entirely innocent recreation”. Cheerful social life may have consisted of innocent recreation before forced isolation. Enforced, sudden isolation rather than chosen retreat; peradventure preserves the possibility, not certainty, of innocent former amusements. Jovially corresponds to merrily; peradventure supplies perhaps and the remainder qualifies the kind of recreation.
- DJR-052-13 (Source page 153). Original text: “lived jovially, in all sensuality and lust”. In the modern column: “lived merrily, indulging every sensual pleasure and desire”. Pleasurable life is explicitly characterized here as sensual indulgence before imprisonment. Arculanus is cited on long imprisonment as a cause; the comparison

concerns sudden deprivation, and the named captivity anecdotes remain uncollated. Jovially corresponds to merrily. The neighbouring sensuality and lust supply the adverse moral description rather than being an invariant meaning of jovially.

jovially furnished

B4C-0003-R07 · English · construction

Generously or lavishly supplied with food for a host’s rank and guests.

Grammar: adverb plus participle describing the provision of a dining table.

Component sense: furnished. Supplied or provided with food, the participle describing the dining table. Jovially specifies generous provision; neither word means the host consumes every dish. (DJR-071-14).

Component access (furnished): Supplied or provided with food, the participle describing the dining table. Jovially specifies generous provision; neither word means the host consumes every dish.

Component access (furnished): Supplied or provided with food, the participle describing the dining table. Jovially specifies generous provision; neither word means the host consumes every dish.

Component access (supplied): Supplied or provided with food, the participle describing the dining table. Jovially specifies generous provision; neither word means the host consumes every dish.

Component access (provided): Supplied or provided with food, the participle describing the dining table. Jovially specifies generous provision; neither word means the host consumes every dish.

- DJR-071-14 (Source page 236). Original text: “his table be jovially furnished”. In the modern column: “his table to be generously furnished”. The public table is amply provided even though the cardinal is advised to choose one dish himself. Reported counsel of Prosper Calenus, with although separating obligations to guests from personal moderation. Not advice that the host should eat the entire spread. Jovially contributes generously and furnished retains the supply sense; this describes the table’s provision, not its feeling cheerful.

martial

B4C-0003-R08 · English · lemma or sense

Military, soldierly or warlike, referring to vigour or outward bearing rather than planetary classification.

Grammar: adjective: martiall with spirits; Martiall with hirsute face.

Component sense: hirsute. Hairy; a separate adjective qualifying the face, not a synonym for military or soldierly. (DJR-119-38).

Component sense: spirits. Vigour, here military energy in the Goth’s reported anti-study claim. The modern column changes the noun from plural spirits to singular spirit; these are not planetary beings. (DJR-046-18).

Component access (hirsute): Hairy; a separate adjective qualifying the face, not a synonym for military or soldierly.

Component access (hairy): Hairy; a separate adjective qualifying the face, not a synonym for military or soldierly.

Component access (spirits): Vigour, here military energy in the Goth’s reported anti-study claim. The modern column changes the noun from plural spirits to singular spirit; these are not planetary beings.

Component access (spirit): Vigour, here military energy in the Goth’s reported anti-study claim. The modern column changes the noun from plural spirits to singular spirit; these are not planetary beings.

Component access (vigour): Vigour, here military energy in the Goth’s reported anti-study claim. The modern column changes the noun from plural spirits to singular spirit; these are not planetary beings.

- DJR-046-18 (Source page 127). Original text: “all their vigor, and martiall spirits”. In the modern column: “all their vigour and martial spirit”. The Goth’s reported plan relies on study supposedly exhausting the Greeks’ military vigour. Reported anti-study claim, already discussed in Spirits BAL-0003. The broader sentence’s by no means is a distinct editorial repair supported by the original Latin margin; original by all means is not silently changed here. Martiall contributes martial or military; spirits contributes spirit/vigour. The noun changes from plural to singular in the modern phrase.
- DJR-119-38 (Source page 464). Original text: “a Martiall hirsute face”. In the modern column: “a martial, hairy face”. The face is described as soldierly in appearance, beside a separate adjective meaning hairy. Burton’s generalization about attraction follows sometimes and carries racial and bodily stereotypes; the comparison is not a neutral rule of preference. Martiall supplies martial/soldierly; hirsute supplies hairy. Neither component inherits the meaning of the other.

Martial Amulets

B4C-0003-R09 · English · named remedy phrase

Amulets or charms listed under the name martial among claimed magical or sympathetic remedies; the selected passage does not specify their material or precise use.

Grammar: plural English noun phrase in a catalogue of named remedies.

Component sense: Amulets. Charms or objects credited with protective or remedial power; the noun in this named-remedy phrase, not a definition of its adjective. (DJR-082-09).

Component sense: Martial. The retained adjective in the name Martial Amulets. The passage supplies no precise material, planetary rite, or military-use explanation of the adjective; it does not itself mean amulets. (DJR-082-09).

Component access (Amulets): Charms or objects credited with protective or remedial power; the noun in this named-remedy phrase, not a definition of its adjective.

Component access (amulets): Charms or objects credited with protective or remedial power; the noun in this named-remedy phrase, not a definition of its adjective.

Component access (charms): Charms or objects credited with protective or remedial power; the noun in this named-remedy phrase, not a definition of its adjective.

Component access (Martial): The retained adjective in the name Martial Amulets. The passage supplies no precise material, planetary rite, or military-use explanation of the adjective; it does not itself mean amulets.

Component access (martial): The retained adjective in the name Martial Amulets. The passage supplies no precise material, planetary rite, or military-use explanation of the adjective; it does not itself mean amulets.

- DJR-082-09 (Source page 285). Original text: “Martial Amulets”. In the modern column: “martial amulets”. A named item among extraordinary remedies discussed as objects of learned curiosity, not a demonstrated treatment. The preceding Mumia account is called vain and prodigious; the next unit praises reading and examining these matters, not proof of all their alleged effects. The modern column retains the phrase without explaining martial; no unprinted Mars, iron or military-protection claim is supplied.

Amuleta Martialia

B4C-0003-R10 · Latin · named remedy phrase

Martial amulets, a named kind of charm in the catalogue of claimed Paracelsian remedies; the local wording does not identify its ingredients or operation.

Grammar: Latin neuter plural noun phrase, with Martialia agreeing with Amuleta.

Component sense: Amuleta. Amulets or charms; the neuter plural noun in the Latin remedy-name. (DJR-100-40).

Component sense: Martialia. Martial, the neuter plural adjective agreeing with Amuleta. Its more precise force is not established by this catalogue; it does not itself mean amulets. (DJR-100-40).

Component access (Martialia): Martial, the neuter plural adjective agreeing with Amuleta. Its more precise force is not established by this catalogue; it does not itself mean amulets.

Component access (Amuleta): Amulets or charms; the neuter plural noun in the Latin remedy-name.

Component access (amulets): Amulets or charms; the neuter plural noun in the Latin remedy-name.

Component access (charms): Amulets or charms; the neuter plural noun in the Latin remedy-name.

Component access (martial): Martial, the neuter plural adjective agreeing with Amuleta. Its more precise force is not established by this catalogue; it does not itself mean amulets.

- DJR-100-40 (Source page 372). Original text: “Amuleta Martialia”. In the modern column: “martial amulets”. The name appears among remedies attached to extravagant promises of longevity. Continues Burton’s account of Paracelsus and followers’ boasts, with a rhetorical question. The subsequent assessment rejects both total condemnation and extravagant praise of mineral medicine. Amuleta supplies amulets and Martialia martial; their order reverses in English. The retained adjective is not independently expanded into an unsupported material or mechanism.

Original forms and citation keys

- 2. (first occurrence): BAL-0370-R11
- 2. (second occurrence): BAL-0370-R11
- a beauty from vertue: BAL-0323-X09
- a beauty of the body, a beauty of the soul, a beauty from vertue: BAL-0323-X09
- a burning feaver of the soul: BAL-0323-X21
- a cause of their superstition, a Symptome, and madness it self: BAL-0318-X03
- a Clyster pipe: BAL-0376-SH02
- a company of obsolete sentences, and familiar sayings: BAL-0358-X01
- a favorable censure: BAL-0356-X01
- a few silly Fishermen: BAL-0318-X06
- A few simples well prepared and understood: BAL-0349-X04
- A fury, a continual fever: BAL-0323-X21
- a generous spirit, and a valiant: BAL-0323-X13
- a glass wherein we may see all our infirmities: BAL-0319-X07
- a glimpse: BAL-0317-R03
- a good faith: BAL-0300-R04
- a grace commeth from hearing: BAL-0302-R10
- a just course of Physick: BAL-0340-R02
- a love letter: BAL-0319-R01
- a more ample satisfaction: BAL-0304-R06
- a new company of Actors: BAL-0322-X02
- a new world in the Moon: BAL-0375-R05
- a new world in the Moon, or infinite worlds: BAL-0375-R05
- A noble spirit quickly satisfied: BAL-0304-R14
- a peculiar beauty of justice, and inward beauty: BAL-0323-X10
- a plurality of worlds: BAL-0375-R05
- a professed disciple: BAL-0310-R07
- a purgatory: BAL-0315-R07
- a quintessence: BAL-0357-X02
- a quintessence of madness: BAL-0357-X02
- a strong conceit and opinion alone: BAL-0362-X03
- a triple motion to the earth: BAL-0374-R03

- a true Professor: BAL-0310-R01
- a trust: BAL-0318-X04
- a Zeal for love: BAL-0308-R09
- ab infidelitate: BAL-0321-R06
- ab initio: BAL-0327-R07
- ab omnibus admirentur: BAL-0329-R07
- able to satisfie for all mens sins: BAL-0304-R03
- Abridgment: BAL-0357-R07
- abridgment: BAL-0357-R07
- absoluta: BAL-0328-R08
- absolutas: BAL-0328-R08
- absolute: BAL-0328-R01, BAL-0328-R02, BAL-0328-R03, BAL-0328-R04
- absolute (complete or perfect): BAL-0328-R01
- absolute (decree and reprobation): BAL-0328-R03
- absolute (government): BAL-0328-R02
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- absolute monarchy: BAL-0328-R02
- absolute reprobation: BAL-0328-R03
- absolute tyranny: BAL-0328-R04
- absolute vertues: BAL-0328-R01
- absolutely: BAL-0328-R05, BAL-0328-R06, BAL-0328-R07
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- absolutely (categorically): BAL-0328-R05
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- absolutely hate: BAL-0328-R06
- absolutely joy and love: BAL-0328-R06
- absolution: BAL-0326-R02
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- accolas: B4C-0003-R04, BAL-0375-R09
- accolæ: BAL-0375-R09
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- according to optick principles: BAL-0377-R07
- acerbus digressus: BAL-0339-R07
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- act of generation: BAL-0338-R04
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- actor: BAL-0322-X01, BAL-0322-X02
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- Actors: BAL-0322-X02
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- Ad 2. definit. 2. elem.: BAL-0370-R11
- ad castitatem: BAL-0343-R07
- ad compendium: BAL-0357-R10
- ad fugandos solis radios: BAL-0377-R02
- ad materiam suam: BAL-0319-X03, BAL-0322-X04
- ad sanam mentem: BAL-0321-X10
- ad satisfactionem: BAL-0304-R11
- ad æternitatem: BAL-0339-R08
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- more present: BAL-0344-R01
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- more stupid then ordinary: BAL-0350-R01
- Moreover, that which he doth eat, must be well chewed, and not hastily gobled, for that causeth crudity and winde; and by all means to eat no more than he can well digest. Some think (saith Trincavelius lib.11. cap.29. de curand. part. hum.) the more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that onely repaires man which is well concocted, not that which is devoured.: BAL-0358-X02, BAL-0358-X03
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- mortifie: BAL-0299-R01
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- mortmain: B4C-0267-R01
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- most part the infirmity of the beholder: BAL-0369-SH09
- most present: BAL-0344-R01
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- Motes: BAL-0375-R02
- motes: BAL-0375-R02
- Motes in the Sun: BAL-0375-R02
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- Mundi epitome: BAL-0357-R06
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- Mundus alter & idem, seu Terra Australis incognita: BAL-0367-R02
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- musick of the Sphears: BAL-0372-X02
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- my faith, my fame, mine eye must not be touched: BAL-0358-X06
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- throw to the ground: BAL-0320-R05
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- “Good God,” Lavater exclaims, “how many people this invention of purgatory has miserably tormented!” Good God, how many people have been miserably afflicted by this fiction of purgatory!: BAL-0315-R01
- “highest good,” of Epicurus: BAL-0321-X12, BAL-0323-X17
- “Ursula and her companions,” he says, “ennobled this century.: BAL-0332-R04
- “Weariness of life” is a common symptom: BAL-0351-R01

Editorial comparison forms

These comparison forms are identified in the supplied editorial notes. They are not additional attestations of Burton’s printed wording.

- cotis: BAL-0369-R14
- non tantum: BAL-0375-R09
- not only: BAL-0375-R09

Passage reading routes

An attestation route identifies a quoted word or phrase. A context route directs the reader to the relevant article and is not a claim that the headword occurs in that passage.

- DJR-170-09 (Source page 8). Attestations: BAL-0312-R07. Context: BAL-0312.
- DJR-170-11 (Source page 8). Context: BAL-0354.
- DJR-170-12 (Source page 8). Attestations: BAL-0312-R01. Context: BAL-0312, BAL-0354.
- DJR-170-13 (Source page 8). Attestations: BAL-0354-R02. Context: BAL-0312, BAL-0354.
- DJR-170-15 (Source page 9). Context: BAL-0352.
- DJR-170-16 (Source page 9). Attestations: BAL-0352-R02, BAL-0361-R08. Context: BAL-0352, BAL-0361.
- DJR-170-17 (Source page 9). Context: BAL-0352.
- DJR-170-37 (Source page 14). Context: BAL-0376.
- DJR-170-38 (Source page 14). Attestations: BAL-0376-R06. Context: BAL-0376.
- DJR-170-39 (Source page 14). Context: BAL-0376.
- DJR-170-45 (Source page 15). Context: BAL-0376.
- DJR-170-46 (Source page 15). Attestations: BAL-0376-R13. Context: BAL-0376.
- DJR-170-47 (Source page 15). Context: BAL-0376.
- DJR-170-48 (Source page 15). Context: BAL-0376.
- DJR-170-49 (Source page 15). Context: BAL-0376.
- DJR-170-52 (Source page 16). Context: BAL-0324.
- DJR-170-53 (Source page 16). Attestations: BAL-0324-R01. Context: BAL-0324.
- DJR-170-54 (Source page 16). Context: BAL-0324.
- DJR-001-01 (Source page 1). Context: BAL-0304, BAL-0373, BAL-0374, BAL-0375, BAL-0376.
- DJR-001-02 (Source page 1). Attestations: BAL-0304-R06, BAL-0373-R04. Context: BAL-0304, BAL-0352, BAL-0373, BAL-0374, BAL-0375, BAL-0376.
- DJR-001-03 (Source page 1). Attestations: BAL-0352-R01, BAL-0352-R08, BAL-0363-R01, BAL-0374-R01, BAL-0375-R01, BAL-0375-R02, BAL-0375-R05, BAL-0376-R02. Earlier explanation: BAL-0375-SH01. Context: BAL-0304, BAL-0352, BAL-0361, BAL-0363, BAL-0373, BAL-0374, BAL-0375, BAL-0376.
- DJR-001-04 (Source page 1). Context: BAL-0352, BAL-0361, BAL-0363, BAL-0373, BAL-0374, BAL-0375, BAL-0376.
- DJR-001-05 (Source page 1–2). Context: BAL-0357, BAL-0361, BAL-0363.

- DJR-001-06 (Source page 2). Attestations: BAL-0357-R01. Context: BAL-0357, BAL-0368.
- DJR-001-07 (Source page 2). Attestations: BAL-0368-R01. Context: BAL-0357, BAL-0368, BAL-0369.
- DJR-001-08 (Source page 2). Attestations: BAL-0368-R01, BAL-0368-R11. Context: BAL-0368.
- DJR-001-09 (Source page 2). Context: B4C-0032, BAL-0368.
- DJR-001-10 (Source page 2–3). Context: BAL-0348.
- DJR-001-11 (Source page 3). Context: BAL-0348.
- DJR-002-01 (Source page 3). Attestations: BAL-0348-R01. Context: BAL-0348, BAL-0355.
- DJR-002-02 (Source page 3). Attestations: BAL-0355-R01, BAL-0355-R07. Context: BAL-0348, BAL-0355, BAL-0365.
- DJR-002-03 (Source page 3). Attestations: BAL-0365-L01, BAL-0365-L02. Context: BAL-0355, BAL-0365.
- DJR-002-04 (Source page 3). Context: BAL-0365.
- DJR-002-06 (Source page 3–4). Context: BAL-0322.
- DJR-002-07 (Source page 4). Attestations: BAL-0322-R05. Context: BAL-0322.
- DJR-002-08 (Source page 4). Context: BAL-0322.
- DJR-002-10 (Source page 4). Context: BAL-0352.
- DJR-002-11 (Source page 4). Attestations: BAL-0352-R03. Context: BAL-0352.
- DJR-002-12 (Source page 4). Context: BAL-0345, BAL-0352.
- DJR-002-13 (Source page 4). Attestations: BAL-0345-R01. Context: BAL-0345, BAL-0352.
- DJR-002-14 (Source page 4–5). Context: BAL-0345.
- DJR-003-05 (Source page 5). Context: BAL-0353.
- DJR-003-06 (Source page 5). Context: BAL-0353.
- DJR-003-07 (Source page 5). Context: BAL-0353.
- DJR-003-09 (Source page 6). Context: BAL-0360.
- DJR-003-10 (Source page 6). Attestations: BAL-0360-R03. Context: BAL-0360.
- DJR-003-11 (Source page 6). Context: BAL-0360.
- DJR-003-12 (Source page 6). Context: BAL-0340.
- DJR-003-13 (Source page 6). Attestations: BAL-0340-R01. Context: BAL-0340, BAL-0353.
- DJR-003-14 (Source page 6). Context: BAL-0340, BAL-0353.
- DJR-004-01 (Source page 6). Attestations: BAL-0353-R01, BAL-0353-R02. Context: BAL-0353.

- DJR-004-02 (Source page 6). Context: BAL-0353.
- DJR-004-03 (Source page 6). Context: BAL-0353, BAL-0361.
- DJR-004-04 (Source page 6–7). Context: BAL-0353, BAL-0361.
- DJR-004-05 (Source page 7). Context: BAL-0361.
- DJR-004-06 (Source page 7). Context: BAL-0346, BAL-0348.
- DJR-004-07 (Source page 7). Attestations: BAL-0346-R01. Context: BAL-0302, BAL-0346, BAL-0348, BAL-0353.
- DJR-004-08 (Source page 7). Attestations: BAL-0302-R01, BAL-0348-R01, BAL-0353-R03. Context: BAL-0302, BAL-0346, BAL-0348, BAL-0353.
- DJR-004-09 (Source page 7). Context: BAL-0302, BAL-0348, BAL-0353.
- DJR-004-10 (Source page 7). Attestations: BAL-0353-R02. Context: BAL-0353.
- DJR-004-11 (Source page 7). Attestations: BAL-0353-R04. Context: BAL-0353.
- DJR-004-12 (Source page 7). Context: BAL-0353.
- DJR-004-13 (Source page 7). Context: BAL-0353.
- DJR-004-14 (Source page 7–8). Attestations: BAL-0353-R05. Context: BAL-0353.
- DJR-004-15 (Source page 8). Context: BAL-0331, BAL-0353.
- DJR-005-01 (Source page 8). Attestations: BAL-0331-R01, BAL-0357-R10, BAL-0361-R05. Context: BAL-0331, BAL-0353, BAL-0355, BAL-0357, BAL-0361, BAL-0368.
- DJR-005-02 (Source page 8). Attestations: BAL-0353-R03, BAL-0361-R08. Context: BAL-0331, BAL-0353, BAL-0355, BAL-0357, BAL-0361, BAL-0368.
- DJR-005-03 (Source page 8). Attestations: BAL-0368-R04. Context: BAL-0300, BAL-0331, BAL-0353, BAL-0355, BAL-0357, BAL-0361, BAL-0368.
- DJR-005-04 (Source page 8). Attestations: BAL-0300-R01, BAL-0331-R02, BAL-0355-R01, BAL-0355-R04, BAL-0355-R09. Context: BAL-0300, BAL-0331, BAL-0353, BAL-0355, BAL-0357, BAL-0368.
- DJR-005-05 (Source page 8). Context: BAL-0300, BAL-0331.
- DJR-005-06 (Source page 9). Attestations: BAL-0331-R03. Context: BAL-0331, BAL-0369.
- DJR-005-07 (Source page 9). Attestations: BAL-0369-R09. Context: BAL-0331, BAL-0356, BAL-0369.
- DJR-005-08 (Source page 9). Context: BAL-0331, BAL-0356, BAL-0369.
- DJR-005-09 (Source page 9). Context: BAL-0329, BAL-0356.
- DJR-005-10 (Source page 9). Attestations: BAL-0329-R02. Context: BAL-0329, BAL-0335, BAL-0356.
- DJR-005-11 (Source page 9–10). Attestations: BAL-0335-R01, BAL-0355-R09. Context: BAL-0329, BAL-0335, BAL-0355.

- DJR-005-12 (Source page 10). Attestations: BAL-0355-R01. Context: BAL-0329, BAL-0335, BAL-0355.
- DJR-005-13 (Source page 10). Context: BAL-0329, BAL-0335, BAL-0355.
- DJR-005-14 (Source page 10). Context: BAL-0329, BAL-0335, BAL-0359.
- DJR-005-15 (Source page 10). Attestations: BAL-0359-R09. Context: BAL-0302, BAL-0329, BAL-0335, BAL-0356, BAL-0359.
- DJR-005-16 (Source page 10). Attestations: BAL-0302-R20, BAL-0335-R01. Context: BAL-0302, BAL-0329, BAL-0335, BAL-0359.
- DJR-005-17 (Source page 10–11). Attestations: BAL-0352-R01, BAL-0354-R05. Context: BAL-0302, BAL-0329, BAL-0335, BAL-0352, BAL-0354.
- DJR-005-18 (Source page 11). Attestations: BAL-0329-R05, BAL-0329-R09. Context: BAL-0304, BAL-0328, BAL-0329, BAL-0352, BAL-0354, BAL-0355.
- DJR-005-19 (Source page 11). Attestations: BAL-0304-R09, BAL-0304-R12, BAL-0328-R01, BAL-0328-R08, BAL-0355-R06. Context: BAL-0304, BAL-0328, BAL-0329, BAL-0355, BAL-0356.
- DJR-005-20 (Source page 11). Context: BAL-0304, BAL-0328, BAL-0329, BAL-0354, BAL-0355, BAL-0356.
- DJR-005-21 (Source page 11). Attestations: BAL-0354-R01. Context: BAL-0316, BAL-0328, BAL-0354.
- DJR-005-22 (Source page 11). Attestations: BAL-0354-R04. Context: BAL-0316, BAL-0344, BAL-0354.
- DJR-005-23 (Source page 12). Attestations: BAL-0316-R11, BAL-0344-R04. Context: BAL-0316, BAL-0344, BAL-0354.
- DJR-005-24 (Source page 12). Attestations: BAL-0354-R03, BAL-0361-R01. Context: BAL-0316, BAL-0342, BAL-0344, BAL-0354, BAL-0361.
- DJR-005-25 (Source page 12). Attestations: BAL-0342-R07. Context: BAL-0342, BAL-0354.
- DJR-005-26 (Source page 12). Context: BAL-0342, BAL-0352.
- DJR-005-27 (Source page 12). Context: BAL-0310, BAL-0352.
- DJR-005-28 (Source page 12–13). Attestations: BAL-0310-R07, BAL-0310-R08, BAL-0352-R02. Context: BAL-0310, BAL-0352.
- DJR-005-29 (Source page 13). Context: BAL-0310, BAL-0352.
- DJR-006-01 (Source page 13). Attestations: BAL-0355-R01. Context: BAL-0354, BAL-0355, BAL-0359.
- DJR-006-02 (Source page 13). Attestations: BAL-0359-R12. Context: BAL-0354, BAL-0355, BAL-0359.
- DJR-006-03 (Source page 13). Attestations: BAL-0354-R07. Context: BAL-0354, BAL-0359.
- DJR-006-04 (Source page 13). Context: BAL-0354, BAL-0355, BAL-0356.

- DJR-006-05 (Source page 13). Attestations: BAL-0354-R08, BAL-0355-R09, BAL-0356-R01, BAL-0356-R02, BAL-0356-R03, BAL-0356-R05. Context: BAL-0354, BAL-0355, BAL-0356.
- DJR-006-06 (Source page 13–14). Attestations: BAL-0354-R05, BAL-0356-R04. Context: BAL-0354, BAL-0355, BAL-0356.
- DJR-006-09 (Source page 14). Attestations: BAL-0361-R09, BAL-0361-R10. Context: BAL-0361.
- DJR-006-15 (Source page 15). Context: BAL-0310, BAL-0322.
- DJR-006-16 (Source page 15). Attestations: BAL-0310-R06, BAL-0322-R01. Context: BAL-0310, BAL-0322.
- DJR-006-17 (Source page 15–16). Context: BAL-0310, BAL-0322.
- DJR-006-18 (Source page 16). Context: BAL-0310, BAL-0365.
- DJR-006-19 (Source page 16). Attestations: BAL-0365-L03, BAL-0365-L19. Context: BAL-0303, BAL-0310, BAL-0328, BAL-0348, BAL-0365.
- DJR-006-20 (Source page 16). Attestations: BAL-0310-R02. Context: BAL-0303, BAL-0310, BAL-0328, BAL-0348, BAL-0365.
- DJR-006-21 (Source page 16). Attestations: BAL-0328-R01. Context: BAL-0303, BAL-0310, BAL-0328, BAL-0348.
- DJR-006-22 (Source page 16). Attestations: BAL-0310-R05, BAL-0348-R04. Context: BAL-0310, BAL-0328, BAL-0348.
- DJR-006-23 (Source page 16). Context: BAL-0328, BAL-0348.
- DJR-006-24 (Source page 16–17). Context: BAL-0328, BAL-0367.
- DJR-006-25 (Source page 17). Attestations: BAL-0367-R01. Context: BAL-0367.
- DJR-006-26 (Source page 17). Context: BAL-0367.
- DJR-006-27 (Source page 17). Attestations: BAL-0344-R02. Context: BAL-0311, BAL-0344.
- DJR-006-28 (Source page 17). Attestations: BAL-0311-R10. Context: BAL-0311, BAL-0344.
- DJR-007-01 (Source page 17). Attestations: BAL-0373-R04. Context: BAL-0373.
- DJR-007-02 (Source page 17). Context: BAL-0373.
- DJR-007-03 (Source page 17–18). Context: BAL-0373.
- DJR-007-04 (Source page 18). Context: BAL-0359, BAL-0363, BAL-0373.
- DJR-007-05 (Source page 18). Attestations: BAL-0359-R13, BAL-0363-R03. Context: BAL-0359, BAL-0363, BAL-0373.
- DJR-007-06 (Source page 18). Context: BAL-0326, BAL-0359, BAL-0363.
- DJR-007-07 (Source page 18). Attestations: BAL-0326-R04. Context: BAL-0326, BAL-0363.
- DJR-007-08 (Source page 18). Context: BAL-0319, BAL-0326.

- DJR-007-09 (Source page 18–19). Attestations: BAL-0319-R02. Context: BAL-0319.
- DJR-007-10 (Source page 19). Context: BAL-0319.
- DJR-007-11 (Source page 19). Attestations: BAL-0361-R01. Context: BAL-0335, BAL-0361.
- DJR-007-12 (Source page 19). Attestations: BAL-0335-R01. Context: BAL-0322, BAL-0335.
- DJR-007-13 (Source page 19). Attestations: BAL-0322-R07. Context: BAL-0322, BAL-0335.
- DJR-007-14 (Source page 19). Context: BAL-0322.
- DJR-007-15 (Source page 19–20). Context: BAL-0322.
- DJR-007-16 (Source page 20). Context: BAL-0321, BAL-0322.
- DJR-007-17 (Source page 20). Context: BAL-0321.
- DJR-007-18 (Source page 20). Context: BAL-0321.
- DJR-007-19 (Source page 20). Context: BAL-0321.
- DJR-007-20 (Source page 20). Context: BAL-0321.
- DJR-007-21 (Source page 20–21). Attestations: BAL-0321-R01. Context: BAL-0321.
- DJR-007-22 (Source page 21). Context: BAL-0321.
- DJR-007-25 (Source page 21). Context: BAL-0319.
- DJR-007-26 (Source page 21–22). Attestations: BAL-0319-R04. Context: BAL-0319.
- DJR-008-01 (Source page 22). Context: BAL-0319.
- DJR-008-05 (Source page 22). Context: BAL-0322.
- DJR-008-06 (Source page 22–23). Attestations: BAL-0322-R03. Context: BAL-0318, BAL-0322.
- DJR-008-07 (Source page 23). Context: BAL-0322.
- DJR-008-09 (Source page 23). Attestations: BAL-0339-R03. Context: BAL-0325, BAL-0339.
- DJR-008-10 (Source page 23–24). Context: BAL-0325, BAL-0329, BAL-0339.
- DJR-008-11 (Source page 24). Attestations: BAL-0329-R02. Context: BAL-0325, BAL-0329.
- DJR-008-12 (Source page 24). Attestations: BAL-0325-R08. Context: BAL-0325, BAL-0329.
- DJR-008-13 (Source page 24). Context: BAL-0325, BAL-0329.
- DJR-008-14 (Source page 24). Context: BAL-0325.
- DJR-008-15 (Source page 24). Context: BAL-0325, BAL-0369.
- DJR-008-16 (Source page 25). Context: BAL-0325, BAL-0327, BAL-0369.

- DJR-008-17 (Source page 25). Attestations: BAL-0327-R01, BAL-0369-R02. Context: BAL-0325, BAL-0327, BAL-0369.
- DJR-008-18 (Source page 25). Context: BAL-0327, BAL-0369.
- DJR-008-19 (Source page 25–26). Context: BAL-0369.
- DJR-008-20 (Source page 26). Context: BAL-0359.
- DJR-008-21 (Source page 26). Attestations: BAL-0359-R06. Context: BAL-0352, BAL-0359.
- DJR-008-22 (Source page 26). Context: BAL-0352, BAL-0359.
- DJR-008-23 (Source page 26). Context: BAL-0352, BAL-0359.
- DJR-008-24 (Source page 26). Context: BAL-0359.
- DJR-009-06 (Source page 27). Attestations: BAL-0378-R12. Context: BAL-0378.
- DJR-009-07 (Source page 28). Context: BAL-0348, BAL-0378.
- DJR-009-08 (Source page 28). Context: BAL-0310, BAL-0348, BAL-0369, BAL-0378.
- DJR-009-09 (Source page 28). Attestations: BAL-0310-R07, BAL-0348-R02. Context: BAL-0310, BAL-0348.
- DJR-009-10 (Source page 28). Context: BAL-0310, BAL-0315, BAL-0316, BAL-0348.
- DJR-009-11 (Source page 28–29). Attestations: BAL-0315-R02, BAL-0316-R01, BAL-0316-R02, BAL-0316-R03. Context: BAL-0310, BAL-0315, BAL-0316, BAL-0348.
- DJR-009-12 (Source page 29). Context: BAL-0305, BAL-0310, BAL-0315, BAL-0316.
- DJR-009-13 (Source page 29). Context: BAL-0305, BAL-0310.
- DJR-009-14 (Source page 29). Attestations: BAL-0305-R01, BAL-0305-R03, BAL-0305-R05. Context: BAL-0305, BAL-0310.
- DJR-009-15 (Source page 29). Context: BAL-0305, BAL-0308, BAL-0310.
- DJR-009-16 (Source page 29). Attestations: BAL-0308-R03, BAL-0310-R07. Context: BAL-0305, BAL-0308, BAL-0310, BAL-0376.
- DJR-009-17 (Source page 29–30). Attestations: BAL-0376-R12. Context: BAL-0308, BAL-0310, BAL-0313, BAL-0358, BAL-0376.
- DJR-009-18 (Source page 30). Attestations: BAL-0313-R02. Context: BAL-0313, BAL-0358, BAL-0365, BAL-0376.
- DJR-009-19 (Source page 30). Attestations: BAL-0365-L05. Context: BAL-0313, BAL-0358, BAL-0365.
- DJR-009-20 (Source page 30). Context: BAL-0313, BAL-0358, BAL-0365.
- DJR-009-21 (Source page 30). Context: BAL-0313, BAL-0358.
- DJR-009-22 (Source page 30). Context: BAL-0313, BAL-0358.
- DJR-009-23 (Source page 30–31). Context: BAL-0313, BAL-0358.
- DJR-009-24 (Source page 31). Context: BAL-0313, BAL-0358.
- DJR-009-25 (Source page 31). Context: BAL-0313, BAL-0358.

- DJR-009-26 (Source page 31). Context: BAL-0313, BAL-0358.
- DJR-009-27 (Source page 31). Context: BAL-0313, BAL-0358.
- DJR-009-28 (Source page 31). Context: BAL-0313, BAL-0336, BAL-0350, BAL-0358.
- DJR-009-29 (Source page 31–32). Attestations: BAL-0336-R01. Context: BAL-0313, BAL-0336, BAL-0350, BAL-0358.
- DJR-009-30 (Source page 32). Attestations: BAL-0350-R02, BAL-0350-R10. Context: BAL-0313, BAL-0336, BAL-0350, BAL-0358.
- DJR-010-01 (Source page 32). Context: BAL-0313, BAL-0323, BAL-0336, BAL-0337, BAL-0350, BAL-0358.
- DJR-010-02 (Source page 32). Context: BAL-0313, BAL-0323, BAL-0337, BAL-0358.
- DJR-010-03 (Source page 32). Context: B4C-0052, BAL-0313, BAL-0323, BAL-0337, BAL-0358.
- DJR-010-04 (Source page 32). Attestations: B4C-0052-R06. Context: B4C-0052, BAL-0313, BAL-0323, BAL-0337, BAL-0358.
- DJR-010-05 (Source page 32–33). Context: B4C-0052, BAL-0337, BAL-0358, BAL-0375.
- DJR-010-06 (Source page 33). Context: BAL-0329, BAL-0337, BAL-0358, BAL-0370, BAL-0375.
- DJR-010-07 (Source page 33). Attestations: BAL-0329-R02, BAL-0370-R01, BAL-0375-R06. Context: BAL-0329, BAL-0337, BAL-0358, BAL-0370, BAL-0375.
- DJR-010-08 (Source page 33). Context: BAL-0329, BAL-0337, BAL-0358, BAL-0370, BAL-0375.
- DJR-010-09 (Source page 33). Context: BAL-0337, BAL-0358, BAL-0375.
- DJR-010-10 (Source page 33). Context: BAL-0337, BAL-0358.
- DJR-010-11 (Source page 33–34). Attestations: BAL-0337-R01. Context: BAL-0337, BAL-0358.
- DJR-010-12 (Source page 34). Context: BAL-0311, BAL-0337.
- DJR-010-13 (Source page 34). Attestations: BAL-0311-R08. Context: BAL-0311.
- DJR-010-14 (Source page 34). Context: BAL-0311.
- DJR-010-15 (Source page 34). Context: BAL-0362.
- DJR-010-16 (Source page 34). Context: BAL-0362.
- DJR-010-17 (Source page 34–35). Attestations: BAL-0362-R03. Context: BAL-0306, BAL-0362.
- DJR-010-18 (Source page 35). Attestations: BAL-0306-R03. Context: BAL-0306, BAL-0362.
- DJR-010-19 (Source page 35). Attestations: BAL-0306-R04, BAL-0306-R05. Context: BAL-0306, BAL-0357, BAL-0362.

- DJR-010-20 (Source page 35). Attestations: BAL-0357-R09. Context: BAL-0306, BAL-0357, BAL-0362.
- DJR-010-21 (Source page 35). Context: BAL-0357, BAL-0362.
- DJR-010-22 (Source page 35). Context: BAL-0362.
- DJR-010-25 (Source page 36). Context: BAL-0313.
- DJR-010-26 (Source page 36). Attestations: BAL-0313-R04. Context: BAL-0313.
- DJR-010-27 (Source page 36). Attestations: BAL-0362-R05. Context: BAL-0313, BAL-0349, BAL-0362.
- DJR-010-28 (Source page 36). Attestations: BAL-0349-R07. Context: BAL-0313, BAL-0349, BAL-0362.
- DJR-010-29 (Source page 36). Context: BAL-0313, BAL-0349, BAL-0362.
- DJR-011-01 (Source page 37). Context: BAL-0362.
- DJR-011-02 (Source page 37). Context: BAL-0362.
- DJR-011-03 (Source page 37). Context: BAL-0362.
- DJR-011-04 (Source page 37). Context: BAL-0362.
- DJR-011-05 (Source page 37). Attestations: BAL-0362-R05. Context: BAL-0362.
- DJR-011-13 (Source page 38). Context: BAL-0375, BAL-0376.
- DJR-011-14 (Source page 38). Attestations: BAL-0375-R02, BAL-0376-R12. Context: BAL-0375, BAL-0376.
- DJR-011-15 (Source page 38–39). Context: BAL-0371, BAL-0375, BAL-0376.
- DJR-011-16 (Source page 39). Attestations: BAL-0371-R05. Context: BAL-0371.
- DJR-011-17 (Source page 39). Context: BAL-0371.
- DJR-011-19 (Source page 39). Attestations: BAL-0350-R04. Context: BAL-0350.
- DJR-011-20 (Source page 39). Context: BAL-0335.
- DJR-011-21 (Source page 39). Attestations: BAL-0335-R02. Context: BAL-0335.
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- DJR-032-17 (Source page 59). Attestations: BAL-0343-R02, BAL-0343-R04. Context: BAL-0343, BAL-0364.
- DJR-032-18 (Source page 59). Attestations: BAL-0343-R01. Context: BAL-0343, BAL-0356, BAL-0364.
- DJR-032-19 (Source page 59). Attestations: BAL-0343-R02, BAL-0343-R04, BAL-0356-R02. Context: BAL-0343, BAL-0356, BAL-0364.
- DJR-032-20 (Source page 59). Context: BAL-0343, BAL-0356, BAL-0364.
- DJR-032-21 (Source page 59). Context: BAL-0343, BAL-0364.
- DJR-032-22 (Source page 59). Attestations: BAL-0343-R05, BAL-0364-R05. Context: BAL-0310, BAL-0343, BAL-0364.
- DJR-032-23 (Source page 59). Context: BAL-0310, BAL-0343, BAL-0364.
- DJR-032-24 (Source page 59–60). Attestations: BAL-0310-R02. Context: BAL-0310, BAL-0343, BAL-0364.
- DJR-032-28 (Source page 60). Context: BAL-0329.
- DJR-032-29 (Source page 60). Context: BAL-0329.
- DJR-032-30 (Source page 60). Attestations: BAL-0329-R06. Context: BAL-0329.
- DJR-032-31 (Source page 60). Context: BAL-0329, BAL-0356.
- DJR-032-32 (Source page 60–61). Attestations: BAL-0356-R07. Context: BAL-0335, BAL-0356, BAL-0376.
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- DJR-032-34 (Source page 61). Attestations: BAL-0335-R03, BAL-0376-R12. Context: BAL-0335, BAL-0356, BAL-0376.
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- DJR-032-37 (Source page 61). Attestations: BAL-0338-R08. Context: BAL-0338.

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- DJR-033-05 (Source page 63). Attestations: BAL-0356-R10. Context: BAL-0356.
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- DJR-033-12 (Source page 63). Attestations: BAL-0363-R01, BAL-0363-R02. Context: BAL-0363.
- DJR-033-13 (Source page 63–64). Context: BAL-0363.
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- DJR-039-06 (Source page 93). Attestations: BAL-0339-R01, BAL-0339-R03, BAL-0339-R05, BAL-0339-R06, BAL-0362-R01. Context: BAL-0339, BAL-0362.
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- DJR-040-02 (Source page 97 [PDF197]). Attestations: BAL-0347-R04. Context: BAL-0328, BAL-0344, BAL-0347.
- DJR-040-03 (Source page 97 [PDF197]). Attestations: BAL-0328-R06, BAL-0344-R02. Context: BAL-0328, BAL-0344, BAL-0347.

- DJR-040-04 (Source page 97 [PDF197]). Context: BAL-0328, BAL-0344, BAL-0347.
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- DJR-040-06 (Source page 96 repeated [PDF198]). Context: BAL-0357, BAL-0364.
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- DJR-040-31 (Source page 99 [supplied]). Attestations: BAL-0335-R04, BAL-0378-R05. Context: BAL-0335, BAL-0337, BAL-0378.
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- DJR-040-35 (Source page 100 [PDF200]). Context: BAL-0323, BAL-0342.
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- DJR-041-06 (Source page 101). Context: BAL-0325, BAL-0352.
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- DJR-041-17 (Source page 102–103). Context: BAL-0347.
- DJR-041-18 (Source page 103). Attestations: BAL-0347-R04, BAL-0347-R05. Context: BAL-0347.
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- DJR-041-35 (Source page 105). Context: BAL-0324.
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- DJR-042-15 (Source page 107). Context: BAL-0307.
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- DJR-043-16 (Source page 112 [122]). Attestations: BAL-0375-R02, BAL-0375-R03. Context: BAL-0375.
- DJR-043-17 (Source page 112 [122]). Context: BAL-0375.
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- DJR-043-36 (Source page 114). Attestations: BAL-0312-R06, BAL-0357-R04. Context: BAL-0312, BAL-0314, BAL-0357.
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- DJR-044-41 (Source page 120). Context: BAL-0324.
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- DJR-045-18 (Source page 121). Context: BAL-0318, BAL-0329.

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- DJR-045-20 (Source page 122). Attestations: BAL-0348-R11. Context: BAL-0318, BAL-0329, BAL-0348.
- DJR-045-21 (Source page 122). Context: BAL-0329, BAL-0348.
- DJR-045-27 (Source page 122). Attestations: BAL-0356-R02. Context: BAL-0356.
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- DJR-045-36 (Source page 123 [printed 113]). Attestations: BAL-0358-R05. Context: BAL-0358.
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- DJR-045-40 (Source page 124). Context: BAL-0366, BAL-0371, BAL-0375.
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- DJR-045-42 (Source page 124). Context: BAL-0366, BAL-0371, BAL-0375.
- DJR-045-43 (Source page 124). Context: BAL-0297, BAL-0366, BAL-0371, BAL-0375.
- DJR-045-44 (Source page 124). Context: BAL-0297.
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- DJR-045-48 (Source page 125). Context: BAL-0297, BAL-0329.
- DJR-046-03 (Source page 125). Context: BAL-0355.
- DJR-046-04 (Source page 125). Attestations: BAL-0355-R01. Context: BAL-0355.
- DJR-046-05 (Source page 125). Context: BAL-0355.
- DJR-046-16 (Source page 127). Context: BAL-0364.
- DJR-046-17 (Source page 127). Context: B4C-0003, BAL-0364.
- DJR-046-18 (Source page 127). Attestations: B4C-0003-R08. Context: B4C-0003, BAL-0364.
- DJR-046-19 (Source page 127). Context: B4C-0003.
- DJR-046-22 (Source page 128). Context: BAL-0364.
- DJR-046-23 (Source page 128). Context: BAL-0364.
- DJR-046-24 (Source page 128). Context: BAL-0364.
- DJR-046-29 (Source page 128). Context: BAL-0326.
- DJR-046-30 (Source page 128). Attestations: BAL-0326-R04. Context: BAL-0326, BAL-0371.
- DJR-046-31 (Source page 128–129). Attestations: BAL-0371-R01. Context: BAL-0326, BAL-0371.

- DJR-046-32 (Source page 129). Context: BAL-0371.
- DJR-046-35 (Source page 129). Context: BAL-0356.
- DJR-046-36 (Source page 129). Attestations: BAL-0356-R01. Context: BAL-0356.
- DJR-046-37 (Source page 129). Context: BAL-0356.
- DJR-046-40 (Source page 130). Context: BAL-0349.
- DJR-046-41 (Source page 130). Context: BAL-0349.
- DJR-046-42 (Source page 130). Attestations: BAL-0349-R06. Context: BAL-0349.
- DJR-047-01 (Source page 130). Context: BAL-0349.
- DJR-047-10 (Source page 131). Context: B4C-0280.
- DJR-047-11 (Source page 131). Context: B4C-0280.
- DJR-047-12 (Source page 131). Attestations: B4C-0280-R01. Context: B4C-0280, BAL-0370.
- DJR-047-13 (Source page 131). Attestations: BAL-0370-R07. Context: B4C-0280, BAL-0370.
- DJR-047-14 (Source page 131). Context: B4C-0280, BAL-0370.
- DJR-047-18 (Source page 132). Context: BAL-0376.
- DJR-047-19 (Source page 132). Context: BAL-0376.
- DJR-047-20 (Source page 132). Context: BAL-0376.
- DJR-047-21 (Source page 132). Attestations: BAL-0356-R09. Context: BAL-0356.
- DJR-047-32 (Source page 133). Context: BAL-0310.
- DJR-047-33 (Source page 133–134). Attestations: BAL-0310-R05. Context: BAL-0302, BAL-0310, BAL-0377.
- DJR-047-34 (Source page 134). Attestations: BAL-0377-R10. Context: BAL-0302, BAL-0310, BAL-0377.
- DJR-047-35 (Source page 134). Context: BAL-0302, BAL-0377.
- DJR-047-41 (Source page 135). Context: BAL-0310.
- DJR-047-42 (Source page 135). Context: BAL-0310.
- DJR-048-01 (Source page 135). Context: BAL-0310, BAL-0323.
- DJR-048-02 (Source page 135). Attestations: BAL-0323-R04. Context: BAL-0323.
- DJR-048-03 (Source page 135). Context: BAL-0323, BAL-0360.
- DJR-048-04 (Source page 135). Attestations: BAL-0360-R01. Context: BAL-0360.
- DJR-048-05 (Source page 135). Context: BAL-0360.
- DJR-048-16 (Source page 137). Context: BAL-0310.
- DJR-048-17 (Source page 137). Attestations: BAL-0310-R01. Context: BAL-0310.
- DJR-048-18 (Source page 137). Context: BAL-0310.

- DJR-048-19 (Source page 137). Context: BAL-0310.
- DJR-048-22 (Source page 137). Context: BAL-0308.
- DJR-048-23 (Source page 137). Attestations: BAL-0308-R03. Context: BAL-0308.
- DJR-048-24 (Source page 137–138). Context: BAL-0308.
- DJR-048-34 (Source page 138–139). Context: BAL-0365, BAL-0377.
- DJR-048-35 (Source page 139). Attestations: BAL-0365-L17, BAL-0365-L18, BAL-0377-R08. Context: BAL-0365, BAL-0377.
- DJR-048-36 (Source page 139). Context: BAL-0336, BAL-0365, BAL-0377.
- DJR-048-37 (Source page 139). Context: BAL-0336.
- DJR-048-38 (Source page 139). Attestations: BAL-0336-R02. Context: BAL-0310, BAL-0336.
- DJR-048-39 (Source page 139). Attestations: BAL-0310-R08. Context: BAL-0310, BAL-0336.
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- DJR-048-41 (Source page 139). Context: BAL-0310, BAL-0364.
- DJR-048-42 (Source page 139). Context: BAL-0310, BAL-0364.
- DJR-048-43 (Source page 139). Attestations: BAL-0364-R02. Context: BAL-0310, BAL-0364.
- DJR-049-01 (Source page 139–140). Context: B4C-0162.
- DJR-049-02 (Source page 140). Context: B4C-0162.
- DJR-049-03 (Source page 140). Context: B4C-0162.
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- DJR-049-19 (Source page 141). Attestations: BAL-0308-R02. Context: BAL-0308.
- DJR-049-20 (Source page 141). Context: BAL-0308.
- DJR-049-21 (Source page 141). Context: BAL-0308.
- DJR-049-22 (Source page 141). Context: BAL-0308, BAL-0329.
- DJR-049-23 (Source page 141–142). Attestations: BAL-0308-R02. Context: BAL-0308, BAL-0329.
- DJR-049-24 (Source page 142 [printed 128]). Context: BAL-0308, BAL-0329.
- DJR-049-25 (Source page 142 [printed 128]). Attestations: BAL-0329-R02. Context: BAL-0308, BAL-0329.
- DJR-049-26 (Source page 142 [printed 128]). Attestations: BAL-0329-R07. Context: BAL-0329.
- DJR-049-27 (Source page 142 [printed 128]). Context: BAL-0329, BAL-0348.
- DJR-049-28 (Source page 142 [printed 128]). Attestations: BAL-0348-R09. Context: BAL-0311, BAL-0329, BAL-0348.

- DJR-049-29 (Source page 142 [printed 128]). Attestations: BAL-0311-R09. Context: BAL-0311, BAL-0329, BAL-0348.
- DJR-049-30 (Source page 142 [printed 128]). Context: BAL-0311, BAL-0314.
- DJR-049-31 (Source page 142 [printed 128]). Attestations: BAL-0314-R09. Context: BAL-0314.
- DJR-049-32 (Source page 142 [printed 128]). Context: BAL-0309, BAL-0314.
- DJR-049-33 (Source page 142 [printed 128]). Attestations: BAL-0309-R01. Context: BAL-0309, BAL-0356.
- DJR-049-34 (Source page 142–143). Attestations: BAL-0356-R07. Context: BAL-0309, BAL-0344, BAL-0356.
- DJR-049-35 (Source page 143). Context: BAL-0309, BAL-0356, BAL-0359.
- DJR-049-36 (Source page 143). Context: BAL-0359, BAL-0375.
- DJR-049-37 (Source page 143). Context: BAL-0322, BAL-0359.
- DJR-049-38 (Source page 143). Attestations: BAL-0322-R02. Context: BAL-0322, BAL-0359, BAL-0364.
- DJR-049-39 (Source page 143). Attestations: BAL-0364-R02. Context: BAL-0322, BAL-0359, BAL-0364.
- DJR-050-01 (Source page 143 [sequence]). Attestations: BAL-0378-R07, BAL-0378-R08. Context: BAL-0348, BAL-0378.
- DJR-050-02 (Source page 143 [sequence]). Context: BAL-0348, BAL-0378.
- DJR-050-03 (Source page 144 [sequence]). Context: BAL-0348.
- DJR-050-04 (Source page 144 [sequence]). Attestations: BAL-0348-R09. Context: BAL-0310, BAL-0348.
- DJR-050-05 (Source page 144 [sequence]). Attestations: BAL-0310-R08, BAL-0310-R10. Context: BAL-0310, BAL-0348.
- DJR-050-06 (Source page 144 [sequence]). Context: BAL-0310.
- DJR-050-07 (Source page 144 [sequence]). Context: BAL-0310.
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- DJR-050-09 (Source page 144 [sequence]). Context: BAL-0310.
- DJR-050-13 (Source page 144–145 [sequence]). Attestations: BAL-0362-R07. Context: BAL-0362.
- DJR-050-25 (Source page 146 [sequence; printed 142]). Context: BAL-0327.
- DJR-050-32 (Source page 147 [sequence; printed 143]). Context: BAL-0308, BAL-0309.
- DJR-050-33 (Source page 147 [sequence; printed 143]). Attestations: BAL-0308-R08, BAL-0309-R05. Context: BAL-0308, BAL-0309.
- DJR-050-34 (Source page 147 [sequence; printed 143]). Context: BAL-0308, BAL-0309.

- DJR-050-38 (Source page 148 [sequence; printed 144]). Context: BAL-0330.
- DJR-050-39 (Source page 148 [sequence; printed 144]). Context: BAL-0316, BAL-0330.
- DJR-050-40 (Source page 148 [sequence; printed 144]). Context: BAL-0316, BAL-0323, BAL-0330.
- DJR-050-41 (Source page 148 [sequence; printed 144]). Attestations: BAL-0330-R01. Context: BAL-0316, BAL-0323, BAL-0330.
- DJR-050-42 (Source page 148 [sequence; printed 144]). Attestations: BAL-0323-R04. Context: BAL-0316, BAL-0323, BAL-0330.
- DJR-050-43 (Source page 148 [sequence; printed 144]). Context: BAL-0316, BAL-0323, BAL-0330.
- DJR-050-44 (Source page 148 [sequence; printed 144]). Attestations: BAL-0323-R04. Context: BAL-0316, BAL-0323.
- DJR-050-45 (Source page 148 [sequence; printed 144]). Context: BAL-0316, BAL-0323.
- DJR-050-46 (Source page 148 [sequence; printed 144]). Context: BAL-0316.
- DJR-050-47 (Source page 148–149 [sequence; printed 144–145]). Context: BAL-0316.
- DJR-050-48 (Source page 149 [sequence; printed 145]). Attestations: BAL-0316-R10. Context: BAL-0316.
- DJR-050-49 (Source page 149 [sequence; printed 145]). Context: BAL-0316.
- DJR-050-50 (Source page 149 [sequence; printed 145]). Context: BAL-0302, BAL-0316.
- DJR-050-51 (Source page 149 [sequence; printed 145]). Attestations: BAL-0302-R05. Context: BAL-0302, BAL-0316.
- DJR-050-52 (Source page 149 [sequence; printed 145]). Context: BAL-0302, BAL-0316.
- DJR-050-53 (Source page 149 [sequence; printed 145]). Context: BAL-0316.
- DJR-050-54 (Source page 149 [sequence; printed 145]). Context: BAL-0316.
- DJR-050-55 (Source page 149 [sequence; printed 145]). Context: BAL-0316.
- DJR-051-18 (Source page 147). Context: BAL-0374.
- DJR-051-19 (Source page 147–148). Attestations: BAL-0374-R09. Context: BAL-0374.
- DJR-051-20 (Source page 148). Context: BAL-0374.
- DJR-051-21 (Source page 148). Attestations: BAL-0374-R09. Context: BAL-0374.
- DJR-051-22 (Source page 148). Context: BAL-0374.
- DJR-051-25 (Source page 148). Context: BAL-0352.
- DJR-051-26 (Source page 148). Context: BAL-0352.
- DJR-051-27 (Source page 148). Attestations: BAL-0352-R01, BAL-0352-R06, BAL-0352-R08. Context: BAL-0352.

- DJR-051-28 (Source page 148). Context: BAL-0352.
- DJR-051-29 (Source page 148–149). Attestations: BAL-0352-R08. Context: BAL-0352.
- DJR-051-40 (Source page 150). Context: BAL-0306.
- DJR-051-41 (Source page 150). Context: BAL-0306.
- DJR-051-42 (Source page 150). Attestations: BAL-0306-R03. Context: BAL-0306.
- DJR-051-43 (Source page 150). Context: BAL-0306.
- DJR-051-48 (Source page 151). Context: BAL-0313, BAL-0337, BAL-0352, BAL-0364.
- DJR-051-49 (Source page 151). Attestations: BAL-0313-R07, BAL-0337-R01, BAL-0364-R02. Context: BAL-0313, BAL-0337, BAL-0352, BAL-0364.
- DJR-051-50 (Source page 151). Attestations: BAL-0352-R04. Context: BAL-0313, BAL-0337, BAL-0352, BAL-0364.
- DJR-051-51 (Source page 151). Context: BAL-0352.
- DJR-051-52 (Source page 151). Context: BAL-0352.
- DJR-052-03 (Source page 152). Context: BAL-0368.
- DJR-052-04 (Source page 152). Attestations: BAL-0368-R11. Context: BAL-0368.
- DJR-052-05 (Source page 152). Context: BAL-0368.
- DJR-052-11 (Source page 153). Context: B4C-0003.
- DJR-052-12 (Source page 153). Context: B4C-0003.
- DJR-052-13 (Source page 153). Attestations: B4C-0003-R06. Context: B4C-0003.
- DJR-052-14 (Source page 153). Context: B4C-0003.
- DJR-052-15 (Source page 153). Context: B4C-0003.
- DJR-052-22 (Source page 154). Context: BAL-0378.
- DJR-052-23 (Source page 154). Attestations: BAL-0378-R10. Context: BAL-0378.
- DJR-052-24 (Source page 154). Context: BAL-0378.
- DJR-052-36 (Source page 155). Context: BAL-0315, BAL-0316.
- DJR-052-37 (Source page 155). Context: BAL-0315, BAL-0316.
- DJR-052-38 (Source page 155–156). Attestations: BAL-0315-R01, BAL-0316-R01. Context: BAL-0315, BAL-0316.
- DJR-052-39 (Source page 156). Context: BAL-0315, BAL-0316.
- DJR-052-40 (Source page 156). Context: BAL-0315, BAL-0316.
- DJR-053-01 (Source page 156). Context: BAL-0346.
- DJR-053-02 (Source page 156). Context: BAL-0346.
- DJR-053-03 (Source page 156). Attestations: BAL-0346-R01. Context: BAL-0338, BAL-0346.
- DJR-053-04 (Source page 156–157). Context: BAL-0338, BAL-0346.

- DJR-053-05 (Source page 157). Attestations: BAL-0338-R06. Context: BAL-0338, BAL-0346.
- DJR-053-06 (Source page 157). Context: BAL-0338, BAL-0346.
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- DJR-053-11 (Source page 157). Context: BAL-0346.
- DJR-053-12 (Source page 157). Context: BAL-0346.
- DJR-053-13 (Source page 157–158). Context: BAL-0346.
- DJR-053-22 (Source page 158). Context: BAL-0369.
- DJR-053-23 (Source page 158). Attestations: BAL-0369-R16. Context: BAL-0369.
- DJR-053-24 (Source page 158). Context: BAL-0369.
- DJR-053-28 (Source page 159). Context: BAL-0338.
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- DJR-053-30 (Source page 159). Context: BAL-0338.
- DJR-053-31 (Source page 159). Attestations: BAL-0338-R09. Context: BAL-0307, BAL-0338.
- DJR-053-32 (Source page 159). Attestations: BAL-0307-R03. Context: BAL-0307, BAL-0338.
- DJR-053-33 (Source page 159). Context: BAL-0307, BAL-0338.
- DJR-053-41 (Source page 160). Context: BAL-0359.
- DJR-053-42 (Source page 160). Attestations: BAL-0359-R04. Context: BAL-0359.
- DJR-053-43 (Source page 160). Context: BAL-0359.
- DJR-053-46 (Source page 160). Context: BAL-0323.
- DJR-053-47 (Source page 160). Context: BAL-0323.
- DJR-053-48 (Source page 160). Context: BAL-0323.
- DJR-054-42 (Source page 164). Context: BAL-0350.
- DJR-054-43 (Source page 164). Context: BAL-0350.
- DJR-054-44 (Source page 164). Attestations: BAL-0350-R01. Context: BAL-0314, BAL-0350.
- DJR-054-45 (Source page 164). Context: BAL-0314, BAL-0350.
- DJR-054-46 (Source page 164–165). Attestations: BAL-0314-R01. Context: BAL-0314, BAL-0336.
- DJR-054-47 (Source page 165). Context: BAL-0314, BAL-0336.

- DJR-054-48 (Source page 165). Attestations: BAL-0336-R01. Context: BAL-0314, BAL-0336.
- DJR-054-49 (Source page 165). Context: BAL-0336.
- DJR-055-16 (Source page 166). Context: BAL-0347.
- DJR-055-17 (Source page 166). Context: BAL-0301, BAL-0347, BAL-0373.
- DJR-055-18 (Source page 166–167). Attestations: BAL-0301-R02, BAL-0347-R02. Context: B4C-0093, BAL-0301, BAL-0347, BAL-0373.
- DJR-055-19 (Source page 167). Attestations: BAL-0373-R08. Context: B4C-0093, BAL-0301, BAL-0347, BAL-0373.
- DJR-055-20 (Source page 167). Context: B4C-0093, BAL-0301, BAL-0347, BAL-0373.
- DJR-055-21 (Source page 167). Attestations: B4C-0093-R01, BAL-0301-R03. Context: B4C-0093, BAL-0301.
- DJR-055-22 (Source page 167). Context: B4C-0093, BAL-0301.
- DJR-055-23 (Source page 167). Context: B4C-0093.
- DJR-055-26 (Source page 167). Context: BAL-0378.
- DJR-055-27 (Source page 167). Attestations: BAL-0378-R05. Context: BAL-0378.
- DJR-055-28 (Source page 167). Context: BAL-0378.
- DJR-055-31 (Source page 167–168). Context: BAL-0336.
- DJR-055-32 (Source page 168). Attestations: BAL-0336-R04. Context: BAL-0336.
- DJR-055-33 (Source page 168). Context: BAL-0336.
- DJR-055-45 (Source page 169). Context: BAL-0324.
- DJR-056-06 (Source page 169). Context: BAL-0344.
- DJR-056-07 (Source page 169). Attestations: BAL-0344-R01. Context: BAL-0344, BAL-0369.
- DJR-056-08 (Source page 169). Context: BAL-0344, BAL-0369, BAL-0378.
- DJR-056-09 (Source page 169). Attestations: BAL-0369-R07, BAL-0378-R10. Context: BAL-0369, BAL-0378.
- DJR-056-10 (Source page 169–170). Context: BAL-0369, BAL-0378.
- DJR-056-27 (Source page 171). Context: BAL-0350.
- DJR-056-28 (Source page 171). Context: BAL-0350.
- DJR-056-29 (Source page 171). Context: BAL-0350.
- DJR-056-30 (Source page 171). Attestations: BAL-0350-R03. Context: BAL-0350.
- DJR-056-31 (Source page 171). Context: BAL-0350.
- DJR-056-43 (Source page 172). Context: BAL-0307.
- DJR-056-44 (Source page 172). Attestations: BAL-0307-R04. Context: BAL-0307.
- DJR-056-45 (Source page 172). Context: BAL-0307.

- DJR-057-19 (Source page 175). Context: BAL-0362.
- DJR-057-20 (Source page 175). Context: BAL-0362.
- DJR-057-21 (Source page 175–176). Attestations: BAL-0362-R01. Context: BAL-0362.
- DJR-057-22 (Source page 176). Context: BAL-0362.
- DJR-057-23 (Source page 176). Context: BAL-0362.
- DJR-057-31 (Source page 176). Context: BAL-0359.
- DJR-057-32 (Source page 176). Attestations: BAL-0359-R03. Context: BAL-0359.
- DJR-057-33 (Source page 176–177). Context: BAL-0359.
- DJR-057-49 (Source page 178). Context: BAL-0311.
- DJR-057-50 (Source page 178). Context: BAL-0311.
- DJR-057-51 (Source page 178). Attestations: BAL-0311-R02. Context: BAL-0311.
- DJR-058-08 (Source page 179). Attestations: BAL-0356-R08. Context: BAL-0356.
- DJR-058-11 (Source page 179). Context: BAL-0332.
- DJR-058-12 (Source page 179). Attestations: BAL-0332-R03. Context: BAL-0332.
- DJR-058-13 (Source page 179–180). Context: BAL-0332.
- DJR-058-18 (Source page 180). Context: BAL-0350.
- DJR-058-19 (Source page 180). Attestations: BAL-0350-R03. Context: BAL-0350.
- DJR-058-20 (Source page 180). Context: BAL-0350.
- DJR-058-22 (Source page 180). Context: BAL-0364.
- DJR-058-23 (Source page 180–181). Context: BAL-0343, BAL-0364.
- DJR-058-24 (Source page 181). Attestations: BAL-0364-R04. Context: BAL-0343, BAL-0364.
- DJR-058-25 (Source page 181). Context: BAL-0343, BAL-0364.
- DJR-058-26 (Source page 181). Attestations: BAL-0343-R05. Context: BAL-0343, BAL-0364.
- DJR-058-27 (Source page 181). Attestations: BAL-0343-R05. Context: BAL-0343, BAL-0364.
- DJR-058-33 (Source page 181–182). Context: BAL-0337.
- DJR-058-34 (Source page 182). Attestations: BAL-0337-R01. Context: BAL-0337.
- DJR-058-35 (Source page 182). Context: BAL-0330, BAL-0337.
- DJR-058-36 (Source page 182). Context: BAL-0330.
- DJR-058-37 (Source page 182). Context: BAL-0330.
- DJR-058-38 (Source page 182). Attestations: BAL-0330-R01. Context: BAL-0330.
- DJR-058-39 (Source page 182). Context: BAL-0330.
- DJR-058-40 (Source page 182). Context: BAL-0330.

- DJR-058-41 (Source page 182). Context: BAL-0330.
- DJR-058-45 (Source page 183). Context: BAL-0376.
- DJR-058-46 (Source page 183). Context: BAL-0376.
- DJR-058-47 (Source page 183). Attestations: BAL-0376-R12. Context: BAL-0376.
- DJR-058-48 (Source page 183). Context: BAL-0376.
- DJR-058-49 (Source page 183). Context: BAL-0376.
- DJR-058-50 (Source page 183). Context: BAL-0364.
- DJR-058-51 (Source page 183). Context: BAL-0364.
- DJR-059-01 (Source page 183). Context: BAL-0364.
- DJR-059-02 (Source page 183). Context: BAL-0364.
- DJR-059-03 (Source page 183–184). Context: BAL-0364.
- DJR-059-05 (Source page 184). Context: BAL-0369.
- DJR-059-06 (Source page 184). Attestations: BAL-0369-R05. Context: BAL-0369.
- DJR-059-07 (Source page 184). Context: BAL-0351, BAL-0369.
- DJR-059-08 (Source page 184). Context: BAL-0351.
- DJR-059-09 (Source page 184). Attestations: BAL-0351-R01, BAL-0351-R03. Context: BAL-0351.
- DJR-059-10 (Source page 184). Attestations: BAL-0351-R04. Context: BAL-0351.
- DJR-059-11 (Source page 184). Context: BAL-0351.
- DJR-059-12 (Source page 184–185). Attestations: BAL-0351-R02. Context: BAL-0351.
- DJR-059-13 (Source page 185). Context: BAL-0351.
- DJR-059-28 (Source page 186). Context: BAL-0297.
- DJR-059-29 (Source page 186). Attestations: BAL-0297-R01. Context: BAL-0297.
- DJR-059-30 (Source page 186). Context: BAL-0297.
- DJR-059-48 (Source page 188). Context: BAL-0329.
- DJR-059-49 (Source page 188–190). Context: BAL-0329, BAL-0351.
- DJR-059-50 (Source page 190). Attestations: BAL-0329-R01. Context: BAL-0329.
- DJR-059-51 (Source page 190). Context: BAL-0329.
- DJR-059-52 (Source page 190). Context: BAL-0329, BAL-0355.
- DJR-059-53 (Source page 190). Attestations: BAL-0355-R07. Context: BAL-0320, BAL-0329, BAL-0355.
- DJR-060-02 (Source page 190 [first occurrence]). Context: BAL-0361.
- DJR-060-03 (Source page 190 [first occurrence]). Attestations: BAL-0361-R08. Context: BAL-0361.
- DJR-060-04 (Source page 190 [first occurrence]). Context: BAL-0352, BAL-0361.

- DJR-060-05 (Source page 190 [both occurrences]). Attestations: BAL-0352-R02. Context: BAL-0352.
- DJR-060-06 (Source page 190 [second occurrence]). Context: BAL-0352.
- DJR-060-11 (Source page 190 [second occurrence]). Attestations: BAL-0350-R01. Context: BAL-0350.
- DJR-060-16 (Source page 191). Attestations: BAL-0350-R03. Context: BAL-0350.
- DJR-060-25 (Source page 192). Context: BAL-0350.
- DJR-060-26 (Source page 192). Context: BAL-0350.
- DJR-060-27 (Source page 192–193). Context: BAL-0350.
- DJR-061-05 (Source page 194). Context: BAL-0303.
- DJR-061-06 (Source page 194–195). Attestations: BAL-0303-R03. Context: BAL-0303.
- DJR-061-07 (Source page 195). Context: BAL-0303.
- DJR-061-10 (Source page 195). Context: BAL-0341, BAL-0378.
- DJR-061-11 (Source page 195). Attestations: BAL-0341-R07, BAL-0378-R02. Context: BAL-0341, BAL-0378.
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- DJR-061-19 (Source page 196). Attestations: BAL-0351-R01. Context: BAL-0351.
- DJR-061-20 (Source page 196). Context: BAL-0351.
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- DJR-061-24 (Source page 197). Context: BAL-0350.
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- DJR-061-28 (Source page 197). Attestations: BAL-0355-R01. Context: BAL-0342, BAL-0355.
- DJR-061-29 (Source page 197). Attestations: BAL-0342-R02. Context: BAL-0342, BAL-0355.
- DJR-061-30 (Source page 197–198). Context: BAL-0342, BAL-0355.
- DJR-062-02 (Source page 198). Context: BAL-0378.
- DJR-062-03 (Source page 198). Attestations: BAL-0378-R11. Context: BAL-0378.
- DJR-062-04 (Source page 198). Context: BAL-0378.
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- DJR-062-12 (Source page 199). Context: BAL-0323, BAL-0336.

- DJR-062-13 (Source page 199). Context: BAL-0323.
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- DJR-062-26 (Source page 201). Context: BAL-0330, BAL-0352, BAL-0358.
- DJR-062-27 (Source page 202). Context: BAL-0340, BAL-0352, BAL-0358.
- DJR-062-28 (Source page 202). Attestations: BAL-0340-R01. Context: BAL-0340.
- DJR-062-29 (Source page 202). Context: BAL-0340.
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- DJR-063-02 (Source page 203). Attestations: BAL-0351-R07. Context: BAL-0350, BAL-0351.
- DJR-063-03 (Source page 203). Context: BAL-0350, BAL-0351.
- DJR-063-04 (Source page 203). Attestations: BAL-0350-R02. Context: BAL-0350, BAL-0351.
- DJR-063-05 (Source page 203). Attestations: BAL-0350-R01. Context: BAL-0350, BAL-0351.
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- DJR-064-01 (Source page 206–207). Context: BAL-0340.
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- DJR-064-07 (Source page 207–208). Attestations: BAL-0350-R01. Context: BAL-0343, BAL-0349, BAL-0350.
- DJR-064-08 (Source page 208). Attestations: BAL-0343-R05. Context: BAL-0343.
- DJR-064-09 (Source page 208). Context: BAL-0343.
- DJR-064-11 (Source page 208). Context: BAL-0337.
- DJR-064-12 (Source page 208). Attestations: BAL-0337-R01. Context: BAL-0337.
- DJR-064-13 (Source page 208–209). Context: BAL-0337.
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- DJR-064-15 (Source page 209). Context: BAL-0337.
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- DJR-064-17 (Source page 209). Attestations: BAL-0318-R03. Context: BAL-0312, BAL-0318.
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- DJR-064-25 (Source page 210). Attestations: BAL-0360-R09, BAL-0377-R03. Earlier explanation: BAL-0377-SH05. Context: BAL-0360, BAL-0377.
- DJR-064-26 (Source page 210). Context: BAL-0341, BAL-0360, BAL-0377.
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- DJR-064-28 (Source page 211). Attestations: BAL-0359-R15. Earlier explanation: BAL-0377-SH03. Context: BAL-0312, BAL-0341, BAL-0359, BAL-0377.
- DJR-064-29 (Source page 211). Earlier explanation: BAL-0377-SH02. Context: BAL-0312, BAL-0341, BAL-0359, BAL-0377.
- DJR-064-30 (Source page 211). Attestations: BAL-0359-R01. Context: BAL-0341, BAL-0359, BAL-0377.
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- DJR-065-02 (Source page 211). Attestations: BAL-0304-R06, BAL-0359-R02. Context: BAL-0304, BAL-0359.
- DJR-065-03 (Source page 211–212). Context: BAL-0304.
- DJR-065-04 (Source page 212). Context: BAL-0304.
- DJR-065-05 (Source page 212). Context: B4C-0052, BAL-0304, BAL-0311.
- DJR-065-06 (Source page 212). Attestations: BAL-0311-R10, BAL-0364-R04. Earlier explanation: BAL-0311-NREF01. Context: B4C-0052, BAL-0304, BAL-0311, BAL-0364.

- DJR-065-07 (Source page 212). Attestations: B4C-0052-R01. Context: B4C-0052, BAL-0304, BAL-0311, BAL-0364.
- DJR-065-08 (Source page 212). Context: B4C-0052, BAL-0311, BAL-0364.
- DJR-065-09 (Source page 213). Attestations: BAL-0364-R02. Context: BAL-0311, BAL-0364, BAL-0377.
- DJR-065-10 (Source page 213). Context: BAL-0314, BAL-0364, BAL-0377.
- DJR-065-11 (Source page 213). Attestations: BAL-0314-R02, BAL-0377-R11. Earlier explanation: BAL-0377-SH07. Context: BAL-0314, BAL-0377.
- DJR-065-12 (Source page 213). Context: BAL-0314, BAL-0377.
- DJR-065-13 (Source page 213). Attestations: BAL-0356-R08. Context: BAL-0323, BAL-0356, BAL-0377.
- DJR-065-14 (Source page 213). Context: BAL-0323.
- DJR-065-15 (Source page 214). Context: BAL-0323, BAL-0351.
- DJR-065-16 (Source page 214). Attestations: BAL-0351-R01. Context: BAL-0323, BAL-0351, BAL-0364.
- DJR-065-17 (Source page 214). Context: BAL-0323, BAL-0351, BAL-0364.
- DJR-065-18 (Source page 214). Context: BAL-0323, BAL-0364.
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- DJR-065-21 (Source page 214–215). Attestations: BAL-0357-R04, BAL-0362-R08. Context: BAL-0323, BAL-0345, BAL-0357, BAL-0362, BAL-0364.
- DJR-065-22 (Source page 215). Context: BAL-0357, BAL-0362.
- DJR-065-30 (Source page 215). Context: BAL-0357, BAL-0378.
- DJR-065-31 (Source page 215). Attestations: BAL-0378-R07. Context: BAL-0357, BAL-0378.
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- DJR-066-01 (Source page 215). Attestations: BAL-0344-R01. Context: BAL-0344, BAL-0351.
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- DJR-066-08 (Source page 216–217). Attestations: BAL-0337-R01. Context: BAL-0337.
- DJR-066-09 (Source page 217). Context: BAL-0323, BAL-0337, BAL-0345.
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- DJR-066-11 (Source page 217). Attestations: BAL-0345-R03, BAL-0345-R06. Context: BAL-0345.

- DJR-066-12 (Source page 217). Context: BAL-0345.
- DJR-066-13 (Source page 217). Context: BAL-0323.
- DJR-066-14 (Source page 217). Context: BAL-0323, BAL-0363.
- DJR-066-15 (Source page 217–454). Context: BAL-0323, BAL-0351, BAL-0363.
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- DJR-066-18 (Source page 454). Context: BAL-0323, BAL-0351, BAL-0363, BAL-0364.
- DJR-066-19 (Source page 454). Attestations: BAL-0323-R07, BAL-0323-R08. Context: BAL-0323, BAL-0337, BAL-0345, BAL-0351, BAL-0363, BAL-0364.
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- DJR-066-21 (Source page 454). Attestations: BAL-0337-R01. Context: BAL-0303, BAL-0323, BAL-0337, BAL-0345, BAL-0351, BAL-0363, BAL-0364.
- DJR-066-22 (Source page 454). Context: BAL-0303, BAL-0323, BAL-0337, BAL-0345, BAL-0351, BAL-0363, BAL-0364.
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- DJR-067-04 (Source page PDF323). Attestations: BAL-0348-R02. Context: BAL-0348.
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- DJR-067-33 (Source page 216; PDF327). Context: BAL-0345, BAL-0351, BAL-0373.
- DJR-067-34 (Source page 216). Context: BAL-0345, BAL-0351, BAL-0355, BAL-0373.
- DJR-067-35 (Source page 216). Attestations: BAL-0355-R01. Earlier explanation: BAL-0373-X05. Context: BAL-0345, BAL-0351, BAL-0355, BAL-0373.
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- DJR-067-46 (Source page 221). Attestations: BAL-0373-R07. Context: BAL-0298, BAL-0347, BAL-0373.
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- DJR-068-12 (Source page 223). Context: BAL-0324, BAL-0326.
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- DJR-068-14 (Source page 223). Context: BAL-0311, BAL-0324, BAL-0326.
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- DJR-068-23 (Source page 224). Context: BAL-0313, BAL-0314.
- DJR-068-24 (Source page 224). Context: BAL-0313, BAL-0314.
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- DJR-068-27 (Source page 224). Attestations: BAL-0313-R01. Context: BAL-0313, BAL-0314, BAL-0346.
- DJR-068-28 (Source page 224). Context: BAL-0313, BAL-0314.
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- DJR-068-32 (Source page 225). Context: BAL-0313, BAL-0314, BAL-0358.
- DJR-068-33 (Source page 225). Context: BAL-0313, BAL-0314, BAL-0358.
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- DJR-068-36 (Source page 225). Context: BAL-0313, BAL-0314, BAL-0340.
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- DJR-069-15 (Source page 227). Attestations: BAL-0340-R02. Context: BAL-0340, BAL-0368.
- DJR-069-16 (Source page 227). Context: BAL-0340, BAL-0368.
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- DJR-069-41 (Source page 230). Attestations: BAL-0336-R02, BAL-0364-R09. Context: BAL-0336, BAL-0364.
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- DJR-070-06 (Source page 230–231). Context: BAL-0355.
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- DJR-071-14 (Source page 236). Attestations: B4C-0003-R07. Context: B4C-0003, BAL-0376.
- DJR-071-15 (Source page 236). Context: B4C-0003, BAL-0376.
- DJR-071-19 (Source page 236). Attestations: BAL-0355-R07, BAL-0361-R04. Context: BAL-0355, BAL-0361.
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- DJR-072-13 (Source page 240–241). Attestations: BAL-0370-R08, BAL-0371-R01. Context: BAL-0365, BAL-0367, BAL-0370, BAL-0371, BAL-0378.
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- DJR-072-16 (Source page 241). Context: B4C-0032, BAL-0365, BAL-0378.
- DJR-072-17 (Source page 241). Attestations: B4C-0032-R03. Context: B4C-0032, BAL-0365, BAL-0378.
- DJR-072-18 (Source page 241). Attestations: BAL-0360-R09. Context: B4C-0032, BAL-0360, BAL-0365, BAL-0378.
- DJR-072-19 (Source page 241). Attestations: BAL-0360-R01, BAL-0360-R07, BAL-0365-L02, BAL-0378-R01, BAL-0378-R03. Context: BAL-0360, BAL-0365, BAL-0378.
- DJR-072-20 (Source page 241). Context: BAL-0360, BAL-0365, BAL-0367, BAL-0378.
- DJR-072-21 (Source page 241). Context: BAL-0360, BAL-0365, BAL-0367.
- DJR-072-22 (Source page 241–242). Attestations: BAL-0360-R07, BAL-0367-R03, BAL-0367-R04. Earlier explanation: BAL-0365-L20. Context: BAL-0360, BAL-0365, BAL-0367.
- DJR-072-23 (Source page 242). Context: BAL-0365, BAL-0367.
- DJR-072-24 (Source page 242). Context: BAL-0367.
- DJR-072-25 (Source page 242). Context: BAL-0374, BAL-0378.
- DJR-072-26 (Source page 242). Context: BAL-0359, BAL-0374, BAL-0378.
- DJR-072-27 (Source page 242). Attestations: BAL-0359-R01, BAL-0374-R01. Context: BAL-0359, BAL-0374, BAL-0378.
- DJR-072-28 (Source page 242). Attestations: BAL-0378-R04. Context: BAL-0359, BAL-0374, BAL-0378.
- DJR-072-29 (Source page 242). Attestations: BAL-0378-R04, BAL-0378-R09. Context: BAL-0374, BAL-0378.
- DJR-072-30 (Source page 242). Context: BAL-0378.
- DJR-072-31 (Source page 242). Context: BAL-0378.
- DJR-072-35 (Source page 243). Context: BAL-0378.

- DJR-072-36 (Source page 243). Context: BAL-0378.
- DJR-072-37 (Source page 243). Attestations: BAL-0378-R04. Context: BAL-0378.
- DJR-072-38 (Source page 243). Context: BAL-0378.
- DJR-073-01 (Source page 243–244). Attestations: BAL-0378-R06. Context: BAL-0371, BAL-0378.
- DJR-073-02 (Source page 244). Attestations: BAL-0371-R06. Context: BAL-0371, BAL-0378.
- DJR-073-03 (Source page 244). Context: BAL-0359, BAL-0371, BAL-0378.
- DJR-073-04 (Source page 244). Attestations: BAL-0359-R02. Context: BAL-0340, BAL-0359.
- DJR-073-05 (Source page 244). Attestations: BAL-0340-R01. Context: BAL-0340, BAL-0359.
- DJR-073-06 (Source page 244). Context: BAL-0340.
- DJR-073-07 (Source page 244). Context: BAL-0365.
- DJR-073-08 (Source page 244). Attestations: BAL-0365-L06, BAL-0365-L08, BAL-0365-L09. Earlier explanation: BAL-0365-L07. Context: BAL-0315, BAL-0365, BAL-0369.
- DJR-073-09 (Source page 244). Attestations: BAL-0315-R06. Context: BAL-0315, BAL-0365, BAL-0369, BAL-0375.
- DJR-073-10 (Source page 244–245). Context: BAL-0315, BAL-0341, BAL-0369, BAL-0375.
- DJR-073-11 (Source page 245). Attestations: BAL-0341-R03, BAL-0369-R01. Context: BAL-0341, BAL-0356, BAL-0369, BAL-0375.
- DJR-073-12 (Source page 245). Attestations: BAL-0356-R07. Context: BAL-0341, BAL-0356, BAL-0369, BAL-0375.
- DJR-073-13 (Source page 245). Attestations: BAL-0375-R05. Context: BAL-0356, BAL-0366, BAL-0369, BAL-0370, BAL-0375.
- DJR-073-14 (Source page 245). Attestations: BAL-0366-R02, BAL-0366-R05, BAL-0370-R01, BAL-0370-R09. Context: BAL-0366, BAL-0367, BAL-0369, BAL-0370, BAL-0375.
- DJR-073-15 (Source page 245). Context: BAL-0366, BAL-0369, BAL-0370.
- DJR-073-16 (Source page 245). Context: BAL-0347, BAL-0366.
- DJR-073-17 (Source page 245). Context: BAL-0347, BAL-0366.
- DJR-073-18 (Source page 245). Attestations: BAL-0347-R01. Context: BAL-0315, BAL-0347, BAL-0366.
- DJR-073-19 (Source page 245). Context: BAL-0315, BAL-0347, BAL-0366.
- DJR-073-20 (Source page 245–246). Context: BAL-0315, BAL-0347, BAL-0366.
- DJR-073-21 (Source page 246). Context: BAL-0315, BAL-0347, BAL-0366.

- DJR-073-22 (Source page 246). Attestations: BAL-0315-R03. Context: BAL-0315, BAL-0366.
- DJR-073-23 (Source page 246). Attestations: BAL-0366-R01, BAL-0366-R04. Context: BAL-0315, BAL-0366, BAL-0367.
- DJR-073-24 (Source page 246). Context: BAL-0315, BAL-0366.
- DJR-073-25 (Source page 246). Context: BAL-0315, BAL-0366, BAL-0371.
- DJR-073-26 (Source page 246). Attestations: BAL-0371-R06. Context: BAL-0366, BAL-0371.
- DJR-073-27 (Source page 246). Context: BAL-0366, BAL-0371.
- DJR-073-28 (Source page 246). Context: BAL-0360, BAL-0366, BAL-0371.
- DJR-073-29 (Source page 246). Attestations: BAL-0360-R07. Context: BAL-0338, BAL-0341, BAL-0360.
- DJR-073-30 (Source page 246–247). Attestations: BAL-0338-R02, BAL-0341-R02. Context: BAL-0338, BAL-0341, BAL-0360.
- DJR-073-31 (Source page 247). Context: BAL-0341.
- DJR-074-04 (Source page 248). Context: BAL-0375, BAL-0377.
- DJR-074-05 (Source page 248). Context: BAL-0304, BAL-0377.
- DJR-074-06 (Source page 248). Attestations: BAL-0377-R04. Earlier explanation: BAL-0377-SH12. Context: BAL-0304, BAL-0377.
- DJR-074-07 (Source page 248–249). Attestations: BAL-0304-R06. Context: BAL-0304, BAL-0377.
- DJR-074-08 (Source page 249). Context: BAL-0304, BAL-0377.
- DJR-074-09 (Source page 249). Context: BAL-0304, BAL-0374.
- DJR-074-10 (Source page 249). Context: BAL-0368, BAL-0374.
- DJR-074-11 (Source page 249). Attestations: BAL-0368-R07. Context: BAL-0368, BAL-0374.
- DJR-074-12 (Source page 249). Context: BAL-0368, BAL-0374.
- DJR-074-13 (Source page 249). Attestations: BAL-0374-R02. Context: BAL-0371, BAL-0372, BAL-0374.
- DJR-074-14 (Source page 249). Attestations: BAL-0371-R12, BAL-0372-R03. Context: BAL-0360, BAL-0371, BAL-0372, BAL-0374.
- DJR-074-15 (Source page 249–250). Attestations: BAL-0360-R04, BAL-0360-R05. Context: BAL-0360, BAL-0371, BAL-0372.
- DJR-074-16 (Source page 250). Context: BAL-0360, BAL-0371, BAL-0372, BAL-0375.
- DJR-074-17 (Source page 250). Context: BAL-0341, BAL-0371, BAL-0372.
- DJR-074-18 (Source page 250). Attestations: BAL-0341-R03. Context: BAL-0341, BAL-0371, BAL-0372.
- DJR-074-19 (Source page 250). Attestations: BAL-0341-R01. Context: BAL-0341.

- DJR-074-20 (Source page 250). Context: BAL-0341.
- DJR-074-21 (Source page 250). Context: BAL-0341.
- DJR-074-22 (Source page 250). Attestations: BAL-0341-R01, BAL-0370-R10. Context: BAL-0341, BAL-0370, BAL-0378.
- DJR-074-23 (Source page 250). Attestations: BAL-0341-R01, BAL-0370-R02, BAL-0378-R01. Context: BAL-0341, BAL-0370, BAL-0376, BAL-0377, BAL-0378.
- DJR-074-24 (Source page 250). Attestations: BAL-0370-R02, BAL-0377-R03. Earlier explanation: BAL-0377-SH03. Context: BAL-0341, BAL-0370, BAL-0376, BAL-0377, BAL-0378.
- DJR-074-25 (Source page 250–251). Attestations: BAL-0376-R01. Context: BAL-0341, BAL-0370, BAL-0371, BAL-0376, BAL-0377.
- DJR-074-26 (Source page 251). Context: BAL-0341, BAL-0347, BAL-0370, BAL-0371, BAL-0376, BAL-0377.
- DJR-074-27 (Source page 251). Earlier explanation: BAL-0371-X03. Context: BAL-0341, BAL-0347, BAL-0370, BAL-0371, BAL-0376, BAL-0377.
- DJR-074-28 (Source page 251). Context: BAL-0341, BAL-0347, BAL-0370, BAL-0371, BAL-0376, BAL-0377.
- DJR-074-29 (Source page 251). Attestations: BAL-0347-R03, BAL-0377-R04. Earlier explanation: BAL-0371-X04, BAL-0371-X05, BAL-0376-SH03, BAL-0377-SH11. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0347, BAL-0370, BAL-0371, BAL-0372, BAL-0376, BAL-0377.
- DJR-074-30 (Source page 251). Attestations: BAL-0341-R08. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0347, BAL-0357, BAL-0370, BAL-0371, BAL-0372, BAL-0376, BAL-0377.
- DJR-074-31 (Source page 251). Attestations: BAL-0357-R11, BAL-0371-R01, BAL-0377-R03, BAL-0377-R05. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0357, BAL-0370, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-074-32 (Source page 251). Attestations: BAL-0335-R03, BAL-0370-R02, BAL-0371-R02, BAL-0371-R09, BAL-0371-R13, BAL-0372-R02, BAL-0372-R06. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0357, BAL-0370, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-074-33 (Source page 251). Attestations: BAL-0371-R01, BAL-0372-R02, BAL-0372-R04, BAL-0372-R05. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0348, BAL-0355, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-074-34 (Source page 251). Attestations: BAL-0348-R07, BAL-0355-R01, BAL-0355-R07, BAL-0372-R04, BAL-0373-R01. Context: BAL-0335, BAL-0338, BAL-0341, BAL-0348, BAL-0355, BAL-0371, BAL-0372, BAL-0373.
- DJR-074-35 (Source page 251–252). Attestations: BAL-0372-R01, BAL-0373-R02. Earlier explanation: BAL-0371-X02, BAL-0372-X02. Context: BAL-0338, BAL-0341, BAL-0348, BAL-0355, BAL-0371, BAL-0372, BAL-0373.
- DJR-074-36 (Source page 252). Context: BAL-0338, BAL-0341, BAL-0371, BAL-0372, BAL-0373.

- DJR-075-01 (Source page 252). Attestations: BAL-0338-R01, BAL-0341-R08, BAL-0371-R11. Context: BAL-0338, BAL-0341, BAL-0371.
- DJR-075-02 (Source page 252). Context: BAL-0338, BAL-0341, BAL-0371, BAL-0375.
- DJR-075-03 (Source page 252). Context: BAL-0338, BAL-0371, BAL-0375, BAL-0377.
- DJR-075-04 (Source page 252). Attestations: BAL-0375-R08. Context: B4C-0032, BAL-0338, BAL-0371, BAL-0375, BAL-0377.
- DJR-075-05 (Source page 252). Attestations: BAL-0371-R13, BAL-0377-R06. Earlier explanation: BAL-0377-SH01, BAL-0377-SH10. Context: B4C-0032, BAL-0364, BAL-0371, BAL-0375, BAL-0377.
- DJR-075-06 (Source page 252–253). Attestations: B4C-0032-R01. Context: B4C-0032, BAL-0341, BAL-0371, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-075-07 (Source page 253). Attestations: BAL-0341-R04, BAL-0363-R01, BAL-0374-R01, BAL-0374-R07. Context: B4C-0032, BAL-0341, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374.
- DJR-075-08 (Source page 253). Attestations: BAL-0373-R02, BAL-0374-R08. Earlier explanation: BAL-0373-X06. Context: BAL-0341, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374.
- DJR-075-09 (Source page 253). Attestations: BAL-0371-R02, BAL-0371-R10. Context: BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374.
- DJR-075-10 (Source page 253). Context: BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374.
- DJR-075-11 (Source page 253). Context: BAL-0326, BAL-0360, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374.
- DJR-075-12 (Source page 253). Attestations: BAL-0326-R01, BAL-0360-R02, BAL-0371-R02, BAL-0374-R03, BAL-0374-R04. Context: BAL-0326, BAL-0360, BAL-0363, BAL-0364, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0376, BAL-0377.
- DJR-075-13 (Source page 253). Attestations: BAL-0372-R01, BAL-0373-R02, BAL-0374-R08. Earlier explanation: BAL-0372-X01. Context: BAL-0326, BAL-0360, BAL-0363, BAL-0364, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0376, BAL-0377.
- DJR-075-14 (Source page 253–254). Attestations: BAL-0364-R01, BAL-0376-R13, BAL-0377-R07. Context: BAL-0360, BAL-0363, BAL-0364, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0376, BAL-0377.
- DJR-075-15 (Source page 254). Attestations: BAL-0374-R05, BAL-0377-R05. Earlier explanation: BAL-0377-SH06. Context: B4C-0003, BAL-0360, BAL-0363, BAL-0364, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0376, BAL-0377.
- DJR-075-16 (Source page 254). Attestations: BAL-0360-R11, BAL-0373-R07, BAL-0374-R06, BAL-0375-R08, BAL-0375-R09. Earlier explanation: BAL-0375-SH02. Context: B4C-0003, BAL-0360, BAL-0363, BAL-0364, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0376, BAL-0377.

- DJR-075-17 (Source page 254). Attestations: B4C-0003-R01, BAL-0375-R08, BAL-0375-R09. Context: B4C-0003, BAL-0360, BAL-0363, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-18 (Source page 254). Context: B4C-0003, BAL-0360, BAL-0363, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-19 (Source page 254). Context: B4C-0003, BAL-0360, BAL-0363, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-20 (Source page 254). Attestations: BAL-0375-R05, BAL-0375-R11, BAL-0375-R12. Context: BAL-0360, BAL-0363, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-21 (Source page 254). Attestations: BAL-0371-R02, BAL-0375-R10. Context: BAL-0363, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-22 (Source page 254). Attestations: BAL-0375-R05, BAL-0375-R13. Context: BAL-0363, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-23 (Source page 254–255). Attestations: BAL-0375-R08. Earlier explanation: BAL-0375-SH07. Context: BAL-0363, BAL-0365, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-24 (Source page 255). Attestations: BAL-0365-L15, BAL-0375-R05, BAL-0375-R12. Context: BAL-0363, BAL-0365, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-25 (Source page 255). Context: BAL-0363, BAL-0365, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-26 (Source page 255). Attestations: BAL-0375-R08, BAL-0375-R14, BAL-0375-R15. Context: BAL-0363, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-27 (Source page 255). Attestations: BAL-0373-R05, BAL-0375-R05. Context: BAL-0359, BAL-0363, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-28 (Source page 255). Attestations: BAL-0359-R02. Context: BAL-0359, BAL-0363, BAL-0370, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-29 (Source page 255). Context: BAL-0359, BAL-0363, BAL-0370, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-30 (Source page 255). Context: BAL-0304, BAL-0359, BAL-0363, BAL-0370, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-31 (Source page 255–256). Attestations: BAL-0304-R12, BAL-0363-R01, BAL-0374-R01. Context: BAL-0304, BAL-0322, BAL-0359, BAL-0363, BAL-0370, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-32 (Source page 256). Attestations: BAL-0322-R12, BAL-0373-R01, BAL-0374-R01. Context: BAL-0304, BAL-0322, BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-075-33 (Source page 256). Attestations: BAL-0372-R01, BAL-0372-R04, BAL-0373-R02, BAL-0374-R02. Context: BAL-0322, BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.

- DJR-075-34 (Source page 256). Attestations: BAL-0371-R01, BAL-0374-R02. Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-075-35 (Source page 256). Attestations: BAL-0371-R05, BAL-0373-R01, BAL-0373-R09, BAL-0374-R08. Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-075-36 (Source page 256). Attestations: BAL-0372-R01, BAL-0373-R01, BAL-0377-R07. Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-075-37 (Source page 256). Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-075-38 (Source page 256). Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375, BAL-0377.
- DJR-076-01 (Source page 256). Attestations: BAL-0359-R02, BAL-0363-R01. Context: BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-02 (Source page 256–257). Attestations: BAL-0371-R09, BAL-0372-R04. Context: BAL-0326, BAL-0359, BAL-0363, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-03 (Source page 257). Attestations: BAL-0326-R01. Context: BAL-0326, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-04 (Source page 257). Context: BAL-0326, BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-05 (Source page 257). Context: BAL-0371, BAL-0372, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-06 (Source page 257). Attestations: BAL-0352-R07. Context: BAL-0352, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-07 (Source page 257). Attestations: BAL-0352-R07, BAL-0371-R12. Context: BAL-0352, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-08 (Source page 257). Context: BAL-0352, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-09 (Source page 257). Context: BAL-0371, BAL-0374, BAL-0375.
- DJR-076-10 (Source page 257–258). Context: B4C-0032, BAL-0327, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-11 (Source page 258). Context: BAL-0327, BAL-0346, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-12 (Source page 258). Attestations: BAL-0346-R03. Context: BAL-0327, BAL-0346, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-13 (Source page 258). Context: BAL-0327, BAL-0346, BAL-0371, BAL-0374, BAL-0375.
- DJR-076-14 (Source page 258). Context: BAL-0327, BAL-0371, BAL-0374, BAL-0375.

- DJR-076-15 (Source page 258). Attestations: BAL-0373-R08. Context: BAL-0327, BAL-0371, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-16 (Source page 258). Context: BAL-0327, BAL-0373, BAL-0374, BAL-0375.
- DJR-076-17 (Source page 258–259). Attestations: BAL-0327-R05. Context: BAL-0327, BAL-0369, BAL-0373, BAL-0374, BAL-0375, BAL-0378.
- DJR-076-18 (Source page 259). Attestations: BAL-0369-R07, BAL-0378-R10. Context: BAL-0327, BAL-0369, BAL-0373, BAL-0374, BAL-0375, BAL-0378.
- DJR-076-19 (Source page 259). Context: B4C-0093, BAL-0369, BAL-0378.
- DJR-076-20 (Source page 259). Attestations: B4C-0093-R02. Context: B4C-0093.
- DJR-076-21 (Source page 259). Context: B4C-0093.
- DJR-076-30 (Source page 260). Context: BAL-0349.
- DJR-076-31 (Source page 260). Context: BAL-0349.
- DJR-076-32 (Source page 260). Context: BAL-0349.
- DJR-077-03 (Source page 261). Context: BAL-0344.
- DJR-077-06 (Source page 261). Context: BAL-0356.
- DJR-077-07 (Source page 261–262). Context: BAL-0356.
- DJR-077-08 (Source page 262). Context: BAL-0356.
- DJR-078-01 (Source page 265). Context: BAL-0298, BAL-0378.
- DJR-078-02 (Source page 265). Attestations: BAL-0378-R01. Context: BAL-0298, BAL-0378.
- DJR-078-03 (Source page 265). Context: BAL-0298, BAL-0378.
- DJR-078-04 (Source page 265–266). Context: BAL-0298.
- DJR-078-05 (Source page 266). Context: BAL-0298.
- DJR-078-06 (Source page 266). Attestations: BAL-0298-R01, BAL-0298-R02. Context: BAL-0298.
- DJR-078-07 (Source page 266). Context: BAL-0298.
- DJR-078-08 (Source page 266). Context: BAL-0298.
- DJR-078-09 (Source page 266). Context: BAL-0298.
- DJR-078-10 (Source page 266). Context: BAL-0298.
- DJR-078-23 (Source page 268). Context: BAL-0365.
- DJR-078-24 (Source page 268). Attestations: BAL-0365-L12. Context: BAL-0365.
- DJR-078-25 (Source page 268). Context: BAL-0365.
- DJR-078-29 (Source page 269). Context: BAL-0312.
- DJR-079-22 (Source page 272). Context: BAL-0356.
- DJR-079-23 (Source page 272). Attestations: BAL-0356-R04. Context: BAL-0356.
- DJR-079-24 (Source page 272). Context: BAL-0356.

- DJR-079-27 (Source page 272). Context: BAL-0348.
- DJR-079-28 (Source page 272). Attestations: BAL-0348-R04. Context: BAL-0348.
- DJR-079-29 (Source page 272). Context: BAL-0348.
- DJR-079-40 (Source page 273–274). Context: BAL-0342.
- DJR-079-41 (Source page 274). Attestations: BAL-0342-R02. Context: BAL-0342.
- DJR-079-42 (Source page 274). Context: BAL-0342.
- DJR-079-43 (Source page 274). Context: BAL-0342.
- DJR-079-44 (Source page 274). Context: BAL-0342.
- DJR-079-45 (Source page 274). Context: BAL-0342.
- DJR-079-46 (Source page 274). Context: BAL-0342.
- DJR-079-47 (Source page 274). Attestations: BAL-0342-R02, BAL-0342-R05. Context: BAL-0342.
- DJR-079-48 (Source page 274). Context: BAL-0342.
- DJR-080-03 (Source page 275). Context: BAL-0342.
- DJR-080-04 (Source page 275). Context: BAL-0342.
- DJR-080-05 (Source page 275). Context: BAL-0342.
- DJR-080-06 (Source page 275). Context: BAL-0342.
- DJR-080-07 (Source page 275). Attestations: BAL-0339-R03. Context: BAL-0339, BAL-0342.
- DJR-080-08 (Source page 275). Context: BAL-0339.
- DJR-080-09 (Source page 275). Context: BAL-0339.
- DJR-080-13 (Source page 276). Context: BAL-0308.
- DJR-080-14 (Source page 276). Attestations: BAL-0308-R04. Context: BAL-0308.
- DJR-080-15 (Source page 276). Context: BAL-0308.
- DJR-080-25 (Source page 277). Context: BAL-0329.
- DJR-080-26 (Source page 277). Context: BAL-0329.
- DJR-080-27 (Source page 277). Attestations: BAL-0329-R01. Context: BAL-0329.
- DJR-080-28 (Source page 277). Attestations: BAL-0329-R03. Context: BAL-0329.
- DJR-080-29 (Source page 277–278). Context: BAL-0329.
- DJR-080-31 (Source page 278). Context: BAL-0312, BAL-0314, BAL-0336.
- DJR-080-32 (Source page 278). Attestations: BAL-0312-R01, BAL-0336-R04. Context: BAL-0312, BAL-0314, BAL-0336, BAL-0377.
- DJR-080-33 (Source page 278). Attestations: BAL-0314-R03. Earlier explanation: BAL-0377-SH04. Context: BAL-0312, BAL-0314, BAL-0336, BAL-0377.
- DJR-080-34 (Source page 278). Context: BAL-0336, BAL-0377.

- DJR-080-35 (Source page 278). Context: BAL-0336.
- DJR-080-36 (Source page 278). Context: BAL-0336, BAL-0365.
- DJR-080-37 (Source page 278). Attestations: BAL-0365-L13. Context: BAL-0336, BAL-0365.
- DJR-080-38 (Source page 278–279). Attestations: BAL-0336-R04. Context: BAL-0336, BAL-0365.
- DJR-080-39 (Source page 279). Context: BAL-0336, BAL-0355.
- DJR-080-40 (Source page 279). Attestations: BAL-0355-R10. Context: BAL-0336, BAL-0355, BAL-0377.
- DJR-080-41 (Source page 279). Context: BAL-0336, BAL-0355, BAL-0358, BAL-0377.
- DJR-080-42 (Source page 279). Attestations: BAL-0336-R04, BAL-0377-R08. Context: BAL-0336, BAL-0358, BAL-0377.
- DJR-080-43 (Source page 279). Context: BAL-0336, BAL-0358, BAL-0374, BAL-0377.
- DJR-080-44 (Source page 279). Context: BAL-0358, BAL-0374, BAL-0377.
- DJR-080-45 (Source page 279). Context: BAL-0374.
- DJR-081-01 (Source page 279). Context: BAL-0365.
- DJR-081-02 (Source page 279–280). Attestations: BAL-0365-L03, BAL-0365-L10, BAL-0365-L11. Context: BAL-0336, BAL-0365.
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- DJR-081-04 (Source page 280). Attestations: BAL-0336-R04. Context: BAL-0336, BAL-0365.
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- DJR-081-08 (Source page 280). Attestations: BAL-0348-R05. Context: BAL-0348.
- DJR-081-09 (Source page 280). Context: BAL-0348.
- DJR-081-24 (Source page 282). Attestations: BAL-0348-R01. Context: BAL-0348, BAL-0356.
- DJR-081-25 (Source page 282). Context: BAL-0344, BAL-0348, BAL-0356.
- DJR-081-26 (Source page 282). Attestations: BAL-0356-R01. Context: BAL-0344, BAL-0348, BAL-0356.
- DJR-081-27 (Source page 282). Attestations: BAL-0344-R01, BAL-0348-R10. Context: BAL-0319, BAL-0344, BAL-0348.
- DJR-081-28 (Source page 282). Context: BAL-0319, BAL-0344, BAL-0348.
- DJR-081-29 (Source page 282–283). Context: BAL-0348.
- DJR-081-30 (Source page 283). Context: BAL-0348.

- DJR-081-36 (Source page 283). Context: BAL-0319.
- DJR-081-37 (Source page 283). Context: BAL-0319.
- DJR-081-38 (Source page 283). Attestations: BAL-0359-R01. Context: BAL-0359, BAL-0370.
- DJR-081-39 (Source page 283–284). Attestations: BAL-0370-R11. Context: BAL-0359, BAL-0370.
- DJR-081-40 (Source page 284). Attestations: BAL-0358-R03, BAL-0358-R10. Context: BAL-0358, BAL-0359, BAL-0368, BAL-0370, BAL-0371, BAL-0372, BAL-0373.
- DJR-081-41 (Source page 284). Context: BAL-0359, BAL-0368, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-081-42 (Source page 284). Attestations: BAL-0373-R04. Context: BAL-0359, BAL-0368, BAL-0371, BAL-0372, BAL-0373, BAL-0375, BAL-0377.
- DJR-082-01 (Source page 284). Attestations: BAL-0368-R07, BAL-0371-R02, BAL-0372-R03, BAL-0377-R08, BAL-0377-R09. Context: BAL-0368, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-082-02 (Source page 284). Context: BAL-0368, BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-082-03 (Source page 284). Context: BAL-0371, BAL-0372, BAL-0373, BAL-0377.
- DJR-082-04 (Source page 284). Earlier explanation: BAL-0377-SH04. Context: BAL-0371, BAL-0372, BAL-0377.
- DJR-082-05 (Source page 284). Context: BAL-0371, BAL-0377.
- DJR-082-06 (Source page 284–285). Context: BAL-0370, BAL-0371.
- DJR-082-07 (Source page 285). Attestations: BAL-0370-R12. Context: B4C-0003, BAL-0370, BAL-0371.
- DJR-082-08 (Source page 285). Context: B4C-0003, BAL-0370, BAL-0371.
- DJR-082-09 (Source page 285). Attestations: B4C-0003-R09. Context: B4C-0003, BAL-0347, BAL-0370, BAL-0371, BAL-0372.
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- DJR-082-11 (Source page 285). Attestations: BAL-0347-R02, BAL-0371-R06. Context: BAL-0333, BAL-0347, BAL-0371.
- DJR-082-12 (Source page 285). Attestations: BAL-0333-R01, BAL-0333-R02. Context: BAL-0333, BAL-0347, BAL-0371.
- DJR-082-13 (Source page 285–286). Context: B4C-0052, BAL-0333, BAL-0347.
- DJR-082-14 (Source page 286). Context: B4C-0052, BAL-0333.
- DJR-082-15 (Source page 286). Attestations: B4C-0052-R03. Context: B4C-0052.
- DJR-082-16 (Source page 286). Context: B4C-0052.
- DJR-082-21 (Source page 286). Context: BAL-0348.

- DJR-082-22 (Source page 286). Context: BAL-0348.
- DJR-082-33 (Source page 287). Context: BAL-0311.
- DJR-082-34 (Source page 288). Attestations: BAL-0311-R05, BAL-0311-R11. Context: BAL-0311.
- DJR-082-35 (Source page 288). Context: BAL-0311.
- DJR-082-41 (Source page 288). Context: BAL-0314.
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- DJR-082-43 (Source page 288). Attestations: BAL-0314-R10. Context: BAL-0314, BAL-0356.
- DJR-082-44 (Source page 289). Attestations: BAL-0356-R04. Context: BAL-0314, BAL-0347, BAL-0356.
- DJR-082-45 (Source page 289). Attestations: BAL-0347-R01. Context: BAL-0347, BAL-0356.
- DJR-082-46 (Source page 289). Context: BAL-0347.
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- DJR-083-02 (Source page 289). Context: BAL-0321, BAL-0323.
- DJR-083-03 (Source page 289). Context: BAL-0321, BAL-0323.
- DJR-083-04 (Source page 289). Context: BAL-0321, BAL-0323.
- DJR-083-05 (Source page 289–290). Context: BAL-0311, BAL-0321, BAL-0323.
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- DJR-083-08 (Source page 290). Context: BAL-0311.
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- DJR-083-20 (Source page 291). Attestations: BAL-0338-R07. Context: BAL-0338.
- DJR-083-21 (Source page 291). Context: BAL-0338.
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- DJR-083-23 (Source page 291–292). Context: BAL-0338.
- DJR-083-24 (Source page 292). Context: BAL-0338.
- DJR-083-27 (Source page 292). Context: B4C-0052.
- DJR-083-28 (Source page 292). Attestations: B4C-0052-R03. Context: B4C-0052.
- DJR-083-29 (Source page 292). Context: B4C-0052.
- DJR-083-30 (Source page 292). Context: B4C-0052.
- DJR-083-31 (Source page 292). Context: B4C-0052.
- DJR-083-32 (Source page 292–293). Context: B4C-0052, B4C-0162, BAL-0326.

- DJR-083-33 (Source page 293). Attestations: B4C-0162-R01. Context: B4C-0052, B4C-0162, BAL-0326, BAL-0332, BAL-0333.
- DJR-083-34 (Source page 293). Attestations: BAL-0332-R01. Context: B4C-0162, BAL-0326, BAL-0332, BAL-0333.
- DJR-083-35 (Source page 293). Context: BAL-0326, BAL-0332, BAL-0333.
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- DJR-083-37 (Source page 293). Attestations: BAL-0300-R05, BAL-0311-R05, BAL-0311-R12, BAL-0349-R09. Context: BAL-0300, BAL-0311, BAL-0326, BAL-0349.
- DJR-083-38 (Source page 293). Context: BAL-0300, BAL-0311, BAL-0326, BAL-0349.
- DJR-083-39 (Source page 293). Context: BAL-0311, BAL-0326.
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- DJR-083-42 (Source page 293–294). Context: BAL-0326.
- DJR-083-43 (Source page 294). Context: BAL-0326.
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- DJR-084-17 (Source page 292 [296]). Context: BAL-0304, BAL-0311.
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- DJR-084-19 (Source page 292 [296]). Context: BAL-0304, BAL-0311.
- DJR-084-26 (Source page 297). Context: BAL-0326.
- DJR-084-27 (Source page 297). Attestations: BAL-0326-R06. Context: BAL-0326.
- DJR-084-28 (Source page 297). Context: BAL-0304, BAL-0326, BAL-0369.
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- DJR-084-30 (Source page 297–298). Context: BAL-0304, BAL-0369.
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- DJR-085-36 (Source page 302). Attestations: BAL-0336-R04. Context: BAL-0321, BAL-0323, BAL-0336.
- DJR-085-37 (Source page 302). Context: BAL-0321, BAL-0323, BAL-0336.
- DJR-085-38 (Source page 302–303). Context: BAL-0321, BAL-0323, BAL-0336.
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- DJR-086-12 (Source page 304). Context: BAL-0336.
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- DJR-086-14 (Source page 304). Attestations: B4C-0003-R05. Context: B4C-0003, BAL-0336.
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- DJR-086-37 (Source page 307). Attestations: BAL-0339-R01. Context: BAL-0339.
- DJR-086-38 (Source page 307). Attestations: BAL-0339-R02, BAL-0344-R01. Context: BAL-0339, BAL-0344, BAL-0357.
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- DJR-086-41 (Source page 307). Context: BAL-0357, BAL-0369.
- DJR-086-42 (Source page 307). Attestations: BAL-0369-R04. Context: BAL-0357, BAL-0369.

- DJR-086-43 (Source page 307). Context: BAL-0357, BAL-0358, BAL-0369.
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- DJR-086-45 (Source page 307–308). Context: BAL-0342, BAL-0357, BAL-0358.
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- DJR-086-47 (Source page 308). Context: BAL-0342, BAL-0357.
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- DJR-087-05 (Source page 308). Attestations: BAL-0369-R06. Context: BAL-0369.
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- DJR-087-10 (Source page 309). Context: BAL-0328, BAL-0371.
- DJR-087-11 (Source page 309). Context: BAL-0328, BAL-0338, BAL-0371.
- DJR-087-12 (Source page 309). Attestations: BAL-0328-R01. Context: BAL-0328, BAL-0338, BAL-0371, BAL-0378.
- DJR-087-13 (Source page 309). Attestations: BAL-0338-R07, BAL-0378-R10. Context: BAL-0328, BAL-0338, BAL-0371, BAL-0378.
- DJR-087-14 (Source page 310). Context: BAL-0328, BAL-0338, BAL-0378.
- DJR-087-19 (Source page 310). Context: BAL-0304.
- DJR-087-20 (Source page 310). Attestations: BAL-0304-R08. Context: BAL-0304.
- DJR-087-21 (Source page 310). Attestations: BAL-0304-R08. Context: BAL-0304.
- DJR-087-22 (Source page 310–311). Context: BAL-0304.
- DJR-087-23 (Source page 311). Context: BAL-0307.
- DJR-087-24 (Source page 311). Context: BAL-0307, BAL-0333.
- DJR-087-25 (Source page 311). Attestations: BAL-0333-R02. Context: BAL-0307, BAL-0333.
- DJR-087-26 (Source page 311). Context: BAL-0307, BAL-0333.
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- DJR-087-28 (Source page 311). Attestations: BAL-0358-R11. Context: BAL-0307, BAL-0333, BAL-0358, BAL-0359.
- DJR-087-29 (Source page 311). Attestations: BAL-0307-R01, BAL-0307-R09, BAL-0359-R14. Context: BAL-0307, BAL-0359.
- DJR-087-30 (Source page 311). Context: BAL-0307, BAL-0359.

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- DJR-088-15 (Source page 314). Context: BAL-0323.
- DJR-088-16 (Source page 314). Attestations: BAL-0323-R01. Context: BAL-0321, BAL-0323.
- DJR-088-17 (Source page 314). Context: BAL-0321, BAL-0323.
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- DJR-089-32 (Source page 320). Attestations: B4C-0052-R04. Context: B4C-0052.
- DJR-089-33 (Source page 320). Context: B4C-0052.
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- DJR-089-48 (Source page 321). Context: BAL-0333.
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- DJR-090-17 (Source page 323). Attestations: BAL-0309-R07. Context: BAL-0309.
- DJR-090-18 (Source page 323). Context: BAL-0309, BAL-0321, BAL-0323.
- DJR-090-19 (Source page 323). Context: BAL-0309, BAL-0311, BAL-0321, BAL-0323.
- DJR-090-20 (Source page 323). Attestations: BAL-0311-R10. Context: BAL-0311, BAL-0321, BAL-0323.
- DJR-090-21 (Source page 323). Context: BAL-0311.
- DJR-090-46 (Source page 325). Context: BAL-0328, BAL-0374, BAL-0375, BAL-0376.
- DJR-090-47 (Source page 325). Context: BAL-0311, BAL-0328, BAL-0374, BAL-0375, BAL-0376.
- DJR-090-48 (Source page 325). Attestations: BAL-0311-R11, BAL-0376-R12. Context: B4C-0093, BAL-0311, BAL-0328, BAL-0374, BAL-0375, BAL-0376.
- DJR-090-49 (Source page 325–326). Attestations: B4C-0093-R03, BAL-0328-R02, BAL-0374-R02, BAL-0375-R05. Context: B4C-0093, BAL-0311, BAL-0328, BAL-0374, BAL-0375, BAL-0376.

- DJR-090-50 (Source page 326). Context: B4C-0093, BAL-0328, BAL-0374, BAL-0375, BAL-0376.
- DJR-090-51 (Source page 326). Context: BAL-0328, BAL-0374, BAL-0375, BAL-0376.
- DJR-090-52 (Source page 326). Context: BAL-0328.
- DJR-090-55 (Source page 326). Context: BAL-0369.
- DJR-090-56 (Source page 326). Attestations: BAL-0369-R04. Context: BAL-0369.
- DJR-091-01 (Source page 326). Context: BAL-0369.
- DJR-091-02 (Source page 326). Context: BAL-0369.
- DJR-091-03 (Source page 326–327). Context: BAL-0369.
- DJR-091-04 (Source page 327). Context: BAL-0369.
- DJR-091-05 (Source page 327). Context: BAL-0369.
- DJR-091-06 (Source page 327). Context: BAL-0369.
- DJR-091-07 (Source page 327). Context: BAL-0369, BAL-0378.
- DJR-091-08 (Source page 327). Attestations: BAL-0369-R07, BAL-0378-R10. Context: BAL-0369, BAL-0378.
- DJR-091-09 (Source page 327). Context: BAL-0369, BAL-0378.
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- DJR-091-16 (Source page 328). Context: BAL-0368.
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- DJR-091-18 (Source page 328). Attestations: BAL-0368-R08. Context: BAL-0368.
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- DJR-091-20 (Source page 328). Context: BAL-0368.
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- DJR-091-43 (Source page 329–330). Attestations: BAL-0368-R08. Context: BAL-0368.
- DJR-091-44 (Source page 330). Context: BAL-0368.
- DJR-091-45 (Source page 330). Context: BAL-0311.
- DJR-091-46 (Source page 330). Attestations: BAL-0311-R05. Context: BAL-0311.
- DJR-091-47 (Source page 330). Context: BAL-0311.
- DJR-091-48 (Source page 330). Context: BAL-0345.
- DJR-091-49 (Source page 330). Attestations: BAL-0345-R04. Context: BAL-0345.
- DJR-091-50 (Source page 330). Context: BAL-0345.
- DJR-091-61 (Source page 331). Context: BAL-0321, BAL-0323.

- DJR-091-62 (Source page 331). Context: BAL-0321, BAL-0323.
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- DJR-092-01 (Source page 331). Context: BAL-0362, BAL-0368.
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- DJR-092-04 (Source page 332). Context: BAL-0321, BAL-0323, BAL-0368.
- DJR-092-05 (Source page 332). Context: BAL-0321, BAL-0323, BAL-0368.
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- DJR-092-25 (Source page 333). Attestations: BAL-0327-R02. Context: BAL-0327.
- DJR-092-26 (Source page 333). Context: BAL-0323, BAL-0327.
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- DJR-092-28 (Source page 334). Attestations: BAL-0323-R01. Context: BAL-0323.
- DJR-092-29 (Source page 334). Context: BAL-0323.
- DJR-092-30 (Source page 334). Context: BAL-0323.
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- DJR-099-27 (Source page 365). Context: B4C-0105, BAL-0368.
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- DJR-099-37 (Source page 366). Context: BAL-0336.
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- DJR-100-39 (Source page 371–372). Context: B4C-0003.
- DJR-100-40 (Source page 372). Attestations: B4C-0003-R10. Context: B4C-0003.
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- DJR-101-06 (Source page 373). Context: BAL-0349.
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- DJR-101-13 (Source page 373–374). Context: BAL-0335, BAL-0349, BAL-0359, BAL-0362, BAL-0363, BAL-0364.
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- DJR-101-17 (Source page 374). Context: BAL-0348, BAL-0359, BAL-0362, BAL-0363, BAL-0364, BAL-0368, BAL-0369, BAL-0378.
- DJR-101-18 (Source page 374). Attestations: BAL-0348-R01, BAL-0368-R06, BAL-0368-R16. Context: BAL-0339, BAL-0348, BAL-0359, BAL-0362, BAL-0363, BAL-0364, BAL-0368, BAL-0369.
- DJR-101-19 (Source page 374). Attestations: BAL-0339-R02, BAL-0368-R09, BAL-0368-R17. Context: BAL-0339, BAL-0348, BAL-0368.

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- DJR-101-36 (Source page 376). Context: B4C-0162, BAL-0311.
- DJR-101-37 (Source page 376). Context: B4C-0162, BAL-0311, BAL-0373.
- DJR-101-38 (Source page 376–377). Context: B4C-0162, BAL-0311, BAL-0373.
- DJR-101-39 (Source page 377). Attestations: B4C-0162-R03, BAL-0311-R10. Earlier explanation: BAL-0373-X05. Context: B4C-0162, BAL-0311, BAL-0318, BAL-0373.
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- DJR-102-08 (Source page 378). Context: BAL-0332.
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- DJR-102-26 (Source page 380). Context: BAL-0361.
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- DJR-102-28 (Source page 380). Attestations: BAL-0332-R01. Context: BAL-0332, BAL-0361.
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- DJR-102-32 (Source page 380). Attestations: BAL-0311-R10. Context: BAL-0311, BAL-0329, BAL-0361.
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- DJR-103-20 (Source page 384). Attestations: BAL-0355-R02. Context: BAL-0355.
- DJR-103-21 (Source page 384). Context: BAL-0355.
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- DJR-103-35 (Source page 385–386). Context: BAL-0368.
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- DJR-137-64 (Source page 563). Attestations: BAL-0369-R11. Context: BAL-0369.
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- DJR-138-11 (Source page 564). Attestations: BAL-0352-R06. Context: BAL-0321, BAL-0322, BAL-0352.
- DJR-138-12 (Source page 564). Context: BAL-0304, BAL-0321, BAL-0322, BAL-0352.

- DJR-138-13 (Source page 564). Attestations: BAL-0304-R09. Context: BAL-0304, BAL-0321, BAL-0322, BAL-0352.
- DJR-138-14 (Source page 564–565). Context: BAL-0304, BAL-0321, BAL-0322, BAL-0352.
- DJR-138-30 (Source page 565). Context: BAL-0333.
- DJR-138-31 (Source page 565). Attestations: BAL-0333-R02. Context: BAL-0315, BAL-0333.
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- DJR-151-08 (Source page 631). Context: BAL-0313.
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- DJR-151-22 (Source page 632). Context: BAL-0309, BAL-0362.
- DJR-151-23 (Source page 632–633). Attestations: BAL-0309-R04. Context: BAL-0309, BAL-0362.
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- DJR-151-28 (Source page 633). Context: BAL-0378.
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- DJR-151-33 (Source page 634). Attestations: BAL-0317-R02. Context: BAL-0317, BAL-0329, BAL-0369.
- DJR-151-34 (Source page 634). Context: BAL-0314, BAL-0317, BAL-0329.
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- DJR-151-37 (Source page 634). Attestations: BAL-0319-R01. Context: BAL-0317, BAL-0319, BAL-0329.
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- DJR-151-41 (Source page 635). Context: BAL-0319, BAL-0328, BAL-0364.
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- DJR-152-15 (Source page 637–638). Context: BAL-0359.
- DJR-152-16 (Source page 638). Attestations: BAL-0355-R01. Context: BAL-0305, BAL-0308, BAL-0339, BAL-0355.
- DJR-152-17 (Source page 638). Attestations: BAL-0305-R01, BAL-0305-R06, BAL-0308-R06, BAL-0313-R06, BAL-0339-R03. Context: BAL-0304, BAL-0305, BAL-0308, BAL-0313, BAL-0322, BAL-0339, BAL-0355.
- DJR-152-18 (Source page 638). Attestations: BAL-0304-R03, BAL-0305-R02, BAL-0305-R03, BAL-0305-R04. Context: BAL-0304, BAL-0305, BAL-0308, BAL-0313, BAL-0322, BAL-0339, BAL-0355.
- DJR-152-19 (Source page 638). Context: BAL-0304, BAL-0305, BAL-0308, BAL-0313, BAL-0322, BAL-0355.
- DJR-152-20 (Source page 638). Attestations: BAL-0322-R06, BAL-0355-R01. Context: BAL-0301, BAL-0305, BAL-0311, BAL-0322, BAL-0355.
- DJR-152-21 (Source page 638). Attestations: BAL-0301-R05, BAL-0311-R02. Context: BAL-0301, BAL-0311, BAL-0322, BAL-0376.
- DJR-152-22 (Source page 638–639). Context: BAL-0301, BAL-0311, BAL-0322, BAL-0357, BAL-0376.
- DJR-152-23 (Source page 639). Context: BAL-0357, BAL-0376.
- DJR-152-24 (Source page 639). Context: BAL-0357.
- DJR-152-25 (Source page 639). Context: BAL-0323.
- DJR-152-26 (Source page 639). Attestations: BAL-0323-R02. Context: BAL-0323.
- DJR-152-27 (Source page 639). Context: BAL-0323.
- DJR-152-28 (Source page 639). Context: BAL-0323, BAL-0326.
- DJR-152-29 (Source page 639–640). Attestations: BAL-0326-R05, BAL-0361-R09, BAL-0361-R10. Context: BAL-0326, BAL-0361.
- DJR-152-30 (Source page 640). Context: BAL-0326.
- DJR-152-32 (Source page 640). Context: BAL-0317.
- DJR-152-33 (Source page 640). Attestations: BAL-0317-R06. Context: BAL-0317.
- DJR-152-34 (Source page 640). Context: BAL-0317.
- DJR-152-35 (Source page 640). Context: BAL-0367.
- DJR-152-36 (Source page 640). Attestations: BAL-0367-R01, BAL-0367-R03. Context: BAL-0367.
- DJR-153-01 (Source page 640–641). Context: BAL-0367.
- DJR-153-02 (Source page 641). Context: BAL-0310, BAL-0367.
- DJR-153-03 (Source page 641). Attestations: BAL-0310-R05. Context: BAL-0310.

- DJR-153-04 (Source page 641). Context: BAL-0310.
- DJR-153-23 (Source page 643). Context: BAL-0320.
- DJR-153-24 (Source page 643–644). Attestations: BAL-0320-R01, BAL-0320-R02. Context: BAL-0320.
- DJR-153-25 (Source page 644). Context: BAL-0320.
- DJR-153-34 (Source page 644–645). Context: BAL-0314.
- DJR-153-35 (Source page 645). Attestations: BAL-0314-R05. Context: BAL-0314, BAL-0358.
- DJR-153-36 (Source page 645). Attestations: BAL-0314-R07, BAL-0314-R08. Context: BAL-0314, BAL-0358.
- DJR-153-37 (Source page 645). Context: BAL-0314, BAL-0358.
- DJR-153-38 (Source page 645). Attestations: BAL-0364-R02. Context: BAL-0314, BAL-0358, BAL-0364.
- DJR-153-39 (Source page 645). Attestations: BAL-0358-R03, BAL-0358-R21. Context: BAL-0358, BAL-0364.
- DJR-153-40 (Source page 645). Context: BAL-0358, BAL-0364.
- DJR-153-41 (Source page 645). Context: BAL-0308, BAL-0358, BAL-0364.
- DJR-153-42 (Source page 645). Attestations: BAL-0308-R02. Context: BAL-0308, BAL-0358, BAL-0364.
- DJR-154-01 (Source page 645–646). Context: BAL-0308, BAL-0358, BAL-0364.
- DJR-154-02 (Source page 646). Context: BAL-0308, BAL-0358, BAL-0363.
- DJR-154-03 (Source page 646). Attestations: BAL-0363-R04, BAL-0363-R07. Context: BAL-0358, BAL-0363.
- DJR-154-04 (Source page 646). Context: BAL-0358, BAL-0363.
- DJR-154-05 (Source page 646). Context: BAL-0358.
- DJR-154-06 (Source page 646). Context: BAL-0358.
- DJR-154-07 (Source page 646). Context: BAL-0358.
- DJR-154-08 (Source page 646). Context: BAL-0358.
- DJR-154-09 (Source page 646). Context: BAL-0358.
- DJR-154-10 (Source page 646). Context: BAL-0358.
- DJR-154-11 (Source page 646–647). Context: BAL-0358.
- DJR-154-12 (Source page 647). Context: BAL-0358.
- DJR-154-13 (Source page 647). Context: BAL-0322, BAL-0358.
- DJR-154-14 (Source page 647). Context: BAL-0322, BAL-0358.
- DJR-154-15 (Source page 647). Context: BAL-0322, BAL-0358.
- DJR-154-16 (Source page 647). Context: BAL-0322, BAL-0358.

- DJR-154-17 (Source page 647). Context: BAL-0322, BAL-0358.
- DJR-154-18 (Source page 647). Context: BAL-0358.
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- DJR-154-20 (Source page 648). Context: BAL-0353, BAL-0358.
- DJR-154-21 (Source page 648). Context: BAL-0353, BAL-0358.
- DJR-154-22 (Source page 648). Attestations: BAL-0353-R02. Context: BAL-0353, BAL-0358.
- DJR-154-23 (Source page 648). Context: BAL-0353, BAL-0358.
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- DJR-154-25 (Source page 648). Context: BAL-0376.
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- DJR-154-27 (Source page 648). Attestations: BAL-0376-R09. Context: BAL-0369, BAL-0376.
- DJR-154-28 (Source page 648–649). Attestations: BAL-0369-R14. Context: BAL-0316, BAL-0369, BAL-0376.
- DJR-154-29 (Source page 649). Context: B4C-0267, BAL-0316, BAL-0369, BAL-0376.
- DJR-154-30 (Source page 649). Context: B4C-0267, BAL-0316.
- DJR-154-31 (Source page 649). Attestations: BAL-0316-R01. Context: B4C-0267, BAL-0316.
- DJR-154-32 (Source page 649). Context: B4C-0267, BAL-0316.
- DJR-154-33 (Source page 649). Attestations: B4C-0267-R01. Context: B4C-0267, BAL-0316.
- DJR-154-34 (Source page 649). Attestations: BAL-0363-R07. Context: B4C-0267, BAL-0314, BAL-0363.
- DJR-154-35 (Source page 649). Context: B4C-0267, BAL-0314.
- DJR-154-36 (Source page 649–650). Attestations: BAL-0314-R05. Context: B4C-0267, BAL-0314.
- DJR-154-37 (Source page 650). Attestations: BAL-0314-R01. Context: BAL-0304, BAL-0314, BAL-0326.
- DJR-154-38 (Source page 650). Attestations: BAL-0304-R02, BAL-0326-R08. Context: BAL-0304, BAL-0314, BAL-0326.
- DJR-154-39 (Source page 650). Context: BAL-0304, BAL-0326.
- DJR-154-40 (Source page 650). Context: BAL-0323.
- DJR-154-41 (Source page 650). Attestations: BAL-0323-R01, BAL-0323-R03. Context: BAL-0323.
- DJR-155-01 (Source page 650). Context: BAL-0322, BAL-0363.

- DJR-155-02 (Source page 650–651). Attestations: BAL-0322-R01, BAL-0363-R04. Context: BAL-0322, BAL-0363.
- DJR-155-03 (Source page 651). Context: BAL-0322, BAL-0363.
- DJR-155-04 (Source page 651). Context: BAL-0322.
- DJR-155-05 (Source page 651). Context: BAL-0322.
- DJR-155-06 (Source page 651). Context: BAL-0322.
- DJR-155-07 (Source page 651). Attestations: BAL-0322-R03, BAL-0322-R09. Context: BAL-0322, BAL-0341, BAL-0378.
- DJR-155-08 (Source page 651). Attestations: BAL-0341-R07, BAL-0378-R02. Context: BAL-0322, BAL-0341, BAL-0378.
- DJR-155-09 (Source page 651). Context: BAL-0322, BAL-0341, BAL-0378.
- DJR-155-10 (Source page 651). Attestations: BAL-0315-R01, BAL-0315-R03. Context: BAL-0299, BAL-0312, BAL-0315, BAL-0317, BAL-0322.
- DJR-155-11 (Source page 651). Attestations: BAL-0312-R02, BAL-0322-R05, BAL-0322-R09. Context: BAL-0312, BAL-0315, BAL-0317, BAL-0322.
- DJR-155-12 (Source page 651). Context: BAL-0312, BAL-0315, BAL-0317, BAL-0322.
- DJR-155-13 (Source page 651). Context: BAL-0312, BAL-0317, BAL-0371.
- DJR-155-14 (Source page 651–652). Context: BAL-0317, BAL-0371.
- DJR-155-15 (Source page 652). Attestations: BAL-0317-R07, BAL-0371-R03. Context: BAL-0317, BAL-0371.
- DJR-155-16 (Source page 652). Attestations: BAL-0317-R08. Context: BAL-0317, BAL-0371.
- DJR-155-17 (Source page 652). Attestations: BAL-0317-R01, BAL-0317-R03. Context: BAL-0317.
- DJR-155-18 (Source page 652). Attestations: BAL-0317-R05. Context: BAL-0317.
- DJR-155-19 (Source page 652). Attestations: BAL-0317-R04, BAL-0317-R09. Context: BAL-0317.
- DJR-155-20 (Source page 652). Context: BAL-0317, BAL-0349.
- DJR-155-21 (Source page 652). Attestations: BAL-0349-R08. Context: BAL-0317, BAL-0318, BAL-0349.
- DJR-155-22 (Source page 652). Attestations: BAL-0318-R04, BAL-0318-R05, BAL-0318-R06. Context: BAL-0317, BAL-0318, BAL-0349.
- DJR-155-23 (Source page 652). Context: BAL-0318.
- DJR-155-24 (Source page 652). Context: BAL-0318.
- DJR-155-25 (Source page 652). Context: BAL-0318.
- DJR-155-26 (Source page 652–653). Context: BAL-0318.
- DJR-155-27 (Source page 653). Attestations: BAL-0318-R01, BAL-0318-R02, BAL-0318-R07. Context: BAL-0318, BAL-0319.

- DJR-155-28 (Source page 653). Context: BAL-0318, BAL-0319, BAL-0355.
- DJR-155-29 (Source page 653). Attestations: BAL-0355-R09. Context: BAL-0318, BAL-0319, BAL-0355.
- DJR-155-30 (Source page 653). Attestations: BAL-0318-R08. Context: BAL-0318, BAL-0319, BAL-0355.
- DJR-155-31 (Source page 653). Attestations: BAL-0319-R08. Context: BAL-0318, BAL-0319.
- DJR-155-32 (Source page 653). Context: BAL-0318, BAL-0319, BAL-0350.
- DJR-155-33 (Source page 653). Attestations: BAL-0318-R09, BAL-0350-R04. Context: BAL-0318, BAL-0319, BAL-0350.
- DJR-155-34 (Source page 653). Attestations: BAL-0318-R10, BAL-0318-R11. Context: BAL-0318, BAL-0319, BAL-0350.
- DJR-155-35 (Source page 653–654). Context: BAL-0315, BAL-0318.
- DJR-155-36 (Source page 654). Context: BAL-0315, BAL-0318.
- DJR-155-37 (Source page 654). Context: BAL-0315, BAL-0318.
- DJR-155-38 (Source page 654). Attestations: BAL-0315-R01, BAL-0315-R02. Context: BAL-0315, BAL-0318, BAL-0322.
- DJR-155-39 (Source page 654). Context: BAL-0299, BAL-0308, BAL-0322, BAL-0348.
- DJR-155-40 (Source page 654). Attestations: BAL-0308-R05, BAL-0322-R04, BAL-0322-R06, BAL-0348-R11. Context: BAL-0299, BAL-0308, BAL-0322, BAL-0348.
- DJR-155-41 (Source page 654). Context: BAL-0299, BAL-0308, BAL-0322, BAL-0348.
- DJR-155-42 (Source page 654). Context: BAL-0299, BAL-0305, BAL-0322.
- DJR-155-43 (Source page 654). Context: BAL-0299, BAL-0305, BAL-0322, BAL-0323.
- DJR-155-44 (Source page 654–655). Context: BAL-0299, BAL-0305, BAL-0322, BAL-0323.
- DJR-155-45 (Source page 655). Context: BAL-0299, BAL-0305, BAL-0322, BAL-0323.
- DJR-155-46 (Source page 655). Attestations: BAL-0305-R03, BAL-0323-R06. Context: BAL-0299, BAL-0305, BAL-0322, BAL-0323.
- DJR-156-01 (Source page 655). Attestations: BAL-0299-R02, BAL-0299-R03, BAL-0305-R03, BAL-0322-R08. Context: B4C-0052, BAL-0299, BAL-0305, BAL-0322.
- DJR-156-02 (Source page 655). Attestations: B4C-0052-R04, BAL-0305-R03, BAL-0305-R04, BAL-0305-R07, BAL-0305-R08. Context: B4C-0052, BAL-0299, BAL-0305, BAL-0322.
- DJR-156-03 (Source page 655). Context: B4C-0052, BAL-0297, BAL-0299, BAL-0305, BAL-0308.
- DJR-156-04 (Source page 655). Attestations: BAL-0308-R02. Context: B4C-0052, BAL-0297, BAL-0299, BAL-0305, BAL-0308.
- DJR-156-05 (Source page 655). Attestations: BAL-0305-R01, BAL-0305-R09. Context: B4C-0052, BAL-0297, BAL-0299, BAL-0305, BAL-0308.

- DJR-156-06 (Source page 655–656). Attestations: BAL-0305-R03. Context: BAL-0297, BAL-0299, BAL-0305, BAL-0308.
- DJR-156-07 (Source page 656). Attestations: BAL-0297-R01. Context: BAL-0297, BAL-0299, BAL-0305, BAL-0362, BAL-0363.
- DJR-156-08 (Source page 656). Attestations: BAL-0297-R01, BAL-0362-R07, BAL-0363-R05. Context: BAL-0297, BAL-0299, BAL-0305, BAL-0362, BAL-0363.
- DJR-156-09 (Source page 656). Context: BAL-0297, BAL-0299, BAL-0305, BAL-0362, BAL-0363.
- DJR-156-10 (Source page 656). Context: BAL-0297, BAL-0299.
- DJR-156-11 (Source page 656). Context: BAL-0297, BAL-0299.
- DJR-156-12 (Source page 656–657). Context: BAL-0297, BAL-0299.
- DJR-156-13 (Source page 657). Context: BAL-0297, BAL-0299.
- DJR-156-14 (Source page 657). Context: BAL-0315.
- DJR-156-15 (Source page 657). Context: BAL-0315, BAL-0357.
- DJR-156-16 (Source page 657). Attestations: BAL-0357-R02. Context: BAL-0315, BAL-0357.
- DJR-156-17 (Source page 657). Attestations: BAL-0315-R06. Context: BAL-0315, BAL-0357.
- DJR-156-18 (Source page 657). Context: BAL-0315, BAL-0360.
- DJR-156-19 (Source page 657). Attestations: BAL-0360-R02. Context: BAL-0315, BAL-0360.
- DJR-156-20 (Source page 657). Context: BAL-0315, BAL-0360.
- DJR-156-21 (Source page 657). Attestations: BAL-0315-R02. Context: BAL-0315, BAL-0360.
- DJR-156-22 (Source page 657–658). Context: BAL-0315.
- DJR-156-23 (Source page 658). Context: BAL-0315.
- DJR-156-27 (Source page 658). Context: BAL-0320.
- DJR-156-28 (Source page 658). Context: BAL-0320, BAL-0323.
- DJR-156-29 (Source page 658). Attestations: BAL-0320-R04. Context: BAL-0320, BAL-0323, BAL-0352.
- DJR-156-30 (Source page 658–651 [659]). Context: BAL-0320, BAL-0323, BAL-0352.
- DJR-156-31 (Source page 651 [659]). Attestations: BAL-0352-R01. Context: BAL-0320, BAL-0323, BAL-0352.
- DJR-156-32 (Source page 651 [659]). Context: BAL-0323, BAL-0352.
- DJR-156-33 (Source page 651 [659]). Context: BAL-0328, BAL-0352.
- DJR-156-34 (Source page 651 [659]). Context: BAL-0328.
- DJR-156-35 (Source page 651 [659]). Context: BAL-0328.

- DJR-156-36 (Source page 651 [659]). Attestations: BAL-0328-R04. Context: BAL-0328.
- DJR-156-37 (Source page 651 [659]). Context: BAL-0328.
- DJR-156-38 (Source page 651 [659]). Context: BAL-0308.
- DJR-157-01 (Source page 660). Attestations: BAL-0308-R05, BAL-0322-R01. Context: BAL-0308, BAL-0322.
- DJR-157-02 (Source page 660). Context: BAL-0303, BAL-0308, BAL-0322, BAL-0362.
- DJR-157-03 (Source page 660). Attestations: BAL-0303-R05, BAL-0362-R07. Context: BAL-0303, BAL-0322, BAL-0362, BAL-0369.
- DJR-157-04 (Source page 660). Context: BAL-0303, BAL-0322, BAL-0362.
- DJR-157-05 (Source page 660). Context: BAL-0322.
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- DJR-157-07 (Source page 660). Context: BAL-0321, BAL-0322.
- DJR-157-08 (Source page 660–661). Attestations: BAL-0321-R04. Context: BAL-0321.
- DJR-157-09 (Source page 661). Context: BAL-0321, BAL-0323.
- DJR-157-10 (Source page 661). Context: BAL-0323.
- DJR-157-11 (Source page 661). Context: BAL-0323.
- DJR-157-14 (Source page 661). Context: BAL-0303, BAL-0349.
- DJR-157-15 (Source page 661). Attestations: BAL-0349-R11. Context: B4C-0052, BAL-0303, BAL-0308, BAL-0322, BAL-0323, BAL-0349.
- DJR-157-16 (Source page 661). Attestations: BAL-0303-R07. Context: B4C-0052, BAL-0303, BAL-0308, BAL-0322, BAL-0323, BAL-0349.
- DJR-157-17 (Source page 661). Attestations: B4C-0052-R04, BAL-0308-R06. Context: B4C-0052, BAL-0303, BAL-0308, BAL-0322, BAL-0323.
- DJR-157-18 (Source page 661–662). Context: B4C-0052, BAL-0303, BAL-0308, BAL-0322, BAL-0323.
- DJR-157-19 (Source page 662). Attestations: BAL-0322-R11. Context: BAL-0308, BAL-0322, BAL-0323.
- DJR-157-20 (Source page 662). Attestations: BAL-0323-R03. Context: BAL-0308, BAL-0322, BAL-0323.
- DJR-157-22 (Source page 662). Context: BAL-0300, BAL-0320.
- DJR-157-23 (Source page 662). Context: BAL-0300, BAL-0317, BAL-0320, BAL-0329.
- DJR-157-24 (Source page 662). Attestations: BAL-0320-R03, BAL-0320-R12, BAL-0329-R01, BAL-0329-R09. Context: BAL-0300, BAL-0317, BAL-0320, BAL-0328, BAL-0329, BAL-0359.
- DJR-157-25 (Source page 662). Attestations: BAL-0361-R11. Context: BAL-0300, BAL-0317, BAL-0320, BAL-0328, BAL-0329, BAL-0359, BAL-0361.

- DJR-157-26 (Source page 662–663). Attestations: BAL-0300-R08, BAL-0328-R05, BAL-0359-R02. Context: BAL-0300, BAL-0317, BAL-0320, BAL-0328, BAL-0329, BAL-0359, BAL-0361.
- DJR-157-27 (Source page 663). Context: BAL-0300, BAL-0317, BAL-0320, BAL-0328, BAL-0329, BAL-0359.
- DJR-157-28 (Source page 663). Attestations: BAL-0320-R07. Context: BAL-0300, BAL-0320, BAL-0359.
- DJR-157-29 (Source page 663). Attestations: BAL-0320-R09. Context: BAL-0300, BAL-0320.
- DJR-157-30 (Source page 663). Attestations: BAL-0320-R05, BAL-0320-R06, BAL-0320-R10, BAL-0320-R11. Context: BAL-0320.
- DJR-157-31 (Source page 663). Context: BAL-0320.
- DJR-157-32 (Source page 663). Context: BAL-0320.
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- DJR-157-41 (Source page 664). Attestations: BAL-0312-R12, BAL-0356-R08. Context: BAL-0312, BAL-0356.
- DJR-157-42 (Source page 664). Context: BAL-0312.
- DJR-157-43 (Source page 664). Context: BAL-0312.
- DJR-158-01 (Source page 665). Context: BAL-0312.
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- DJR-158-06 (Source page 665). Context: BAL-0312.
- DJR-158-07 (Source page 665). Context: BAL-0312.
- DJR-158-08 (Source page 665–666). Attestations: BAL-0312-R12. Context: BAL-0312.
- DJR-158-09 (Source page 666). Context: BAL-0312, BAL-0350.
- DJR-158-10 (Source page 666). Attestations: BAL-0312-R01, BAL-0312-R07, BAL-0312-R14, BAL-0350-R07. Context: BAL-0312, BAL-0350.
- DJR-158-11 (Source page 666). Context: BAL-0312, BAL-0350.
- DJR-158-12 (Source page 666). Context: BAL-0312.
- DJR-158-13 (Source page 666). Context: BAL-0312.
- DJR-158-14 (Source page 666). Attestations: BAL-0312-R09. Context: BAL-0312.
- DJR-158-15 (Source page 666). Context: BAL-0312.
- DJR-158-16 (Source page 666–667). Attestations: BAL-0313-R10. Context: BAL-0313.

- DJR-158-17 (Source page 667). Attestations: BAL-0313-R01. Context: BAL-0313.
- DJR-158-18 (Source page 667). Attestations: BAL-0313-R01. Context: BAL-0313.
- DJR-158-19 (Source page 667). Context: BAL-0313, BAL-0335.
- DJR-158-20 (Source page 667). Attestations: BAL-0335-R02. Context: BAL-0313, BAL-0335.
- DJR-158-21 (Source page 667). Attestations: BAL-0313-R13. Context: BAL-0313, BAL-0320, BAL-0335.
- DJR-158-22 (Source page 667). Context: BAL-0313, BAL-0335.
- DJR-158-25 (Source page 667–668). Context: BAL-0313.
- DJR-158-26 (Source page 668). Attestations: BAL-0313-R09, BAL-0313-R11. Context: BAL-0313.
- DJR-158-27 (Source page 668). Attestations: BAL-0313-R12. Context: BAL-0313.
- DJR-158-28 (Source page 668). Context: BAL-0313.
- DJR-158-29 (Source page 668). Context: BAL-0313.
- DJR-158-30 (Source page 668). Context: BAL-0313.
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- DJR-158-33 (Source page 668–669). Context: BAL-0313.
- DJR-158-34 (Source page 669). Context: BAL-0313.
- DJR-158-35 (Source page 669). Context: BAL-0313.
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- DJR-158-41 (Source page 669). Attestations: BAL-0312-R11. Context: BAL-0312.
- DJR-158-42 (Source page 669). Context: BAL-0312.
- DJR-159-18 (Source page 671). Context: BAL-0306.
- DJR-159-23 (Source page 672). Context: BAL-0322.
- DJR-159-24 (Source page 672). Attestations: BAL-0322-R04. Context: BAL-0319, BAL-0322.
- DJR-159-25 (Source page 672). Context: BAL-0319, BAL-0322.
- DJR-159-26 (Source page 672). Attestations: BAL-0319-R06, BAL-0319-R07. Context: BAL-0319, BAL-0322.
- DJR-159-27 (Source page 672). Context: BAL-0319, BAL-0322.
- DJR-159-28 (Source page 672). Context: BAL-0319, BAL-0322, BAL-0360.
- DJR-159-29 (Source page 672). Attestations: BAL-0322-R09, BAL-0360-R04. Context: BAL-0322, BAL-0360.
- DJR-159-30 (Source page 672–673). Attestations: BAL-0322-R09. Context: BAL-0322, BAL-0360.

- DJR-159-31 (Source page 673). Context: BAL-0322.
- DJR-159-32 (Source page 673). Attestations: BAL-0322-R03, BAL-0322-R05. Context: BAL-0322, BAL-0356.
- DJR-159-33 (Source page 673). Attestations: BAL-0356-R07. Context: BAL-0308, BAL-0322, BAL-0356.
- DJR-159-34 (Source page 673). Attestations: BAL-0308-R05. Context: BAL-0308, BAL-0315, BAL-0322, BAL-0356.
- DJR-159-35 (Source page 673). Context: BAL-0304, BAL-0308, BAL-0315, BAL-0317, BAL-0322, BAL-0365.
- DJR-159-36 (Source page 673). Attestations: BAL-0304-R02, BAL-0315-R01, BAL-0315-R03, BAL-0315-R04, BAL-0365-L16. Context: BAL-0304, BAL-0315, BAL-0317, BAL-0322, BAL-0365.
- DJR-159-37 (Source page 673). Attestations: BAL-0317-R06. Context: BAL-0304, BAL-0310, BAL-0315, BAL-0317, BAL-0319, BAL-0322, BAL-0365.
- DJR-159-38 (Source page 673). Attestations: BAL-0310-R11. Context: BAL-0305, BAL-0310, BAL-0317.
- DJR-159-39 (Source page 673). Context: BAL-0305, BAL-0310.
- DJR-159-40 (Source page 673–674). Context: BAL-0305, BAL-0313, BAL-0314, BAL-0316.
- DJR-159-41 (Source page 674). Context: BAL-0305, BAL-0313, BAL-0314, BAL-0316.
- DJR-159-42 (Source page 674). Attestations: BAL-0313-R06, BAL-0313-R09, BAL-0314-R01, BAL-0314-R05. Context: BAL-0299, BAL-0305, BAL-0313, BAL-0314, BAL-0316.
- DJR-159-43 (Source page 674). Attestations: BAL-0316-R01, BAL-0316-R03. Context: BAL-0299, BAL-0305, BAL-0313, BAL-0314, BAL-0316.
- DJR-159-44 (Source page 674). Context: BAL-0299, BAL-0305, BAL-0313, BAL-0314, BAL-0316.
- DJR-159-45 (Source page 674). Attestations: BAL-0305-R02, BAL-0305-R04. Context: BAL-0299, BAL-0305, BAL-0316.
- DJR-159-46 (Source page 674). Context: BAL-0299, BAL-0305, BAL-0316.
- DJR-159-47 (Source page 674). Context: BAL-0299, BAL-0305, BAL-0316.
- DJR-159-48 (Source page 674). Attestations: BAL-0299-R03. Context: BAL-0299, BAL-0305, BAL-0316.
- DJR-159-49 (Source page 674). Context: BAL-0299.
- DJR-159-50 (Source page 675). Context: BAL-0299.
- DJR-160-01 (Source page 675). Context: BAL-0299.
- DJR-160-02 (Source page 675). Context: BAL-0299, BAL-0323.
- DJR-160-03 (Source page 675). Attestations: BAL-0323-R02, BAL-0332-R04. Context: BAL-0323, BAL-0332.

- DJR-160-04 (Source page 675). Attestations: BAL-0332-R04. Context: BAL-0323, BAL-0332.
- DJR-160-05 (Source page 675). Context: BAL-0315, BAL-0319, BAL-0320, BAL-0347.
- DJR-160-06 (Source page 675). Attestations: BAL-0315-R01, BAL-0320-R08, BAL-0347-R01. Context: BAL-0315, BAL-0319, BAL-0320, BAL-0347, BAL-0373.
- DJR-160-07 (Source page 675). Attestations: BAL-0319-R05, BAL-0347-R06, BAL-0347-R07, BAL-0347-R08, BAL-0347-R09, BAL-0347-R10. Context: BAL-0315, BAL-0319, BAL-0320, BAL-0347, BAL-0373.
- DJR-160-08 (Source page 675). Context: BAL-0315, BAL-0319, BAL-0320, BAL-0347, BAL-0373.
- DJR-160-09 (Source page 675). Context: BAL-0347, BAL-0373.
- DJR-160-10 (Source page 675–676). Attestations: BAL-0347-R01. Context: BAL-0347, BAL-0373.
- DJR-160-11 (Source page 676). Context: BAL-0347, BAL-0373.
- DJR-160-12 (Source page 676). Context: BAL-0347, BAL-0373.
- DJR-160-13 (Source page 676). Context: BAL-0347.
- DJR-160-14 (Source page 676). Attestations: BAL-0309-R02, BAL-0322-R06. Context: BAL-0308, BAL-0309, BAL-0320, BAL-0322, BAL-0323, BAL-0347, BAL-0363.
- DJR-160-15 (Source page 676). Attestations: BAL-0308-R04, BAL-0320-R02. Context: BAL-0308, BAL-0309, BAL-0320, BAL-0322, BAL-0323, BAL-0347, BAL-0363.
- DJR-160-16 (Source page 676). Context: BAL-0308, BAL-0309, BAL-0320, BAL-0322, BAL-0323, BAL-0346, BAL-0347, BAL-0363.
- DJR-160-17 (Source page 676). Attestations: BAL-0363-R04. Context: BAL-0308, BAL-0309, BAL-0320, BAL-0322, BAL-0323, BAL-0346, BAL-0347, BAL-0363.
- DJR-160-18 (Source page 676). Attestations: BAL-0346-R03. Context: BAL-0308, BAL-0309, BAL-0322, BAL-0323, BAL-0346, BAL-0363.
- DJR-160-19 (Source page 676). Attestations: BAL-0309-R08. Context: BAL-0300, BAL-0309, BAL-0322, BAL-0346.
- DJR-160-20 (Source page 676–677). Attestations: BAL-0300-R09. Context: BAL-0300, BAL-0309, BAL-0322.
- DJR-160-21 (Source page 677). Context: BAL-0300, BAL-0309, BAL-0322.
- DJR-160-22 (Source page 677). Context: BAL-0322.
- DJR-160-26 (Source page 677). Context: BAL-0308, BAL-0309, BAL-0341.
- DJR-160-27 (Source page 677). Attestations: BAL-0308-R04, BAL-0309-R02, BAL-0341-R08. Context: BAL-0308, BAL-0309, BAL-0341.
- DJR-160-28 (Source page 677). Context: BAL-0308, BAL-0309, BAL-0341.
- DJR-160-34 (Source page 678). Context: BAL-0321, BAL-0322, BAL-0323.
- DJR-160-35 (Source page 678). Context: BAL-0321, BAL-0322, BAL-0323.

- DJR-160-36 (Source page 678–679). Context: BAL-0321, BAL-0322, BAL-0323.
- DJR-160-37 (Source page 679). Attestations: BAL-0321-R04, BAL-0322-R04. Context: BAL-0321, BAL-0322, BAL-0323.
- DJR-160-38 (Source page 679). Attestations: BAL-0323-R05. Context: BAL-0321, BAL-0322, BAL-0323.
- DJR-160-42 (Source page 679). Context: BAL-0373.
- DJR-160-43 (Source page 679). Context: BAL-0373.
- DJR-160-44 (Source page 679). Earlier explanation: BAL-0373-X05. Context: BAL-0373.
- DJR-160-45 (Source page 679). Context: BAL-0373.
- DJR-160-46 (Source page 679). Earlier explanation: BAL-0373-X05. Context: BAL-0351, BAL-0373.
- DJR-160-47 (Source page 679–680). Attestations: BAL-0351-R05. Context: BAL-0351, BAL-0373.
- DJR-160-48 (Source page 680). Attestations: BAL-0309-R03. Context: BAL-0308, BAL-0309, BAL-0335, BAL-0348, BAL-0351, BAL-0373.
- DJR-160-49 (Source page 680). Attestations: BAL-0308-R04, BAL-0309-R03, BAL-0335-R03. Context: BAL-0308, BAL-0309, BAL-0335, BAL-0346, BAL-0348, BAL-0373.
- DJR-160-50 (Source page 680). Attestations: BAL-0346-R01. Context: BAL-0308, BAL-0309, BAL-0335, BAL-0346, BAL-0348, BAL-0373.
- DJR-160-51 (Source page 680). Context: BAL-0335, BAL-0346, BAL-0348.
- DJR-161-14 (Source page 681). Context: BAL-0371, BAL-0375.
- DJR-161-15 (Source page 681). Context: BAL-0371, BAL-0375.
- DJR-161-16 (Source page 681–682). Attestations: BAL-0371-R04, BAL-0375-R05. Earlier explanation: BAL-0371-X06. Context: BAL-0371, BAL-0375.
- DJR-161-17 (Source page 682). Context: BAL-0371, BAL-0375.
- DJR-161-18 (Source page 682). Context: BAL-0322, BAL-0371, BAL-0375.
- DJR-161-19 (Source page 682). Attestations: BAL-0322-R10. Context: BAL-0322, BAL-0371, BAL-0375.
- DJR-161-20 (Source page 682). Context: BAL-0322, BAL-0375.
- DJR-161-21 (Source page 682). Context: BAL-0322, BAL-0375.
- DJR-161-22 (Source page 682). Context: BAL-0322, BAL-0375.
- DJR-161-23 (Source page 682). Context: BAL-0308, BAL-0309, BAL-0322, BAL-0375.
- DJR-161-24 (Source page 682). Attestations: BAL-0309-R03. Context: BAL-0308, BAL-0309, BAL-0322, BAL-0375.
- DJR-161-25 (Source page 682). Context: BAL-0308, BAL-0309.
- DJR-161-26 (Source page 682–683). Context: BAL-0308, BAL-0309, BAL-0357.

- DJR-161-27 (Source page 683). Attestations: BAL-0357-R09. Context: BAL-0357.
- DJR-161-28 (Source page 683). Context: BAL-0321.
- DJR-161-29 (Source page 683). Context: BAL-0321, BAL-0330, BAL-0366.
- DJR-161-30 (Source page 683). Attestations: BAL-0321-R02, BAL-0366-R03. Context: BAL-0321, BAL-0330, BAL-0366.
- DJR-161-31 (Source page 683). Context: BAL-0321, BAL-0330, BAL-0366.
- DJR-161-32 (Source page 683). Attestations: BAL-0330-R02. Context: BAL-0321, BAL-0330, BAL-0366.
- DJR-161-33 (Source page 683). Context: BAL-0321, BAL-0330, BAL-0366.
- DJR-161-34 (Source page 683). Context: BAL-0321, BAL-0330.
- DJR-161-35 (Source page 683). Context: BAL-0312, BAL-0313, BAL-0321, BAL-0330.
- DJR-161-36 (Source page 683–684). Attestations: BAL-0313-R04. Context: BAL-0312, BAL-0313, BAL-0321.
- DJR-161-37 (Source page 684). Context: BAL-0312, BAL-0313, BAL-0321.
- DJR-161-38 (Source page 684). Context: BAL-0312, BAL-0313, BAL-0321.
- DJR-161-39 (Source page 684). Attestations: BAL-0312-R08. Context: BAL-0312, BAL-0313, BAL-0321.
- DJR-161-40 (Source page 684). Context: BAL-0312, BAL-0313, BAL-0321.
- DJR-161-41 (Source page 684). Context: BAL-0321.
- DJR-161-42 (Source page 684). Context: BAL-0321.
- DJR-161-43 (Source page 684). Context: BAL-0321.
- DJR-161-44 (Source page 684). Context: BAL-0321.
- DJR-161-45 (Source page 684). Context: BAL-0321.
- DJR-161-46 (Source page 684). Context: BAL-0321.
- DJR-161-47 (Source page 684). Context: BAL-0321.
- DJR-161-48 (Source page 684). Context: BAL-0321.
- DJR-161-49 (Source page 684). Context: BAL-0321.
- DJR-161-50 (Source page 684). Context: BAL-0302, BAL-0321.
- DJR-161-51 (Source page 684). Attestations: BAL-0302-R02. Context: BAL-0302, BAL-0321.
- DJR-161-52 (Source page 684). Context: BAL-0302, BAL-0321.
- DJR-161-55 (Source page 685). Context: BAL-0304.
- DJR-161-56 (Source page 685). Attestations: BAL-0304-R10, BAL-0304-R12. Context: BAL-0304.
- DJR-161-57 (Source page 685). Context: BAL-0304, BAL-0310, BAL-0311.

- DJR-161-58 (Source page 685). Attestations: BAL-0311-R11. Context: BAL-0310, BAL-0311.
- DJR-161-59 (Source page 685). Context: BAL-0310, BAL-0311.
- DJR-161-60 (Source page 685). Context: BAL-0301, BAL-0310.
- DJR-161-61 (Source page 685). Context: BAL-0301, BAL-0310.
- DJR-161-62 (Source page 685). Context: BAL-0301, BAL-0310.
- DJR-161-63 (Source page 685). Context: BAL-0301, BAL-0310.
- DJR-161-64 (Source page 685). Attestations: BAL-0301-R05. Context: BAL-0301, BAL-0310.
- DJR-162-01 (Source page 685). Attestations: BAL-0310-R07, BAL-0321-R03, BAL-0321-R08, BAL-0321-R09, BAL-0321-R13. Context: BAL-0310, BAL-0321.
- DJR-162-02 (Source page 685–686). Context: BAL-0310, BAL-0321.
- DJR-162-03 (Source page 686). Attestations: BAL-0321-R10. Context: BAL-0310, BAL-0321.
- DJR-162-04 (Source page 686). Context: BAL-0321, BAL-0376.
- DJR-162-05 (Source page 686). Attestations: BAL-0321-R03. Context: BAL-0321, BAL-0376.
- DJR-162-06 (Source page 686). Attestations: BAL-0376-R11. Context: BAL-0321, BAL-0376.
- DJR-162-07 (Source page 686). Context: BAL-0321, BAL-0376.
- DJR-162-08 (Source page 686). Context: BAL-0321, BAL-0376.
- DJR-162-09 (Source page 686). Context: BAL-0321, BAL-0376.
- DJR-162-10 (Source page 686). Context: BAL-0321, BAL-0327, BAL-0376.
- DJR-162-11 (Source page 686). Attestations: BAL-0321-R15, BAL-0327-R02. Context: BAL-0321, BAL-0327.
- DJR-162-12 (Source page 686–687). Context: BAL-0321, BAL-0327.
- DJR-162-13 (Source page 687). Attestations: BAL-0321-R14. Context: BAL-0321, BAL-0327, BAL-0347.
- DJR-162-14 (Source page 687). Attestations: BAL-0327-R03, BAL-0327-R04. Context: BAL-0321, BAL-0327, BAL-0347, BAL-0359.
- DJR-162-15 (Source page 687). Attestations: BAL-0347-R03, BAL-0359-R01. Context: BAL-0321, BAL-0327, BAL-0342, BAL-0347, BAL-0359, BAL-0368.
- DJR-162-16 (Source page 687). Attestations: BAL-0342-R03, BAL-0368-R10. Context: BAL-0321, BAL-0327, BAL-0342, BAL-0347, BAL-0359, BAL-0368.
- DJR-162-17 (Source page 687). Context: BAL-0321, BAL-0327, BAL-0342, BAL-0368.
- DJR-162-18 (Source page 687). Context: BAL-0321, BAL-0327, BAL-0368.
- DJR-162-19 (Source page 687). Attestations: BAL-0327-R07. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0371.

- DJR-162-20 (Source page 687). Context: B4C-0032, BAL-0321, BAL-0327, BAL-0371.
- DJR-162-21 (Source page 687). Attestations: B4C-0032-R04. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-22 (Source page 687–688). Attestations: BAL-0329-R09, BAL-0347-R03. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-23 (Source page 688). Attestations: B4C-0032-R01, B4C-0032-R04, BAL-0371-R01, BAL-0371-R09. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-24 (Source page 688). Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-25 (Source page 688). Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-26 (Source page 688). Attestations: B4C-0032-R01. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0347, BAL-0371.
- DJR-162-27 (Source page 688). Attestations: BAL-0347-R03. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0341, BAL-0347, BAL-0369, BAL-0371.
- DJR-162-28 (Source page 688). Attestations: BAL-0327-R07, BAL-0341-R01. Context: B4C-0032, BAL-0321, BAL-0327, BAL-0329, BAL-0341, BAL-0347, BAL-0369.
- DJR-162-29 (Source page 688). Attestations: BAL-0369-R08. Context: BAL-0321, BAL-0327, BAL-0341, BAL-0369.
- DJR-162-30 (Source page 688). Context: BAL-0321, BAL-0327, BAL-0369.
- DJR-162-31 (Source page 688–689). Attestations: BAL-0327-R07. Context: BAL-0321, BAL-0327.
- DJR-162-32 (Source page 689). Context: BAL-0321, BAL-0327.
- DJR-162-33 (Source page 689). Context: BAL-0327.
- DJR-162-34 (Source page 689). Context: BAL-0319, BAL-0322, BAL-0327.
- DJR-162-35 (Source page 689). Attestations: BAL-0322-R02. Context: BAL-0319, BAL-0322, BAL-0361.
- DJR-162-36 (Source page 689). Attestations: BAL-0319-R02, BAL-0319-R03, BAL-0361-R07. Context: BAL-0319, BAL-0322, BAL-0358, BAL-0361.
- DJR-162-37 (Source page 689). Context: BAL-0319, BAL-0361.
- DJR-162-38 (Source page 689). Context: BAL-0319, BAL-0321, BAL-0322, BAL-0323, BAL-0349.
- DJR-162-39 (Source page 689). Context: BAL-0319, BAL-0321, BAL-0322, BAL-0323, BAL-0349.
- DJR-162-40 (Source page 689). Attestations: BAL-0321-R01, BAL-0349-R01. Context: BAL-0319, BAL-0321, BAL-0322, BAL-0323, BAL-0349.
- DJR-162-41 (Source page 689). Context: BAL-0321, BAL-0322, BAL-0323, BAL-0349.
- DJR-162-42 (Source page 689). Context: BAL-0321, BAL-0322, BAL-0349.

- DJR-162-43 (Source page 690). Context: BAL-0321, BAL-0322, BAL-0349.
- DJR-162-44 (Source page 690). Context: BAL-0321, BAL-0322.
- DJR-162-45 (Source page 690). Context: BAL-0321.
- DJR-162-46 (Source page 690). Context: BAL-0321.
- DJR-162-47 (Source page 690). Context: BAL-0321.
- DJR-162-48 (Source page 690). Context: BAL-0321.
- DJR-162-49 (Source page 690). Context: BAL-0321.
- DJR-163-01 (Source page 690). Attestations: BAL-0321-R01. Context: BAL-0321.
- DJR-163-02 (Source page 690). Context: BAL-0321.
- DJR-163-03 (Source page 690). Context: BAL-0321.
- DJR-163-04 (Source page 691). Context: BAL-0321.
- DJR-163-05 (Source page 691). Context: BAL-0321.
- DJR-163-06 (Source page 691). Context: BAL-0321.
- DJR-163-07 (Source page 691). Context: BAL-0321.
- DJR-163-08 (Source page 691). Context: BAL-0321.
- DJR-163-09 (Source page 691). Context: BAL-0321.
- DJR-163-10 (Source page 691). Context: BAL-0321.
- DJR-163-11 (Source page 691). Context: BAL-0321.
- DJR-163-12 (Source page 691). Attestations: BAL-0321-R02. Context: BAL-0321.
- DJR-163-13 (Source page 691). Context: BAL-0321.
- DJR-163-14 (Source page 691). Context: BAL-0321.
- DJR-163-15 (Source page 691). Context: BAL-0321.
- DJR-163-16 (Source page 691). Context: BAL-0321.
- DJR-163-17 (Source page 691). Context: BAL-0321.
- DJR-163-18 (Source page 691–692). Context: BAL-0321, BAL-0322.
- DJR-163-19 (Source page 692). Context: BAL-0316, BAL-0321, BAL-0322.
- DJR-163-20 (Source page 692). Attestations: BAL-0316-R10. Context: BAL-0298, BAL-0316, BAL-0321, BAL-0322, BAL-0347.
- DJR-163-21 (Source page 692). Attestations: BAL-0321-R11. Context: BAL-0298, BAL-0304, BAL-0316, BAL-0321, BAL-0322, BAL-0340, BAL-0347, BAL-0359.
- DJR-163-22 (Source page 692). Attestations: BAL-0298-R01, BAL-0304-R06, BAL-0340-R01, BAL-0347-R01, BAL-0359-R04. Context: BAL-0298, BAL-0304, BAL-0321, BAL-0322, BAL-0340, BAL-0347, BAL-0359.
- DJR-163-23 (Source page 692). Context: BAL-0298, BAL-0304, BAL-0321, BAL-0322, BAL-0340, BAL-0347, BAL-0359.

- DJR-163-24 (Source page 692). Attestations: BAL-0321-R12. Context: BAL-0298, BAL-0321, BAL-0322, BAL-0347.
- DJR-163-25 (Source page 692–693). Attestations: BAL-0321-R13. Context: BAL-0298, BAL-0321, BAL-0322, BAL-0347.
- DJR-163-27 (Source page 693). Attestations: BAL-0334-R01. Context: BAL-0334.
- DJR-163-28 (Source page 693). Context: BAL-0334, BAL-0373.
- DJR-163-29 (Source page 693). Earlier explanation: BAL-0373-X03. Context: BAL-0303, BAL-0334, BAL-0373.
- DJR-163-30 (Source page 693). Context: BAL-0303, BAL-0334, BAL-0373.
- DJR-163-31 (Source page 693). Attestations: BAL-0303-R08. Context: BAL-0303, BAL-0334, BAL-0373.
- DJR-163-32 (Source page 693). Context: BAL-0303, BAL-0334, BAL-0373.
- DJR-163-33 (Source page 693). Context: BAL-0303, BAL-0334, BAL-0373.
- DJR-163-34 (Source page 693–694). Context: BAL-0334, BAL-0373.
- DJR-163-35 (Source page 694). Context: BAL-0334, BAL-0373.
- DJR-163-36 (Source page 694). Context: BAL-0334, BAL-0373.
- DJR-163-37 (Source page 694). Attestations: BAL-0334-R02. Context: BAL-0334, BAL-0373.
- DJR-163-38 (Source page 694). Context: BAL-0334, BAL-0373.
- DJR-163-39 (Source page 694). Context: BAL-0301, BAL-0321, BAL-0334, BAL-0373.
- DJR-163-40 (Source page 694). Attestations: BAL-0301-R06, BAL-0301-R07, BAL-0321-R06. Context: BAL-0301, BAL-0321, BAL-0334, BAL-0373, BAL-0378.
- DJR-163-41 (Source page 694). Attestations: BAL-0378-R10. Context: BAL-0301, BAL-0334, BAL-0373, BAL-0378.
- DJR-163-42 (Source page 694). Context: BAL-0301, BAL-0378.
- DJR-164-11 (Source page 695–696). Context: BAL-0301, BAL-0308.
- DJR-164-12 (Source page 696). Attestations: BAL-0301-R08, BAL-0301-R15, BAL-0308-R02. Context: BAL-0301, BAL-0308.
- DJR-164-13 (Source page 696). Context: BAL-0301, BAL-0308.
- DJR-164-15 (Source page 696). Context: BAL-0337.
- DJR-164-16 (Source page 696). Attestations: BAL-0337-R01. Context: BAL-0337.
- DJR-164-17 (Source page 696). Context: BAL-0337.
- DJR-164-18 (Source page 696). Context: BAL-0309.
- DJR-164-19 (Source page 696). Attestations: BAL-0309-R01. Context: BAL-0309.
- DJR-164-20 (Source page 696). Attestations: BAL-0309-R06. Context: BAL-0309.
- DJR-164-21 (Source page 696–697). Context: BAL-0309.

- DJR-164-28 (Source page 697). Attestations: BAL-0319-R09, BAL-0319-R10. Context: B4C-0280, BAL-0298, BAL-0319.
- DJR-164-29 (Source page 697). Context: B4C-0093, B4C-0280, BAL-0298, BAL-0301, BAL-0319.
- DJR-164-30 (Source page 697). Attestations: B4C-0280-R02. Context: B4C-0093, B4C-0280, BAL-0298, BAL-0301, BAL-0319, BAL-0347.
- DJR-164-31 (Source page 697). Attestations: B4C-0093-R04, BAL-0301-R02. Context: B4C-0093, B4C-0280, BAL-0298, BAL-0301, BAL-0319, BAL-0347.
- DJR-164-32 (Source page 697–698). Attestations: BAL-0298-R01, BAL-0319-R10, BAL-0347-R01. Context: B4C-0093, B4C-0280, BAL-0298, BAL-0301, BAL-0319, BAL-0347.
- DJR-164-33 (Source page 698). Context: B4C-0093, B4C-0280, BAL-0298, BAL-0300, BAL-0301, BAL-0311, BAL-0319, BAL-0325, BAL-0347.
- DJR-164-34 (Source page 698). Attestations: BAL-0300-R10, BAL-0311-R03, BAL-0311-R12, BAL-0325-R05. Context: B4C-0280, BAL-0298, BAL-0300, BAL-0301, BAL-0311, BAL-0325, BAL-0347.
- DJR-164-35 (Source page 698). Context: BAL-0298, BAL-0300, BAL-0301, BAL-0311, BAL-0315, BAL-0323, BAL-0325.
- DJR-164-36 (Source page 698). Attestations: BAL-0315-R01. Context: B4C-0052, BAL-0298, BAL-0301, BAL-0315, BAL-0323.
- DJR-164-37 (Source page 698). Context: B4C-0052, BAL-0298, BAL-0301, BAL-0315, BAL-0323.
- DJR-164-38 (Source page 698). Attestations: B4C-0052-R05, BAL-0301-R09. Context: B4C-0052, BAL-0298, BAL-0301, BAL-0315.
- DJR-164-39 (Source page 698). Context: B4C-0052, BAL-0298, BAL-0301, BAL-0306, BAL-0309.
- DJR-164-40 (Source page 698). Context: B4C-0052, BAL-0298, BAL-0309.
- DJR-164-41 (Source page 698). Attestations: BAL-0309-R01. Context: BAL-0298, BAL-0309.
- DJR-164-42 (Source page 698). Context: BAL-0298, BAL-0309.
- DJR-164-46 (Source page 699). Context: BAL-0321.
- DJR-164-47 (Source page 699). Attestations: BAL-0321-R05. Context: BAL-0321.
- DJR-164-48 (Source page 699). Context: BAL-0321.
- DJR-164-52 (Source page 699). Context: BAL-0323, BAL-0326, BAL-0378.
- DJR-164-53 (Source page 699). Attestations: BAL-0326-R03, BAL-0378-R13. Context: BAL-0323, BAL-0326, BAL-0378.
- DJR-164-54 (Source page 699). Context: BAL-0323, BAL-0326, BAL-0378.
- DJR-164-55 (Source page 699). Context: BAL-0306, BAL-0323, BAL-0326.
- DJR-165-05 (Source page 700). Context: BAL-0307.

- DJR-165-06 (Source page 700). Context: BAL-0307.
- DJR-165-07 (Source page 700). Context: BAL-0307.
- DJR-165-08 (Source page 700). Attestations: BAL-0307-R02. Context: BAL-0307.
- DJR-165-09 (Source page 700). Context: BAL-0307.
- DJR-165-10 (Source page 700). Context: BAL-0307.
- DJR-165-14 (Source page 701). Attestations: BAL-0316-R03, BAL-0316-R04, BAL-0316-R05, BAL-0316-R06. Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-15 (Source page 701). Attestations: BAL-0315-R08, BAL-0316-R03, BAL-0316-R07. Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-16 (Source page 701). Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-17 (Source page 701). Attestations: BAL-0316-R08, BAL-0316-R09. Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-18 (Source page 701). Attestations: B4C-0280-R01, BAL-0316-R03, BAL-0316-R04. Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-19 (Source page 701). Context: B4C-0280, BAL-0315, BAL-0316.
- DJR-165-23 (Source page 702). Context: BAL-0357.
- DJR-165-24 (Source page 702). Attestations: BAL-0357-R04. Context: BAL-0357.
- DJR-165-25 (Source page 702). Attestations: BAL-0361-R02. Context: BAL-0323, BAL-0357, BAL-0361.
- DJR-165-26 (Source page 702). Context: BAL-0323.
- DJR-165-27 (Source page 702). Context: BAL-0323.
- DJR-165-31 (Source page 702). Context: BAL-0323.
- DJR-165-32 (Source page 702–703). Attestations: BAL-0323-R01. Context: BAL-0323.
- DJR-165-33 (Source page 703). Context: BAL-0323, BAL-0373.
- DJR-165-34 (Source page 703). Context: BAL-0323, BAL-0373.
- DJR-165-35 (Source page 703). Attestations: BAL-0373-R05. Context: BAL-0373.
- DJR-165-36 (Source page 703). Context: BAL-0321, BAL-0373.
- DJR-165-37 (Source page 703). Attestations: BAL-0321-R03. Context: BAL-0321, BAL-0373.
- DJR-165-38 (Source page 703). Context: BAL-0301, BAL-0321, BAL-0373.
- DJR-165-39 (Source page 703). Attestations: BAL-0301-R06. Context: BAL-0301, BAL-0373.
- DJR-165-40 (Source page 703). Context: BAL-0301.
- DJR-166-03 (Source page 704). Context: BAL-0303, BAL-0307.
- DJR-166-04 (Source page 704). Attestations: BAL-0307-R08, BAL-0307-R13. Context: BAL-0303, BAL-0307.

- DJR-166-05 (Source page 704). Attestations: BAL-0303-R03. Context: BAL-0303, BAL-0307, BAL-0337.
- DJR-166-06 (Source page 704–705). Attestations: BAL-0337-R01. Context: BAL-0303, BAL-0307, BAL-0337.
- DJR-166-07 (Source page 705). Context: BAL-0303, BAL-0307, BAL-0337.
- DJR-166-08 (Source page 705). Context: BAL-0303, BAL-0337.
- DJR-166-09 (Source page 705). Context: BAL-0303, BAL-0337.
- DJR-166-10 (Source page 705). Context: BAL-0337.
- DJR-166-11 (Source page 705). Context: BAL-0298, BAL-0337.
- DJR-166-12 (Source page 705). Context: BAL-0298.
- DJR-166-13 (Source page 705). Context: BAL-0298.
- DJR-166-14 (Source page 705). Context: B4C-0280, BAL-0298.
- DJR-166-15 (Source page 705). Attestations: BAL-0298-R02. Context: B4C-0280, BAL-0298, BAL-0316, BAL-0373.
- DJR-166-16 (Source page 705–706). Attestations: B4C-0280-R01. Context: B4C-0280, BAL-0298, BAL-0316, BAL-0373.
- DJR-166-17 (Source page 706). Attestations: BAL-0326-R07, BAL-0373-R06. Context: B4C-0280, BAL-0298, BAL-0300, BAL-0311, BAL-0326, BAL-0373.
- DJR-166-18 (Source page 706). Attestations: BAL-0300-R10, BAL-0311-R03. Context: BAL-0298, BAL-0300, BAL-0311, BAL-0326, BAL-0373.
- DJR-166-19 (Source page 706). Attestations: BAL-0298-R01. Context: BAL-0298, BAL-0300, BAL-0311, BAL-0326, BAL-0373.
- DJR-166-20 (Source page 706). Context: BAL-0298, BAL-0300, BAL-0324, BAL-0326.
- DJR-166-21 (Source page 706). Context: BAL-0298, BAL-0300, BAL-0301, BAL-0302, BAL-0316, BAL-0324, BAL-0325, BAL-0326.
- DJR-166-22 (Source page 706). Attestations: BAL-0301-R06. Context: BAL-0298, BAL-0301, BAL-0302, BAL-0316, BAL-0325.
- DJR-166-23 (Source page 706). Attestations: BAL-0302-R16, BAL-0316-R11, BAL-0325-R02. Context: BAL-0301, BAL-0302, BAL-0316, BAL-0325.
- DJR-166-24 (Source page 706–707). Context: BAL-0301, BAL-0302, BAL-0316, BAL-0325.
- DJR-166-25 (Source page 707). Context: BAL-0301, BAL-0302, BAL-0316, BAL-0325.
- DJR-166-26 (Source page 707). Context: BAL-0325.
- DJR-166-27 (Source page 707). Attestations: BAL-0325-R03. Context: BAL-0304, BAL-0325.
- DJR-166-28 (Source page 707). Attestations: BAL-0304-R03, BAL-0304-R13. Context: BAL-0304, BAL-0325.

- DJR-166-29 (Source page 707). Attestations: BAL-0325-R04. Context: BAL-0304, BAL-0325.
- DJR-166-30 (Source page 707). Context: BAL-0325.
- DJR-166-31 (Source page 707). Attestations: BAL-0325-R03. Context: BAL-0306, BAL-0325.
- DJR-166-32 (Source page 707). Attestations: BAL-0325-R03. Context: BAL-0306, BAL-0311, BAL-0325.
- DJR-166-33 (Source page 707). Attestations: BAL-0311-R02. Context: BAL-0306, BAL-0311, BAL-0324, BAL-0325, BAL-0376.
- DJR-166-34 (Source page 707). Attestations: BAL-0376-R12. Context: BAL-0306, BAL-0311, BAL-0324, BAL-0325, BAL-0376.
- DJR-166-35 (Source page 707–708). Attestations: BAL-0306-R08, BAL-0324-R02. Context: BAL-0306, BAL-0324, BAL-0325, BAL-0376.
- DJR-166-36 (Source page 708). Attestations: BAL-0324-R02. Context: BAL-0304, BAL-0306, BAL-0324, BAL-0325, BAL-0376.
- DJR-166-37 (Source page 708). Attestations: BAL-0304-R02, BAL-0304-R11. Context: BAL-0304, BAL-0306, BAL-0324, BAL-0325, BAL-0376.
- DJR-166-38 (Source page 708). Context: BAL-0304, BAL-0325, BAL-0328.
- DJR-166-39 (Source page 708). Context: BAL-0325, BAL-0328.
- DJR-166-40 (Source page 708). Attestations: BAL-0325-R03, BAL-0328-R01. Context: BAL-0325, BAL-0328.
- DJR-166-41 (Source page 708). Context: BAL-0325, BAL-0328.
- DJR-166-42 (Source page 708). Context: BAL-0325, BAL-0328.
- DJR-166-43 (Source page 708). Context: BAL-0303, BAL-0306, BAL-0324, BAL-0325.
- DJR-166-44 (Source page 708). Attestations: BAL-0306-R09, BAL-0324-R04, BAL-0324-R06. Context: BAL-0303, BAL-0306, BAL-0324.
- DJR-166-45 (Source page 708). Attestations: BAL-0303-R02, BAL-0303-R05, BAL-0303-R07. Context: BAL-0303, BAL-0306, BAL-0324.
- DJR-166-46 (Source page 708). Context: BAL-0303, BAL-0306, BAL-0324.
- DJR-166-47 (Source page 708–709). Context: BAL-0324.
- DJR-166-48 (Source page 709). Attestations: BAL-0324-R02. Context: BAL-0324.
- DJR-166-49 (Source page 709). Attestations: BAL-0324-R05. Context: BAL-0324.
- DJR-166-50 (Source page 709). Attestations: BAL-0324-R04. Context: BAL-0324.
- DJR-166-51 (Source page 709). Attestations: BAL-0324-R04. Context: BAL-0324.
- DJR-166-52 (Source page 709). Attestations: BAL-0324-R06. Context: BAL-0324.
- DJR-167-01 (Source page 709). Context: BAL-0300, BAL-0302, BAL-0324.
- DJR-167-02 (Source page 709). Context: BAL-0300, BAL-0302, BAL-0324.

- DJR-167-03 (Source page 709). Context: BAL-0300, BAL-0302, BAL-0324, BAL-0360.
- DJR-167-04 (Source page 709). Attestations: BAL-0324-R07. Context: BAL-0300, BAL-0302, BAL-0324, BAL-0360.
- DJR-167-05 (Source page 709). Attestations: BAL-0300-R11, BAL-0360-R08. Context: BAL-0300, BAL-0302, BAL-0324, BAL-0360.
- DJR-167-06 (Source page 709–710). Attestations: BAL-0300-R06. Context: BAL-0300, BAL-0302, BAL-0324, BAL-0360.
- DJR-167-07 (Source page 710). Attestations: BAL-0300-R12. Context: BAL-0300, BAL-0302, BAL-0324, BAL-0360, BAL-0368.
- DJR-167-08 (Source page 710). Attestations: BAL-0324-R03. Context: BAL-0300, BAL-0302, BAL-0310, BAL-0324, BAL-0325, BAL-0360, BAL-0368.
- DJR-167-09 (Source page 710). Attestations: BAL-0302-R16, BAL-0324-R08, BAL-0368-R02. Context: BAL-0300, BAL-0302, BAL-0310, BAL-0324, BAL-0325, BAL-0368.
- DJR-167-10 (Source page 710). Context: BAL-0300, BAL-0302, BAL-0310, BAL-0324, BAL-0325, BAL-0368.
- DJR-167-11 (Source page 710). Attestations: BAL-0310-R01. Context: BAL-0300, BAL-0302, BAL-0310, BAL-0324, BAL-0325.
- DJR-167-12 (Source page 710). Context: BAL-0300, BAL-0302, BAL-0310, BAL-0324, BAL-0325.
- DJR-167-13 (Source page 710). Attestations: BAL-0302-R16, BAL-0325-R03, BAL-0325-R05, BAL-0325-R06. Context: BAL-0300, BAL-0302, BAL-0310, BAL-0321, BAL-0324, BAL-0325.
- DJR-167-14 (Source page 710). Context: BAL-0300, BAL-0302, BAL-0321, BAL-0324, BAL-0325, BAL-0358.
- DJR-167-15 (Source page 710). Attestations: BAL-0306-R11. Context: B4C-0052, BAL-0306, BAL-0321, BAL-0358.
- DJR-167-16 (Source page 710). Attestations: B4C-0052-R03, BAL-0321-R04. Context: B4C-0052, BAL-0306, BAL-0321, BAL-0358.
- DJR-167-17 (Source page 710–711). Context: B4C-0052, BAL-0306, BAL-0321, BAL-0358.
- DJR-167-18 (Source page 711). Context: B4C-0052, BAL-0306, BAL-0321, BAL-0355, BAL-0358.
- DJR-167-19 (Source page 711). Attestations: BAL-0355-R06. Context: BAL-0306, BAL-0355, BAL-0358.
- DJR-167-20 (Source page 711). Context: BAL-0355, BAL-0358.
- DJR-167-21 (Source page 711). Context: BAL-0355, BAL-0358.
- DJR-167-22 (Source page 711). Context: BAL-0355, BAL-0358.
- DJR-167-23 (Source page 711). Context: BAL-0355, BAL-0358.
- DJR-167-24 (Source page 711). Context: BAL-0355, BAL-0358.

- DJR-167-25 (Source page 711). Context: BAL-0355, BAL-0358.
- DJR-167-26 (Source page 711). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0355, BAL-0358.
- DJR-167-27 (Source page 711–712). Attestations: BAL-0307-R10. Context: B4C-0052, BAL-0306, BAL-0307, BAL-0355, BAL-0358.
- DJR-167-28 (Source page 712). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0358.
- DJR-167-29 (Source page 712). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0321, BAL-0358.
- DJR-167-30 (Source page 712). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0321, BAL-0358.
- DJR-167-31 (Source page 712). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0321, BAL-0358.
- DJR-167-32 (Source page 712). Attestations: BAL-0306-R01. Context: B4C-0052, BAL-0306, BAL-0307, BAL-0321, BAL-0325, BAL-0358.
- DJR-167-33 (Source page 712). Context: B4C-0052, BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-34 (Source page 712). Context: BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-35 (Source page 712–713). Context: BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-36 (Source page 713). Attestations: BAL-0325-R02. Context: BAL-0303, BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-37 (Source page 713). Attestations: BAL-0303-R03. Context: BAL-0303, BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-38 (Source page 713). Attestations: BAL-0306-R12. Context: BAL-0303, BAL-0306, BAL-0307, BAL-0325, BAL-0358.
- DJR-167-39 (Source page 713). Context: BAL-0303, BAL-0306.
- DJR-167-40 (Source page 713). Context: BAL-0300, BAL-0301, BAL-0303, BAL-0319, BAL-0328.
- DJR-167-41 (Source page 713). Attestations: BAL-0319-R10, BAL-0328-R03. Context: BAL-0300, BAL-0301, BAL-0303, BAL-0319, BAL-0328.
- DJR-167-42 (Source page 713). Attestations: BAL-0301-R06, BAL-0301-R10, BAL-0303-R01. Context: B4C-0093, BAL-0300, BAL-0301, BAL-0303, BAL-0319, BAL-0328, BAL-0373.
- DJR-167-43 (Source page 713). Context: BAL-0300, BAL-0301, BAL-0303, BAL-0318, BAL-0319, BAL-0328.
- DJR-167-44 (Source page 713). Context: BAL-0300, BAL-0301, BAL-0303, BAL-0318, BAL-0319.
- DJR-167-45 (Source page 713–714). Attestations: BAL-0303-R04. Context: BAL-0300, BAL-0301, BAL-0303, BAL-0318.
- DJR-167-46 (Source page 714). Context: BAL-0300, BAL-0301, BAL-0303.

- DJR-167-47 (Source page 714). Attestations: BAL-0300-R13. Context: BAL-0300, BAL-0301, BAL-0303.
- DJR-167-48 (Source page 714). Context: BAL-0300, BAL-0301, BAL-0303.
- DJR-167-49 (Source page 714). Attestations: BAL-0301-R11. Context: BAL-0300, BAL-0301.
- DJR-167-50 (Source page 714). Context: BAL-0300, BAL-0301, BAL-0302.
- DJR-167-51 (Source page 714). Context: BAL-0300, BAL-0301, BAL-0302.
- DJR-167-52 (Source page 714). Context: BAL-0300, BAL-0301, BAL-0302.
- DJR-167-53 (Source page 714). Attestations: BAL-0300-R14, BAL-0311-R04. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0311.
- DJR-167-54 (Source page 714). Attestations: BAL-0300-R14, BAL-0300-R15, BAL-0300-R16, BAL-0311-R04. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0311.
- DJR-167-55 (Source page 714–715). Attestations: BAL-0301-R10. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0311.
- DJR-168-01 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0364.
- DJR-168-02 (Source page 715). Attestations: BAL-0302-R17, BAL-0364-R06. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0364.
- DJR-168-03 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0364.
- DJR-168-04 (Source page 715). Attestations: BAL-0301-R11. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0364.
- DJR-168-05 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-06 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-07 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-08 (Source page 715). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-09 (Source page 715). Attestations: BAL-0302-R18. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-10 (Source page 715–716). Attestations: BAL-0302-R19. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-11 (Source page 716). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0347.
- DJR-168-12 (Source page 716). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0347.
- DJR-168-13 (Source page 716). Attestations: BAL-0347-R01. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0347.
- DJR-168-14 (Source page 716). Attestations: BAL-0303-R06, BAL-0328-R05. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0347.

- DJR-168-15 (Source page 716). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0347, BAL-0363.
- DJR-168-16 (Source page 716). Attestations: BAL-0303-R03. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0335, BAL-0363.
- DJR-168-17 (Source page 716). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0328, BAL-0335, BAL-0363.
- DJR-168-18 (Source page 716). Attestations: BAL-0335-R03, BAL-0363-R04. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0311, BAL-0328, BAL-0335, BAL-0363, BAL-0364.
- DJR-168-19 (Source page 716). Attestations: BAL-0301-R12, BAL-0328-R03. Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0311, BAL-0328, BAL-0335, BAL-0363, BAL-0364.
- DJR-168-20 (Source page 716–717). Attestations: BAL-0301-R05. Earlier explanation: BAL-0301-R13. Context: B4C-0093, BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0311, BAL-0328, BAL-0335, BAL-0363, BAL-0364, BAL-0369.
- DJR-168-21 (Source page 717). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303, BAL-0335, BAL-0363, BAL-0364.
- DJR-168-22 (Source page 717). Context: BAL-0300, BAL-0301, BAL-0302, BAL-0303.
- DJR-168-23 (Source page 717). Context: BAL-0301.
- DJR-168-24 (Source page 717). Context: BAL-0327.
- DJR-168-25 (Source page 717). Context: BAL-0327.
- DJR-168-26 (Source page 717). Context: BAL-0327.
- DJR-168-27 (Source page 717–718). Context: BAL-0327.
- DJR-168-28 (Source page 718). Context: BAL-0307, BAL-0327, BAL-0350.
- DJR-168-29 (Source page 718). Attestations: BAL-0350-R06. Context: BAL-0307, BAL-0327, BAL-0350.
- DJR-168-30 (Source page 718). Context: BAL-0307, BAL-0327, BAL-0350.
- DJR-168-31 (Source page 718). Attestations: BAL-0307-R11, BAL-0327-R02. Context: BAL-0307, BAL-0327.
- DJR-168-32 (Source page 718). Context: BAL-0307, BAL-0327.
- DJR-168-33 (Source page 718). Context: BAL-0327.
- DJR-168-35 (Source page 718). Context: BAL-0326, BAL-0368.
- DJR-168-36 (Source page 718–719). Attestations: BAL-0326-R07. Context: BAL-0326.
- DJR-168-37 (Source page 719). Context: BAL-0326.
- DJR-168-38 (Source page 719). Context: BAL-0326.
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