Burton Lexicon: Batch 5

Disease, bodily signs, sensation and therapeutic operations

This continuation contains 59 main articles, BAL-0379–BAL-0437, and 456 explained records (455 based on Burton’s text or marginal notes, and 1 editorial access record). The cumulative main-article total is 437. The 378 earlier main articles and nine earlier supplementary notes remain unchanged; supporting vocabulary records and supplementary notes do not increase the main count.

The source is the supplied annotated parallel edition of Robert Burton’s The Anatomy of Melancholy, preserving its original wording, modern rendering and separately labelled Burton and Editor notes. DJR identifiers and source-page labels refer to that edition, not to this lexicon’s printed pages. Source pages can repeat; the stable DJR identifier and edition order distinguish them.

Articles select passages for sustained reading rather than supply a complete concordance. Source-wide family searches informed selection; context passages may contain no headword. Earlier owners are cited by permanent BAL identifier. A newly developed article does not erase earlier explanations of the same word in a different setting.

Historical disease names, causal explanations and reported remedies are interpreted as parts of Burton’s writing, not offered as present-day diagnoses or treatment advice. Statements by Burton, quoted authorities, literary speakers and the supplied editor are distinguished. Where the editor reports an unresolved attribution or uncollated source, that uncertainty remains; this lexicon does not claim independent external collation.

Each article has five reading functions. Its explained vocabulary is gathered in the register. The original-form index supplies the exact quoted wording behind each record heading; headings can group inflections or identify a sense. The modern-expression index gives local equivalents, including note translations where indicated. Editorial lookup labels are separately indexed and do not claim printed attestation. Passage and note routes identify where to return in the supplied edition.

Contents

- Disease and sickness · BAL-0379
- Health and soundness · BAL-0380
- Symptoms and signs · BAL-0381
- Acute and chronic · BAL-0382
- Epidemical · BAL-0383
- Contagion and infection · BAL-0384
- Pestilence and plague · BAL-0385
- Pox and morbus Gallicus · BAL-0386
- Leprosy · BAL-0387
- Gout · BAL-0388
- Stone and gravel · BAL-0389
- Dropsy · BAL-0390
- Apoplexy · BAL-0391
- Epilepsy and falling sickness · BAL-0392
- Palsy · BAL-0393
- Convulsion and cramp · BAL-0394
- Vertigo · BAL-0395
- Hydrophobia · BAL-0396
- St Vitus’s dance · BAL-0397
- Coma and lethargy · BAL-0398
- Consumption and phthisis · BAL-0399
- Pain and ache · BAL-0400
- Sweat · BAL-0401
- Urine · BAL-0402
- Pulse and pulsation · BAL-0403
- Trembling and shaking · BAL-0404
- Palpitation · BAL-0405
- Sighs and sighing · BAL-0406
- Tears and weeping · BAL-0407
- Laughter · BAL-0408
- Pallor and paleness · BAL-0409
- Speech and voice · BAL-0410
- Silence and taciturnity · BAL-0411
- Hearing and deafness · BAL-0412

- Sight and blindness · BAL-0413
- Taste and savour · BAL-0414
- Smell and odour · BAL-0415
- Touch and titillation · BAL-0416
- Swoon and syncope · BAL-0417
- Nausea and loathing · BAL-0418
- Belching and wind · BAL-0419
- Cough and spittle · BAL-0420
- Wounds · BAL-0421
- Ulcers · BAL-0422
- Swelling and tumour · BAL-0423
- Fits and paroxysms · BAL-0424
- Inveterate · BAL-0425
- Inflammation · BAL-0426
- Preparatives · BAL-0427
- Avert and averters · BAL-0428
- Syrup and julep · BAL-0429
- Poultice and cataplasm · BAL-0430
- Plaster and cerate · BAL-0431
- Fomentation · BAL-0432
- Perfumes and suffumigation · BAL-0433
- Antidote and poison · BAL-0434
- Attenuate and rarify · BAL-0435
- Topick and topicks · BAL-0436
- Posset · BAL-0437
- Explained vocabulary
- Original forms and phrases
- Modern expressions
- Editorial comparison and lookup forms
- Thematic source map
- Passage reading routes
- Printed-page directory
- Source-note routes

Disease and sickness

Entry BAL-0379

The word

Disease and sickness name bodily illness, impaired functioning and the state of being unwell. Their reach is also moral, spiritual and political. Burton's first medical definition gathers several accounts rather than fastening on one: a condition contrary to nature, an impairment of bodily action, a disturbance of the body's and soul's alliance, or a state that hinders the body's use. “Contrary to Nature” concerns constitution and functioning here; it does not say that disease is supernatural. (DJR-022-02; N01452.)

The surrounding qualifiers decide what kind of claim is being made. An “ordinary disease” is a disease in the proper medical sense, not necessarily a mild complaint. “Mixt diseases” involve combined conditions; a “symbolizing disease” is a corresponding or similar disorder, not a disease that functions as a literary symbol. “Sick of” can also mean tired of someone: the son who is “sick of the father” is impatient with him, not said to have caught his illness. (DJR-019-15; DJR-019-17; DJR-032-45; DJR-101-14; DJR-144-18.)

In the work

The opening satire depends on a movement between recognisable bodily distress and failings that people will not recognise in themselves. People summon a physician when a limb hurts but neglect “the diseases of the minde.” Burton's next paragraph names lust, envy, anger and ambition, making clear that the neglected disease includes passions and faults, not just a hidden medical diagnosis. The question “knows he is sick?” exposes a failure of self-knowledge. Later he explicitly leaves behind people who are “metaphorically mad” to examine melancholy as a settled illness. The satire and the medical analysis overlap, but Burton himself marks their difference. (DJR-011-18; DJR-011-19; DJR-019-15; DJR-019-17.)

Disease also supplies a model of public disorder. Following Botero, Burton compares changes arising from humours in human beings with disorders in commonwealths, each discoverable through symptoms. The positive case includes prosperity, cultivated land, public concord and obedience to rulers and God; the negative catalogue includes poverty, war, rebellion, idleness and depopulation. “A sick body” therefore predicates a need for reform of a country. The features counted as healthy or diseased embody Burton's political and religious standards. They are not neutral measurements or diagnoses of the inhabitants. (DJR-013-01; DJR-013-02; DJR-013-03; DJR-013-04; N00815; N00816.)

The medical classification remains deliberately provisional. Burton reports both Pliny's count of 300 diseases and an “infinite multitude,” then maintains that their number has increased. His “No man” without an impairment is immediately followed by possible exceptional figures who enjoyed extraordinary health. He lists many classificatory oppositions but chooses body and mind as the division best suited to his purpose. That distinction does not detach mental disease from the body: he places diseases of the mind among head diseases because their principal seats and organs are there, then selects

disorders of imagination or reason from the larger anatomical catalogue. (DJR-022-03; DJR-022-05; DJR-022-06; DJR-022-10; DJR-022-11; DJR-022-13; DJR-022-14; DJR-022-15.)

Nor does a disease-name guarantee a sharply bounded entity. The three principal kinds of melancholy are difficult to distinguish, can occur with other diseases, and can elicit conflicting opinions about the same patient. Burton reports doctors who agree on hypochondriacal melancholy while another says “Astma, and nothing else.” In the treatment section he presents the Paracelsian reduction of diseases to four principal classes, then calls the further assertion that curing the principal cures all the subordinate diseases “too generall.” His later maxim that mixed diseases need mixed remedies belongs to a different argument: combinations should address affected parts and temper or strengthen them. A classification, a diagnosis and a rationale for combining medicines are related tasks, not interchangeable ones. (DJR-027-54; DJR-027-55; DJR-027-56; DJR-027-57; DJR-070-06; DJR-070-07; DJR-101-14.)

A “disease of the soul” also grounds Burton's defence of a clergyman writing medicine. Spiritual and bodily physicians have different objects and remedies, yet each may help one through the other. The consolatory use is equally important: sickness can humble a person, expose mortality and recall promises made during illness. Burton begins that consolation with “It may be,” although his next assertion that bodily hurt must help the spirit is much more categorical. These are stages in a religious argument about affliction. At the book's close the relation is reversed into an analogy of hope: bodily powers may seem exhausted and yet recover; likewise a spiritually sick reader “maist happily recover again.” The analogy encourages possible recovery, rather than proving that every illness benefits its sufferer or ends in restoration. (DJR-006-19; DJR-006-20; DJR-088-12; DJR-088-13; DJR-168-42; DJR-168-43.)

Places to Read

- DJR-006-19 (Source page 16): The soul’s disease licenses a clergyman’s medical subject.
- DJR-006-20 (Source page 16): Bodily and spiritual physicians: distinct objects, reciprocal routes of help.
- DJR-011-18 (Source page 39): Bodily illness recognised, mental and moral disorder neglected.
- DJR-011-19 (Source page 39): Passions and the refusal to acknowledge sickness.
- DJR-013-01 (Source page 46): Political disease introduced through the analogy of humours and symptoms.
- DJR-013-02 (Source page 46): The positive civic conditions that make health intelligible.
- DJR-013-03 (Source page 46–47): The healthy commonwealth and its shared good.
- DJR-013-04 (Source page 47): The country’s “sick body” and the demand for reform.
- DJR-019-15 (Source page 76): Express boundary between metaphorical madness and the medical subject.
- DJR-019-17 (Source page 76): “Ordinary disease” as melancholy properly examined.

- DJR-022-02 (Source page 6): Collected medical definitions, including impaired function.
- DJR-022-03 (Source page 6): An unsettled number of diseases.
- DJR-022-05 (Source page 6): Universal infirmity and the claim of newly recognised diseases.
- DJR-022-06 (Source page 6–7): Exceptional histories qualify universal infirmity.
- DJR-022-10 (Source page 7): Competing divisions and Burton’s chosen body–mind distinction.
- DJR-022-11 (Source page 7): Bodily diseases referred to other medical writers.
- DJR-022-13 (Source page 7): Mental diseases located among diseases of the head.
- DJR-022-14 (Source page 7–8): Anatomically arranged internal disorders.
- DJR-022-15 (Source page 8): Selection of disorders affecting imagination or reason.
- DJR-027-54 (Source page 36): Affinity and mixture make disease kinds hard to distinguish.
- DJR-027-55 (Source page 36): Reported cases with several illnesses and confused symptoms.
- DJR-027-56 (Source page 36): Several physicians disagree over one case.
- DJR-027-57 (Source page 36): A disagreement about melancholy and asthma.
- DJR-032-45 (Source page 62): A similar or “symbolizing” disease in the hereditary account.
- DJR-070-06 (Source page 230–231): The four principal Paracelsian classes, reported rather than silently adopted.
- DJR-070-07 (Source page 231): Burton objects to a sweeping inference from classification to cure.
- DJR-088-12 (Source page 313): Sickness as a spiritual and moral reminder.
- DJR-088-13 (Source page 313): Promises in sickness contrasted with conduct in health.
- DJR-101-14 (Source page 374): Mixed diseases as the rationale for combined remedies.
- DJR-144-18 (Source page 592): “Sick of” as inability to tolerate a father.
- DJR-168-42 (Source page 719): Bodily recovery as the basis of an analogy.
- DJR-168-43 (Source page 719): Possible recovery from spiritual sickness.

In this edition

The modern column makes the technical definitions legible by giving “Affection” as “condition,” bodily “action” as “function,” and the adverse “habit” as an unhealthy condition. It translates “symbolizing” as “corresponding” and the son being “sick of” his father as “tired of” him. These local choices prevent emotional affection, repeated custom

and symbolic representation from displacing the senses actually at work. (DJR-022-02; DJR-032-45; DJR-144-18; N01452.)

Apparatus must remain distinct from Burton's conclusions. The editor identifies the opening turn from satire to disease properly understood, and explains the possible force of “happily” in the closing consolation. Likewise the editor describes “mixed diseases” as more than one contributing condition within the historical scheme. None of those explanations supplies a modern clinical taxonomy to replace Burton's unsettled divisions. (N01276; N07609; N13254; DJR-019-15; DJR-101-14; DJR-168-43.)

See also

Action (BAL-0056), especially BAL-0056-V002 at DJR-022-02, explains action as bodily function in the definition of disease.

Melancholy (BAL-0001) owns the disease's specific humoral and experiential definition. Affection (BAL-0046), Cause (BAL-0058), and Habit and disposition (BAL-0061) explain the technical vocabulary of its definition and development. Commonwealth (BAL-0290) develops the political body; Cure (BAL-0104) distinguishes treatment from successful healing. See also Health and soundness (BAL-0380), Symptoms and signs (BAL-0381), and Acute and chronic (BAL-0382).

Explained vocabulary: Disease and sickness.

Health and soundness

Entry BAL-0380

The word

Health is bodily well-being, the condition to be preserved or recovered, but also the soul's welfare and scriptural help or deliverance. “Sound” means well or unimpaired when applied to a person or body; of doctrine and commentary it means valid or reliable. Soundness is an editorial family heading here, not a claim that the abstract noun occurs in these selected passages. Latin “sanitas” names health, while “salus” in the quoted comedy is personified Safety: the two should not be collapsed into an invariant medical equivalent. (DJR-017-28; DJR-021-15; DJR-021-22; DJR-021-23; DJR-056-19; DJR-063-24; DJR-157-15; DJR-160-08; DJR-164-05.)

In the work

Health first supplies the positive term against which disease is defined. Tholosanus's account describes health as the perfection and preservation of the alliance between body and soul. That relation can be expressed through an instrument or a sustaining structure: smell is an “Organ of health,” serving the body's preservation by discriminating among smells, while the regulated conditions of living are “the hinges of our health.” In the latter passage, “them” points back to the six non-natural things, not just food. Burton records claims that their regulation is sufficient treatment, but the following Aretaeus example qualifies sufficiency by the patient's not being too far advanced in illness. (DJR-022-02; DJR-025-13; DJR-070-11; DJR-070-12; DJR-070-13.)

The hinged structure can also be dislocated. In the account of tyrants, fear and suspicion are imagined as more cruel than an executioner: conflicting passions wrench the soul “out of the hinges of health.” The image does not merely repeat the regimen metaphor; it represents internal government undone by passions that tyrannise over the ruler himself. Body and inward life are differently related in the ox-and-camel fable: a mind that gives its body no respite will eventually have to share bodily illness and suspend its work. The desired health is sustained by an evenly borne burden rather than by the mind's unlimited command over the body. (DJR-144-25; DJR-082-22.)

To call health precious is also to locate its limits in an economy of goods. Burton addresses it as the poor person's riches and the rich person's happiness, above gold and treasure. Yet the practical choice of a home requires distinguishing convenience from health: proximity to river, roads and city, with fertile soil, can favour livelihood without securing the best air. “Commodity” and health are not synonyms. This distinction complicates the praise of health without turning it into a separate ideal that everybody can afford to pursue in the same way; the housing passage begins with readers whose means limit their choices. (DJR-056-19; DJR-056-20; DJR-076-33; DJR-076-34.)

Burton asks patients to desire recovery, but he does not simply recommend maximum attention to bodily sensations. After condemning disdain for medicine, he describes an opposite extreme, people “jealous of their health” who magnify slight complaints and seek medicine too readily. “Jealous” here means anxiously protective, not suspicious of a partner.

His ensuing generalisations about gentlewomen and melancholy patients belong to the polemical voice of this discussion; elsewhere “such as are sound” are rebuked for laughing at symptoms and assuming that sufferers can resist them at will. These passages must be kept in tension rather than made into a single verdict that distress is voluntary. (DJR-069-23; DJR-069-29; DJR-069-30; DJR-069-31; DJR-063-24; N05082.)

The “forme of health” belongs to another strand: the physician's conception or pattern of the state to be restored. Burton attaches Galeottus's explanation to claims about confidence, hope, reputation and imagination. The previous paragraph even reports advice to promise recovery despite private doubt. That is an account of a historical medical ethic, not evidence that confidence alone cures disease. His compressed Axiochus story gives recovery at the mere sight of Socrates; the editor distinguishes that report from the dialogue's more complicated sequence. (DJR-069-32; DJR-069-33; N05086; N05090; N05091.)

Spiritual “health” need not coincide with bodily ease. Burton says sickness may serve the soul's good, and his discussion of marriage separates the “souls health” served by marrying from worldly circumstances that may discourage it. In scriptural quotations health can mean deliverance itself: Isaiah's “want health” and the Psalmist's distance “from my health” concern a lack of saving help. These are not medical descriptions inserted into Scripture by the modern rendering. They explain how Burton's medical and pastoral vocabularies can meet without becoming identical. (DJR-021-15; DJR-021-22; DJR-142-08; DJR-164-05.)

Places to Read

- DJR-017-28 (Source page 69): Safety personified in the Terentian household example.
- DJR-021-15 (Source page 2): Scriptural health rendered as deliverance.
- DJR-021-22 (Source page 3): Bodily sickness and the soul’s health.
- DJR-021-23 (Source page 3): “Safe and sound” explicitly explained by freedom from infirmity.
- DJR-022-02 (Source page 6): Health perfects and preserves the body–soul alliance.
- DJR-025-13 (Source page 23): Smell as an instrument of health.
- DJR-056-19 (Source page 170): Latin invocation of blessed health.
- DJR-056-20 (Source page 170): Health valued above riches.
- DJR-063-24 (Source page 206): Healthy observers rebuked for ridiculing melancholy sufferers.
- DJR-069-23 (Source page 228): Willingness to recover as part of recovery.
- DJR-069-29 (Source page 228–229): Contempt for remedies as one extreme.
- DJR-069-30 (Source page 229): Anxious preoccupation with health as the other extreme.
- DJR-069-31 (Source page 229): Claims about patients magnifying symptoms, presented as cited opinions.
- DJR-069-32 (Source page 229): Confidence and the reported duty to promise recovery.
- DJR-069-33 (Source page 229): The physician’s “forme of health,” hope and reputation.

- DJR-070-11 (Source page 231): The six conditions referred to by the ensuing hinge metaphor.
- DJR-070-12 (Source page 231): Regimen as the hinges of health.
- DJR-070-13 (Source page 231): Qualification of a claim that regimen alone suffices.
- DJR-076-33 (Source page 260–261): Convenience distinguished from health in choosing a home.
- DJR-076-34 (Source page 261): Soil, air and the preferred landscape.
- DJR-082-22 (Source page 286): Body and mind sharing labour and illness.
- DJR-142-08 (Source page 580–581): Spiritual welfare distinguished from worldly circumstances.
- DJR-144-25 (Source page 592–593): Fear dislodging a tyrant’s soul from health’s hinges.
- DJR-157-15 (Source page 661): Sound doctrine as a contested claim in religious polemic.
- DJR-160-08 (Source page 675): “Sound Commentaries” opposed to sophistical controversy.
- DJR-164-05 (Source page 695): The Psalmist’s health as helping or deliverance.

In this edition

The modern column accordingly varies “health” rather than forcing a single replacement: “deliverance” at Isaiah, “helping me” in Psalm 22, and “the soul's health” in the account of affliction. It preserves “sound” for doctrine, but translates persons who are sound as “those who are well.” At DJR-157-15, sound doctrine is part of Burton's mocking presentation of exclusive claims by the groups he attacks; the wording is not an editorial certification of their truth. (DJR-021-15; DJR-021-22; DJR-063-24; DJR-157-15; DJR-164-05; N01380; N12905.)

The health-related Latin likewise needs local handling. “O beata sanitas” is “O blessed health”; the Latin wish-to-recover maxim is rendered independently before Burton's own English gloss. In the Terence quotation “salus” is Safety personified, and the editor reports that the printed “capiat” differs from the cited comedy's “cupiat”; the modern “if she wished” follows the latter reading. That editorial intervention should not be concealed by describing the modern sentence as a word-for-word transcription of Burton's Latin. (DJR-056-19; DJR-069-23; DJR-017-28; N01135; N05074.)

See also

Cure (BAL-0104) distinguishes treatment and recovery; Diet and regimen (BAL-0119) and Non naturals (BAL-0082) explain the conditions called health's hinges. Salvation (BAL-0303) owns the fuller religious vocabulary of deliverance and the salus family. Crased (BAL-0072) supplies an important contrary to sound. See Disease and sickness (BAL-0379) for the changing boundaries of illness.

Explained vocabulary: Health and soundness.

Symptoms and signs

Entry BAL-0381

The word

A symptome is a manifestation or accompanying feature by which a condition can be recognised. Burton repeatedly pairs “Symptomes” with “signes,” but neither word is restricted to a bodily measurement: conduct, thoughts, objects in a portrait, laws and religious practices can all be treated as revealing signs. The title synopsis separates causes, symptoms, prognostics and cures. Those are different explanatory functions even when one phenomenon occupies more than one place. (DJR-170-07; DJR-020-22; DJR-040-07; DJR-147-42; DJR-157-01.)

A symptom is not automatically a disease's defining class or a separate species. Burton is willing to leave the cause–effect and disease–symptom status of melancholy disputed, yet elsewhere insists that some writers' innumerable “species” should be understood as symptoms. The disputed definition of love makes the logical distinction particularly clear: continual thought can occur in hatred as well as love, and so is a symptom, not love's genus. That objection belongs to the commentary on the definition Burton has just reported. (DJR-027-03; DJR-027-48; DJR-115-49; DJR-115-50; DJR-115-51.)

In the work

The symptom section opens with an assurance that suffering need not be forcibly produced for observation. Unlike the painter in the cruel Prometheus story, Burton can describe the people he already meets: their symptoms “delineate themselves.” Yet the confidence that symptoms are visible does not yield certainty about what each means. The ensuing division includes hidden as well as manifest signs, those common to kinds and those peculiar to individuals, and bodily as well as mental appearances. Their variation is variously attributed to humours, temperament, duration, inclinations, mixed disease and celestial influence. Burton gathers these explanations without making them a single demonstrated system. (DJR-058-02; DJR-058-03; DJR-058-04; DJR-058-05; DJR-058-06.)

His strongest qualification concerns universal signs. He first reports the authoritative claim that prolonged fear and sorrow are inseparable marks common to every sufferer. Immediately he compares writers who repeat the claim to hounds following a false scent. Later, with “to whom I subscribe,” he expressly adopts Hercules de Saxonia's objection: some fear without sorrow, some grieve without fear, and some do neither. The categorical statement is therefore a reported position under challenge, not Burton's final rule. His further account allows the listed appearances to be barely perceptible or absent, intermittent or continual, and present outside melancholy with different frequency and force. (DJR-058-23; DJR-058-24; DJR-059-49; DJR-059-50; DJR-062-12.)

The unit of description is not an imaginary patient carrying the whole catalogue. After comparing variation to faces, a river and a musical instrument, Burton admits that symptoms are obscure and mixed with those of other diseases. He then states that to put every listed sign in one person would be to paint a monster or Chimera: some belong to one person, some to another, and may occur at different times. This qualification governs how

the surrounding lists are read. It also explains why an exhaustive list of appearances cannot by itself identify an affected organ: his hypochondriacal cases report accomplished physicians divided among womb, heart and stomach. (DJR-059-53; DJR-061-27; DJR-061-28; DJR-061-29; DJR-062-11.)

Even a supposedly chief diagnostic sign can be comparative rather than absolute. In head melancholy Burton says there should be no notable signs in the stomach or elsewhere, then immediately permits lesser stomach disorders and wind. More numerous and more evident head signs identify the brain as primarily affected in that account; the absence is of significant rival indications, not of every other symptom. Similarly, after describing pulse and urine, he questions their reliability in chronic disease. Their variability and the fineness of claimed distinctions obstruct inference rather than settle it. (DJR-062-06; DJR-058-16; DJR-058-17; DJR-058-18.)

Symptoms can also enter the causal circle. Sorrow is melancholy's “mother and daughter”: it helps produce the condition and appears as part of it. Jealousy is likewise reported as cause and symptom, before Burton argues that its range deserves treatment as a species apart. Classification here serves the arrangement of his inquiry as well as the description of illness. In religious melancholy he again presents symptom, cause and species as competing placements, and describes symptoms as taking the shape of previous inclinations. None of this licenses substituting symptom for cause in every passage. (DJR-040-07; DJR-144-05; DJR-144-06; DJR-145-19; DJR-151-21; DJR-151-23.)

Reading signs brings its own hazards. In the preliminaries, the promise that the book will drive melancholy away is followed by a warning that a reader currently suffering from it should not read the symptoms and prognostics, lest general statements be magnified into a personal case. Burton immediately adjusts that prohibition to advice to read the section cautiously. Both formulations matter: the book imagines beneficial self-correction but also harmful self-application, rather than treating all reading as a cure. (DJR-006-26; DJR-006-27; DJR-006-28; N00354.)

The young physicians in Plater's example “appropriate” other people's symptoms to themselves: the verb means apply, not properly classify. Burton follows it with his own warning that a currently melancholy reader may be temporarily made worse by the symptom tract. His text thus addresses a reader who can become implicated in the descriptions being read. The frontispiece's lover already establishes this reflexive possibility: books and lute are “symptomes of his vanity,” and the reader is invited to supply the portrait from himself. (DJR-058-45; DJR-058-46; DJR-170-07.)

Beyond medicine, symptom remains an interpretative and often accusatory term. Severe laws and punishments are made symptoms of jealousy; partisan love and hatred become symptoms in the attack on superstition; and a predicted social catastrophe is inferred from those signs. In the love narratives a changed pulse or countenance supposedly betrays the concealed beloved, but Burton records Vallés's denial that a distinctive lover's pulse exists. A sign's claimed visibility, its interpretation and the authority of the person interpreting it must therefore be tracked separately. (DJR-147-42; DJR-157-01; DJR-160-30; DJR-126-48; DJR-126-49; DJR-126-50; DJR-126-51.)

Places to Read

- DJR-170-07 (Source page 8): Portrait objects as satirical symptoms and the reader’s implicated self.
- DJR-006-26 (Source page 17): Context: the book promises beneficial self-correction and relief from melancholy.
- DJR-006-27 (Source page 17): Readers warned against taking general symptoms as descriptions of themselves.
- DJR-006-28 (Source page 17): Context: the prohibition shifts to a recommendation of cautious reading.
- DJR-020-22 (Source page 97): The synopsis separates causes, symptoms, prognosis and cure.
- DJR-027-03 (Source page 31): The disease-or-symptom dispute left to other writers.
- DJR-027-48 (Source page 35): Supposedly infinite species recast as differences of symptoms.
- DJR-040-07 (Source page 96 repeated [PDF198]): Sorrow both producing and accompanying melancholy.
- DJR-058-02 (Source page 178): The cruel painter’s literary exemplum.
- DJR-058-03 (Source page 178): Symptoms said to draw their own portraits.
- DJR-058-04 (Source page 179): Universal, particular, hidden and apparent signs.
- DJR-058-05 (Source page 179): Diverse explanations of diverse signs, with a nonliteral Latin gloss.
- DJR-058-06 (Source page 179): Different responses in different people.
- DJR-058-16 (Source page 180): The initial pulse description.
- DJR-058-17 (Source page 180): A challenge to pulse distinctions in chronic disease.
- DJR-058-18 (Source page 180): Burton’s matching doubt about urine.
- DJR-058-22 (Source page 180): The claimed innumerability of mental symptoms.
- DJR-058-23 (Source page 180–181): The reported universal rule about fear and sorrow.
- DJR-058-24 (Source page 181): Burton’s immediate objection to that rule.
- DJR-058-45 (Source page 183): Applying others’ symptoms to oneself.
- DJR-058-46 (Source page 183): Burton warns vulnerable readers about the symptom tract.
- DJR-059-49 (Source page 188–190): Variability in visibility and intensity.
- DJR-059-50 (Source page 190): Symptoms outside melancholy, and contrasts of frequency and degree.
- DJR-059-53 (Source page 190): A likeness with differences rather than an identical presentation.

- DJR-061-27 (Source page 197): Irregularity, obscurity and the difficulty of a stable portrait.
- DJR-061-28 (Source page 197): Symptoms mixed with other diseases.
- DJR-061-29 (Source page 197): Explicit refusal to combine all signs in one person.
- DJR-062-06 (Source page 198): “No notable signs” permits lesser symptoms elsewhere.
- DJR-062-11 (Source page 199): Ambiguous signs leave the affected organ uncertain.
- DJR-062-12 (Source page 199): Burton explicitly rejects fear and sorrow as universal.
- DJR-115-49 (Source page 446): The first reported definition of love.
- DJR-115-50 (Source page 446): The definition whose commentator objects.
- DJR-115-51 (Source page 446): Symptom distinguished from genus.
- DJR-126-48 (Source page 505): Pulse and expression as claimed signs of love.
- DJR-126-49 (Source page 505): Antiochus and the recognition of the concealed beloved.
- DJR-126-50 (Source page 505): The disputed lover’s pulse.
- DJR-126-51 (Source page 505): A combined list of behavioural and bodily signs.
- DJR-144-05 (Source page 591): Jealousy placed as cause or symptom by different writers.
- DJR-144-06 (Source page 591): Burton elects to treat it as a separate species.
- DJR-145-19 (Source page 598): A reciprocal relation between jealousy and melancholy.
- DJR-147-42 (Source page 612): Punitive laws interpreted as symptoms of jealousy.
- DJR-151-21 (Source page 632): Religious melancholy’s disputed classificatory status.
- DJR-151-23 (Source page 632–633): Symptoms shaped by previous inclinations.
- DJR-157-01 (Source page 660): Sectarian attachment and hostility described as symptoms.
- DJR-160-30 (Source page 678): Polemical prognosis inferred from those signs.

In this edition

The modern rendering generally keeps symptoms and signs, but translates the frontispiece's “symptomes of his vanity” as “Signs of his foolishness.” In the diagnostic discussion “generall” can be rendered “universal,” where the question is whether every patient has a feature. “Melancholica deliria multiformia” is first translated as “melancholic derangements take many forms”; Burton's following “diversity of melancholy signs” is retained as his looser gloss, not treated as a literal equivalence between deliria and signs. (DJR-170-07; DJR-058-05; DJR-062-12; N04316.)

The edition distinguishes report from correction: the painter's torture is a rhetorical exemplum; the medical quantities such as scarcely one in a thousand are cited formulations,

not clinical statistics; and the notes identify Burton's conflation of Galen's patients in the love-pulse story. These apparatus claims do not cancel the story's lexical function, but prevent its confident recognition scene from masquerading as independently verified evidence. (DJR-058-02; DJR-058-22; DJR-126-50; N04312; N09795.)

See also

Cause (BAL-0058), Prognostics (BAL-0081), and Anatomy (BAL-0008) distinguish production, prediction and ordered analysis. Characters (BAL-0091) explains distinguishing marks; Jealousy (BAL-0007) and Religious melancholy (BAL-0077) retain ownership of those larger subjects. See Disease and sickness (BAL-0379) and Acute and chronic (BAL-0382) for the medical framework.

Explained vocabulary: Symptoms and signs.

Acute and chronic

Entry BAL-0382

The word

“Acute and Chronick” are contrasting medical classifications in Burton's preliminary division of diseases. Chronick receives a fuller local explanation: “a Chronick or continuate disease,” settled rather than coming and going. Acute characterises the fever accompanying phrenitis. The pair concerns a disease's character and course, but the selected passages do not supply a numerical duration threshold. Nor does acute everywhere mean medically acute: philosophers can be acute in judgement, lines can form an acute angle, and Latin “acute” is an adverb meaning keenly. (DJR-022-10; DJR-022-19; DJR-023-19; DJR-012-27; DJR-032-20; DJR-087-43.)

In the work

The opening classification lists acute and chronic beside other distinctions: primary and secondary, fatal and nonfatal, wandering and fixed, simple and compound, established habit and passing disposition. These are several axes, not alternative names for one division. Burton does not equate chronic with fatal, or acute with a mere passing feeling. His chosen organising distinction for the moment is body and mind. (DJR-022-10.)

Phrenitis gives acute a specific medical setting. Its continual mental disturbance has an acute fever annexed; an alternative formulation makes inflammation of the brain or its membranes with fever the cause of the disturbance. The contrast with melancholy and madness is the presence of fever, not simply the intensity of distress. The adjoining account reports disagreement about grouping the conditions but says Burton will follow writers who handle them separately. Acute therefore helps distinguish a historical syndrome; it does not confer a modern diagnosis on that syndrome. (DJR-022-19; DJR-022-20.)

Chronick does more than mean unpleasant or severe. The melancholy fits from which Burton distinguishes his subject may themselves be violent and tyrannical, yet come and go in response to objects. The melancholy he will treat is established, “morbus sonticus, or Chronicus,” a settled humour that has been long increasing and is hard to remove. “Morbus sonticus” supplies seriousness or disabling force, while chronicus supplies persistence. Burton expressly allows the established condition to be pleasant as well as painful. Neither painfulness nor immediate violence alone makes his chronic category. (DJR-023-19; N01570.)

The distinction affects what authorities count as useful evidence and treatment. After describing pulse, Burton doubts the elaborate distinctions made about it in chronic disease; he regards urine as similarly uncertain because of differences among people, constitutions and circumstances. Later some physicians accept observing celestial conditions for bloodletting in acute diseases but not chronic ones. The grammatical scope matters: their disagreement concerns whether lunar motion or planetary aspects should be observed, not a blanket permission to bleed acute patients and prohibition on bleeding chronic ones. (DJR-058-16; DJR-058-17; DJR-058-18; DJR-103-03; DJR-103-04.)

Chronic disease also appears in disagreement over medicines. Burton reports Mattioli's strong approval of chemical distillation and claim that chronic diseases can scarcely be cured without mineral medicines. The margin includes both a qualification that some overrate the use and a Latin extension to corrupted blood. These are authorities and qualifications within a debate, not a general prescription for persistent illness. In a different register, the wealthy man described from Apuleius suffers a chronic disease amid abundance and cannot enjoy his food: Burton adds a causal explanation through rich diet and ease to sharpen the contrast with the merry household. (DJR-100-43; DJR-100-44; N07586; N07587; N07588; DJR-090-12; N06661.)

The nonmedical senses preserve the sharpness-image without the disease classification. Cardan's acute philosophers are penetrating thinkers, while the “acute & subtil Sophisters” of the satire are sharp disputants who nevertheless need hellebore. In the palmistry account an acute angle is a geometrical feature alleged to indicate melancholy. Finally, “acute incipit cernere” makes the mind's eye begin to see keenly as bodily vision fades. Intellectual acuity can thus be praised, satirised or contrasted with bodily weakness; it is not a fever hiding inside an adjective. (DJR-012-27; DJR-017-42; DJR-032-20; DJR-087-43.)

Places to Read

- DJR-012-27 (Source page 45): Intellectual penetration in Cardan’s ranking of philosophers.
- DJR-017-42 (Source page 70): The satire’s sharp but supposedly deluded disputants.
- DJR-022-10 (Source page 7): Acute and chronic among several independent disease divisions.
- DJR-022-19 (Source page 8): Acute fever in the definition of phrenitis.
- DJR-022-20 (Source page 8–9): Disputed grouping of phrenitis, madness and melancholy.
- DJR-023-19 (Source page 13): Chronic melancholy distinguished from transient but possibly violent fits.
- DJR-032-20 (Source page 59): A geometrical angle within reported palmistry.
- DJR-058-16 (Source page 180): The pulse description immediately before the qualification.
- DJR-058-17 (Source page 180): Pulse distinctions questioned for chronic diseases.
- DJR-058-18 (Source page 180): Urine similarly regarded as an uncertain chronic sign.
- DJR-087-43 (Source page 312): The mind’s eye seeing keenly, with Latin adverb acute.
- DJR-090-12 (Source page 323): Chronic illness in Burton’s expansion of a rich-man exemplum.
- DJR-100-43 (Source page 372): Authorities praising gold in the surrounding mineral-medicine discussion.
- DJR-100-44 (Source page 372): Mattioli’s strong claim about chronic disease and mineral medicines.

- DJR-103-03 (Source page 382): Bodily constitution governs the preceding bloodletting quantity.
- DJR-103-04 (Source page 382–383): Acute/chronic distinction within a dispute about astrological timing.

In this edition

The modern column preserves acute for the fever and angle, but gives “penetrating” for Cardan's philosophers and “sharp” for the sophists. It renders the chronic cluster as “a serious or chronic illness: a lasting disease, a settled humour,” preserving more than one component. The Latin adverb acute receives “keenly,” not the English medical adjective. These are local sense distinctions rather than interchangeable spellings of a single definition. (DJR-012-27; DJR-017-42; DJR-022-19; DJR-023-19; DJR-032-20; DJR-087-43.)

In the pulse passage the body attributes the criticism to Crato, while the margin identifies a letter from Andreas Dudith in Crato's collection. The edition retains that discrepancy. Its explanatory note also makes “respected” mean taken into account as a sign, not admired or treated respectfully. The same evaluative sense is explained at B5V-0402-03 under Urine (BAL-0402). (DJR-058-17; N04340; N04341.)

See also

Phrenitis (BAL-0068) owns the fever-associated disorder; Habit and disposition (BAL-0061) explains persistence and establishment; Prognostics (BAL-0081) concerns expected outcome rather than duration alone. Symptoms and signs (BAL-0381) develops the limits of inference; Disease and sickness (BAL-0379) gives the wider taxonomy.

Explained vocabulary: Acute and chronic.

Epidemical

Entry BAL-0383

The word

Epidemical, also printed Epidemicall, describes disease widespread through a population rather than confined to a particular person. Burton's outline opposes “Epidemicall” to “Particular,” exemplifying the first with plague and plica and the second with gout and dropsy. Elsewhere he applies the word to melancholy's wide prevalence. The shared force is extent among people, not a specified mechanism of transmission. The Latin plural “morbi Epidemici” is likewise rendered as widespread diseases. (DJR-020-12; DJR-019-20; DJR-033-07.)

In the work

At the close of the preface, Burton justifies the usefulness of his undertaking through the frequency of melancholy. Mercurialis and Laurentius are cited for its prevalence; Claudinus calls it a fountain of other diseases and claims scarcely one in a thousand is free. Burton then describes his subject as “so universall a malady, an Epidemical disease,” a source of bodily and mental torment. The adjective intensifies the claim of common need that motivates the book. It does not introduce an account of contagion between sufferers, and the cited numbers are not modern prevalence estimates. (DJR-019-18; DJR-019-19; DJR-019-20; N01283; N01284.)

The formal outline makes a distinction between collective and particular bodily diseases. Later the general account of human miseries names epidemic diseases afflicting “whole Kingdoms, Territories, Cities,” as opposed to the cares, losses and sickness of private persons. The distinction organises consolation as well as medicine: suffering belongs both to communities and individuals. It does not entail that a person affected by a collective calamity lacks a particular illness. (DJR-020-12; DJR-087-01; DJR-087-02.)

Burton's examples also resist a modern one-to-one classification. In the fantasy of a world reformer, epidemic diseases include scurvy, plica and the Neapolitan disease. In the medical opening the list expands to smallpox and sweating sickness and uses the French disease's name. Burton says these were unknown to Galen and Hippocrates. The editor distinguishes his claim about ancient medical knowledge from any established date of the diseases' first appearance. Plica here names a disorder of severely matted hair, while the historical national names for the venereal disease carry the period's naming practices; inclusion under epidemical does not settle their present diagnostic or epidemiological status. (DJR-015-31; DJR-022-05; N00998; N01458.)

Causal settings change with the argument. Cyprian's address is used to make epidemical afflictions part of punishment for sin; the discussion of the air derives epidemic diseases from weather and atmospheric disorder. Burton then contrasts largely foreseeable public calamities with treacherous human malice that no vigilance can anticipate. His confidence in astrologers' forecasts serves that contrast, not a separately established demonstration of prediction. In the reported polemic about intercourse during menstruation, “morbi Epidemici” belongs to a claim attributed to Jewish objections through Christian

intermediaries. It is neither unmediated testimony about Jewish practice nor Burton's evidence for a verified mode of disease transmission. (DJR-021-14; DJR-021-29; DJR-021-37; DJR-033-07; N01378; N02308.)

Places to Read

- DJR-015-31 (Source page 59–60): Diseases in the imagined programme of worldwide reform.
- DJR-019-18 (Source page 76): Authorities cited for melancholy’s frequency.
- DJR-019-19 (Source page 76): Claudinus’s prevalence claim and the editor’s explanation of epidemical.
- DJR-019-20 (Source page 76): Widespread melancholy as justification for the book.
- DJR-020-12 (Source page 97): Epidemic versus particular diseases in the synopsis.
- DJR-021-14 (Source page 2): Collective disease within the cited argument from divine punishment.
- DJR-021-29 (Source page 4): Atmospheric causes and reported plague statistics.
- DJR-021-37 (Source page 5): Foreseeable epidemics contrasted with hidden human malice.
- DJR-022-03 (Source page 6): The number of diseases expressly remains unsettled.
- DJR-022-05 (Source page 6): Diseases said to be unknown to ancient physicians.
- DJR-033-07 (Source page 63): Latin Epidemici within a mediated religious-medical polemic.
- DJR-087-01 (Source page 308): Public calamity distinguished from private affliction.
- DJR-087-02 (Source page 308): The shared-suffering argument into which that distinction leads.

In this edition

The modern rendering uses “widespread” for the melancholy passage and for Latin Epidemici, while keeping “epidemic” for the collective disease class and the disasters afflicting kingdoms. That choice usefully preserves the adjective's range without imposing a present technical definition. The editor also marks the enormous plague death totals and recurrence intervals in the air passage as Burton's reports from earlier authorities, not verified statistics. (DJR-019-20; DJR-020-12; DJR-021-29; DJR-033-07; DJR-087-01; N01413.)

In the synopsis, “Definition, Member, Division” becomes “definition, number, and classification.” The modern “number” is an explicit editorial emendation, supported by the corresponding chapter heading, not a new reading silently attributed to the original. The synopsis's 300 remains Burton's stated count, and the adjoining medical discussion itself says the number of diseases is unsettled. (DJR-020-12; DJR-022-03; N01325; N01326.)

See also

Melancholy (BAL-0001) owns the substantive illness; Air (BAL-0121) the environmental causal account; Commonwealth (BAL-0290) the collective political body. Compare Contagion and infection (BAL-0384): being widespread and being transmitted are different claims. Pestilence and plague (BAL-0385) develops the chief outbreak vocabulary.

Explained vocabulary: Epidemical.

Contagion and infection

Entry BAL-0384

The word

Infect can mean taint, corrupt, impair or poison, as well as communicate a harmful condition. Infection consequently need not describe the transmission of a pathogen: Galen's reported “infection of the middle cell” is an impairment of a brain cavity, while fear “infects the heart” in a humoral account of emotion. Contagion more expressly supplies a model of communication between bodies, but the processes imagined include vapours and eye-rays. Latin “inficitur,” “infecta” and “inficiunt” participate in the tainting family. By contrast, “infectum” in the maxim about the irreversible past means undone and is not a disease-word. (DJR-027-05; DJR-083-06; DJR-120-07; DJR-004-09; DJR-018-35; DJR-034-18; DJR-097-41.)

In the work

The anatomical and environmental cases begin with alteration of something, not necessarily passage from one infected person to another. In the definition of melancholy, the head's middle cell is the affected site. In the account of air, impure and foggy air enters through respiration, depresses the spirits and causes disease through “infection of the heart.” The descriptions of desirable air exclude decay and “contagious” smells; the contrast of Périgord with marshy districts connects alleged freedom from contagious disease with terrain and air. These are linked claims in historical environmental medicine, not an implicit account of microbes. (DJR-027-05; DJR-036-28; DJR-076-20; DJR-076-24; N01800; N02608.)

An account of agency is equally necessary. The “he” who can secretly produce sickness and health is the devil in the discussion immediately surrounding Tertullian and Taurellus. Hidden poisons allegedly infect bodies and obstruct internal functions. In the later religious polemic, the devil infects one person and makes him a principal agent, or affects whole cities and countries. In the first case bodily interference explains the injury; in the second the spreading corruption of superstition is the object. The verb's common shape does not make the claims or their evidential status identical. (DJR-031-11; DJR-031-12; DJR-154-41; DJR-155-01; DJR-155-39.)

The erotic account deliberately combines physiology and analogy. Varius says an exchange of looks infects the purer spirits through emitted rays. Burton then writes “as some think” and acknowledges the objection of those who hold that sight works by receiving something into the eye. Ficino's alleged transmission of inflamed eyes by sight is offered in support of the competing emission theory. The qualification and dispute must survive any summary: Burton has not shown that looking at a diseased eye transmits disease. (DJR-120-05; DJR-120-07; N09194; N09199.)

The direction of the imagined action is especially clear in the next stage. Beams travel from the active person's heart through the eyes, affect the other person's spirits, and the spirits infect the blood. “Agent” and “patient” here identify actor and recipient, not necessarily physician and medical patient. Apuleius's passionate speech supplies a literary image of eyes piercing to the inner body. Later Burton compares this rapid acquisition of love with

plague, itching, scabs and flux “caught by infection.” That analogy is part of his case for visual transmission of passion; it is not proof that love and those diseases have the same physical cause. (DJR-120-09; DJR-120-16; N09205; N09215.)

Other figurative uses do not require the eye-ray mechanism. A beautiful person can infect “like a Basilisk,” in a cluster of mythical petrification, magnetic attraction and deadly gaze. A kiss is compared to a spider's venom; Ariosto's jealousy-wound infects soul and heart and overmasters reason. These comparisons concentrate the force of injury and involuntary capture. They do not make every occurrence of infect an assertion of ordinary contagious disease. (DJR-119-04; DJR-123-27; DJR-148-18.)

The literary criticism at the beginning supplies another independent sense. Books infect rather than perfect the reader, a Latin verbal contrast which Burton repeats in English. Tacitus's corrupted age similarly becomes an analogy for social flattery; elsewhere even the air is “in love,” after a Latin phrase saying it is infected with love. The family can therefore move between alleged material change, moral corruption and poetic personification. Against that mobility, “infected houses” in the catalogue of presumptuous faith is understood by the modern edition specifically as plague-infected houses. The account censures entering them as a hazardous display of confidence; it does not praise the act as a remedy. (DJR-004-09; DJR-018-35; DJR-118-03; DJR-160-20; N12612.)

Places to Read

- DJR-004-09 (Source page 7): Corrupting books and the infect/perfect wordplay.
- DJR-018-35 (Source page 74): An age tainted by flattery.
- DJR-027-05 (Source page 31): Infection as impairment of the brain’s middle cell.
- DJR-031-11 (Source page 52): The devil or spirits as the debated agents of illness.
- DJR-031-12 (Source page 52): Secret bodily injury through alleged hidden poisons.
- DJR-034-18 (Source page 69): Latin tainting of blood within reported opinions about fruit.
- DJR-036-28 (Source page 81): Air harming spirits and heart.
- DJR-076-20 (Source page 259): Contagious smells in the environmental account.
- DJR-076-24 (Source page 259): Regional terrain and claimed freedom from contagious disease.
- DJR-083-06 (Source page 290): Fear tainting the heart in humoral physiology.
- DJR-097-41 (Source page 357–358): Contrast only: infectum means undone, not infected.
- DJR-118-03 (Source page 457): Poetic air infected with love.
- DJR-119-04 (Source page 462): A basilisk comparison within the power of beauty.
- DJR-120-05 (Source page 467): An exchange of looks affecting the subtle spirits.
- DJR-120-07 (Source page 467): The eye-ray claim and its acknowledged optical objection.

- DJR-120-09 (Source page 467–468): The direction of action from one person’s heart to the other’s spirits and blood.
- DJR-120-16 (Source page 468): Love compared with disease caught through infection.
- DJR-123-27 (Source page 485–486): The poisonous-spider comparison for kissing.
- DJR-148-18 (Source page 615): A jealousy-wound infecting soul and heart in verse.
- DJR-154-41 (Source page 650): Context explicitly identifies the Devil acting through priests.
- DJR-155-01 (Source page 650): Context continues the demonic agency through the pronoun “he.”
- DJR-155-39 (Source page 654): Corruption spreading through an agent to a community.
- DJR-160-20 (Source page 676–677): Plague-infected houses in a polemic against presumptuous faith.

In this edition

The modern column differentiates these forces: “impairment” for the brain cavity's infection, “taints” for fear's action on the heart, “poisoning” for the basilisk, and “corrupted” for the age's flattery. The fruit passage adds Latin “Sanguinem inficiunt,” “They taint the blood,” followed by Burton's own “infest” and putrefy: it reports restrictive dietary opinions, not present dietary guidance. The textual sequence does not make every possible taint a process of interpersonal transmission. (DJR-027-05; DJR-083-06; DJR-119-04; DJR-018-35; DJR-034-18.)

Apparatus also preserves a difference between languages: Varius's cited margin has “fascinantur,” are bewitched, where the body says “are infected.” Those expressions overlap in the account of fascination but are not identical dictionary definitions. Conversely, the consolation's “infectum non potest esse” is rendered “cannot be undone”: its resemblance to English infected is a false lead. (DJR-120-05; N09193; DJR-097-41; N07315.)

See also

Fascination (BAL-0089) owns the larger account of bewitchment through the eyes; Spirits (BAL-0003) the subtle bodily medium; Air (BAL-0121) environmental causation; Love (BAL-0200) the broader erotic and non-erotic field. Compare Epidemical (BAL-0383), which concerns prevalence, and Pestilence and plague (BAL-0385).

Explained vocabulary: Contagion and infection.

Pestilence and plague

Entry BAL-0385

The word

Plague and pestilence can name devastating disease or an outbreak, but plague also means a calamity, torment or destructive person. To plague is to afflict. Pestilent and pestiferous can describe disease-bearing or deadly conditions, yet also pernicious books, passions or relationships. Latin pestis and its forms move across the same broad field of destruction: a plague, a scourge or a ruinous agent. The local object and agent must decide the sense; a medical occurrence is not automatically an identifiable modern pathogen, and a metaphorical plague need not imply contagion. (DJR-021-16; DJR-021-29; DJR-028-12; DJR-010-07; DJR-041-37; DJR-150-27; DJR-162-48.)

In the work

The physical catastrophe is both collective and particular. Burton places plague among epidemic diseases and repeatedly joins it with war, famine and inundation as a threat to communities. In the air passage, violent or unseasonable atmospheric conditions produce epidemic disease; Cairo and Constantinople provide reported examples with enormous death totals. The numbers are transmitted claims. In the medical causal account, plague can also precede melancholy: Burton attributes that position to Galen beside other authors' examples of prolonged fever and other illnesses. This is a historical account of disease succession, not a claim that every later sadness is plague itself. (DJR-020-12; DJR-021-29; DJR-056-57; N01413.)

The language is inseparable from Burton's account of affliction and responsibility. Sins are said to draw “plagues & miseries” upon humanity, and the scriptural pestilence is sent as correction that its recipients refuse. When God can “plague us by his Creatures,” the creations are instruments: God is the acting power, while sun, moon, stars and weather serve as means. One must not silently make those instruments independent authors of the punishment. The plague accusation against Domitian also shows why the editor's qualification matters: the cited account describes an anticipated accusation he stopped, whereas Burton's paraphrase makes it sound delivered. (DJR-021-13; DJR-021-16; DJR-028-12; N01383.)

The Athens plague supplies a contrasting argumentative use. Burton reports people concluding that worship makes no difference because good and bad perish alike. It occurs among objections about providence and Scripture, not as Burton's own endorsed theological conclusion. Elsewhere the same outbreak, through Thucydides, supports a medical limitation: what benefits one patient can harm another, so there is no universal medicine. The outbreak is common to the examples; their inferences differ, one exposing an irreligious argument under discussion, the other opposing indiscriminate treatment. (DJR-162-08; DJR-162-09; DJR-162-10; DJR-105-09.)

Other plague stories concern knowledge and response. The supposed encounter with an infected man is expressly qualified: the man did not actually have plague. Burton introduces the ensuing death as something he has heard, in a set of claims about imagination, then

relates another person allegedly made ill by the thought of plague. Those anecdotes do not establish transmission. In the treatment discussion, authorities who hush up an outbreak become an analogy for patients who delay acknowledging illness. Burton interweaves civic defence and disease, and says he cannot recall the city. Neither the city's identity nor a documented outbreak should be invented to complete his exemplum. (DJR-039-24; DJR-069-28; N02792; N05080.)

Plague's force as destructive agency drives the political satire. Conquerors are pestes of humanity, no less ruinous than flood or fire; the same passage condemns their public honour and deification. Litigious lawyers are an “unsensible plague,” an unnoticed public evil, and “not the parents, but the plagues” of the country. The contrast deliberately turns supposed civic protectors into civic destroyers. Anger likewise becomes a plague whose harms extend beyond the individual to towns, families and kingdoms. In none of these uses does the metaphor diagnose a biological illness in the people attacked. (DJR-010-07; DJR-010-09; DJR-010-10; DJR-013-25; DJR-041-36; DJR-041-37.)

The same severity can contract to one person's experience. The introductory poem calls solitude “my sole plague,” now misery rather than its earlier delight. Catullus's consuming love is a pestem which the speaker asks to have torn away; Burton follows with his own English “plague.” In the practical counsel about destructive company, he transfers a plague-flight formula to escape from people who torment a vulnerable person: leave quickly, go far, return slowly. This is an explicit analogy, not a new treatment claim about epidemic disease. (DJR-170-55; DJR-127-52; DJR-127-53; DJR-084-15; DJR-084-16.)

The religious superlative is intentionally expansive: superstition becomes “the most pestilent of all plagues,” supposedly wider and longer-lasting than physical calamities because its terror reaches eternal punishment. The later consolation changes perspective again: what the distressed person regards as an insupportable plague can be read as divine mercy, temporal ruin averting final ruin. These are opposed evaluative uses within theological argument, not quantities of suffering that the book has measured. (DJR-156-33; DJR-156-34; DJR-168-27; DJR-168-28.)

Places to Read

- DJR-170-55 (Source page 16): Solitude as the speaker’s personal torment.
- DJR-010-07 (Source page 33): Conquerors as Latin pestes, comparable to flood and fire.
- DJR-010-09 (Source page 33): Public honour falsely bestowed on humanity’s plague.
- DJR-010-10 (Source page 33): Destroyers and executioners called deadly plagues.
- DJR-013-25 (Source page 49): An unnoticed civic plague in the satire on lawyers.
- DJR-020-12 (Source page 97): Plague classified among epidemic diseases.
- DJR-021-13 (Source page 2): Plagues and miseries explained as consequences of sin.
- DJR-021-16 (Source page 2): Pestilence as refused correction, with the Domitian example.
- DJR-021-29 (Source page 4): Atmospheric causes and attributed outbreak totals.

- DJR-027-10 (Source page 31): Pestilential fever distinguished from the stated feverless definition of melancholy.
- DJR-028-12 (Source page 38): God afflicting through creatures used as instruments.
- DJR-039-24 (Source page 95): The expressly uninfected man in the imagination anecdote.
- DJR-041-36 (Source page 105): Anger compared with the most costly public plague.
- DJR-041-37 (Source page 105): Pestiferous as destructive in an adapted litany.
- DJR-056-57 (Source page 173): Plague named as a preceding cause of melancholy.
- DJR-069-28 (Source page 228): Hushing up an outbreak as an analogy for delayed acknowledgement.
- DJR-084-15 (Source page 292 [296]): The destructive company from which departure is urged.
- DJR-084-16 (Source page 292 [296]): A plague-flight formula transferred to escaping mockery.
- DJR-105-09 (Source page 393): The Athens plague and the rejection of universal medicines.
- DJR-127-52 (Source page 510): Latin love-plague verses assigned by the editor to Catullus.
- DJR-127-53 (Source page 510): Burton’s separate English rendering of the plague image.
- DJR-150-27 (Source page 626): A ruinous match called pestilent.
- DJR-156-33 (Source page 651 [659]): Superstition as the most pestilent of plagues.
- DJR-156-34 (Source page 651 [659]): The theological claim of wider extent and duration.
- DJR-162-08 (Source page 686): Context: unequal fortune as an objection about providence.
- DJR-162-09 (Source page 686): Plague’s indiscriminate deaths interpreted by the irreligious.
- DJR-162-10 (Source page 686): The ensuing objections confirm the reported argumentative voice.
- DJR-162-48 (Source page 690): A pestilent book within reported accusations of atheism.
- DJR-168-27 (Source page 717–718): Affliction as an effective corrective.
- DJR-168-28 (Source page 718): An unbearable plague reinterpreted as mercy.

In this edition

The modern column makes these shifts visible without abolishing the shared image: plague becomes “torment” in the poem, “scourge” in the final consolation, and plague as a verb becomes “afflict.” Pestiferous passions become “destructive passions,” while the fever

remains “pestilential.” The same family does not therefore demand the same English replacement in every setting. (DJR-170-55; DJR-168-28; DJR-028-12; DJR-041-37; DJR-027-10.)

The edition also distinguishes Burton's language from the authorities he recasts. The love-plague verses are Catullus, though Burton's margin says Ovid. The description of Meroe's relationship as a “pestilent match” compresses and alters Apuleius, whose checked phrase concerns a lasting, ruinous relationship. Mersenne's report of a “pestilent Book” does not establish that Burton read any particular surviving Three Impostors text. The adjective is a judgement of pernicious influence, not evidence for the bibliographical or medical facts implied by a hasty reading. (DJR-127-52; DJR-127-53; N09891; N09892; DJR-150-27; N11894; DJR-162-48; N12831.)

See also

Air (BAL-0121), War and peace (BAL-0296), and Commonwealth (BAL-0290) explain the physical and political settings. Hospital (BAL-0118) owns pest-houses and institutional provision. Cause (BAL-0058) distinguishes agent from instrument. Compare Epidemical (BAL-0383), Contagion and infection (BAL-0384), and Disease and sickness (BAL-0379).

Explained vocabulary: Pestilence and plague.

Pox and morbus Gallicus

Entry BAL-0386

The word

“Pox” requires its qualifier and context. “Small pox” and “Morbus Gallicus” appear separately in the same catalogue: the former is smallpox, the latter the “French disease,” identified by this edition's editor as the venereal disease usually called syphilis. “French pox” makes that second meaning explicit. The unqualified noun is often venereal in these passages, but its spelling alone does not distinguish every disease. “Morbus Neapolitanus,” the Neapolitan disease, is another historically geographical name, not evidence here about where the disease originated. (DJR-015-31; DJR-022-05; DJR-056-57; N00998; N01458; N04225.)

“Pocky” means afflicted with the pox. In the literary speech Burton quotes, it is part of a sexually charged insult. The disease-name also acquires a personified moral quality: being “more envious then the pox” makes illness a standard of malice. Those rhetorical uses cannot be reduced to a clinical identification of the speaker. (DJR-136-36; N10710.)

In the work

The distinction between the two named poxes matters to Burton's account of medical knowledge. He includes both smallpox and the French disease among conditions he says were unknown to Galen and Hippocrates. That is his claim about the limits of ancient knowledge and the multiplication of diseases, not a demonstrated date of their first existence. In the earlier fantasy of a universal reformer, curing the Neapolitan disease sits beside settling controversies, disciplining desire and imposing religious unity. A disease-name can thus mark a concrete target of hoped-for cure while participating in a much wider, coercive dream of reform. (DJR-015-31; DJR-022-05; N00998; N01458.)

Within melancholy's causal scheme, pox can precede the present disorder. The synopsis puts it among “precedent diseases”; the fuller discussion cites Botaldus for “the French pox” as a cause. Burton's “degenerate into this” means that the other diseases develop or change into melancholy in the account he is reporting. It does not mean that a patient becomes morally degenerate. Similarly, the inherited-disease catalogue includes pox alongside leprosy, stone, gout and epilepsy, but Burton is reporting Mercado's theory of familial transmission, not establishing the identity or genetic mechanism of each item by modern criteria. (DJR-020-29; DJR-032-44; DJR-056-57; N02288; N04225.)

The nursing discussion puts bodily disease into a particularly revealing sequence. Animal anecdotes are first used to argue that milk transmits the feeder's nature; Favorinus is then invoked for the transmission of a nurse's bodily shape, character and diseases. The examples between that claim and the return to “bodily sickness” concern cruelty and drunkenness. When Burton says children catch the pox from a nurse, he adds “if we may believe Physicians” and cites a work on venereal disease. The surrounding argument recommends mothers nursing their own children and disparages hired nurses. Its conflation of character, constitution, disease and social status must remain visible: the passage is historical testimony to that argument, not a judgement about wet nurses or a present-day

explanation of transmission. (DJR-050-27; DJR-050-28; DJR-050-29; DJR-050-30; DJR-050-31; DJR-050-32; N03656; N03662.)

A reported practice at Bantam gives the name a different task. Burton describes sufferers exposing themselves to the sun to dry their sores, within an account of excessive heat and the discomfort of English traders. His marginal Latin identifies the disease as the French disease. The purpose attributed to the sufferers explains “bleaching”; it is not proof of therapeutic effectiveness. Elsewhere pox appears among the diseases attributed to wealth or lust, and in a consolatory list of conditions that make company difficult. That last list combines communicability, frightening appearance and offensiveness to observers; its contrast with melancholy as “not catching” does not turn every listed condition into a contagious disease. (DJR-036-35; DJR-089-37; DJR-098-26; DJR-114-23; N02626; N02627; N07397.)

The love-remedy section exploits the stigma rather than presenting cases. Burton reports advice to tell a lover that the beloved has the pox, hereditary disorders or other discrediting infirmities. The controlling instruction is to say these things: the diseases are allegations designed to produce aversion. Aretino's quoted Lucretia then supplies the violently moralised “pocky quean.” By contrast, the later “small pox” belongs to a list of illnesses, injuries and changes that can destroy admired beauty. Both passages unsettle erotic idealisation, but one uses venereal insult and the other the vulnerability of appearance. Keeping them distinct preserves both the lexical difference and the different acts performed by the words. (DJR-135-51; DJR-135-52; DJR-136-36; DJR-137-42; N10647; N10710; N10789.)

Places to Read

- DJR-015-31 (Source page 59–60): The Neapolitan disease among the universal reformer’s imagined cures.
- DJR-020-29 (Source page 98): Pox as a precedent disease in the causal synopsis.
- DJR-022-05 (Source page 6): Smallpox distinguished from the French disease in the catalogue of supposedly newer illnesses.
- DJR-032-44 (Source page 62): Pox in a reported catalogue of hereditary diseases.
- DJR-036-35 (Source page 82): Sufferers at Bantam said to expose their sores to the sun.
- DJR-050-27 (Source page 146 [sequence; printed 142]): Context: animal nursing anecdotes used to argue transmission of nature.
- DJR-050-28 (Source page 146 [sequence; printed 142]): Pox among diseases said to be imprinted through milk.
- DJR-050-29 (Source page 146 [sequence; printed 142]): Context: cruelty attributed to a nurse.
- DJR-050-30 (Source page 146–147 [sequence; printed 142–143]): Context: drunkenness and mental qualities attributed to nursing.
- DJR-050-31 (Source page 147 [sequence; printed 143]): The qualified claim that children catch pox from a nurse, with a venereal-disease citation.

- DJR-050-32 (Source page 147 [sequence; printed 143]): Context: the argument’s conclusion against sending children to hired nurses.
- DJR-056-57 (Source page 173): French pox reported as a cause of melancholy.
- DJR-089-37 (Source page 320–321): Pox in the moralised catalogue of affluence’s diseases.
- DJR-098-26 (Source page 361): Pox among disorders that restrict or disturb company.
- DJR-114-23 (Source page 440): Pox among the alleged bodily consequences of lust.
- DJR-135-51 (Source page 553): The instruction to allege pox in order to repel a lover.
- DJR-135-52 (Source page 553–554): Context: the catalogue continues as accusations rather than case histories.
- DJR-136-36 (Source page 557): Personified pox and the abusive adjective in quoted literary speech.
- DJR-137-42 (Source page 561): Smallpox among the threats to bodily beauty.

In this edition

The modern column preserves “pox” where the original leaves the name unqualified, joins “small pox” into “smallpox,” and translates the Latin geographical labels as “French disease” and “Neapolitan disease.” The editor's identification with syphilis is explanatory apparatus: “syphilis” is an editorial lookup expression here, not a replacement claimed to be printed in Burton's body text. The same distinction applies to the expanded title “On Venereal Disease” for the abbreviated “de lue vener.” (DJR-015-31; DJR-022-05; DJR-050-31; DJR-056-57; N00998; N01458; N03662.)

The edition also makes the action of the defamation passage clearer with “say that,” and renders “pocky” as “pox-ridden.” Those choices help identify assertion level and adjective meaning without endorsing the slur. The attribution of the nursing anecdote and the precise Botaldus reference remain matters for source identification; this article does not silently repair them or claim that their documentary origins have been settled. (DJR-050-31; DJR-056-57; DJR-135-51; DJR-136-36; N03662; N04225.)

See also

Contagion and infection (BAL-0384) explains “catching” and the differences between transmission and social avoidance. Leprosy (BAL-0387) follows another disease-name through inheritance, nursing and stigma. Custom and education (BAL-0125) owns the wider nursing argument; Venery (BAL-0134) explains the sexual vocabulary. Disease and sickness (BAL-0379) and Cause (BAL-0058) distinguish a named disorder from its place in a causal account.

Explained vocabulary: Pox and morbus Gallicus.

Leprosy

Entry BAL-0387

The word

Leprosy is a historical disease-name whose extension changes with its setting. Burton can name a particular affliction, a skinward effect of melancholy matter, or a principal class under which several eruptive disorders are placed. “Leper” names a person described as having that disease; it can also become an inherited social label or an accusation. “Leprosie,” “leprosy” and plural “leprosies” are printed forms, while Latin “leprosi” describes persons as leprous. These uses cannot all be converted into a single modern diagnosis merely because the edition renders them with the same familiar word. (DJR-003-12; DJR-027-42; DJR-032-44; DJR-033-07; DJR-070-06; DJR-098-26; N01874; N02288; N05114.)

In the work

Leprosy first helps define the writer's relation to his reader. Burton compares his desire to help from experience with the woman who, herself a leper, devoted her inheritance to a hospital for lepers. The analogy concerns fellow-feeling and the dedication of one's resources: her property becomes his time and knowledge. It does not imply that Burton has leprosy or that the two illnesses are identical. Camden's account supplies the literary example, but the edition distinguishes locating that account from independently verifying the foundation story. (DJR-003-12; N00170; N00171.)

The humoral account gives the disease a causal position. The same melancholy material is said to produce different effects according to its location and condition: jaundice if retained without putrefaction, quartan fever if putrefied, leprosy if it breaks out onto the skin, and mental derangement if it disturbs the mind. In the prognostics, this outward movement can be interpreted as favourable for the inward disorder. Rhazes is cited for resolution when melancholy comes to the surface, and Guianerius adds leprosy among “good signes.” A favourable sign is therefore relative to the illness whose prognosis is under discussion; Burton is not calling leprosy intrinsically beneficial. The paragraph itself also disputes whether quartan fever cures melancholy or causes it, exposing the instability of apparently straightforward disease transitions. (DJR-027-40; DJR-027-41; DJR-027-42; DJR-065-08; N01874; N04820.)

A different explanatory scheme appears when Burton enumerates supernatural causes. Gehazi's leprosy is a scriptural instance of affliction interpreted as punishment, following the explicit theological proposition that God causes disease to punish sin. Naaman's leprosy later serves another purpose: his costly journey to seek a cure illustrates a patient's willingness to spend, immediately after the warning not to endanger health through miserliness. Biblical disease thus supports two different arguments, one about divine agency and another about the value placed on recovery. Neither passage supplies a present-day diagnostic description. (DJR-028-05; DJR-028-06; DJR-069-19; DJR-069-20; N01910; N05072.)

Inheritance and nursing bring the disease-name into accounts of reproduction and social control. Mercado's list labels the Gaibots of Gascony “hereditary Lepers”; the editor expressly identifies that as a stigmatising historical description, not an established diagnosis of the community. The following Latin discussion reports Jewish objections to Christian sexual conduct through the Christian writers Burton cites. Its “leprosi” belongs to that mediated polemic, not an unmediated statement of Jewish practice or a verified causal explanation. Later, leprosy joins the diseases supposedly imprinted through a nurse's milk, within an argument that also transmits character and bodily shape. These are related attempts to explain continuity between generations, but the proposed routes and the kinds of evidence differ. (DJR-032-44; DJR-033-07; DJR-050-28; N02288; N02308; N03656.)

The Scottish example requires its immediate qualification. Burton reports Boece's account of castration, exclusion from sexual company and killing, directed at people said to have transmissible diseases including leprosy. He next calls the judgement severe and unfit for Christians, while nevertheless advocating greater control over marriage. Omitting either movement would falsify the passage: the rejection of those particular punishments does not amount to a rejection of coercive reproductive thinking. The editor also notes that the report has been located in Boece, not proved as Scottish law. (DJR-033-21; DJR-033-22; DJR-033-23; DJR-033-24; N02329.)

Classification and therapeutic praise enlarge the name in other ways. Paracelsus's leprosy is one of four principal heads, taking in ulcers, itching disorders, scaly eruptions and scabs. Burton immediately rejects as too general the associated claim that curing a principal class cures everything beneath it. The praises of medicinal wine and of black hellebore's extract later include leprosy in much broader catalogues of claimed effects; the wine testimony is Villanovanus's, not Burton's own observation. These passages show the scope claimed for a classification or remedy, not demonstrated efficacy. (DJR-070-06; DJR-070-07; DJR-101-20; DJR-101-21; DJR-101-22; DJR-102-31; DJR-102-33; N07619; N07622.)

Finally, the label can organise other people's reactions. “Leprosies” appears among conditions said to prevent or disturb company, in a list that mixes contagion with frightening or repellent appearance. In the proposed campaign against erotic attachment, “he is a leper” is something to allege about the beloved. Its function is to produce aversion, not to report an examination or verified illness. The charitable identification of the opening example and the later uses of disease as social stigma belong to the same work, but should not be reconciled into one uniform attitude. (DJR-098-26; DJR-135-51; DJR-135-52; N07397; N10648.)

Places to Read

- DJR-003-12 (Source page 6): A hospital founder as the model of compassionate authorship; marginal disease terminology in N00170.
- DJR-027-40 (Source page 34): Context: differing effects attributed to hot and cold humours.
- DJR-027-41 (Source page 34): Context: the variable melancholy substance.
- DJR-027-42 (Source page 34): Leprosy as a supposed skinward effect of melancholy matter.

- DJR-028-05 (Source page 37): Context: the theological account of disease as punishment.
- DJR-028-06 (Source page 37): Gehazi’s affliction as a scriptural example.
- DJR-032-44 (Source page 62): “Hereditary Lepers” as a historical label applied to a community.
- DJR-033-07 (Source page 63): Latin leprosi in a mediated religious and reproductive polemic.
- DJR-033-21 (Source page 64): Context: historical accounts of killing disabled children.
- DJR-033-22 (Source page 64–65): Boece’s reported coercive measures against supposed hereditary disease.
- DJR-033-23 (Source page 65): Context: Burton rejects the stated punishment for Christians but urges greater control.
- DJR-033-24 (Source page 65): Context: wealth and birth criticised as the sole grounds for permitting marriage.
- DJR-050-28 (Source page 146 [sequence; printed 142]): Leprosy in the claim that milk imprints constitution and disease.
- DJR-065-08 (Source page 212): Skinward disease as a favourable prognostic sign within humoral theory.
- DJR-069-19 (Source page 228): Context: the patient warned against excessive thrift.
- DJR-069-20 (Source page 228): Naaman’s expenditure in seeking a cure.
- DJR-070-06 (Source page 230–231): Leprosy as a broad principal class of diseases.
- DJR-070-07 (Source page 231): Context: Burton disputes the sweeping inference from classification to cure.
- DJR-098-26 (Source page 361): Leprosy in a list combining appearance, contagion and difficulty of company.
- DJR-101-20 (Source page 374): Context: the medicinal wine being praised.
- DJR-101-21 (Source page 374): Leprosy among the wine’s attributed effects.
- DJR-101-22 (Source page 374–375): Context: the first-person witness belongs to the quoted authority.
- DJR-102-31 (Source page 380): Context: the plant in the ensuing claim is black hellebore.
- DJR-102-33 (Source page 380–381): Leprosy in Paracelsus’s praise of the extract.
- DJR-135-51 (Source page 553): Context: the instruction to discredit a beloved through allegations.
- DJR-135-52 (Source page 553–554): “He is a leper” within the proposed accusations.

In this edition

The modern text sometimes replaces the person-label with “people with leprosy,” as in the opening hospital example, and turns “he is a leper” into the disease-noun “leprosy” within the list of alleged infirmities. In the Gaibots passage it retains “hereditary lepers,” allowing the editor's explicit qualification to address the historical label rather than concealing it. Latin “leprosi” is rendered within a phrase about frequent leprosy; that is a natural English restructuring, not a claim that the Latin adjective itself means “frequent.” (DJR-003-12; DJR-032-44; DJR-033-07; DJR-135-52; N02288.)

The opening marginal “elephantiasi” and “elephantiasis” are translated according to Burton's own English “leper” and “Lepers.” Their presence is important for retrieval, but this edition does not use them to assign the woman a different modern disease. The accompanying explanation identifies the literary source while leaving the historical foundation story unverified. (N00170; N00171; DJR-003-12.)

See also

Hospital (BAL-0118) explains the charitable institution in the opening analogy; Parents and children (BAL-0242) and Custom and education (BAL-0125) continue the reproduction and nursing arguments. Prognostics (BAL-0081) explains a “good sign” relative to an illness's course. Contagion and infection (BAL-0384) and Pox and morbus Gallicus (BAL-0386) help separate transmissibility, disease naming and stigma. Disease and sickness (BAL-0379) treats the contested fourfold classification.

Explained vocabulary: Leprosy.

Gout

Entry BAL-0388

The word

Gout names a painful bodily disorder, associated in these passages with the feet, hands and joints, but its historical range must be read locally. “Running gout” is imagined as moving from part to part; Paracelsus's “Gout” is a broad classificatory head that includes stone, colic and headaches. Neither usage should be silently confined to one present-day diagnosis. “Gowts” and “gowty” are spelling forms of the noun and adjective. The Latin family includes “Podagra” and “Podagram,” while a marginal patient narrative uses “gutta” and “guttosum.” (DJR-036-21 and N02594; DJR-061-11; DJR-068-27; DJR-070-06; DJR-089-44; DJR-092-28; DJR-099-18; DJR-115-44.)

The disease is also personified: Lucian's gout becomes a goddess and a relentless “queen of diseases.” Burton borrows its literary reputation to represent melancholy's persistence and torment. A word can therefore designate an affliction, an organising medical category, a satirical social type or an emblem of pain; the local frame determines which work it does. (DJR-016-06; DJR-065-09; DJR-065-23; DJR-068-27.)

In the work

The synopsis calls gout a “Particular” disease, contrasted with epidemic illness, and also allows melancholy to be mixed with it. The fuller discussion repeatedly returns to such mixtures: reported consultations combine melancholy with gout, stones, fever and other complaints until neither species nor symptoms can be neatly sorted. Gout is not thereby another name for melancholy. It helps demonstrate the difficulty of assigning a mixed case to a single category. The Paracelsian scheme later makes it one of four principal classes, but Burton immediately rejects as too sweeping the associated proposition that a cure of the class cures every subordinate disease. (DJR-020-12; DJR-020-53; DJR-027-55; DJR-061-28; DJR-070-06; DJR-070-07.)

“Running gout” supplies an especially exact comparison for variability. Burton contrasts intermittent and continuous melancholy, fixed occasions and settled conditions, before describing a sufferer led here and there by imagination. The wandering joint-pain is the comparator, not the cause: as it shifts bodily location, melancholy can trouble one part after another or, with the body free, exercise the mind in countless forms. The neighbouring “arthritis” is a joint-disorder term in the same comparison. Its appearance here and beside gout in the lust catalogue does not make every occurrence a distinct modern disease category. (DJR-061-11; DJR-114-23; N04606; N08677.)

The bath narrative distinguishes benefit to one disorder from harm to another. Guianerius says he saw a man freed from gout at the baths who then became mad. The first-person witness is the cited authority, not Burton. Burton's own following qualification makes the judgement vary with the humour and the patient: what helps one may harm another. The marginal Latin specifies an overheated gouty person, adding a constitutional detail to the English body's story. Earlier claims that touch, spells or celestial knowledge can cure or explain gout belong to separate discussions of extraordinary causation and contested

practice; they are not reconciled by the recurrence of the disease-name. (DJR-031-52; DJR-032-07; DJR-036-21; DJR-039-27; N02594; N02595; N02796.)

The reputation for incurability is powerful but carefully situated. In the adverse prognostics Burton takes Lucian's “queen of diseases” as an analogy for established melancholy. He then announces that what Lucian said of gout “in jest” he will say of melancholy “in earnest.” The ensuing verse addresses Melancholy as a hell-born Fury, so it is an adaptation, not an unchanged clinical description of gout. The Ovidian line about medicine's inability to remove “nodosam ... Podagram” later supports a polemical account of medicine's limits. It recurs in the margin when some people compare jealousy to gout or soldiers entrenched in a castle. Burton answers that latter pessimism with “Yet”: the jealousy may be cured or at least mitigated if resisted early. That qualification concerns the melancholy under discussion, not a newly announced cure for gout. (DJR-065-09; DJR-065-23; DJR-065-24; DJR-065-26; DJR-065-27; DJR-099-17; DJR-099-18; DJR-148-16; DJR-148-19; N04863; N07450; N11711.)

Elsewhere the name is enrolled among claims of cure: wonder-workers purportedly “salve gouts,” saints are assigned particular illnesses, and medicinal plants are praised against gout as well as melancholy. Those assertions have distinct speakers and qualifications. The catalogue of extraordinary cures includes deceptive wonder-workers and alchemists; the saint list records Burton's polemical assignments rather than a verified inventory of practices; Dioscorides's praise of hellebore is accompanied by exclusions; Paracelsus's final refuge still excepts mineral medicine. These are textual records of competing authorities and expansive promises, not treatments recommended by this lexicon. (DJR-067-39; DJR-068-25; DJR-101-37; DJR-102-33; N04952; N05014; N07648; N07725.)

Gout also gives satire a recognisable body. The “gowty benefactors” in Burton's ideal commonwealth are wealthy men who compensate for lifelong extortion with a small charitable legacy; the next paragraph demands continuing public provision instead. Wealth is later answered with its supposed crop of “gowts” and other bodily and moral disorders, while excessive study also receives gout in its catalogue of harms. The disease does not therefore belong only to idle luxury in Burton's argument: both immoderate work and indulgence can recruit it as a warning. His hereditary-disease passages add a further explanatory route. In the Scottish report gout is Burton's addition to Boece's list, and the following paragraph rejects the stated punishments for Christians while retaining the demand for stricter control of marriage. (DJR-016-06; DJR-016-07; DJR-032-44; DJR-033-22; DJR-033-23; DJR-046-26; DJR-089-43; DJR-089-44; N01017; N02329.)

Erotic satire plays on gout's perceived incompatibility with youthful activity. A rich gouty suitor may still be preferred for his money; an old man with gouty feet is censured for pursuing young women. Gregory's “old gouty Bishop” declines a wedding invitation, whereas Nifo, “an old gowty fellow,” dances for love despite ridicule. The edition qualifies Gregory's example as a joke about his own condition, not a universal prohibition of dancing. The grotesque portrait of “gowty legs” and the later proposed allegation of gout use illness to challenge or destroy attraction. These passages show how observers weaponise bodily difference; they do not establish the worth, character or attractiveness of people with a disease. (DJR-115-44; DJR-122-07; DJR-124-44; DJR-129-30; DJR-129-31; DJR-129-32; DJR-132-32; DJR-135-51; DJR-136-51; N09372; N09586; N10342; N10647.)

The consolations move in another direction. Pirckheimer's gout is said not to have prevented public achievement, and the righteous person's hands may hurt while the “upright mind” remains free. Those arguments distinguish bodily suffering from inward defeat. They do not establish the sweeping historical claim that Pirckheimer governed all Germany, nor turn the accompanying maxim that intense pain lasts less time into reliable medical advice. Gout can be an image of nearly irresistible pain without making the sufferer intellectually or morally powerless. (DJR-088-16; DJR-092-28; N06514; N06870.)

Places to Read

- DJR-016-06 (Source page 61): Gowty benefactors as the satirical opposite of adequate public care.
- DJR-016-07 (Source page 61): Context: public support according to need replaces belated private compensation.
- DJR-020-12 (Source page 97): Gout classified as particular rather than epidemic.
- DJR-020-53 (Source page 99): Gout among diseases mixed with melancholy.
- DJR-027-55 (Source page 36): Mixed consultation cases make classification difficult.
- DJR-031-52 (Source page 56): A cited claim of cure by touch.
- DJR-032-07 (Source page 57–58): Astrological knowledge claimed as necessary even for gout.
- DJR-032-44 (Source page 62): Gout in a hereditary-disease catalogue.
- DJR-033-22 (Source page 64–65): Gout in Burton’s version of the Scottish coercion report.
- DJR-033-23 (Source page 65): Context: rejection of those punishments and continued advocacy of control.
- DJR-036-21 (Source page 80): Bath cure exchanged for madness; the marginal guttosum and gutta.
- DJR-039-27 (Source page 95–96): Gout in claims of cures by spells and charms.
- DJR-046-26 (Source page 128): Gout among the asserted consequences of excessive study.
- DJR-061-11 (Source page 195): Running gout and arthritis as comparisons for shifting melancholy.
- DJR-061-28 (Source page 197): Repeated difficulty separating mixed symptoms.
- DJR-065-09 (Source page 213): Lucian’s relentless queen as an analogy for established melancholy.
- DJR-065-23 (Source page 215): Burton announces the transfer from gout in jest to melancholy in earnest.
- DJR-065-24 (Source page 215): Context: the adapted Latin verse names Melancholy.
- DJR-065-26 (Source page 215): Context: the ensuing verse claims pain beyond cure.
- DJR-065-27 (Source page 215): Context: Burton’s English adaptation makes the same transfer.

- DJR-067-39 (Source page 220): “Salve gouts” among extravagant claims of wonder-working.
- DJR-068-25 (Source page 224): Gout in the polemical catalogue of patron saints.
- DJR-068-27 (Source page 224): Podagra personified as a goddess.
- DJR-070-06 (Source page 230–231): Gout as a broad principal head in the Paracelsian classification.
- DJR-070-07 (Source page 231): Context: Burton rejects a universal inference about cure.
- DJR-088-16 (Source page 314): Bodily gout contrasted with continuing public and mental activity.
- DJR-089-43 (Source page 321): Context: the apparent advantages of wealth voiced as an objection.
- DJR-089-44 (Source page 321): Gowts in the answer about wealth’s bodily and moral costs.
- DJR-092-28 (Source page 334): Painful hands distinguished from defeat of an upright mind.
- DJR-099-17 (Source page 364): Gout in the attack on medical limits.
- DJR-099-18 (Source page 364): Ovid’s nodosam Podagram and the imagery of knotted swelling.
- DJR-101-37 (Source page 376): Hellebore praise accompanied by restrictions in the cited authority.
- DJR-102-33 (Source page 380–381): Gout in the claim for a final herbal refuge, with a mineral exception.
- DJR-114-23 (Source page 440): Repeated gouts and arthritis in the moralised catalogue of lust’s consequences.
- DJR-115-44 (Source page 445): Gouty feet in satire of the ageing lover.
- DJR-122-07 (Source page 478): The gouty rich suitor chosen for wealth.
- DJR-124-44 (Source page 492–493): The gouty bishop’s refusal of a wedding invitation.
- DJR-129-30 (Source page 519): Context: the hostile observer’s catalogue of a beloved’s appearance.
- DJR-129-31 (Source page 519): Gowty legs within that grotesque catalogue.
- DJR-129-32 (Source page 519): Context: the lover admires despite the observer’s accusations.
- DJR-132-32 (Source page 536): The old gouty philosopher dances under love’s command.
- DJR-135-51 (Source page 553): Gout as an allegation intended to break attachment.
- DJR-136-51 (Source page 558): Gouty legs in rhetoric against idealised appearance.

- DJR-148-16 (Source page 615): Gout and an occupied castle as comparisons for supposedly incurable jealousy.
- DJR-148-19 (Source page 615): Context: Burton answers that jealousy may be cured or mitigated.

In this edition

The modern column normalises “gowts” to “gout” and “gowty” to “gouty.” It renders “running gout” as “wandering gout,” preserving movement rather than suggesting physical exercise, and “those often Gouts” as “repeated attacks of gout.” In the Ovid quotation it makes “nodosam” explicit as “knotted swellings”; “Podagram” itself names the disease and does not independently supply those swellings. (DJR-061-11; DJR-089-44; DJR-099-18; DJR-114-23; DJR-132-32; N07450.)

Marginal evidence is kept distinct from the body. Guianerius's Latin supplies “guttosum” and “gutta”; the Latin on Gregory's invitation and on Nifo's dancing supplies “podagricum.” The Nifo margin gives seventy years and flute-players, whereas the body says old and fiddlers. Likewise the supplied notes locate parallels for Gregory and Ovid but leave several Lucian intermediaries and historical attributions unresolved. The article uses those limits instead of presenting all citations as independently collated. (N02594; N09585; N09586; N10341; N10342; N04824; N04863; N05019; N07450.)

See also

Baths and bathing (BAL-0136) and Adust (BAL-0064) own the fuller hot-bath and overheated-constitution argument. Symptoms and signs (BAL-0381) and Disease and sickness (BAL-0379) explain mixed cases and contested classes. Hospital (BAL-0118) follows the attack on inadequate charity; Venery (BAL-0134), Love (BAL-0200) and Jealousy (BAL-0007) supply the different erotic frames. Prognostics (BAL-0081) distinguishes adverse predictions from their qualifications.

Explained vocabulary: Gout.

Stone and gravel

Entry BAL-0389

The word

Stone, as a disease-name, denotes bodily calculi, particularly urinary stone disease. Burton can speak of being “sick of the stone,” rather than of a loose piece of mineral. His lists do not invariably specify the anatomical site: “with Stone, Gout, Jandice” records coexisting disorders without saying whether the stone lies in kidney or bladder. In the Epicurus example the marginal description does identify bladder disease and difficulty passing urine. **Gravel** is an editorial finding aid under this heading, not a form found in the checked original body or notes. (DJR-027-55; DJR-088-17, N06515; DJR-098-26, N07397.)

In the work

Stone first helps to expose the limits of a tidy classification. Burton has just admitted how difficult it is to separate the three species of melancholy when he cites Claudinus’s mixed case. Later he accumulates stone, headache, dropsy, epilepsy and other disorders, ending not with a diagnostic rule but with a question: who can confine such mixtures “into method”? The stone is neither a synonym for melancholy nor proof that melancholy has one bodily location. It is a companion disorder that complicates the physician’s distinctions. (DJR-027-54; DJR-027-55; DJR-061-28.)

The term also enters causal and therapeutic systems whose status must remain visible. Mercado is reported as placing stone among hereditary diseases. In the diet discussion, Burton distinguishes dairy food as nourishing for the sound, particularly children, from its supposed dangers for people already affected by stone and certain other conditions. Paracelsus’s followers put stone under gout, one of four governing classes. Burton immediately objects that the proposal to cure all subordinate diseases by curing their principal class is “too generall.” The classification is reported and qualified, not adopted as his settled account. (DJR-032-44; DJR-033-46; DJR-070-06; DJR-070-07.)

Two consolation examples turn on suffering rather than classification. Epicurus’s joy in his discoveries counterbalances “pain of stone and colick”; Erasmus comforts himself because his agonizing stone disease does not repel other people. The latter comparison separates the patient’s pain from its effect on companions. The following list of plague, apoplexy and visible sores mixes contagion, frightening appearance and social exclusion: it does not assert that every listed illness is catching. The Epicurus note, meanwhile, warns that Burton’s “conceit of immortality” should not simply be turned into a belief in a rewarding afterlife. (DJR-088-17, N06515–N06516; DJR-098-26, N07397.)

Stone appears among diseases physicians allegedly cannot cure in a deliberately hostile stretch of the discussion of physic. The subsequent return to honouring physicians prevents this sentence from standing for Burton’s whole assessment of medicine. In the cure of love, stone and **strangury** instead become allegations that someone is advised to make about a beloved. A report of what to say to frighten a lover is not evidence that the beloved actually has either disorder. (DJR-099-17; DJR-099-24; DJR-135-51, N10647.)

Places to Read

- DJR-027-54 · Source page 36. Admission that the species are difficult to distinguish. [Context, not a headword attestation.]
- DJR-027-55 · Source page 36. Stone in a reported mixed consultation case.
- DJR-032-44 · Source page 62. Mercado’s reported hereditary-disease list.
- DJR-033-46 · Source page 67. A dietary distinction between the sound and those affected by stone.
- DJR-038-41 · Source page 92. Literal stone in the repeated-rain analogy, a sense contrast. [Context, not a headword attestation.]
- DJR-055-25 · Source page 167. Philosophers stone: alchemical, not pathological, use. [Context, not a headword attestation.]
- DJR-061-28 · Source page 197. The repeated question about symptoms that resist method.
- DJR-070-06 · Source page 230–231. Stone subordinated to gout in the reported four-class scheme.
- DJR-070-07 · Source page 231. Burton’s immediate objection to the scheme’s therapeutic generality. [Context, not a headword attestation.]
- DJR-088-17 · Source page 314. Epicurus’s suffering; N06515 names the bladder, while N06516 qualifies the immortality interpretation.
- DJR-098-26 · Source page 361. Erasmus’s non-repellent but severely painful disease.
- DJR-099-17 · Source page 364. Stone in the polemical list of supposed medical failures.
- DJR-099-24 · Source page 365. Burton’s explicit return to honouring physicians. [Context, not a headword attestation.]
- DJR-100-38 · Source page 371. Philosophical stones in Erastus’s hostile judgment, discussed under Matter (BAL-0059). [Context, not a disease-sense attestation.]
- DJR-105-04 · Source page 392. Bezoars stone: medicinal substance, not the patient’s stone disease. [Context, not a headword attestation.]
- DJR-135-51 · Source page 553. Stone and strangury in proposed disparagement of a beloved.

In this edition

The modern column variously retains “stone,” uses “stones,” and specifies “urinary stones” where the explanatory context supports it. These are contextual renderings, not evidence of separate Burtonian diagnoses. **Strangury** names painful or difficult urination and is listed alongside stone, not defined as the same thing. By contrast, **Bezoars stone** is a medicinal substance, and the **philosophers stone** belongs to alchemical hopes: neither passage attests the disease sense. The literal stone penetrated by rain likewise illustrates repeated impressions on the mind, not urinary pathology. (DJR-033-46, N02361; DJR-038-41; DJR-055-25; DJR-105-04, N07931; DJR-135-51, N10647.)

See also

Evacuation and retention (BAL-0199) supplies the broader account of bodily retention and discharge; Costiveness (BAL-0130) concerns another obstructed function, not another name for stone. Lodestone and adamant (BAL-0215) treats magnetic mineral vocabulary, not every kind of stone. For the alchemical philosophers’ stone, Matter (BAL-0059) discusses Erastus’s dismissive “non Ens” judgment at DJR-100-38. For neighbouring clinical comparisons, see Dropsy (BAL-0390) and Epilepsy and falling sickness (BAL-0392).

Explained vocabulary: Stone and gravel.

Dropsy

Entry BAL-0390

The word

Dropsie, **dropsie** and plural **dropsies** name a swelling disorder associated with accumulated fluid. The plural can collect cases or kinds of the disorder; it does not mean separate drops of liquid. Burton places dropsy among “Particular” bodily diseases in the synopsis. In a different scheme reported from Paracelsus’s followers, it becomes a principal class under which fevers, jaundice and cachexia are placed. The same word therefore operates at different levels of classification. (DJR-020-12, N01326; DJR-070-06, N05114.)

In the work

The four-class scheme makes a strong therapeutic promise: cure the principal disease, and its subordinates are cured with it. Burton’s next sentence calls this “too generall” and turns to the different methods actually prescribed for melancholy. His use of the scheme is thus comparative, not an instruction to regard every fever as a form of dropsy. Equally, the symptom catalogue places dropsy beside melancholy as one of the disorders encountered in mixed cases, a practical difficulty for classification rather than a single definition of melancholy. (DJR-061-28; DJR-070-06; DJR-070-07.)

In the prognostics, Guianerius adds dropsy to other supposedly favourable developments. The logic is relative: a change of bodily condition is being interpreted as a sign in the course of melancholy. “Good signes” does not mean that dropsy is intrinsically desirable or harmless. The paragraph is also unusually explicit about disagreement: a quartan fever is said both to relieve melancholy and, by other physicians, to cause it. This contested framework should accompany the startling inclusion of dropsy among favourable signs. (DJR-065-08.)

Elsewhere the disease helps Burton connect bodily condition with regimen and excess. He endorses authorities who associate impure water with dropsies; later he includes dropsies in a forceful denunciation of heavy drinking. The rich man’s luxurious table similarly comes with a catalogue of bodily and mental disorders. These passages argue against the supposed security of pleasure and wealth. They do not provide independently established diagnoses of drinkers or wealthy people. (DJR-034-40; DJR-034-41; DJR-086-31; DJR-089-37.)

The thirst image works differently. Students desire more learning as they acquire it, “as he that hath a Dropsie, the more he drinks the thirstier he is.” The comparison conveys appetite intensified rather than satisfied by acquisition. Here Burton praises the sweetness of study: a pathological bodily image is recruited for intellectual delight, not simply for condemning greed. Finally, dropsies appear among the disorders that Protesilaus’s shrine allegedly cures. Burton introduces these as “fabulous remedies”; the vinegrower’s report is neither Burton’s clinical observation nor an unqualified endorsement. (DJR-081-16; DJR-139-54.)

Places to Read

- DJR-020-12 · Source page 97. Dropsy classified as a particular bodily disease.

- DJR-034-40 · Source page 71. The impure-water context for the following disease list. [Context, not a headword attestation.]
- DJR-034-41 · Source page 71. Dropsies attributed to the disputed properties of water; compare marginal hydropem auget, N02429.
- DJR-061-28 · Source page 197. Dropsy among mixed disorders that resist orderly separation.
- DJR-065-08 · Source page 212. Guianerius’s favourable-sign claim within disputed prognostics.
- DJR-070-06 · Source page 230–231. Dropsy as one of four principal classes.
- DJR-070-07 · Source page 231. The qualification of the promised common cure. [Context, not a headword attestation.]
- DJR-081-16 · Source page 281. Unappeased thirst as an image for the delight of learning.
- DJR-086-31 · Source page 306. Dropsies in the denunciation of excessive drinking.
- DJR-089-37 · Source page 320–321. Disease as the counterweight to luxurious wealth.
- DJR-139-54 · Source page 572. The fabulous shrine report, with Latin hydropes in N10964.

In this edition

The modern column usually retains “dropsy” and “dropsies,” while editorial notes explain fluid swelling. In the water passage Burton’s English says the waters “breed” dropsies, whereas his marginal Latin **hydropem auget** means “aggravates dropsy.” Beginning a disorder and worsening one already present are different causal claims; the body and margin should not be silently harmonized. The shrine’s **hydropes** is the Latin disease-name in the plural. Simple “drops” in other passages are not attestations of dropsy. (DJR-034-41, N02429–N02430; DJR-139-54, N10964–N10965.)

See also

Plethora and repletion (BAL-0129) concerns fullness and surplus in the bodily scheme; Prognostics (BAL-0081) explains the logic of favourable and unfavourable signs. Covetousness (BAL-0245) provides a comparison for unsatisfied acquisition, without changing the locally appreciative tone of the study passage. See also Stone and gravel (BAL-0389).

Explained vocabulary: Dropsy.

Apoplexy

Entry BAL-0391

The word

Apoplexie, **Apoplexy** and plural **Apoplexies** designate a historical disorder involving sudden loss of sense or bodily function. The word should not automatically be replaced by a single present-day diagnosis. Burton locates it among affections of the brain’s ventricles and related parts, distinguishing these from disorders assigned to the substance of the brain. **De Apoplexia**, “on apoplexy,” also occurs as the subject of a cited specialist work. (DJR-022-14, N01476; DJR-022-15; DJR-027-14, N01813.)

In the work

The most precise argumentative use is negative. Asked which part melancholy principally affects, Burton reports that most authorities place it in the brain considered as a “similar part,” its bodily substance. The disorder may arise there or affect it through another part; but it is not, in this explanation, an obstruction of the ventricles, “for then it would be an Apoplexie, or Epilepsie.” Apoplexy marks a boundary in this particular account of melancholy, rather than another name for it. (DJR-027-14.)

The boundary is nevertheless traversable over time. Burton records authors who treat apoplexy as an illness that can develop into melancholy. In the prognostics he then gives the reverse direction: melancholy may degenerate into apoplexy and other disorders if it occupies the ventricles. These are different passages describing different claimed trajectories, not a contradiction to be erased by treating every disease-name as interchangeable. The synopsis condenses the second direction among the unfavourable developments associated with cold melancholy. (DJR-020-62; DJR-056-57; DJR-065-11.)

Apoplexy may also accompany melancholy without being presented as its origin or outcome. The synopsis calls such melancholy “mixt”; the symptom discussion lists apoplexy among disorders accompanying affected principal organs. The same historical vocabulary is therefore used for combination, causal succession and anatomical differentiation. The Paracelsian scheme supplies yet another arrangement, putting apoplexy under falling-sickness; its promised common treatment is immediately qualified as too sweeping. (DJR-020-53; DJR-058-20; DJR-070-06; DJR-070-07.)

The claims of extraordinary cure require their own speaker boundary. In the witchcraft discussion the first-person testimony about curing by touch belongs to the reported authority, not to Burton’s own observation. Later, apoplexy helps make luxury look precarious and appears among illnesses said to defeat physicians. Burton subsequently honours the medical calling: neither the catalogue of failures nor the sensational testimony is the last word on his attitude to physic. (DJR-031-52, N02208–N02209; DJR-089-37; DJR-099-17; DJR-099-24.)

Places to Read

- DJR-020-53 · Source page 99. Mixed melancholy with apoplexies.

- DJR-020-62 · Source page 100. The synopsis’s unfavourable cold trajectory.
- DJR-022-14 · Source page 7–8. The anatomical classification among ventricular disorders.
- DJR-022-15 · Source page 8. Lonicerus’s specialist treatment offered as a model.
- DJR-027-14 · Source page 32. Ventricular obstruction distinguishes apoplexy and epilepsy from melancholy in substance.
- DJR-031-52 · Source page 56. Reported cures by touch; first-person evidence belongs to the authority quoted.
- DJR-056-57 · Source page 173. Apoplexy said to develop into melancholy.
- DJR-058-20 · Source page 180. Accompanying diseases, not necessarily stages of one disease.
- DJR-065-11 · Source page 213. Melancholy said to progress into apoplexy on reaching the ventricles.
- DJR-070-06 · Source page 230–231. Apoplexy subordinated to falling-sickness.
- DJR-070-07 · Source page 231. The qualification of the four-class therapeutic claim. [Context, not a headword attestation.]
- DJR-089-37 · Source page 320–321. The catalogue of bodily costs of luxury.
- DJR-099-17 · Source page 364. The polemical claim that physicians cannot cure apoplexy.
- DJR-099-24 · Source page 365. The return to honouring physicians. [Context, not a headword attestation.]

In this edition

The modern column retains “apoplexy” rather than imposing an exact retrospective diagnosis. Its “develop into” for **degenerate into** makes the direction of change intelligible without the modern word’s strongly moral associations. The translation of **similar part** as substance is crucial: Burton’s anatomical argument does not say that a part merely resembles another part. “Apoplexy,” “epilepsy” and “melancholy” retain different places in the argument even where one is said to become another. (DJR-027-14, N01813; DJR-056-57, N04225; DJR-065-11, N04834.)

See also

Cerebral chambers (BAL-0014) owns the ventricular anatomy; Organical parts (BAL-0010) the contrast with similar bodily substance. Prognostics (BAL-0081) supplies the larger account of predicted outcomes. Compare Epilepsy and falling sickness (BAL-0392), Palsy (BAL-0393) and Coma and lethargy (BAL-0398).

Explained vocabulary: Apoplexy.

Epilepsy and falling sickness

Entry BAL-0392

The word

Epilepsie and **falling sickness**, with several spelling and hyphenation variants, are alternative disease-names in Burton. His vocabulary also distinguishes a sufferer or symptom, **Epilepticus** or **Epileptical**, from an acute **Epileptick Paroxysme**. The modern column generally uses “epilepsy,” “epileptic” and “epileptic seizure.” These lexical equivalents make the prose intelligible without establishing that every seventeenth-century report satisfies one modern diagnostic definition. (DJR-022-14, N01476; DJR-051-18; DJR-058-43, N04388; DJR-062-05, N04648.)

In the work

Epilepsy is not merely one more example of melancholy. The anatomical argument assigns apoplexy and epilepsy to ventricular obstruction, in contrast to melancholy affecting the brain’s substance. Yet later passages report epilepsy developing into melancholy and melancholy developing into epilepsy. In the latter account, entry into the ventricles matters; the following paragraph distinguishes the predicted outcomes of cold and hot causes. Disease names remain distinguishable even when their histories cross. Falling sickness can also be an accompanying fit within Burton’s account of hydrophobia, not an explanation replacing that account. (DJR-022-32; DJR-027-14; DJR-056-57; DJR-065-11; DJR-065-12.)

The proposed causes range well beyond that anatomy. Burton reports an astrological judgment that certain nativities produce epileptic, deranged or melancholy people. A patient of Amatus Lusitanus is said to become epileptic after bad news; fearful spectators of an epileptic attack are said to reproduce symptoms through imagination. These passages concern attributed powers of stars, sudden impressions and apprehension, not evidence that the disease has a single demonstrated cause. In the discussion of brain moisture, the compressed adjective “Epileptical” is associated with an abundance of humours, while dryness is associated with wakefulness and vertigo. (DJR-032-12; DJR-051-18; DJR-058-43; DJR-062-05.)

Inheritance introduces consequences for other people. Burton recounts Boece’s claim that ancient Scots castrated affected men, separated women from men and buried a pregnant woman alive to prevent the propagation of diseases including falling sickness. The next paragraph says such measures are not to be used among Christians, but still advocates closer restriction of marriage. Both elements matter: the passage neither straightforwardly orders the reported atrocities nor rejects the larger project of coercive reproductive control. The editorial note locates Boece’s report without treating it as independent proof of Scottish law. (DJR-033-22; DJR-033-23; N02328–N02329.)

Epilepsy is especially revealing in the competing cures. Paracelsus’s followers make falling-sickness one of four governing classes, with palsy, vertigo and apoplexy subordinate to it; Burton calls the resulting claim for a common cure too general. Authorities are then reported as claiming benefit from sexual activity, but the discussion itself restricts that claim: the supposed cause and bodily constitution must justify it, and Montalto excludes

patients with epilepsy unless robust and full of blood. Apparent contradictions are part of a compilation weighing qualifications, not permission to extract one recommendation. (DJR-070-06; DJR-070-07; DJR-072-02; DJR-072-05; DJR-072-06.)

Other reports distinguish kinds of therapeutic authority. Touch cures occur in the account of witchcraft; Valentine is assigned falling sickness in the polemical catalogue of saints; peony appears in a discussion of amulets which Burton says should not be wholly rejected. These are not all instances of one undifferentiated “superstition” in his argument. Their speakers, religious status and claims to natural power differ. The main articles on witchcraft and charms retain those broader distinctions. (DJR-031-52; DJR-068-25; DJR-105-28; DJR-105-29.)

Finally, an illness-word can be weaponized without diagnosing anybody. In the proposed campaign to detach a lover from a beloved, falling-sickness appears among frightening allegations. The following Latin advice, introduced as Gordonius’s, tells an old woman to say that the beloved is **epileptica & impudica**. “Epileptic” and “unchaste” are separate predicates joined in a stigmatizing performance. The passage does not make epilepsy itself a synonym for sexual misconduct. (DJR-135-51; DJR-135-53; DJR-135-54.)

Places to Read

- DJR-022-14 · Source page 7–8. Falling sickness in the classification of internal disorders.
- DJR-022-32 · Source page 10. Fits of falling sickness among the reported signs of hydrophobia.
- DJR-027-14 · Source page 32. Epilepsy contrasted with melancholy by anatomical location.
- DJR-031-52 · Source page 56. Claims of cures by touch in the witchcraft discussion.
- DJR-032-12 · Source page 58. Astrological judgments and overlapping historical categories.
- DJR-033-22 · Source page 64–65. Boece’s coercive-inheritance narrative; compare N02328–N02329.
- DJR-033-23 · Source page 65. Burton’s rejection of those punishments and continued demand for marriage restrictions. [Context, not a headword attestation.]
- DJR-051-18 · Source page 147. The reported patient affected by bad news.
- DJR-056-57 · Source page 173. Epilepsy as a supposed antecedent of melancholy.
- DJR-058-43 · Source page 182. An acute fit witnessed and then feared by another person.
- DJR-062-05 · Source page 198. Epileptical symptoms in the account of brain moisture.
- DJR-065-11 · Source page 213. Melancholy progressing into epilepsy and other disorders.
- DJR-065-12 · Source page 213. The further distinction between cold and hot trajectories.
- DJR-068-25 · Source page 224. Valentine’s alleged patronage of falling sickness.

- DJR-070-06 · Source page 230–231. Falling-sickness elevated to a principal disease class.
- DJR-070-07 · Source page 231. The immediate objection to the class-based common cure. [Context, not a headword attestation.]
- DJR-072-02 · Source page 239. Reported cures through sexual activity.
- DJR-072-05 · Source page 240. Conditions limiting the apparent general claim. [Context, not a headword attestation.]
- DJR-072-06 · Source page 240. Montalto’s restrictive exception for robust patients.
- DJR-100-13 · Source page 369. Further spelling evidence for falling sicknesse in the reported Scorzonera claim; no additional disease definition is supplied.
- DJR-100-14 · Source page 369. Further spelling evidence for falling-sicknes in the reported betony claim; used here as lexical corroboration.
- DJR-105-28 · Source page 394. The hidden-natural-power setting for the amulet discussion. [Context, not a headword attestation.]
- DJR-105-29 · Source page 394. Peony’s alleged use against epilepsy.
- DJR-135-51 · Source page 553. Falling-sickness in allegations designed to repel a lover.
- DJR-135-53 · Source page 554. The attribution of the ensuing Latin advice to Gordonius. [Context, not a headword attestation.]
- DJR-135-54 · Source page 554. Epileptica and impudica as separately coordinated allegations.

In this edition

The modern “epileptic seizure” translates the whole phrase **Epileptick Paroxysme**: **Paroxysme**, not the adjective alone, supplies the sense of an acute attack. In “Epileptical, with a multitude of humors,” the rendering “epileptic symptoms” supplies a noun to the compressed original. The marginal **Morbo comitiali** in the Scottish report is another Latin route to the disease-name, translated there as epilepsy. None of these transformations licenses assigning every falling, trembling or unconscious episode elsewhere in the work to this headword. (DJR-033-22, N02328; DJR-058-43, N04388; DJR-062-05, N04648.)

See also

Witchcraft (BAL-0004) and Charms (BAL-0005) retain the larger debate over extraordinary cures. Cerebral chambers (BAL-0014) and Prognostics (BAL-0081) explain the anatomical and predictive structures. Compare Apoplexy (BAL-0391), Palsy (BAL-0393), Convulsion and cramp (BAL-0394) and Hydrophobia (BAL-0396).

Explained vocabulary: Epilepsy and falling sickness.

Palsy

Entry BAL-0393

The word

Palsie, **palsie**, **Palsy** and plural **palsies** belong to Burton's historical vocabulary of impaired movement. Sometimes the modern column can use "paralysis"; elsewhere Burton specifies shaking or retains a less determinate "cold palsie." The term's range is therefore wider than a single present-day diagnosis. The anatomical catalogue puts palsy among diseases of the nerves, beside cramp, convulsion, tremor and loss of sensation. (DJR-022-14; DJR-058-43; DJR-059-29.)

In the work

Palsy supplies a boundary for the formal definition of melancholy. Hercules de Saxonia's phrase "of a principall part" is said to distinguish melancholy from cramp, palsy and disorders of outward sense and motion. The point is not that bodily movement cannot be affected in a melancholy patient, but that the definition concerns a different primary function. This separation coexists with another taxonomy: the Paracelsian scheme places palsy under falling-sickness. Burton reports that scheme and then disputes the sweeping claim that one cure will serve every subordinate disorder. (DJR-027-09; DJR-070-06; DJR-070-07.)

The dancing disorder makes the range less predictable. After describing St Vitus's dance and Plater's report of a woman dancing for a month, Burton says that Arabian physicians call it "a kinde of Palsie." It would be misleading to translate that sentence as if the preceding woman could not move: the reported movement is excessive and sustained. "Palsy" here is a classificatory label assigned by an unnamed group of authorities, not Burton's explanation that dancing and immobility are the same condition. (DJR-022-35; DJR-022-37.)

Several narratives explore the supposed power of apprehension over the body. Avicenna is reported to describe someone who could bring on a palsy at will. Later, the spectacle of "a man shaking with the palsie" is said to remain in an anxious observer's mind; Burton claims that violent imagination can reproduce the feared symptoms. The recluse who falls into a "cold palsie" on seeing a woman offers a contrasting extreme to those melancholic people easily enamoured. These are particular reported examples within arguments about imagination and contrary symptoms, not reliable generalizations about will, women or neurological illness. (DJR-039-19; DJR-058-43; DJR-059-29.)

The treatment and moral catalogues add other uses. The witchcraft discussion reports curing palsy by touch, with the first-person witness belonging to the authority cited. Montalto's rule about sexual activity is restrictive but conditional: he excludes sufferers from palsy and other disorders unless they are robust and full of blood. Finally, palsies recur among the diseases Burton associates with wealth and lust. Those lists lend bodily weight to moral argument; their causal associations should not be extracted as established medical findings. (DJR-031-52; DJR-072-06; DJR-089-37; DJR-114-23.)

Places to Read

- DJR-022-14 · Source page 7–8. Palsy among diseases of the nerves.
- DJR-022-35 · Source page 10. The dancing condition to which the later classification refers. [Context, not a headword attestation.]
- DJR-022-37 · Source page 11. Arabian physicians said to classify the dance as a kind of palsy.
- DJR-027-09 · Source page 31. Palsy excluded from the particular function targeted by the definition of melancholy.
- DJR-031-52 · Source page 56. The testimony about touch cures, with Paralysin in N02208.
- DJR-039-19 · Source page 94–95. Avicenna’s report of voluntarily induced palsy.
- DJR-058-43 · Source page 182. Visible shaking and the spectator’s feared imitation.
- DJR-059-29 · Source page 186. A recluse’s cold palsy in the catalogue of contrary dispositions.
- DJR-070-06 · Source page 230–231. Palsy under falling-sickness in the four-class scheme.
- DJR-070-07 · Source page 231. The criticism of its generalized cure. [Context, not a headword attestation.]
- DJR-072-06 · Source page 240. The exception in Montalto’s restrictive regimen.
- DJR-089-37 · Source page 320–321. Palsies among the bodily costs assigned to luxury.
- DJR-114-23 · Source page 440. Palsies in the moral-medical catalogue against lust.

In this edition

The modern “paralysis” in the anatomical catalogue and Avicenna anecdote is a local rendering, not a universal substitute: the shaking spectator-passage and the cold-palsy anecdote retain “palsy.” In the margin to the touch-cure passage, **Paralysin** corresponds to paralysis, but the omitted cure verb is supplied from the body. The record thus preserves the exact Latin form and the editor’s distinction between printed words and supplied syntax. (DJR-022-14; DJR-031-52, N02208–N02209; DJR-039-19; DJR-058-43; DJR-059-29.)

See also

Animal faculties (BAL-0035) explains outward sense and movement; Organical parts (BAL-0010) supplies the anatomical distinctions. Witchcraft (BAL-0004) retains the larger setting of touch-cure testimony. Compare Apoplexy (BAL-0391), Convulsion and cramp (BAL-0394) and St Vitus’s dance (BAL-0397).

Explained vocabulary: Palsy.

Convulsion and cramp

Entry BAL-0394

The word

Convulsion, **convulsions**, **Crampes** and **cramps** name bodily contractions or spasmodic disturbances. Burton lists cramp and convulsion separately among diseases of the nerves; the association does not make every occurrence interchangeable. Both words also pass into a forceful image of mental suffering, “the cramp and convulsion of the soul.” The physical and figurative uses need to be distinguished even when the latter draws its force from the former. (DJR-022-14; DJR-065-21.)

In the work

The anatomical catalogue locates the terms among nervous disorders, whereas the definition of melancholy excludes cramp and palsy as disorders belonging to outward sense and motion. That distinction concerns the function primarily affected, not an assertion that a melancholy patient cannot have convulsions. Indeed, convulsions occur in the synopsis of hypochondriacal symptoms and among the possible developments of long-standing melancholy. The prognostic account relates the danger to the ventricles and, in its continuation, to a cold cause or continued coldness. (DJR-020-56; DJR-022-14; DJR-027-09; DJR-065-11; DJR-065-12.)

The hypochondriacal example supplies a more particular causal story. Burton attributes to Melanchthon an account of sorrow drawing black blood from the spleen beneath the left ribs and causing “perilous hypochondriacall convulsions.” His marginal Latin, however, says **hypochondriacos flatus**, hypochondriacal wind. The editor’s comparison with Melanchthon confirms related bodily reasoning but does not settle Burton’s wording or edition. Consequently the English convulsions cannot be claimed as a word-for-word translation of that Latin. The later phrase **præcordia sursum convelluntur**, followed by “midriffe and bowels are pulled up,” gives a separate description of upward drawing in the upper body. (DJR-040-18, N02850–N02851; DJR-062-14, N04667.)

The same symptoms enter narratives with very different evidential standing. Cornelius Gemma reports convulsions so violent that three men cannot hold a young woman, within a story of extraordinary bodily discharges. The reported eyewitness is Gemma, not Burton. Cotta’s anecdote about cramp instead illustrates the danger of a physician’s suggestion: a woman allegedly acquires the disorder after he names it. These passages concern narrated strength and the attributed force of imagination; neither should be recast as an independently verified case history. (DJR-031-24; DJR-039-23.)

Burton’s metaphor can draw the soul close to the body or separate them. Calling melancholy the soul’s “cramp and convulsion” makes inward anguish imaginable as constriction and torment. In the consolation on adversity, by contrast, convulsions may torture the joints but cannot conquer the just person’s **rectam mentem**, upright mind. The latter is a claim about constancy despite bodily suffering, not invulnerability to pain. The contrast is rhetorically productive: the first passage magnifies distress, the second insists that bodily injury need not determine the moral condition. (DJR-065-21; DJR-092-28.)

Places to Read

- DJR-020-56 · Source page 100. Convulsions in the synopsis of hypochondriacal bodily symptoms.
- DJR-022-14 · Source page 7–8. Cramp and convulsion as separately listed nervous disorders.
- DJR-027-09 · Source page 31. The functional distinction from the definition of melancholy.
- DJR-031-24 · Source page 53. Gemma’s extraordinary case narrative and its attributed eyewitness.
- DJR-039-23 · Source page 95. Cotta’s story of a cramp induced by naming it.
- DJR-040-18 · Source page 97 repeated [PDF199]. English convulsions versus marginal flatus; compare N02850–N02851.
- DJR-062-14 · Source page 199–200. Convelluntur in the account of upward drawing of the præcordia.
- DJR-065-11 · Source page 213. Convulsions among threatened developments of melancholy.
- DJR-065-12 · Source page 213. The conditional distinction between cold and hot outcomes.
- DJR-065-21 · Source page 214–215. Cramp and convulsion transferred to inward anguish.
- DJR-092-28 · Source page 334. Bodily torment contrasted with the unconquered upright mind.

In this edition

The modern column retains “convulsions” and “cramps” in the main classification. Its “cramping” for “griping” in the later symptom description is a translation choice, not an additional original occurrence of cramp. Likewise, the translation of **præcordia** as “the parts beneath the heart” and Burton’s own gloss “midriffe and bowels” remain separate; they should not be collapsed into a precise modern organ-name. **Rectam mentem** is glossed more freely by Burton as “his soule,” so the local claim concerns the integrity of the person’s inward life. (DJR-022-14; DJR-062-14, N04667; DJR-092-28.)

See also

Animal faculties (BAL-0035) owns the account of sense and movement; Hypochondria (BAL-0018) the region beneath the ribs; Passion (BAL-0047) the range of bodily affection and emotional disturbance. Compare Palsy (BAL-0393) and Epilepsy and falling sickness (BAL-0392).

Explained vocabulary: Convulsion and cramp.

Vertigo

Entry BAL-0395

The word

Vertigo names bodily dizziness; **vertiginous** can describe a dizzy person, an inconstant disposition or a distorted judgment. Burton's "Vertigo and giddiness come by fits" offers a direct English pairing. His cosmological joke instead uses **vertigenous** beside "giddy" and "lunatick," allowing the earth's supposed movement to become a comic account of its inhabitants' mental condition. These are connected images, but not identical uses. (DJR-012-36; DJR-059-18; DJR-062-14; DJR-159-28.)

In the work

The medical catalogues put vertigo in several relationships. It is listed among affections of the brain's ventricles and among bodily signs of head-melancholy. Yet the detailed account of hypochondriacal symptoms also includes recurring vertigo and giddiness, and the discussion of causes assigned to particular organs names vertigo among symptoms proceeding from the stomach. Burton's later reference to vapours ascending from stomach to head makes that connection explicit. The distribution is a warning against treating every occurrence as proof that the disease starts in the head. (DJR-020-55; DJR-022-14; DJR-062-14; DJR-062-16; DJR-106-56.)

Dryness of the brain is said to produce a light, vertiginous head and wakefulness, while moisture is associated with dullness and drowsiness. These are reported qualitative distinctions within humoral reasoning. Dizziness also belongs to the bodily cost of scholarly overwork: in the fable of the exhausted ox and unhelpful camel, the soul that refuses the body relief eventually has to become sick with it. Vertigo interrupts study and defeats the imagined independence of mental labour from the body. (DJR-062-05; DJR-082-22.)

The adjective can move away from a sensation of turning. The paragraph headed "Inconstancy" describes melancholic people as "vertiginous," unable to resolve business and swayed by every word; it then abruptly adds that once resolved they may be obstinate. Here vertiginous names instability of decision. Later, vertigo forms one element of the escalating list of torments assigned to jealousy, among bitterness, madness, plague and hell. The word helps make the passion disorienting; the catalogue does not establish a separate neurological diagnosis in every jealous person. (DJR-059-18; DJR-147-04.)

In religious controversy the physical sensation becomes a model for epistemic error. Those seized by dizziness think the world turns, though the disturbance lies in themselves; Burton compares this with controversialists who regard everyone else as wrong. The preceding paragraph describes refusing to yield despite universal contradiction, and the following one applies charges of novelty and stubbornness to accusers themselves. The bodily comparison serves a polemical judgment about self-deception, not a neutral test proving which religious party is right. His later **Commentatores præcipites & vertiginosos** similarly caricatures interpreters who assign prophetic mysteries to particular people and confidently date the world's end. (DJR-159-27; DJR-159-28; DJR-159-29; DJR-160-19.)

Not every religious occurrence is solely metaphorical. In the attack on excessive fasting, monks and anchorites are said to become melancholy and vertiginous after emptiness, alongside bodily wasting and imagined strange noises. The bodily adjective remains active inside the polemic. Finally, Burton expressly declines a separate treatment of vertigo and several other symptoms because physicians discuss them extensively elsewhere. Its frequent appearances in the Anatomy should therefore not be mistaken for a complete specialist treatise on the condition. (DJR-156-08; DJR-106-13.)

Places to Read

- DJR-012-36 · Source page 46. Vertigenous in the rotating-earth and moon-struck joke.
- DJR-020-55 · Source page 100. Vertigo among bodily signs of head-melancholy.
- DJR-022-14 · Source page 7–8. The early classification among internal brain disorders.
- DJR-059-18 · Source page 185. Vertiginous decision-making, followed by the contrary tendency to obstinacy.
- DJR-062-05 · Source page 198. Dizziness attributed to dryness of the brain.
- DJR-062-14 · Source page 199–200. Recurring vertigo within the hypochondriacal symptom cluster.
- DJR-062-16 · Source page 200. Vertigo attributed to a stomach-related origin.
- DJR-082-22 · Source page 286. Dizziness interrupting excessive study in the ox-and-camel analogy.
- DJR-106-13 · Source page 398. The deliberate omission of separate specialist treatment.
- DJR-106-56 · Source page 402. Vapours ascending from stomach to head.
- DJR-147-04 · Source page 608. Vertigo in the intensified language of jealousy.
- DJR-156-08 · Source page 656. Dizziness among alleged consequences of excessive fasting.
- DJR-159-27 · Source page 672. The unyielding controversialist who supplies the analogy’s target. [Context, not a headword attestation.]
- DJR-159-28 · Source page 672. The dizzy observer as a figure for error projected upon others.
- DJR-159-29 · Source page 672. Burton turns his cited accusers’ tests back upon themselves. [Context, not a headword attestation.]
- DJR-160-19 · Source page 676. Rash and vertiginous prophetic commentators.

In this edition

The modern column changes its English with the use: “dizzy” for the bodily adjective, “giddy” for inconstancy, and “dizziness” for vertigo in the jealous catalogue. In the cosmological sentence, “dizzy, spinning, and moonstruck” corresponds to the original sequence “giddy, vertigenous and lunatick”; “spinning” is the local rendering of vertigenous, not the definition of every occurrence of vertigo. In the controversy passage the translation

expands “all err” to “everyone else is mistaken,” making the argumentative switch from moving things to mistaken people more explicit. (DJR-012-36; DJR-059-18; DJR-062-05; DJR-147-04; DJR-159-28.)

See also

Distraction (BAL-0073) and Judgment (BAL-0042) own the wider vocabulary of unstable attention and evaluation. For the separate question of an illness’s expected course, see Prognostics (BAL-0081). Compare Epilepsy and falling sickness (BAL-0392) and Palsy (BAL-0393) for related disease classifications; Consumption and phthisis (BAL-0399) for the other bodily illness named in the ox-and-camel account of overwork.

Explained vocabulary: Vertigo.

Hydrophobia

Entry BAL-0396

The word

Hydrophobia literally names fear of water. Burton uses it for the illness associated with a mad dog's bite, not for an ordinary dislike of drinking or water. He calls it "a kinde of madness" and explains the water-aversion through sufferers' supposed sight of a mad dog in liquid. The original name, the reported behaviour and the explanation are distinct: knowing what the name means does not establish the truth of the imagined-dog mechanism. (DJR-022-30, N01519.)

In the work

Hydrophobia is introduced among kinds of fury that Burton will touch briefly before concentrating on melancholy. Its detailed account then tests the boundary between bodily and mental disorder. Caelius Aurelianus is said to doubt whether it is "a passion of the body or the minde"; the ensuing sentences assign the affected part to the brain and the cause to a hot, dry poison from the dog. Extreme thirst and refusal to drink coexist in this account. Hildesheim's dissection report is brought in to support the supposed disappearance of bodily moisture. Burton thus gives a bodily mechanism alongside an uncertainty about the disorder's classification. (DJR-022-15; DJR-022-24; DJR-022-30; DJR-022-31.)

The transmission statements must remain attributed. The bite is followed by Aurelianus's scratching and Schenck's touching or smelling. Later, Themison is said to fall into hydrophobia merely on seeing another sufferer. The latter belongs to a discussion of frightening impressions and apprehension, not to a demonstrated route of infection. Similarly, the imagination chapter repeats the dog-image story to explain disturbed perception. Its "water" is rendered as urine on editorial grounds, whereas the original definition speaks of water "or any liquor." The difference should not be hidden under a single modern paraphrase. (DJR-022-30; DJR-039-20, N02785; DJR-051-10, N03718.)

Burton accumulates incompatible-looking intervals before symptoms, from weeks through months to reported years, and then lists agitation, sleeplessness, visions, barking, fainting and fits of falling sickness. He supplies an absolute poor prognosis when the named signs appear. These assertions belong to the received disease narrative; they are not normalized into a present-day incubation schedule or prognosis. The succession of authorities and examples shows how his account expands, rather than resolving the discrepancies into a single assured measurement. (DJR-022-32; DJR-022-33.)

The therapeutic conclusion is more discriminating than the mere listing of practices might suggest. Burton describes immersion in seawater and charms as common country responses, but then directs readers to the most "approved Physicians," especially Codronchus's books. Reporting customary practices is not the same as recommending them over medicine. The chapter ends by ranking medical authority rather than by leaving every alleged cure on an equal footing. (DJR-022-34.)

Places to Read

- DJR-022-15 · Source page 8. Hydrophobia among the conditions briefly separated from the main study of melancholy.
- DJR-022-24 · Source page 9. Its place among the named kinds of fury.
- DJR-022-30 · Source page 10. The definition, alleged routes and imagined-dog explanation.
- DJR-022-31 · Source page 10. Body/mind uncertainty; brain, poison, thirst and moisture.
- DJR-022-32 · Source page 10. Reported signs, intervals and absolute prognosis. [Context, not a headword attestation.]
- DJR-022-33 · Source page 10. Additional and divergent intervals and case reports; the hydrophobia book is named in N01525. [Context, not a headword attestation.]
- DJR-022-34 · Source page 10. Country practices contrasted with approved physicians. [Context, not a headword attestation.]
- DJR-039-20 · Source page 95. Water rendered as urine in the imagination chapter; N02785 explains why.
- DJR-051-10 · Source page 146. Themison’s illness supposedly triggered by seeing a sufferer.
- DJR-171-256 · Source page unnumbered Table. The original Table’s route back to the description on page 10.

In this edition

The modern column retains **Hydrophobia**, while the editorial note at the definition relates the historical illness to rabies and explicitly distinguishes Burton’s alleged routes from a modern account. This article explains Burton’s wording rather than extracting medical guidance from it. Particularly important local choices are “thirsty” for **dry**, “urine” for **water** in the later imagination passage, and “reputable” for **approved**. They concern different lexical components and must not be treated as parts of the definition of hydrophobia itself. (DJR-022-30, N01519; DJR-022-31, N01522; DJR-022-34, N01527; DJR-039-20, N02785.)

See also

Madness (BAL-0067) supplies the larger historical classification; Apprehension (BAL-0044) explains the attributed power of a frightening impression. Charms (BAL-0005) owns the broader distinction among claimed cures. Compare Epilepsy and falling sickness (BAL-0392) and St Vitus’s dance (BAL-0397).

Explained vocabulary: Hydrophobia.

St Vitus’s dance

Entry BAL-0397

The word

Chorus sancti Viti, **S. Vitus dance** and **S. Vitus Bedlam dance** name the reported dancing disorder. Burton’s explanation of the saint-name is practical and devotional: sufferers were said to go to St Vitus for help. **The lascivious dance**, attributed to Paracelsus, is an additional characterization, not a different saint’s name. The account describes compulsive or epidemic dancing and should not be narrowed to one later condition that also acquired the name “St Vitus’s dance.” (DJR-022-35, N01528–N01531; DJR-085-15, N06270.)

In the work

The preliminary classification puts the dance among the conditions associated with disordered imagination or reason and then among the named varieties of fury. Its full description emphasizes movement that sufferers cannot stop, sometimes until death or cure. The following paragraph makes this startlingly concrete: dancing over furniture, eventual inability to move, aversion to red clothes, and a love of music. Magistrates are said to hire musicians and strong companions to dance with them. These are reports of a collective practice, not evidence that the patients simply choose an unusually vigorous recreation. (DJR-022-15; DJR-022-24; DJR-022-35; DJR-022-36.)

The passage’s certainty is uneven. The body says sufferers who dance at the saint’s place are “certainly freed,” but the marginal **ut plurimum** says “usually.” The next paragraph also speaks of Paracelsus as one who “brags” of his cures, and cites Plater’s report of a woman dancing for a month. Burton can transmit an emphatic cure claim, qualify it in a margin and use distancing language about a claimant within a very short span. These differences should not be smoothed into either wholehearted credulity or a complete dismissal. (DJR-022-35, N01530; DJR-022-37.)

The same paragraph says that Arabian physicians class it as “a kinde of Palsie.” That label belongs to a historical arrangement of disorders of movement; it does not cancel the preceding description of sustained dancing. Burton then points to Bodin and Monavius for further accounts. When he later praises music’s therapeutic power, Bodin again supplies the claim that the “S. Vitus Bedlam dance” is treated by music. **Bedlam** marks the dance as mad or frenzied; it is not a statement that the treatment takes place at the London hospital. (DJR-022-37; DJR-085-15, N06268–N06270.)

The religious discussion changes the argumentative setting. Burton asks whether prayer to saints and sacred objects can help, then reports Catholic claims of cures at St Vitus and other shrines. His catalogue assigns St Vitus to mad people and Valentine to falling sickness. The distinction matters both for reading the saint-name and for resisting the assumption that every disorder in the list is epilepsy. What looked like a medical description is now evidence within a polemical debate about authorized sources of healing. (DJR-068-22; DJR-068-23; DJR-068-25.)

Places to Read

- DJR-022-15 · Source page 8. The dance in the classification of impaired imagination and reason.
- DJR-022-24 · Source page 9. Its place among the named forms of fury.
- DJR-022-35 · Source page 10. Names, visitation of the saint, and the discrepancy between certainly and usually.
- DJR-022-36 · Source page 10–11. The described movements and magistrates' employment of musicians. [Context, not a headword attestation.]
- DJR-022-37 · Source page 11. Reported duration, cure claims and classification as a palsy. [Context, not a headword attestation.]
- DJR-068-22 · Source page 224. The explicit question about saints and sacred remedies. [Context, not a headword attestation.]
- DJR-068-23 · Source page 224. St Vitus among the shrines credited with cures.
- DJR-068-25 · Source page 224. St Vitus and Valentine given different patronage assignments.
- DJR-085-15 · Source page 300. The Bedlam-dance phrase and Bodin's music claim.
- DJR-171-100 · Source page unnumbered Table. The original Table provides a Latin-headword retrieval route.

In this edition

In the classifications at DJR-022-15 and DJR-022-24, the modern column translates **Chorus sancti Viti** as "St Vitus's dance." At DJR-022-35 it instead retains the Latin and follows it with the modernized English alias. The later **Bedlam dance** becomes "mad dance." It reads the original "taken from it" as "seized by it," an explicit repair noted by the editor. The modern wording of the first sentence adds "is so named because," which can blur the distinction between Paracelsus's characterization and the next sentence's explanation of the saint-name. Read both sentences together rather than deriving the complete name merely from incessant movement. The note on the later music passage also corrects Burton's apparent appeal to Augustine for Timotheus: the cited chapter concerns David and harmony, not that musician. (DJR-022-35, N01531; DJR-085-15, N06270.)

See also

Dancing (BAL-0205) and Music and harmony (BAL-0148) retain the broader recreational and therapeutic discussions. Madness (BAL-0067) owns the larger classification. Compare Palsy (BAL-0393) and Epilepsy and falling sickness (BAL-0392), without equating their historical categories.

Explained vocabulary: St Vitus's dance.

Coma and lethargy

Entry BAL-0398

The word

The anatomical catalogue contains several neighbouring but non-identical labels: **Caro**, **Lethargie**, **Sopor**, and the printed pair **Coma Vigilia & vigil Coma**. The edition explains Caro as profound stupor and Sopor as heavy sleep or stupor; it retains the two coma compounds as historical names for disturbed sleeping and waking states without assigning them exact modern diagnoses. **Lethargy** later moves from bodily disorder to a moral and religious image of insensibility. (DJR-022-14, N01476–N01478; DJR-155-26; DJR-163-01.)

In the work

Placement is part of the meaning. Caro stands with vertigo, incubus, apoplexy and falling sickness in the list of disorders belonging to the ventricles and related structures. Lethargie and the sleep labels occur later, among disorders conceived in the substance of the brain. Between them, **Stupor** is listed among diseases of the nerves, where the editor renders it as numbness or loss of sensation. Thus the modern explanatory word “stupor” must not make the catalogue look as though Burton printed one identical condition in each place. (DJR-022-14, N01476–N01478.)

Lethargies reappear when Burton insists on the power of bodily humours and spirits to disturb the soul. The preceding paragraph makes understanding dependent on the lower senses and the weakened will unable to restrain them; Burton then endorses the claim that melancholy, madness, apoplexies and lethargies arise from this inward bodily disposition. He is not merely quoting a symptom list here: “I must needs conclude” marks his argumentative assent to the dependence of mental life upon the bodily instruments described. The distinctions within that physiology remain historical ones. (DJR-056-52; DJR-056-53.)

Sleep-language also has an entirely benign use. Conversation with friends is likened to **sopor fessis in gramine**, sleep on the grass for weary people. The surrounding comparisons are warming fire, summer shade, food and drink; the figure praises restoration, not pathological unconsciousness. Sopor is therefore not an automatic illness marker throughout the work. Its ordinary Latin use supplies an important contrast to its placement as a learned label in the medical catalogue. (DJR-083-36, N06150.)

In the religious polemic, “to be deplored Lethargy” helps blame credulous people for their susceptibility to manipulation. The continuation explains the failure as accepting religion without examination and being kept in ignorance. Burton’s disparagement of old people, women and the uneducated belongs to that polemic, not to an objective finding about those groups. The image here concerns a lack of critical alertness, not a diagnosis that every credulous person is asleep. (DJR-155-26; DJR-155-27.)

A later “lethargy, or … dream” describes professed Christians who remain morally untroubled while, in Burton’s judgment, moving towards damnation. He says they know there is a God and a judgment to come: the failure is not simply missing information but a felt absence of consequence. The seared conscience and being “past all feeling” deepen the

image of inward insensibility. Unlike ordinary restorative sleep, this figurative sleep is dangerous precisely because the sleeper feels secure. (DJR-163-01, N12837; DJR-163-02.)

Places to Read

- DJR-022-14 · Source page 7–8. The differentiated catalogue: Caro, nervous Stupor, Lethargie, Sopor and the coma compounds; N01476–N01478 explain the edition's limits.
- DJR-056-52 · Source page 173. Understanding and will dependent upon bodily senses. [Context, not a headword attestation.]
- DJR-056-53 · Source page 173. Lethargies within Burton's argument for the effects of humours.
- DJR-083-36 · Source page 293. Sopor as welcome sleep in a friendship comparison.
- DJR-119-27 · Source page 463. The Latin homograph coma means hair in the Jason example. [Context, not a medical headword attestation.]
- DJR-143-44 · Source page 588. Coma as the woodland's leafy hair, not the sleep label; N11297 records the printed grammar. [Context, not a medical headword attestation.]
- DJR-155-26 · Source page 652–653. Lethargy as a polemical image of credulity.
- DJR-155-27 · Source page 653. The continuation makes unexamined trust and maintained ignorance explicit. [Context, not a headword attestation.]
- DJR-163-01 · Source page 690. Moral lethargy, dreaming and the seared conscience.
- DJR-163-02 · Source page 690. Knowledge of judgment coexisting with complacency. [Context, not a headword attestation.]

In this edition

The two coma compounds are preserved rather than silently regularized into contemporary terminology. Equally important is an unrelated Latin homograph: **coma** means hair in the description of Jason, and foliage conceived as hair in the spring poem. Those are not attestations of pathological coma. The woodland line prints **coma resolvit** where the editor's comparison has **comam resolvit**; the original reading remains visible. Finally, "stupor" in the modern rendering of the religious lethargy is an English explanatory choice, not proof that Burton uses his anatomical **Stupor** as the theological headword. (DJR-022-14, N01477–N01478; DJR-119-27; DJR-143-44, N11297; DJR-163-01.)

See also

Sleep and waking (BAL-0145) owns the broader regimen and ordinary sleep vocabulary; Stupid (BAL-0350) the family of insensibility and dulled apprehension. Cerebral chambers (BAL-0014) explains the anatomical framework. Compare Apoplexy (BAL-0391).

Explained vocabulary: Coma and lethargy.

Consumption and phthisis

Entry BAL-0399

The word

Consumption ranges from bodily decline to wasting illness, and from such illness to a moral image of being eaten away. “A consumption of the lungs” gives a site-specific example, while the plural **Consumptions** in the scholar’s disease-list is not similarly localized. The heading’s **phthisis** is a dictionary access form for Latin disease-words printed in Burton’s margins: **pthisim** in the Seneca quotation and **Phthises** in the shrine report. It is not silently inserted into his English body. (DJR-023-15, N01562–N01563; DJR-024-31; DJR-041-13; DJR-046-26, N03389; DJR-139-54, N10964.)

In the work

The pulmonary comparison explains how a disposition becomes an established disease. One neglected flow of rheum produces a cough; continuing disturbance is said to produce consumption of the lungs. Burton applies the pattern to repeated provocations of melancholy. The analogy emphasizes repetition and entrenchment, but its continuation also makes outcomes depend on the strength of the humour and the body’s or rational soul’s capacity to resist. It is not a claim that every passing passion inevitably becomes chronic melancholy. The surrounding discussion explicitly contrasts different people’s susceptibility. (DJR-023-14; DJR-023-15; DJR-023-16.)

The anatomical account gives a broader, non-specific sense. After describing the faculty that increases bodily size in every dimension until its proper shape, Burton says the body has its appointed period “of augmentation, as of consumption.” The contrast is growth and decline, framed by verses on the limited span of life. Nothing in this passage supplies a pulmonary disease or an individual patient; translating consumption as “decline” preserves its place in the life-course account. (DJR-024-31; DJR-024-32; DJR-024-33.)

The scholarly examples return to illness. Consumptions join the diseases attributed to excessive sitting and study, alongside the description of scholars as lean, dry and poorly coloured. Later, the ox-and-camel fable rebukes mental labour that refuses bodily respite: fever, vertigo or consumption eventually seizes both body and soul, and study ceases. Wasting is an argument against imagining the mind can spend the body without suffering the consequence itself. Neither passage gives the evidence needed to narrow every consumption to tuberculosis. (DJR-046-26; DJR-082-22, N06048.)

In the envy passage, consumption joins a moth in the soul and eating one’s own heart. Burton, drawing on Cyprian, presents the envious person as making another’s happiness into his own misery. The marginal **tabes pectoris**, wasting of the breast, supports the self-consuming image. This is more than an interchangeable insult: the person’s own comparisons and thoughts become the instruments of inward punishment, and even food and drink cease to be enjoyable. (DJR-041-13, N02932–N02933.)

The cure-of-love passages distinguish allegation from imagination. One advises telling a lover that the beloved is subject to consumption; another says “suppose” seeing her pale, wasting, reduced to skin and bones or dead. The first constructs a frightening assertion, the

second a hypothetical view meant to undo attraction. Neither establishes an actual illness in a named beloved. Finally, consumptions appear among the ailments that the vinegrower says Protesilaus's shrine cures, within Burton's expressly "fabulous remedies." The Latin **Phthises** belongs to that reported list, not to clinical evidence confirming a universal remedy. (DJR-135-51; DJR-137-01; DJR-139-54.)

Places to Read

- DJR-023-14 · Source page 12. The transition from passing dispositions to settled conditions. [Context, not a headword attestation.]
- DJR-023-15 · Source page 12–13. Consumption of the lungs in the repeated-distillation analogy; pthisim appears in N01562.
- DJR-023-16 · Source page 13. Different people's resistance to the same provocation. [Context, not a headword attestation.]
- DJR-024-31 · Source page 21. Consumption opposed to bodily augmentation.
- DJR-024-32 · Source page 21. The Latin verse on an appointed span of life. [Context, not a headword attestation.]
- DJR-024-33 · Source page 21. Burton's separate English verse gloss. [Context, not a headword attestation.]
- DJR-041-13 · Source page 102. Envy as consumption and self-torment, with tabes pectoris in N02932.
- DJR-046-26 · Source page 128. Consumptions among the bodily costs of excessive study.
- DJR-082-22 · Source page 286. Body and soul compelled to be ill together in the fable.
- DJR-135-51 · Source page 553. Consumption as an allegation about a beloved.
- DJR-137-01 · Source page 559. A deliberately imagined wasting body.
- DJR-139-54 · Source page 572. The fabulous shrine report and marginal Phthises, N10964.

In this edition

The modern column uses "wasting disease of the lungs," "decline," "wasting diseases" and "wasting away" according to the local construction. These choices preserve real differences in scope rather than replacing a uniformly precise original diagnosis. The printed **pthisim** must also remain distinct from an editorially normalized phthisis. Burton's marginal Seneca quotation says **assidua & violenta**, persistent and violent, where his English body says "continual and inveterate": force and long establishment are not precisely the same qualification. The editor identifies the underlying comparison as Letter 75.12, not the printed Letter 96, book 10. (DJR-023-15, N01562–N01563; DJR-024-31; DJR-046-26; DJR-137-01.)

See also

Radical moisture (BAL-0030) retains the wider physiology of bodily expenditure and life; Macerate (BAL-0171) the vocabulary of making the body lean; Lights (BAL-0016) the lung-

name. Plethora and repletion (BAL-0129) retains the already owned cachexia material beside which consumption appears. Compare Vertigo (BAL-0395) for the overworked scholar’s other bodily disturbance.

Explained vocabulary: Consumption and phthisis.

Pain and ache

Entry BAL-0400

The word

Pain names bodily suffering, but also distress experienced through fear, sorrow or desire. Ache and its printed forms ake, aketh and aking make particular sites of suffering audible: eyes, shoulders and what the sufferer takes to be the heart. The boundaries are not a division between real bodily pain and unreal emotion. Burton can give an explicitly bodily explanation of sorrow's painful action while distinguishing the felt location of an ache from its alleged anatomical source. (DJR-004-15; DJR-040-18; DJR-062-15; DJR-064-10.)

Two other senses require separation. To take pains is to undertake effort; upon pain of introduces a threatened penalty. The first describes Burton's own reading, the second a proposed condition of public employment. Neither means that every undertaking is physically painful. The adjective's diligent and suffering senses belong to Painful (BAL-0167), rather than being reclaimed here. (DJR-003-09; DJR-016-30.)

In the work

The opening defence of compilation joins labour to relief without equating them. Burton has “taken this pains” by reading available medical authors to do himself good. Soon afterwards, the surplus of books makes eyes ache through reading and fingers through turning pages. The author who complains about the bodily cost of reading also admits that his own book enlarges the heap. Ache gives this literary self-implication a physical scale. (DJR-003-09; DJR-004-15.)

Pain is not a sufficient definition of melancholy. Burton expressly allows the settled illness to be “pleasant, or painful”; its habitual duration, not a universally distressing sensation, distinguishes it from passing fits. In the anatomy of appetite, pleasure and pain accompany sensation: an animal seeks what appears good and avoids what appears evil. This is the general structure within which painful experience can direct action, not a claim that every pain is melancholy. (DJR-023-19; DJR-025-26.)

The bodily lists then differentiate location and occasion. Windy melancholy includes sometimes severe belly and stomach pain after food difficult to digest. In another sentence the shoulders ache, while cardiaca passio is “grief in the mouth of the stomack” that makes the patient think the heart itself aches. Burton thus distinguishes an attributed stomach site from the patient's interpretation; he does not deny that the patient suffers. His comparison of kinds also says that these sufferers' symptoms and pains are usually less continuous, coming by fits, not that they enjoy uninterrupted freedom from pain. (DJR-062-13; DJR-062-15; DJR-062-21.)

The explanation of sorrow attributed to Melanchthon makes accumulated melancholy blood dull or extinguish the good spirits, with trembling, wasting and pain at the heart. Later, vapours are assigned as the cause of palpitation, heaviness and aching. These are historical causal accounts, not translations of ache into a present-day diagnosis. Their lexical significance is that pain remains available both as a felt event and as something the medical exposition attempts to locate and explain. (DJR-040-18; DJR-064-10.)

Love supplies a different enlargement of the word. After describing the lover's absorbing apprehension of the beloved, Burton asks how severe the torment must become when love is accompanied by fear, sorrow, suspicion, care and agony. The question moves from the effects of a pleasantly directed passion to the “intolerable pain” of its troubled course. Pain names the combined suffering here; it is not a new bodily location or a claim that desire is always painful. (DJR-128-41.)

Places to Read

- DJR-003-09 (Source page 6): Medical reading as effort undertaken for relief.
- DJR-004-15 (Source page 8): Aching eyes and fingers amid the excess of books.
- DJR-016-30 (Source page 64): Penalty, not a symptom, in Burton’s imagined public arrangements.
- DJR-023-19 (Source page 13): Pleasant as well as painful established melancholy.
- DJR-025-26 (Source page 24): Pleasure and pain accompanying sensation and appetite.
- DJR-040-18 (Source page 97 repeated [PDF199]): Melanchthon’s reported account of sorrow acting painfully on the heart.
- DJR-062-13 (Source page 199): Intermittent digestive pain in the hypochondriacal catalogue.
- DJR-062-15 (Source page 200): Shoulder ache and perceived heart pain distinguished from stomach pain.
- DJR-062-21 (Source page 201): Pains coming by fits: the qualification “not usually so continuate.”
- DJR-064-10 (Source page 208): Aching explained through vapours.
- DJR-128-41 (Source page 514): Love accompanied by fear and sorrow intensifies into intolerable pain.

In this edition

The modern rendering keeps “our eyes ake” as “our eyes ache” but changes “have taken this pains” into “undertook all this labour.” In the symptomatic passage, “grief” becomes “pain” and “hart it self aketh” becomes “heart itself aches.” This makes a useful cross-column distinction: the modern word pain can represent original grief, whereas original pain can represent labour or a sanction. Retrieval must therefore preserve the original phrase, not simply collect the modern word. (DJR-003-09; DJR-004-15; DJR-016-30; DJR-062-15.)

See also

- Painful (BAL-0167): diligence and the suffering adjective.
- Sorrow (BAL-0075): the passion, not every painful sensation.
- Heart and cordolium (BAL-0015): heartache, grief and anatomical interpretation.

Explained vocabulary: Pain and ache.

Sweat

Entry BAL-0401

The word

Sweat is a bodily discharge, a visible effect of passion and a measure or consequence of exertion. The same process may be counted as useful expulsion, listed among troublesome symptoms, or deliberately limited in a regimen. A cold sweat is not interchangeable with the beginning sweat marking the proposed limit of exercise. The local qualifiers determine its role. (DJR-023-34; DJR-024-30; DJR-062-13; DJR-078-12; DJR-078-13.)

In the work

The anatomy places sweat and tears among the “excrementitious humors of the third Concoction.” Sweat is thus a waste product of the final processing of nourishment, not simply dirt on the surface. The account of expulsion subsequently lists sweating among the routes through which surplus material leaves the body. The general machinery belongs to Excrements and Evacuation and retention; this article follows one named output across changes of purpose. (DJR-023-34; DJR-024-30.)

As a sign, sweat can arise from apprehension. Fear brings changes of colour, trembling, sweat, heat and cold, and disrupted public speech. In the hypochondriacal description, cold sweat appears beside indigestion and cold joints; the Latin importunus sudor and Burton's “unseasonable sweat” describe its unwelcome occurrence over the whole body. The next unit extends the description to readiness to sweat on any occasion. These are collected manifestations, not a requirement that each sufferer display every one. (DJR-040-23; DJR-062-13; DJR-062-14.)

Burton's explanatory chapter treats sweating among bodily motions dependent upon preceding motions of the mind, then gives cold sweat a more specific vapour-based explanation: vapours rise from the hypochondria and settle on the skin. The categories can overlap. A bodily mechanism is being proposed for a symptom, not used to exclude the influence of passion. (DJR-064-09; DJR-064-10.)

The remedy passages make quantity and patient-type decisive. Exercise is praised for expelling waste through sweat, yet some authorities stop at bodily readiness to sweat and others at its beginning, lest excess dry the body. Strenuous work is reserved for particular cases, not generalized to all patients. Bathing counsel similarly specifies warm rather than hot water to avoid sweating. In head melancholy, the later text reports approval of promoting urine but not sweat, with Trincavelius's prohibition named. The entry's governing contrast is therefore useful evacuation versus excessive or unsuitable loss, not a blanket praise of perspiration. (DJR-071-35; DJR-078-11; DJR-078-12; DJR-078-13; DJR-104-05.)

Places to Read

- DJR-023-34 (Source page 15): Sweat as a waste humour of final digestive processing.
- DJR-024-30 (Source page 21): Sweating within the power of expulsion.
- DJR-040-23 (Source page 98 [supplied]): Sweat among bodily effects of fear.

- DJR-062-13 (Source page 199): Cold and unseasonable sweating in the hypochondriacal list.
- DJR-062-14 (Source page 199–200): Readiness to sweat on different occasions.
- DJR-064-09 (Source page 208): A bodily motion related to mental motions.
- DJR-064-10 (Source page 208): Cold sweat attributed to vapours settling on skin.
- DJR-071-35 (Source page 238): Bath warmth limited to avoid sweating.
- DJR-078-11 (Source page 266–267): Exercise praised as an evacuating process.
- DJR-078-12 (Source page 267): The point of sweating distinguished from flushing; see N05740.
- DJR-078-13 (Source page 267): Beginning sweat and the limitation to particular patients.
- DJR-104-05 (Source page 388): Urination distinguished from sweating in treatment of head melancholy.

In this edition

The modern text renders importunus sudor as “troublesome sweating” separately from Burton's gloss “unseasonable sweat.” These are adjacent expressions, not one English word assigned mechanically to each Latin word. It also renders “ad ruborem … non ad sudorum” by the evident sense “until flushed, not until sweating”; the supplied note identifies the irregular printed Latin form. Preserve that form when quoting Burton rather than silently substituting a normalized version. (DJR-062-13; DJR-078-12; N05740.)

See also

- Excrements (BAL-0029): waste beyond faeces.
- Baths and bathing (BAL-0136) and Exercise (BAL-0140): the larger regimens.
- Fear (BAL-0074): apprehension producing bodily changes.
- Evacuation and retention (BAL-0199): the general therapeutic category.

Explained vocabulary: Sweat.

Urine

Entry BAL-0402

The word

Urine names a bodily product, something observed for signs of disease, and a route by which humoral matter is thought to be expelled. To provoke, procure or move urine is to promote urination, not to manufacture a diagnostic specimen. The distinction matters because Burton can praise that evacuation in one setting while distrusting urine as evidence and reporting objections to diuretics elsewhere. (DJR-023-34; DJR-058-18; DJR-099-19; DJR-106-19; DJR-106-39.)

In the work

In the anatomical account, serum is “the matter of Urine”: the material from which it is made. Urine then appears with other bodily outputs in the description of expulsion. Serum here belongs to the book's account of bodily fluids and digestive processing; its presence does not import the modern laboratory meaning. The new focus is on urine's different uses, not a replacement for the wider articles on water, waste or evacuation. (DJR-023-34; DJR-024-30.)

The symptom catalogue gives a description only to qualify its usefulness. Urine is said to be mostly pale and low-coloured, with the Latin urina pauca, acris, biliosa supplied from Aretaeus and the English “Not much in quantity.” Burton immediately declares this as uncertain as the preceding pulse observation: it changes with persons, habits and other circumstances and should carry little weight in chronic diseases. A reader who extracts only paleness loses the judgement governing the sign. (DJR-058-16; DJR-058-17; DJR-058-18.)

The attack on medical confidence later calls urine meretrix medicorum, glossed as “the most deceitfull thing of all.” The target is its unreliability as a guide to physicians, not the claim that no one ever passes urine or that its expulsion has no place in the medical system. Burton aligns this judgement with Forestus and other physicians while criticizing elaborate pulse distinctions. The language is satirically forceful but its object is diagnostic authority. (DJR-099-19.)

Urine has a further role in the prognosis: it can be the route through which the supposed morbid humour leaves. Burton quotes Rhasis as saying that melancholy purged by stools or urine, among other bodily changes, means the disease is dissolved. This is a reported criterion of resolution, not the diagnostic claim that a urine sample reliably identifies melancholy. The neighbouring dispute about quartan fever also warns against treating every listed bodily event as an uncontested cure. The editor clarifies the shift between melancholy as illness and as morbid humour. (DJR-065-08; N04820.)

Therapeutic uses remain differentiated. In head melancholy, Burton reports that most recommend provoking urine rather than sweat. A subsequent account offers hot and cold diuretic medicines according to the liver's heat, expressly as prescriptions made by some. In hypochondriacal melancholy, named authorities recommend diuretics, but Bayerus and Hollerius oppose them. Hollerius's reason is selective removal: the finer material leaves while the thicker remains. The universal instruction “All melancholy men” belongs to that

reported objection, not a rule silently adopted by the whole book. (DJR-104-05; DJR-106-19; DJR-106-39.)

Places to Read

- DJR-023-34 (Source page 15): Serum identified as the material of urine.
- DJR-024-30 (Source page 21): Urine among the products and routes of expulsion.
- DJR-058-16 (Source page 180): Pulse observation preceding the comparison.
- DJR-058-17 (Source page 180): Sceptical qualification to which the urine discussion refers.
- DJR-058-18 (Source page 180): Colour, amount and express diagnostic uncertainty.
- DJR-065-08 (Source page 212): Rhasis’s attributed prognosis: melancholy expelled through stools or urine; distinguish the disputed fever claim and the humour from the disease.
- DJR-099-19 (Source page 364): Urine personified as a deceptive guide to physicians.
- DJR-104-05 (Source page 388): Promoting urine rather than sweat in head melancholy.
- DJR-106-19 (Source page 398): Hot and cold diuretic preparations distinguished.
- DJR-106-39 (Source page 400): Recommendation and objection juxtaposed in hypochondriacal melancholy.

In this edition

The modern column translates the Latin at the symptom passage more fully than Burton's following English gloss. Its treatment of acris and biliosa must therefore be read as translation of the Latin, not as words that Burton supplied in that English gloss. Likewise, “the physicians' whore” is the modern rendering of meretrix medicorum; the original English explains its deceptive role. “Diureticks” becomes “diuretics,” and “provoke urine” becomes “promote urination,” clarifying action rather than changing the historical dispute into present-day guidance. (DJR-058-18; DJR-099-19; DJR-106-39.)

See also

- Water and springs (BAL-0124): water and medicinal waters rather than all bodily fluid.
- Excrements (BAL-0029) and Evacuation and retention (BAL-0199): production and discharge.
- Prognostics (BAL-0081): interpreting signs.
- Pulse and pulsation (BAL-0403): the adjacent test whose uncertainty is compared.

Explained vocabulary: Urine.

Pulse and pulsation

Entry BAL-0403

The word

Pulse is the recurrent bodily beat sensed in the arteries; pulsation may also name a local beating sensation. It is not the food called pulse, the beans and peas condemned in the diet discussion. The bodily family belongs simultaneously to accounts of movement, descriptions of illness and attempts to read concealed passions. (DJR-025-03; DJR-034-21; DJR-058-16; DJR-063-01; DJR-126-50.)

In the work

The anatomy lists pulse with the inward movement of the body, then compares it to respiration's reciprocal motion. Burton declines to write another full treatise on it. Anatomical arteries (BAL-0012) owns the vessels and their historical functions; here the important continuation is how the beat becomes an observable sign whose evidentiary value is contested. (DJR-025-03; DJR-025-34.)

The general symptom catalogue calls the pulse “rare & slow,” except for a strong carotid pulse, and immediately makes its character vary with intensified passions. The next unit says pulse should receive little attention in these chronic diseases and attacks distinctions in Galen that cannot be observed or understood. This is not a straightforward diagnostic table. The sequence first reports a pattern, qualifies it by emotion, and then questions the practicality of the system used to classify it. (DJR-058-16; DJR-058-17.)

A local “pulsatio juxta dorsum” means beating about the back in the account of women's melancholy. This is a felt region of beating, not a separate assertion that the standard pulse is taken on the back. Elsewhere Burton renews the diagnostic criticism, this time explicitly joining Andrew Dudith against the unobservable variety of Galenic pulse distinctions. Symptom, bodily motion and method of examination must remain separate uses. (DJR-063-01; DJR-099-19.)

Love melancholy gives the most sustained test of pulse-reading. Erasistratus detects Antiochus's attachment when Stratonice appears or is named and his pulse changes alongside blushing. Burton then juxtaposes Galen's similar claim with Valesius's denial that a pulsus amatorius exists or that love can be discerned in this fashion. Avicenna and Gordon support the claim. The text presents competing authorities, not unanimous proof of a distinctive lover's pulse. (DJR-126-48; DJR-126-49; DJR-126-50.)

Struthius makes the claim wider still: passions can be discovered through the pulse. His case compares a patient's responses to several names until the suspected name produces a faster beat. The procedure depends on change with an occasion, not merely on finding a fast pulse once. It remains Struthius's reported inference; the neighbouring list also uses sighing, blushing and neglect of business. Burton's collection lets the attraction of reading an involuntary sign coexist with earlier doubts about diagnostic elaboration. (DJR-126-51; DJR-126-52.)

Places to Read

- DJR-025-03 (Source page 21–22): Pulse classified as inward motion.
- DJR-025-34 (Source page 25): Comparison with respiration followed by a refusal of extended treatment.
- DJR-034-21 (Source page 69): The food homonym, owned by Meat (BAL-0122).
- DJR-058-16 (Source page 180): Rare and slow pulse, carotid exception and variation with passion.
- DJR-058-17 (Source page 180): Immediate doubts about diagnostic distinctions.
- DJR-063-01 (Source page 202–203): Pulsatio as local beating about the back.
- DJR-099-19 (Source page 364): Dudith and the attack on unobservable classifications.
- DJR-126-48 (Source page 505): Pulse and countenance introduced as revealing signs.
- DJR-126-49 (Source page 505): Antiochus’s changing response to Stratonice.
- DJR-126-50 (Source page 505): The disputed lover’s pulse and the edition’s identity correction, N09795.
- DJR-126-51 (Source page 505): Change of pulse in a cluster of signs.
- DJR-126-52 (Source page 505): Struthius’s comparative test; main text and margin differ in specificity, N09801.

In this edition

“Rare” becomes “infrequent,” not unusual, and “intended passions” becomes the intensity of emotional disturbance. “Difference of Pulse” is rendered “a change in the pulse.” The modern “lover's pulse” translates pulsus amatorius, whose existence is explicitly denied by one of the cited authorities. The edition notes that Burton conflates identities in the Galen example; its correction is editorial and does not silently rewrite his named patient. Similarly, the Struthius margin is more explicit about suspected adultery than the main narrative. (DJR-058-16; DJR-126-50; DJR-126-51; DJR-126-52; N09795; N09801.)

See also

- Anatomical arteries (BAL-0012): vessels, carotids and the physiology of spirits.
- Heroical love (BAL-0201): the larger love-melancholy diagnosis.
- Prognostics (BAL-0081): the authority and uncertainty of signs.
- Meat (BAL-0122): the food homonym.
- Palpitation (BAL-0405): distressing beating distinguished from a pulse-reading.

Explained vocabulary: Pulse and pulsation.

Trembling and shaking

Entry BAL-0404

The word

Trembling is involuntary bodily unsteadiness; Burton applies it to limbs, heart and voice. Shaking can describe the same visible movement, including shivering with cold, while quake gives fearful movement particular force. The family therefore reaches beyond a single disease-name. Tremor appears as a named disorder in a classification of nervous diseases, but not every act of trembling is being diagnosed as that disorder. (DJR-022-14; DJR-037-23; DJR-051-21; DJR-064-09.)

In the work

The comparison with someone who sits shaking from cold occurs in an argument against inactivity. The person could, Burton says, gain relief through movement; the analogy then reproaches those who complain but do not use available means. It must not be detached into a claim that all trembling, or all melancholy, is voluntary. The later defence of sufferers expressly challenges that sort of easy judgement. (DJR-037-22; DJR-037-23; DJR-063-24.)

Fear supplies several different timescales. Cicero is reported to tremble at the beginning of a speech, while the earthquake narratives describe hearts quaking at the immediate shock. Burton then says remembered terror may provoke fresh trembling years afterwards. Blasius's failure to regain composure after two months is the particular report; the extension to years and a lifetime is Burton's subsequent generalization. These are claims about recurrence through memory, not evidence that the earthquake itself continues. (DJR-040-23; DJR-051-21; DJR-051-22.)

A separate example begins with another person's shaking: the observer sees a man with palsy, keeps thinking of the sight for days and fears suffering the same condition. Burton then claims that forceful imagination can produce what is feared. The passage moves from a witnessed bodily movement to the observer's anxiety and possible imitation; it does not identify every fearful tremble as palsy or make the observer the original shaking man. The claim about imagination belongs to Burton's historical explanation. (DJR-058-42; DJR-058-43; N04388.)

In the challenge to healthy mockers, Burton asks the reader to imagine standing on a steep rock. The reader's own heart would tremble and head grow giddy. This transfers an intelligible fear-response to the task of understanding a sufferer, rather than proving that no physical danger exists. The explanatory chapter then links the trembling voice to a shaken heart. It names a bodily sequence while preserving the initiating apprehension. (DJR-063-24; DJR-064-09.)

The love passages complicate recognition again. Phaedria trembles on seeing Thais; the adjacent Latin verse addresses Parmeno but does not make Parmeno the lover. Legs and knees tremble in the following catalogue, alongside gasping and palpitation. In the religious partition, “fear and trembling” appears among scriptural passages that distressed readers may interpret without judgement. Its presence there cannot be made either a universal symptom or an unqualified command from Burton to intensify dread: the preceding sentence

identifies misinterpretation as a source of distress. (DJR-126-54; DJR-126-55; DJR-164-28; DJR-164-29.)

Places to Read

- DJR-022-14 (Source page 7–8): Tremor in a historical classification of nervous disorders.
- DJR-037-22 (Source page 85): The reproach of inactivity that frames the cold-person comparison.
- DJR-037-23 (Source page 85): Shaking as shivering within an analogy.
- DJR-040-23 (Source page 98 [supplied]): Trembling before public speech.
- DJR-051-21 (Source page 148): Hearts quaking during reported earthquakes in Japan.
- DJR-051-22 (Source page 148): Fresh trembling at remembered terror and the scope of the generalization.
- DJR-058-42 (Source page 182): Fear of acquiring diseases that sufferers see or read about frames the next example.
- DJR-058-43 (Source page 182): Observed palsy, the observer’s persistent fear and the attributed power of imagination are distinct stages.
- DJR-063-24 (Source page 206): The imagined cliff answers those who ridicule sufferers.
- DJR-064-09 (Source page 208): Trembling voice explained through the shaken heart.
- DJR-126-54 (Source page 505): Phaedria’s speech to Parmeno; see editorial correction N09804.
- DJR-126-55 (Source page 505): Trembling limbs among the signs of love.
- DJR-164-28 (Source page 697): Unreflective reading and misinterpretation as the frame.
- DJR-164-29 (Source page 697): Fear and trembling in the collected scriptural phrases.

In this edition

“Sits still shaking” becomes “sits shivering,” fixing the cold occasion without making shivering the meaning of every shaking. “Their hearts quaked” becomes “their hearts shook.” At DJR-064-09 the voice “trembles” because the heart “is shaken”; the two parts of the claim must not be collapsed into a report that the voice shakes the heart. The editor also corrects the dramatic reference surrounding Phaedria, identifying who speaks to whom. (DJR-037-23; DJR-051-21; DJR-064-09; DJR-126-54; N09804.)

See also

- Fear (BAL-0074): objects, anticipation and memory.
- Animal faculties (BAL-0035): movement and its powers.
- Heart and cordolium (BAL-0015): the heart’s movements and distress.
- Speech and voice (BAL-0410): trembling as audible disturbance.

Explained vocabulary: Trembling and shaking.

Palpitation

Entry BAL-0405

The word

Palpitation usually names an agitated beating of the heart in Burton's symptom lists. It stands alongside, rather than simply replacing, heaviness, ache, short breath and leaping elsewhere in the body. Related Latin palpitantes can describe fluttering eyes, so the root itself does not guarantee a cardiac reference. (DJR-058-10; DJR-058-11; DJR-058-19; DJR-062-15.)

In the work

The general catalogue cautiously says “Some adde” palpitation and cold sweat as usual symptoms. The same sentence also describes leaping in many bodily parts, then a skin sensation likened to flea-biting. These are associated phenomena, not one continuous definition of palpitation as itching. The succeeding ocular phrase, oculos habentes palpitantes, concerns fluttering eyes and belongs to a different bodily site. (DJR-058-10; DJR-058-11.)

In the hypochondriacal list, palpitation is placed between sudden trembling and cardiaca passio. The latter is explained as pain at the stomach opening which makes the patient think the heart aches. Preserving the separation matters: Burton does not say that all palpitations are mislocated stomach pain. His causal chapter gives palpitation, heaviness and aching a common source in vapours, while attributing leaping in other parts to wind. The mechanism is historical humoral physiology, not a present-day explanation of an individual symptom. (DJR-062-15; DJR-064-10.)

Fear and love each supply an occasion. Fear can cause palpitation among colour changes, trembling and fainting; in love melancholy the sight or mention of the beloved is connected with agitation, short breathing and the heart seeming to leap towards the mouth. This latter image expands sensation into a familiar bodily exaggeration, but the surrounding list continues to distinguish symptoms and metaphors. (DJR-040-23; DJR-126-55.)

An unexpected occurrence tests any simple equation of palpitation with fear. In the amulet discussion, Burton reports Philes's claim that wearing the skin of a sheep or kid mauled by a wolf causes palpitation, “not for any fear,” but through a hidden power. The explicit negation belongs to the reported theory and should not be reversed into a fear-based explanation. Burton later omits separate treatment of palpitation and several other grievances because physicians discuss them fully elsewhere. That omission limits what the Anatomy promises to supply as a practical account. (DJR-105-28; DJR-106-13.)

Places to Read

- DJR-040-23 (Source page 98 [supplied]): Palpitation as an effect of fear.
- DJR-058-10 (Source page 179): Some authorities add palpitation; leaping and itching remain distinct descriptions.
- DJR-058-11 (Source page 179): The Latin root applied to eyes rather than heart.

- DJR-058-19 (Source page 180): Palpitation beside wind, short breath, heaviness and heartache.
- DJR-062-15 (Source page 200): Palpitation distinguished from the stomach-associated cardiac affection.
- DJR-064-10 (Source page 208): Vapours assigned as its cause.
- DJR-105-28 (Source page 394): Philes’s occult explanation explicitly excludes fear; see N07971.
- DJR-106-13 (Source page 398): Burton declines a separate practical treatment.
- DJR-126-55 (Source page 505): The lover’s palpitation, gasping and heart-at-mouth image.

In this edition

The modern text uses “palpitations” for the cardiac noun but “fluttering eyes” for oculos habentes palpitantes. It renders “blow short” as “gasp for breath,” not palpitation, and keeps the Latin cor proximum ori as “the heart is close to the mouth” before Burton's further image. The Philes passage's “secret vertue” becomes a “hidden power”; the editor distinguishes Philes's animal lore from the inserted Martial verse about a kid on a dinner menu. (DJR-058-11; DJR-105-28; DJR-126-55; N07971.)

See also

- Heart and cordolium (BAL-0015): organ, heartache and cardiaca passio.
- Hypochondria (BAL-0018): the anatomical and pathological setting.
- Matrix and mother (BAL-0218): the separate womb-related accounts.
- Pulse and pulsation (BAL-0403): measured beat and contested diagnosis.
- Virtue (BAL-0117) and Occult (BAL-0097): the hidden power in Philes’s explanation.

Explained vocabulary: Palpitation.

Sighs and sighing

Entry BAL-0406

The word

Sighing releases a long or deep audible breath, often expressing distress or desire, often grouped with groaning, sobbing and tears. It can be spontaneous, a sign read by someone else, or an action deliberately performed in courtship. The family therefore does not by itself certify either an illness or sincere affection. (DJR-054-07; DJR-064-09; DJR-122-17; DJR-125-36; DJR-126-51.)

In the work

Burton's reported wine example pairs two men said to have become melancholy within a month: one sings, the other sighs. The difference matters more than a simple equation of melancholy with sadness. Opposed outward behaviours can fall under the same historical diagnosis. The following paragraph qualifies the discussion of wine itself by temperament and moderation, so the anecdote cannot establish an indiscriminate rule about drink. (DJR-034-30; DJR-034-31.)

In the loss-of-friends discussion, absence is already capable of causing sighs; permanent separation through death intensifies the claim into “deep sighs and groans, tears, exclamations.” The body becomes expressive when ordinary pleasure and appetite fail. The symptom explanation calls sighing a bodily motion depending upon preceding motions of the mind. Sighing is thus an effect or manifestation in that account, not simply another name for the passion that produces it. (DJR-054-06; DJR-054-07; DJR-064-09.)

The courtship discussion reverses the direction of interpretation. In advice attributed to Achilles Tatius, a suitor is to squeeze the woman's fingers and sigh while doing so, then watch how she receives the action. The sigh is one of the means used to test and influence affection. Later, “fiery sighs” accompany crocodile tears in a warning against staged suffering. These are represented techniques and suspicions in Burton's literary materials, not reliable rules for interpreting a person's sincerity or advice to adopt the techniques. (DJR-122-17; DJR-125-35; DJR-125-36.)

Yet Burton also retains sighing as an involuntary sign and possible relief. The medical list of love symptoms includes frequent sighs when the mistress is spoken of. The fire-of-love sequence allows that tears and sighs “may chance” bring “a little ease.” The double limitation matters: possible slight relief is not a promise of cure. Across these passages, the sigh may disclose, persuade, exaggerate or ease suffering, and its function must be settled by the surrounding scene. (DJR-126-51; DJR-128-51; DJR-128-52.)

Places to Read

- DJR-034-30 (Source page 70): Singing and sighing as contrasted manifestations in Guaineri’s anecdote.
- DJR-034-31 (Source page 70): The neighbouring qualification about wine, temperament and moderation.

- DJR-054-06 (Source page 161): Sighing at anxious absence.
- DJR-054-07 (Source page 161–162): Bereavement intensifies absence into deep sighs and groans.
- DJR-064-09 (Source page 208): Sighing as a bodily motion dependent on mental motions.
- DJR-122-17 (Source page 480): A sigh intentionally coordinated with a courtship gesture.
- DJR-125-35 (Source page 497): Tears and sighs in a cited love letter.
- DJR-125-36 (Source page 497): Sobs and fiery sighs in the warning about counterfeit suffering.
- DJR-126-51 (Source page 505): Frequent sighs when the beloved is mentioned.
- DJR-128-51 (Source page 515): The unquenchable fire which frames the possible exception.
- DJR-128-52 (Source page 515): Possible slight relief, not a cure, through tears and sighs.

In this edition

The modern “burning sighs” preserves the heat metaphor in original “fiery sighs.” “Sigh withall” means sigh while performing the preceding gesture, not sigh at everything. The Latin suspiriis is rendered sighs in the love-letter quotation, alongside Burton's own “’twixt tears and sighs.” Sobs remain a separate term in the staged sequence rather than being silently absorbed into the sigh family. (DJR-122-17; DJR-125-35; DJR-125-36.)

See also

- Courtship and wooing (BAL-0203): the larger sequence of gestures and inducements.
- Sorrow (BAL-0075): grief rather than its audible sign.
- Heroical love (BAL-0201): the medical and literary framework.
- Tears and weeping (BAL-0407): discharge, expression and disputed sincerity.

Explained vocabulary: Sighs and sighing.

Tears and weeping

Entry BAL-0407

The word

Tears are at once a bodily fluid, an outward action and a sign whose sincerity may be disputed. Weeping can express grief or pity, mark repentance, influence another person, or become an object of consolation. Burton's distinction between tears as “actions” and affections prevents the expression from simply being identified with the inward passion. (DJR-023-34; DJR-064-09; DJR-094-36; DJR-125-36; DJR-166-26.)

In the work

The opening contrast between Heraclitus and Democritus makes tears an interpretive response to human folly. Heraclitus's continual weeping answers misery and madness; Democritus laughs at the ridiculous. Burton's source is the tradition of letters attributed to Hippocrates, which the editor identifies as pseudonymous, not a verified encounter of the historical men. The opposition supplies ways of looking at the world rather than a simple equation of weeping with disease. (DJR-008-09; N00446.)

The anatomy places tears with sweat among waste humours of the third concoction. The symptom explanation then says, with Scaliger, that tears are actions rather than affections; a later physiological passage attributes them to grief and pity or to heating a moist brain. These are distinct levels of account: material production, bodily action and emotional occasion. They should not be collapsed into a modern chemical explanation or a claim that pity is itself a fluid. (DJR-023-34; DJR-064-09; DJR-064-15.)

The consolatory argument resists an indiscriminate prohibition of weeping. Burton asks who could blame a mother grieving for her children and cites the view that refusing sorrow would extinguish mercy and pity. Grief, “for the most part,” evacuates itself by tears. Ovid's following verse gives weeping a kind of pleasure; the editor notes that the original poem concerns separation from a living spouse, although Burton brings it into bereavement. The continuation nevertheless asks for moderation, not endless subjection to grief. The text moves between permission to mourn and resistance to excess. (DJR-094-35; DJR-094-36; DJR-094-37; DJR-094-38; DJR-094-39; N07045.)

The love material exposes a contrary possibility: tears can be used as persuasive display. Chelidonia's letter is mingled with tears and sighs; the next examples allege tears intended to persuade a lover of joy or devotion. “Crocodiles tears” labels the supposed falseness of such a display. The gendered attack is Burton's and his cited literary authorities', not a neutral account of women's nature. It must not retrospectively invalidate the compassionate or penitential tears elsewhere. (DJR-125-35; DJR-125-36.)

The fire-of-love sequence permits only a chance of slight relief through tears and sighs, whereas the religious consolation joins “tears in their eyes” with “a penitent heart.” There the bodily sign belongs with inward repentance and the promise of divine reception. Neither passage offers an inspection rule by which a spectator can establish sincerity from visible moisture alone. (DJR-128-52; DJR-166-26.)

Places to Read

- DJR-008-09 (Source page 23): Heraclitus’s tears against Democritus’s laughter; see N00446 on the source tradition.
- DJR-023-34 (Source page 15): Tears classified alongside sweat.
- DJR-064-09 (Source page 208): Actions distinguished from affections.
- DJR-064-15 (Source page 209): Grief, pity and the moist-brain explanation attributed to Scaliger.
- DJR-094-35 (Source page 343): The mother’s grief defended through an Ovidian question.
- DJR-094-36 (Source page 343): Natural lament and qualified emotional discharge.
- DJR-094-37 (Source page 343): Pleasure in weeping; N07045 distinguishes the poem’s original occasion.
- DJR-094-38 (Source page 343): Moderation follows permission to mourn.
- DJR-094-39 (Source page 343): Augustine invoked for just cause and proportion.
- DJR-125-35 (Source page 497): Tears in a love letter and two related but distinct water/fire images.
- DJR-125-36 (Source page 497): The allegation of crocodile tears and performed devotion.
- DJR-128-52 (Source page 515): Tears and sighs may bring a little ease.
- DJR-166-26 (Source page 707): Tears joined to inward penitence in religious consolation.

In this edition

The printed forms Teares, teares and tears belong to one English family, while lachrymis and flere preserve the Latin routes into the account. In the phrase “all grief evacuates it self by teares,” evacuation is emotional discharge expressed through the language of bodily expulsion; the qualifier “for the most part” remains important. The modern column separately translates the Latin lightning/rivers sound-play in the love letter and Burton's burning-torches/floods gloss. They are related images, not word-for-word equivalents. (DJR-023-34; DJR-094-36; DJR-094-37; DJR-125-35.)

See also

- Sorrow (BAL-0075): the inward passion and its consolations.
- Dissimulation (BAL-0248): concealed intentions and performed signs.
- Pathetical (BAL-0232): moving expression and appeals.
- Sighs and sighing (BAL-0406) and Laughter (BAL-0408): neighbouring bodily actions with variable meanings.

Explained vocabulary: Tears and weeping.

Laughter

Entry BAL-0408

The word

Laughter is an outward action, not a reliable synonym for happiness. Burton can describe it as a human characteristic, a symptom of melancholy, a pleasure that seasons labour, a social performance and a means of derision. The same visible action can therefore occupy opposite positions: the sufferer laughs, or someone else laughs at the sufferer. Mirth (BAL-0147) owns the broader account of recreation; this entry follows laughter's particular ambiguities. (DJR-059-02; DJR-063-24; DJR-086-11; DJR-120-35.)

In the work

The Democritus story makes laughing both a supposed symptom and an act of judgement. The citizens interpret the philosopher's excessive laughter as madness; he interprets ordinary human ambitions as ridiculous. Burton places Heraclitus's tears beside it, then recounts the encounter from the correspondence attributed to Hippocrates. The supplied editor identifies that correspondence as pseudonymous. Laughter here helps reverse the relationship between the supposed patient and those who seek to have him cured, rather than giving authenticated evidence for a historical consultation. Burton then calls for a Democritus to laugh at Democritus himself: the judging laugher can become another laugher's target, so the satire does not reserve an invulnerable position for its own spokesman. (DJR-008-09; DJR-008-11; DJR-008-12; DJR-009-02; N00446.)

The symptom chapters refuse to equate the laughing face with settled contentment. People may laugh and seem unusually merry by fits while becoming downcast again almost instantly. Elsewhere, melancholy associated with scorched or mixed blood inclines sufferers to laughter, ingenuity and pleasant conversation, provided it is not far advanced. The next passage extends this to someone who imagines theatrical entertainment. The prognosis section calls the form accompanied by laughter comparatively mild on Hercules de Saxonia's authority; that claim classifies a form of illness, not every laugh as a guarantee of safety. Wolfius’s story of Brunsellius supplies a contrary outcome: a laugh at a woman falling from a bench continues for three days and leaves him weakened and worse afterwards. The harmful excess lies in its exceptional persistence, not simply in joining the congregation’s first response. (DJR-059-02; DJR-060-19; DJR-060-20; DJR-060-21; DJR-065-06.)

The attempt to explain laughter begins with Cicero's questions about its sudden, sometimes unstoppable bodily action. Gomesius's account then makes pleasant vapours rise from the heart and tickle the diaphragm, moving sensation, stretching the arteries and carrying spirits into the face and sides. The Spleen article preserves the other anatomical tradition; this local passage gives the diaphragm a mechanism without making the spleen and diaphragm interchangeable. The physiology is an attributed historical explanation of involuntary expression. (DJR-064-15; see BAL-0017.)

Laughter's social value changes with its target. In the recreation chapter it seasons labour and sober living. In the defence of melancholic sufferers, healthy people's laughter becomes a failure of imagination: Burton asks the mocker to consider how he would react to

bereavement or danger. The account of courtship distinguishes ordinary smiling from artful answering smiles, then warns that lovers also misconstrue merely pleasant looks as proof of affection. A laugh neither certifies well-being nor guarantees consent or devotion. (DJR-063-24; DJR-086-11; DJR-120-35; DJR-120-36.)

Finally, the lover's hyperbolic landscape gives laughter to fields. “The fields will laugh” describes a transformed, blossoming world rather than bodily noise. The preceding Latin also makes valleys laugh; Burton's English instead makes them burn. This figurative use extends the family without turning the two columns into an exact lexical equation. (DJR-131-09; DJR-131-10.)

Places to Read

- DJR-008-09 (Source page 23): Weeping and laughing philosophers; pseudonymous source identified in N00446.
- DJR-008-11 (Source page 24): Democritus laughs while his neighbours mourn his supposed madness.
- DJR-008-12 (Source page 24): The reasons he gives for laughing.
- DJR-009-02 (Source page 27): Democritus himself becomes the object of another Democritus’s ridicule.
- DJR-059-02 (Source page 183): Apparent merriment and recurring sorrow.
- DJR-060-19 (Source page 191): Blood-related melancholy with inclination to laughter.
- DJR-060-20 (Source page 191–192): Imagined entertainment and the laughing theatre-goer.
- DJR-060-21 (Source page 192): Wolfius’s reported three-day laughter weakens Brunsellius and leaves him worse, limiting any equation of laughter with health.
- DJR-063-24 (Source page 206): Burton challenges laughter directed at sufferers.
- DJR-064-15 (Source page 209): Cicero’s questions and Gomesius’s vapour-and-diaphragm explanation.
- DJR-065-06 (Source page 212): Laughter in the attributed prognosis of a milder form.
- DJR-086-11 (Source page 304): Laughter as a seasoning of labour and sober living.
- DJR-120-35 (Source page 470–471): Characteristic property, ordinary smiles and performed answering smiles.
- DJR-120-36 (Source page 471): A lover’s mistaken interpretation of a pleasant face.
- DJR-131-09 (Source page 529): Latin landscape personification.
- DJR-131-10 (Source page 529): Fields laugh, but valleys burn in Burton’s English.

In this edition

“Proper passion” in the assertion about laughing means a characteristic property, not a morally proper emotion. The modern text accordingly says an “attribute peculiar to human beings.” “Secure, gentle, and remiss” describes the supposedly mild form of melancholy, with remiss meaning less severe. The edition preserves both the rhetorical argument and its

limits rather than translating laughter throughout as merriment. (DJR-065-06; DJR-120-35; N09245.)

See also

- Mirth (BAL-0147): recreation and good company.
- Spleen (BAL-0017): the bodily and literary associations of laughter.
- Satire and satirical writing (BAL-0352): laughter directed at folly.
- Tears and weeping (BAL-0407): the companion and contrasted expression.

Explained vocabulary: Laughter.

Pallor and paleness

Entry BAL-0409

The word

Paleness is a visible lack or diminution of colour; pallor, pallidus and pallescere supply related Latin forms. Burton uses the family in bodily descriptions, poetic pictures of lovers and moral accusations about a failure to blanch at wrongdoing. It is not simply whiteness praised as beauty, nor a universal complexion identifying every melancholy person. (DJR-058-07; DJR-062-24; DJR-126-21; DJR-163-01.)

In the work

The general bodily catalogue derives complexion from the humoral qualities but lists several alternatives: black, swarthy, pale and ruddy. Some are intensely red. In the discussion of whole-body melancholy, Burton again allows red, yellow or pale complexions as well as dark ones when the condition has arisen from cares, discontents, diet or exercise. The colour words are being used within a historical medical classification; paleness alone cannot carry all the distinctions that Burton gives other signs. (DJR-058-07; DJR-062-23; DJR-062-24.)

Fear produces both redness and paleness, alongside trembling and sweat. This variability matters when colour is read as an emotional signal: one passion is not assigned just one visible hue. The love catalogue's “Pallidus omnis amans,” every lover is pale, is stronger. The editor points out that Burton has changed Ovid's injunction “Let every lover be pale” into a descriptive assertion. The source's universal wording should therefore remain visible as Burton's adaptation, not be silently presented as either Ovid's original grammar or a modern clinical rule. (DJR-040-23; DJR-126-21; N09758.)

The following literary examples also require a boundary between people. Chariclea's sleeplessness and wasting are followed by pallor deformis, “ugly paleness,” in another woman's love for her stepson. The repeated “she” does not make Chariclea that stepmother: the editor identifies the second narrative as Apuleius's. Here paleness is an unattractive sign of disturbance rather than the admired light colouring of an ideal beauty. (DJR-126-35; N09773.)

Paleness can finally be personified or withheld. Burton makes Fear and Paleness Venus's daughters, while the accompanying Latin names Pallorem and Timorem as her children by Mars. The editor corrects the account of Hesiod's male figures; the lexicon must preserve Burton's version as his, not repeat it as settled mythology. In the religious polemic, professing Christians who “Nulla pallescere culpa” are accused of turning pale at no guilt. The absence of a bodily response becomes an accusation of moral insensibility. The editor notes that Burton redirects a Horatian phrase originally used positively. (DJR-127-47; DJR-127-48; DJR-163-01; N09885; N12837.)

Places to Read

- DJR-040-23 (Source page 98 [supplied]): Paleness and redness as alternative effects of fear.

- DJR-058-07 (Source page 179): Pale among several possible bodily colours.
- DJR-062-23 (Source page 201): The dark-complexion generalization that the next unit qualifies.
- DJR-062-24 (Source page 201): Red, yellow and pale complexions remain possible.
- DJR-126-21 (Source page 503): “Every lover is pale”; N09758 explains Burton’s alteration of Ovid.
- DJR-126-35 (Source page 503–504): Ugly pallor in the second literary example; N09773 identifies the change of woman.
- DJR-127-47 (Source page 510): Fear and Paleness personified with a faulty Hesiodic attribution, N09885.
- DJR-127-48 (Source page 510): Pallorem and Timorem in the accompanying Latin verse.
- DJR-163-01 (Source page 690): No blanching at guilt: the moral reversal noted in N12837.

In this edition

The modern column retains “pale” in the alternative complexions and uses “pallor” for pallor deformis. Marcentes oculi becomes “languishing eyes” in its literal Latin translation, while Burton's following English “hollow eys” remains “hollow eyes”: the adjective is not made to mean hollow merely to align the two phrases. In the moral passage, the modern text translates the Latin blanching-image before retaining Burton's explanatory claim about conscience. (DJR-058-07; DJR-126-35; DJR-163-01.)

See also

- Heroical love (BAL-0201): the larger symptom catalogue.
- Beauty (BAL-0202): admired complexion rather than every pale appearance.
- Fear (BAL-0074) and Shame (BAL-0257): bodily colour and its uncertain moral reading.

Explained vocabulary: Pallor and paleness.

Speech and voice

Entry BAL-0410

The word

Voice is audible sound, its bodily means and quality, and sometimes a person's expressed preference. Speech can mean the faculty of utterance, an actual saying, or discourse intended to move someone. These senses do not align simply with truth: a pleasing voice may comfort or entice, and a voice heard as a spirit's may be fabricated. The lungs are called an “instrument of voice”; the human speaker and the bodily instrument remain distinct. (DJR-024-16; DJR-025-04; DJR-064-30; DJR-084-21; DJR-123-01; DJR-140-84.)

In the work

The anatomy figures the lungs as an orator attached to a kingly heart, expressing its thoughts. That image belongs to an account which also makes respiration cool the heart. Burton then reports speech as a sixth external sense “according to Lullius,” an addition to the conventional five, rather than silently presenting it as an uncontested classification. Animal faculties (BAL-0035) owns the broader division; the lexical point here is that speech appears both as an outward faculty and as an operation with bodily instruments. (DJR-024-16; DJR-025-04.)

Disturbed utterance takes several forms. The general catalogue includes stuttering, tripping in speech and inarticulate voices. Rhasis's three degrees distinguish false thought, expression of that thought, and acting upon it; the middle stage includes disordered sounds and gestures as well as intelligible statements. Burton's causal chapter separately explains a trembling voice through the shaken heart, faltering through dryness affecting the tongue's nerves, and fast speaking through wind and swift imagination. Rapid speech is expressly a symptom of “some few,” not all sufferers. (DJR-058-11; DJR-058-12; DJR-061-21; DJR-061-22; DJR-064-09.)

Voice also enters an argument about deceptive appearances. Burton says performers can counterfeit animal and human voices and speak as if from afar, persuading listeners that spirits are addressing them. The continuation adds echoes and sounds interpreted according to expectation. This supplies several possible causes of a seemingly uncanny voice; it does not attribute all such experiences to fraud, for the preceding unit retains both internal deception and possible diabolical agency within Burton's world-view. (DJR-064-29; DJR-064-30; DJR-065-01.)

The power to move a hearer can be helpful or dangerous. “A gentle speech” is compared to medicine for a wounded soul, but the condition is wise administration and suitability to the occasion. In the love discussion, an affected tone, wit and eloquence become means of captivation. The voice is not therapeutic or deceptive merely by being attractive; recipient, occasion and use decide the argument. The fuller treatment of consolation and music remains with their earlier owners. (DJR-084-20; DJR-084-21; DJR-123-01; see BAL-0157 and BAL-0148.)

Finally, “the mothers voice” in a disputed marriage means her declared preference for a suitor, not a description of her vocal timbre. The modern text accordingly says she favoured

him. The editor's corrections to Burton's retelling of Livy concern place and motive; they do not change the local idiom by which voice means a person's judgement in a decision. (DJR-140-84; N11069.)

Places to Read

- DJR-024-16 (Source page 19): Lungs as the instrument and orator of the heart.
- DJR-025-04 (Source page 22): The sixth-sense claim specifically attributed to Lullius.
- DJR-058-11 (Source page 179): Stammering in the general sign-list.
- DJR-058-12 (Source page 179): Tripping in speech and inarticulate voices.
- DJR-061-21 (Source page 196): Thought, outward expression and practice distinguished in Rhasis’s three degrees.
- DJR-061-22 (Source page 196): The continuation separates speaking from acting.
- DJR-064-09 (Source page 208): Different proposed causes for trembling, faltering and rapid speech.
- DJR-064-29 (Source page 211): Internal deception and diabolical possibility as the frame.
- DJR-064-30 (Source page 211): Counterfeit voices and concealed acoustics.
- DJR-065-01 (Source page 211): Echoes and expectation in hearing.
- DJR-084-20 (Source page 292 [296]): Words that wound contrasted with words that comfort.
- DJR-084-21 (Source page 292 [296]–297): Wise, timely speech as remedy.
- DJR-123-01 (Source page 483): Tone and cultivated speech as means of attraction.
- DJR-140-84 (Source page 577): Voice as a declared preference; N11069 corrects details of the Livy retelling.

In this edition

The modern versions distinguish sound-production from meaningful wording. “Inarticulate, incondite voices” becomes “inarticulate, disordered sounds,” while “stut or faulter” is stuttering or faltering. “Opportunity of speech” means words suited to the occasion, not merely a chance to get a turn at speaking. Conversely, the mother's voice is rendered as favouring a candidate because its force is preference, not acoustic quality. These local equivalents keep the family from collapsing into either rhetoric alone or physiology alone. (DJR-061-21; DJR-064-09; DJR-084-21; DJR-140-84.)

See also

- Animal faculties (BAL-0035): perception, movement and their organs.
- Music and harmony (BAL-0148): voiced sound as music.
- Comfort and consolation (BAL-0157): the larger practice of relieving distress.
- Courtship and wooing (BAL-0203) and Pathetical (BAL-0232): persuasive language.
- Silence and taciturnity (BAL-0411): abstention, incapacity and nonverbal expression.

Explained vocabulary: Speech and voice.

Silence and taciturnity

Entry BAL-0411

The word

Silence may be chosen reserve, difficulty or refusal in speaking, or an imposed restriction. Taciturnity describes being sparing of speech, but Burton's examples range from “of few words” to being “wholly silent.” A silent disease is a different, figurative use: dormant or undisturbed illness, not a patient who cannot speak. Still rhetoric, meanwhile, is persuasive without speech, not without effect. (DJR-018-40; DJR-059-40; DJR-069-11; DJR-117-30.)

In the work

In the prefatory survey of folly, the silent person receives a provisional exemption after “Nobody”: few words may avoid exposing folly. The surrounding irony cautions against treating this as a complete ethical theory of silence. The marginal maxim is more difficult still: its printed Latin says one cannot feign folly except through silence, contrary to the body's advice. The editor marks that conflict rather than silently emending the word. (DJR-018-39; DJR-018-40; DJR-018-41; N01244.)

Medical description employs silence comparatively. Melancholy is “most part silent” while phrenitis is clamorous; this differentiating tendency is not a universal law. In the detailed symptoms, Burton moves from speaking little to wholly silent patients whose friends cannot make them speak, and then to a young man frequently silent but at other times angry. The next passage says some would rather write their minds than speak. Lack of spoken words therefore need not mean absence of thoughts or inability to communicate in every medium. (DJR-022-19; DJR-059-39; DJR-059-40; DJR-059-41.)

The therapeutic and prudent counsels point in different directions. Physicians may “stir up a silent disease” through unnecessary medicine: silence there names a condition left undisturbed. Elsewhere the maxims advise keeping one's intentions private. But in love melancholy concealment can increase suffering, and Burton recommends confession to a judicious friend whose advice may perhaps ease it. That is a bounded disclosure to a suitable hearer, not a demand to publish every secret or a contradiction resolved by choosing silence in all cases. (DJR-069-11; DJR-098-14; DJR-134-55.)

Beauty's “dumb comment,” “silent fraud” and “still rhetorick” make another distinction: someone can persuade without a spoken sentence. These attributed formulations describe the effect of appearance, so silent does not mean inactive. Still has this quiet sense rather than its frequent temporal sense of continually; the broader polysemy remains with Still (BAL-0233). (DJR-117-30.)

In the marriage counsel, silence becomes a gendered obligation. Burton partly rejects confining women at home, yet asks wives to remain quiet when husbands scold. The ensuing water-in-the-mouth anecdote explicitly assigns the apparent cure to the wife's silence, not medicinal water. The angry party is the husband; the person required to suppress a reply is the wife. Accurate reading must preserve that unequal allocation without endorsing it as relationship advice. (DJR-150-60; DJR-150-61.)

Places to Read

- DJR-018-39 (Source page 74): Nobody as the first exception in the ironic catalogue.
- DJR-018-40 (Source page 74): Taciturnity as the next exception, with a conflicting printed margin, N01244.
- DJR-018-41 (Source page 74): The further exemption of powerful men preserves the ironic frame.
- DJR-022-19 (Source page 8): Generally silent melancholy contrasted with clamorous phrenitis.
- DJR-059-39 (Source page 188): Bashfulness and inability to put oneself forward.
- DJR-059-40 (Source page 188): Few words, total silence and intermittently silent patients.
- DJR-059-41 (Source page 188): Preference for writing and the link with solitude.
- DJR-069-11 (Source page 227): A dormant disease stirred by unnecessary treatment.
- DJR-098-14 (Source page 360): Prudent restraint and private intentions.
- DJR-117-30 (Source page 454–455): Beauty persuading without speech.
- DJR-134-55 (Source page 549): Concealment contrasted with disclosure to a discerning friend.
- DJR-150-60 (Source page 629–630): The unequal injunction to wives not to answer angry husbands.
- DJR-150-61 (Source page 630): Silence, not water, as the mechanism of the anecdotal cure.

In this edition

The modern “speaking little” renders pauciloqui, while “altogether silent” renders omnino taciturnos: the two degrees are not interchangeable. Taciturni in the next unit remains one trait in Plater's list, not its translation as a whole. “Silent disease” receives the explanatory “dormant disease” in the Latin clause but is retained in Burton's English restatement. The edition also keeps “he who burns in silence burns the more” distinct from Burton's gloss about concealment increasing pain. (DJR-059-40; DJR-059-41; DJR-069-11; DJR-134-55.)

See also

- Still (BAL-0233): quiet and continual senses.
- Solitude (BAL-0142): being alone is not identical with not speaking.
- Conversation (BAL-0151): company and exchange.
- Confession and absolution (BAL-0326): the larger distinctions among forms of disclosure.
- Speech and voice (BAL-0410): faculty and expression.

Explained vocabulary: Silence and taciturnity.

Hearing and deafness

Entry BAL-0412

The word

Hearing names an external sense, but hear also means receive a report, attend to someone, or consider a case judicially. These uses share reception without requiring the same kind of evidence or response. Burton can contrast hearing about melancholy with undergoing it, or distinguish actually hearing from noticing what is heard. Deafness is bodily impairment in the consolation; refusal to hear counsel is a different failure. (DJR-003-11; DJR-011-23; DJR-013-35; DJR-025-10; DJR-039-04; DJR-087-38.)

In the work

The anatomical account separates sound, air and ear as object, medium and organ. Sound requires a striking body, a resistant struck body and air: the musician's hand and lute string make the roles concrete. The continuation describes external air striking adjacent air until it reaches the natural air within the ear. A drumhead and drumsticks supply an analogy for the internal apparatus, from which nerves convey sound to common sense. Thus the ear receives and transmits; the internal judge assesses. This inherited explanation should not be silently replaced with modern anatomy. The broader faculties and the judge retain their earlier owners. (DJR-025-10; DJR-025-11; DJR-025-17.)

In the preface, hearing makes Burton a spectator of events he does not personally witness. Fresh news reaches him as reports of war, disasters, discoveries and public change. His claim to knowledge of melancholy then distinguishes what other people hear or read from what he himself has felt. That contrast does not cancel his dependence on books; it marks different routes to knowledge. Judicial hearing is another specialized reception: the report about Fez praises a case heard and settled promptly by a judge, not merely a quarrel audible in court. (DJR-002-06; DJR-002-08; DJR-003-11; DJR-013-35.)

Attention, interpretation and bodily reception can come apart. In the physiological account of violent passion, spirits are drawn away from the parts, so that people hear without observing. The proud person who will hear nobody but himself, by contrast, refuses another's authority. A third difficulty is misinterpretation: a listener makes bells sound what he wishes, while the anecdote about Theophilus assigns imagined music to vapours making the ears sound. Echoes and reverberation supply further causes. Burton gathers several routes to deception rather than explaining every unusual sound as either external speech or one disease. (DJR-011-23; DJR-039-04; DJR-065-01.)

Hearing can even precede the sight said to initiate love. Burton allows that a report of beauty may first inflame desire, and extends the point to reading a letter: descriptions place representations in the imagination without the beloved's presence. Here prevented means anticipated, not stopped. Hearing is consequently more than musical pleasure, whose effects belong to Music and harmony; it also carries an absent person's reputation and imagined appearance. (DJR-117-04; DJR-117-07.)

The proverbial “surdo narras” sharpens the difference between physical impairment and ethical refusal: a wealthy passer-by ignores a petition for orphans and institutions for the

sick or imprisoned. Burton means that the appeal receives no hearing, not that the man has been examined and found unable to hear. The repeated “he cares not” establishes indifference as the target. (DJR-112-16; N08508.)

The consolation expressly separates deafness or blindness, whether innate or acquired, from moral worth. Burton's further assertion that such losses may strengthen the soul is consolatory reasoning, not a guaranteed compensating effect. Later the question whether deafness is compatible with providence belongs to the objections of discontented people presented through Chrysostom; the following paragraph calls these objections cavils. It would invert the passage to give that question as Burton's rejection of providence. (DJR-087-38; DJR-162-11; DJR-162-12.)

Places to Read

- DJR-002-06 (Source page 3–4): News received by the author as a spectator.
- DJR-002-08 (Source page 4): Discoveries, appointments, depositions and public reversals in the continuing news catalogue.
- DJR-003-11 (Source page 6): Hearing and reading contrasted with personal experience.
- DJR-011-23 (Source page 40): Refusal to listen to another.
- DJR-013-35 (Source page 50–51): The judicial hearing of a cause.
- DJR-025-10 (Source page 22): Object, medium, organ and production of sound.
- DJR-025-11 (Source page 22): Transmission through the internal ear to common sense.
- DJR-025-17 (Source page 23): The inward judge, already owned by Common sense.
- DJR-039-04 (Source page 92–93): Hearing without attending under violent passion.
- DJR-060-35 (Source page 193–194): Disordered hearing and the qualification that different senses may be affected.
- DJR-065-01 (Source page 211): Bells, vapours and echoes as distinct sources of mishearing.
- DJR-087-38 (Source page 312): Deafness and bodily impairment distinguished from moral worth.
- DJR-112-16 (Source page 430): Surdo narras: a proverbial appeal receiving no hearing in a satire of uncharity.
- DJR-117-04 (Source page 452): Reports can precede sight in the inception of love.
- DJR-117-07 (Source page 452): Description and letters convey the absent beloved to imagination.
- DJR-162-11 (Source page 686): Deafness in an objection to providence, not the final teaching.
- DJR-162-12 (Source page 686–687): Burton explicitly identifies and rejects the preceding objections.

In this edition

The modern column preserves hearing as the sensory noun but renders “hear none but himself” as “listen to no one but himself” and “hear, and observe not” as “hear without noticing.” These discriminate unwilling attention from sensory inattention. “Corrupt ear” elsewhere becomes “disordered hearing,” an interpretive expansion from organ to function, not a new original phrase. The source says that some think they hear music or noise, with different senses affected in different people. (DJR-011-23; DJR-039-04; DJR-060-35.)

See also

- Animal faculties (BAL-0035): the larger system of sensory powers.
- Common sense (BAL-0036): the judge receiving sound from the ear.
- Music and harmony (BAL-0148): musical effects, distinct from hearing itself.
- Sensible (BAL-0055): perceiver, perceived object and sensory adjectives.

Explained vocabulary: Hearing and deafness.

Sight and blindness

Entry BAL-0413

The word

Sight names the faculty of seeing, its exercise and what is presented to it; blindness can be bodily loss of sight or a figure for deficient judgement. These meanings do not move together. Burton can praise the intellectual insight of a blind person and call a physically sighted lover blind. The contrast depends on what seeing is being asked to do. (DJR-025-07; DJR-087-42; DJR-087-43; DJR-135-44.)

In the work

Sight is ranked most precious because it apprehends a whole body at once and supports learning and discrimination. Yet this rank does not make it one of the two senses Burton calls necessary to life: those are touch and taste. The account requires a visible object, an eye and an illuminated medium, together with suitable distance. Sunlight may also injure the eye. Excellence, dependence on conditions and vulnerability coexist in this description. The detailed theories of received or emitted forms and optical instruments remain under Species in perception and the optical owners. (DJR-025-05; DJR-025-06; DJR-025-07; DJR-025-08; DJR-025-09.)

Seeing is not self-validating. Burton's red-glass comparison explains how an altered medium can colour everything perceived, while another explanation invokes disordered imagination and organs. The separate account of weak sight combines it with groundless persuasion and secondary causes: an imperfectly discerned object in darkness may be taken for a ghost. The claim is conditional and plural in its causes. It does not say that every sighting is an optical error, or that weak eyesight alone supplies the whole explanation. (DJR-064-19; DJR-064-25.)

A different failure appears in the comparison with Seneca's blind woman. Burton uses her as an image of people who neither acknowledge their mental or moral illness nor seek help. The editor explains that Harpaste blamed the darkness of the house rather than recognizing her loss of sight. Her story dramatizes misplaced explanation, not the proposition that all blind people lack self-knowledge. (DJR-011-18; N00694.)

The consolation in fact insists that bodily impairment does not blemish the soul. Homer supplies the pointed test: a blind poet can describe things more vividly than people with two working eyes. Democritus then “saw more” than Greece, and the mind's eye is said to sharpen as bodily eyes decline. Burton's examples mix historical and legendary figures; his generalization about compensating powers belongs to the consolatory argument, not a universal consequence of blindness. (DJR-087-38; DJR-087-42; DJR-087-43.)

Erotic blindness reverses that pattern. A young man returns after travelling and notices that the woman he had loved has one eye; she replies that she has lost none, but he has found his. The physical condition remains unchanged, while his judgement has changed. Burton draws the generalized maxim that lovers cannot judge beauty, then allows recovery through separation or better advice. The joke's contrast between bodily and evaluative sight is more

precise than treating blindness as a synonym for ignorance everywhere. (DJR-135-43; DJR-135-44.)

Religious vision finally changes the object and scale. The limitation of an eye unable to endure the sun becomes an argument about the still greater divine radiance. Beside this present inability stands the promised immortal vision, whose beauty will never weary the beholder. Burton is not giving two incompatible measurements of ordinary eyesight: the first stresses the limits of present apprehension, the second describes the inexhaustible delight of divine beauty. The maxim concerning an overpowering object remains owned by Sensible. (DJR-151-41; DJR-151-42; DJR-151-43.)

Places to Read

- DJR-011-18 (Source page 39): Seneca’s blind woman as an image of unrecognized disorder.
- DJR-025-05 (Source page 22): Usefulness distinguished from necessity.
- DJR-025-06 (Source page 22): The eye harmed by its own object.
- DJR-025-07 (Source page 22): Sight’s rank and its object.
- DJR-025-08 (Source page 22): Organ, medium and suitable distance.
- DJR-025-09 (Source page 22): Reception and emission theories referred to earlier optical owners.
- DJR-064-19 (Source page 209–210): Coloured appearance and alternative historical explanations.
- DJR-064-25 (Source page 210): Weak sight with persuasion and cooperating causes.
- DJR-087-38 (Source page 312): Impairment does not diminish moral worth.
- DJR-087-42 (Source page 312): Blind Homer’s power of description.
- DJR-087-43 (Source page 312): Bodily eyes and the mind’s eye.
- DJR-135-43 (Source page 552–553): The returned lover and the woman with one eye.
- DJR-135-44 (Source page 553): Erotic blindness as impaired judgement that can change.
- DJR-151-41 (Source page 635): Present apprehension cannot endure divine glory.
- DJR-151-42 (Source page 635): The analogy from overpowering sunlight.
- DJR-151-43 (Source page 635): Immortal vision contrasted with perishable beauty.

In this edition

The modern rendering expands “Weak sight” to “Weak eyesight,” while keeping the contrast between bodily eyes and the mind's eye. It translates “apple” as “pupil” in the anatomy; that component must not be confused with the whole eye or the transparent medium. The editor identifies the story behind Seneca's blind woman separately from Burton's short allusion, and explains that the marginal reference attached to the mind's eye is not a normal modern division of Plato's Symposium. These editorial identifications are not extra words of Burton's body text. (DJR-025-08; DJR-064-25; DJR-087-43; N00694; N06482.)

See also

- Species in perception (BAL-0037): forms received or emitted in perception.
- Glass (BAL-0225): glass and mediated appearance.
- Sensible (BAL-0055): objects of sense and the overpowering-stimulus maxim.
- Beauty (BAL-0202): beauty as the object of attraction.
- Parallax and refraction (BAL-0377): technical optical comparisons.
- Zeal (BAL-0308): blind zeal and other religious qualifications retained under their earlier owner.

Explained vocabulary: Sight and blindness.

Taste and savour

Entry BAL-0414

The word

Taste names both the sensory power and its object, flavour; savour likewise names flavour but can also indicate smell or a figurative character. To taste may be to sample a dish, a field of knowledge or an anticipated happiness. These extensions are not all statements about refined aesthetic taste: Burton's immediate comparisons are eating, discernment, partial experience and a quality retained from its source. (DJR-002-01; DJR-006-23; DJR-011-14; DJR-025-14; DJR-051-13; DJR-156-10.)

In the work

The anatomy calls taste necessary and assigns it tongue and palate, with thin saliva or watery fluid as its medium. Savour is the quality in the juice arising from the mixture tasted. Burton reports that some distinguish eight kinds, but supplies only bitter, sweet, sharp and salt before “&c.” The missing four should not be completed from a modern list. Illness impairs discrimination: a sick person, as in an ague, cannot distinguish them all because the organs are affected. (DJR-025-05; DJR-025-14.)

Flavour and wholesomeness are related questions, not equivalent answers. In the account of fish, Burton defends carp against Salvianus with a condition: it must not retain an unpleasant taste from muddy pools. The medicinal discussion similarly makes agreeable flavour one reason to compound substances, alongside correcting harmful properties and preserving preparations. The word savory there promises palatability, not proof of efficacy; the larger practice of correction remains owned by Corrected medicines. (DJR-070-43; DJR-101-14; DJR-101-15.)

Taste also supplies an argument about judgement. Someone in a fever finds things disagreeable through no fault of the food; Burton then compares that disturbed taste with suspicion or jealousy that makes otherwise harmless things offensive. This is an analogy for a perceiver's contribution to an experience, not a claim that all disagreeable food is wholesome or every complaint mistaken. The next paragraph admits that judgement and will may be overruled and recommends disclosing the misery to a friend. (DJR-083-31; DJR-083-32.)

The opening self-portrait makes sampling knowledge into tasting every dish and sipping every cup. Burton's ensuing complaint about confused reading limits the boast: wide sampling need not produce ordered mastery. “Take this for a taste” then offers a sample of the world's follies, not an exhaustive catalogue. Savour takes a related but distinct path when his discourse may savour too much of secular learning, or what he has said savours of Democritus. In these phrases a work carries the recognizable character of a subject or model. (DJR-002-01; DJR-002-02; DJR-006-23; DJR-011-14; DJR-019-27.)

A spiritual taste is an anticipatory experience. Burton permits ecstasy as a taste of future happiness and a union with God before condemning its abuse as religious melancholy. The adversative ending is essential: he neither dismisses every contemplation as madness nor licenses every ecstatic claim. A different evaluative savour occurs when Mersenne suspects

writings of a taint of atheism. That is an attributed suspicion about intellectual character, not Burton's independent demonstration of each author's beliefs. (DJR-156-10; DJR-162-48.)

Places to Read

- DJR-002-01 (Source page 3): Learning sampled as food and drink.
- DJR-002-02 (Source page 3): The ensuing complaint about confused, unmethodical reading.
- DJR-006-23 (Source page 16): Secular learning as the discourse’s savour.
- DJR-011-14 (Source page 38): Taste as a representative sample.
- DJR-019-27 (Source page 77): Democritean character in Burton’s satire.
- DJR-025-05 (Source page 22): Taste classed among necessary senses.
- DJR-025-14 (Source page 23): Faculty, organ, medium and flavour; impaired discrimination.
- DJR-051-13 (Source page 147): Savour as offensive smell, not taste.
- DJR-070-43 (Source page 234): Unpleasant taste as a condition in the defence of carp.
- DJR-083-31 (Source page 292): Fevered taste used to explain distorted judgement.
- DJR-083-32 (Source page 292–293): Limits on self-command and recourse to a friend.
- DJR-101-14 (Source page 374): Why simples may need compounding.
- DJR-101-15 (Source page 374): Making a medicine palatable.
- DJR-156-10 (Source page 656): A taste of future happiness, distinguished from abuse of contemplation.
- DJR-162-48 (Source page 690): Mersenne’s attributed suspicion of an atheistic taint.

In this edition

The modern column makes some transfers explicit: “take this for a taste” becomes “take this as a sample,” and “savors a little of Democritus” becomes “has something of Democritus about it.” It keeps taste for the spiritual anticipation, but uses “taint” for the suspected atheism. Original savour can also be an odour: the “noysome savour” in the opened-pig story offends the nose, not the tongue. Smell and odour provides that sense's main route. (DJR-011-14; DJR-019-27; DJR-051-13; DJR-156-10; DJR-162-48.)

See also

- Sensible (BAL-0055): the perceived object and sensory faculty.
- Fulsome (BAL-0224): nauseating or offensive taste.
- Meat (BAL-0122): meat as food generally.
- Corrected medicines (BAL-0116): correcting medicines rather than flavour alone.

Explained vocabulary: Taste and savour.

Smell and odour

Entry BAL-0415

The word

Smelling names a faculty; smell can name either that activity or its object, an odour. Savour and sent may also denote an odour, while stink specifies an offensive one. Burton moves between actual sources, subjective sensory disturbance and figurative reputation. Their shared vocabulary must not erase the difference between an offensive substance and a person who continues to smell it when others do not. (DJR-025-12; DJR-051-13; DJR-060-35; DJR-060-36; DJR-090-30.)

In the work

The anatomical description assigns smelling to nostrils drawing in air, with the nose or two pieces of flesh above it as organ. Air is the medium for people, water for fish. Burton then declines to decide whether the smell arising from a compound body's resolution is a quality, fume, vapour or exhalation. His refusal to settle the emanation's nature is part of the definition's limits. The two pieces of flesh should not acquire an unprovided modern anatomical identity. (DJR-025-12.)

The next paragraph makes smell an instrument of health, in contrast to sight and hearing as instruments of learning. Avoiding bad smells and choosing good ones are said often to affect the body as powerfully as diet. Burton attributes the distinction to Agellius, but the editorial note reports that the particular formulation is absent from the cited chapter. The lexicon can explain Burton's use without converting the citation into an independently verified quotation from Gellius. (DJR-025-13; N01699.)

The practical reach of the distinction includes town planning: in Burton's imagined commonwealth, trades offensive through bad smells are placed remotely. In a separate therapeutic setting he proposes sweet-smelling flowers in windows and posies in the hand as part of artificially improved air. The first is a public arrangement, the second historical regimen. They do not make every pleasant scent medicinal by definition; the air and preparation categories retain their prior owners. (DJR-016-23; DJR-077-18.)

The opened-pig story shows sensation intensified through speech. A woman is offended by a foul smell, then a physician tells her that her own body contains similar matter and adds disgusting examples. The reported vomiting and lasting disturbance follow that whole encounter, not an isolated smell test. Elsewhere Louis XI is said to find everything foul despite fragrant perfumes, and a poet continues to imagine the smell of a prescribed ointment on people and clothes for years. The poet's good judgement in other matters is explicitly preserved. These narratives separate a sensory preoccupation from an indiscriminate loss of rational ability. (DJR-051-13; DJR-060-35; DJR-060-36.)

Whether odours nourish remains a disputed question. Burton introduces it with “as some say” and refers the decision to Ficino, who offers arguments for it. Democritus's survival by smelling bread supplies an ancient anecdote; Ferrerius's wine-and-saffron preparation supplies an alleged benefit almost comparable to drinking. These reports are not experimental proof that smell provides ordinary nutrition. Odoraments as a preparation

class remain under Epithemes; the lexical issue here is the proposed action assigned to odours. (DJR-105-16; DJR-105-17; DJR-105-18.)

Stink also passes into ethical memory. The elaborately buried rich man's reputation is compared to an extinguished candle's burnt wick, while poor Lazarus leaves a sweet memory. No corpse's measured odour establishes this contrast: the offensive smell figures disgrace surviving worldly pomp. (DJR-090-29; DJR-090-30.)

Places to Read

- DJR-016-23 (Source page 63): Bad smells and the placement of trades in an imagined commonwealth.
- DJR-025-12 (Source page 22–23): Faculty, organ and medium; the nature of odour deliberately left open.
- DJR-025-13 (Source page 23): Smell as an instrument of health, with an editorial citation qualification.
- DJR-051-13 (Source page 147): Offensive savour and a physician’s disturbing commentary.
- DJR-060-35 (Source page 193–194): Louis XI’s persistent perceived stench despite perfumes.
- DJR-060-36 (Source page 194): The poet’s imagined scent and preserved judgement elsewhere.
- DJR-077-18 (Source page 263): Flowers and posies in a historical prescription for improved air.
- DJR-090-29 (Source page 324): The rich man’s funeral display preceding the reputational contrast.
- DJR-090-30 (Source page 324): A stinking memory contrasted with Lazarus’s sweet memory.
- DJR-105-16 (Source page 393): The disputed question whether odours nourish.
- DJR-105-17 (Source page 393): Democritus and bread as an argument from anecdote.
- DJR-105-18 (Source page 393–394): Ferrerius’s alleged benefit from smelling compared with drinking.

In this edition

The edition renders the faculty “Smelling” as “Smell,” but the object “Smell” as “odour.” “Noysome savour” becomes “offensive smell,” and the poet's imagined “sent” becomes “smelled.” These are routes into the olfactory family even when the spelling or modern headword differs. In the nourishment discussion the Latin question is translated as a question, while Ferrerius's comparison preserves “almost,” a limit not to be lost in a summary. (DJR-025-12; DJR-051-13; DJR-060-36; DJR-105-16; DJR-105-18.)

See also

- Sensible (BAL-0055): sense and sensible object.

- Air (BAL-0121): air as surrounding medium and regimen.
- Epithemes (BAL-0193): odoraments and external medicinal preparations.
- Fulsome (BAL-0224): offensive smell and taste.

Explained vocabulary: Smell and odour.

Touch and titillation

Entry BAL-0416

The word

Touch names an external sense and the act of contact; the verb can also mean affect inwardly or treat a subject briefly. Titillation is tickling; Burton offers it, with a conspicuous “if you please,” as Scaliger's additional sense. His physical, erotic, rhetorical and spiritual uses require different objects and agents, not a single definition of stimulation. (DJR-007-06; DJR-022-15; DJR-025-04; DJR-025-15; DJR-064-15; DJR-108-05; DJR-167-12.)

In the work

Although touch ranks last and least noble, Burton makes it necessary and pleasurable. Its nerves are dispersed throughout the body, and its objects include the primary qualities hot, dry, moist and cold, followed by such qualities as hard and soft. The description therefore gives touch a distributed bodily field rather than one isolated organ like the eye. The low rank is a place in a sensory hierarchy, not a denial of its fineness or importance. The general distinction between a sense acting and being acted on belongs to the preceding account of the sensitive power; touch here is the specifically tactile faculty. (DJR-025-05; DJR-025-06; DJR-025-15.)

Titillation has two different explanatory settings. In the list of senses it is an optional addition attributed to Scaliger. Gomesius is said to explain why laughter often affects melancholy people strongly: pleasant vapours, especially in sanguine melancholy, break from the heart and tickle the diaphragm, which is transverse and full of nerves. The subsequent movement of arteries and spirits carries the effect into face and sides. That is a historical physiological explanation, not a joke simply being called ticklish or Burton certifying a sixth sense. (DJR-025-04; DJR-064-15.)

Physical contact also serves as an alleged diagnostic or curative means. Struthius tells the examiner to touch the arteries, then describes repeated feeling of a patient's pulse as names are mentioned. Touch is the means of observation; the inference about love belongs to his case report. In the witchcraft discussion, healing “by touch alone” appears within reports assigned to Daneau and the marginal Godelmann. The argument claims what supposed practitioners can cause or cure, not what Burton has personally tested. Fascination and Witchcraft retain those accounts' main ownership. (DJR-031-51; DJR-031-52; DJR-126-52.)

Not touching can be an exercise of restraint. Xenocrates is said to lie beside Lais all night and not touch her; the negation prevents “lay with” from being read here as completed intercourse. Elsewhere touching by charity names inward transformation, expressed through the duties that follow it. A touched heart in the final consolation is inwardly moved, especially toward repentance: the desire for mercy and reconciliation is offered as encouragement, not described as a physical pressure on the heart. (DJR-135-18; DJR-111-40; DJR-167-12.)

Two lighter transfers shape the book itself. Burton will briefly touch diseases that are not his principal subject, meaning mention or outline them. To tickle the ear is to entertain an audience. He distinguishes the playwright's supposed sole aim of pleasure from his own

wish both to delight and benefit, comparing his writing to medicine made easier to take. The tactile image thus raises a question of literary purpose, not the mechanics of hearing. (DJR-022-15; DJR-108-03; DJR-108-04; DJR-108-05.)

Places to Read

- DJR-007-06 (Source page 18): Being affected by melancholy in the generalizing preface.
- DJR-022-15 (Source page 8): Touching a subject briefly before the principal study.
- DJR-025-04 (Source page 22): Scaliger’s optional sixth sense.
- DJR-025-05 (Source page 22): Touch among the necessary senses.
- DJR-025-06 (Source page 22): Active and passive sensitive power as the surrounding distinction.
- DJR-025-15 (Source page 23): The tactile faculty’s low rank, necessity, pleasure and distributed nerves.
- DJR-031-51 (Source page 56): Supposed practitioners’ power to cause and cure disease.
- DJR-031-52 (Source page 56): Healing by touch in attributed witchcraft testimony.
- DJR-064-15 (Source page 209): Tickling the diaphragm in Gomesius’s explanation of laughter.
- DJR-108-03 (Source page 409): The playwright and Burton’s distinction of purposes.
- DJR-108-04 (Source page 409): The verse preceding the English statement about pleasing the audience.
- DJR-108-05 (Source page 409): Tickling the ear contrasted with corrective pleasure.
- DJR-111-40 (Source page 428): Being inwardly affected by charity.
- DJR-126-52 (Source page 505): Touching arteries as the means of a reported pulse examination.
- DJR-135-18 (Source page 551): A negated erotic touch.
- DJR-167-12 (Source page 710): The touched heart and earnest desire for reconciliation.

In this edition

The modern column makes the figurative senses explicit when “touched” becomes “affected,” when “touch their arteries” becomes “feel their arteries,” and when a “touched heart” becomes “a heart that has been moved.” It keeps “tickle the ear” as an intelligible metaphor but renders titillation as tickling. None of these translations makes every touch pleasurable: the opening question asks who has been touched by melancholy. (DJR-007-06; DJR-025-04; DJR-064-15; DJR-108-05; DJR-126-52; DJR-167-12.)

See also

- Animal faculties (BAL-0035): the wider sensory faculty.

- Pleasure (BAL-0150): pleasure beyond tactile sensation.
- Fascination (BAL-0089): influence and bewitchment.
- Witchcraft (BAL-0004): the setting of alleged cures by touch.

Explained vocabulary: Touch and titillation.

Swoon and syncope

Entry BAL-0417

The word

Swoon, printed also swone, swouning and swounings, names a collapse or fainting fit; syncope is its learned counterpart. Faint can refer to bodily failure but also to discouragement or loss of courage. Neither the English family nor the Latin-derived noun warrants identifying all Burton's instances with one modern clinical condition. A feared swoon must also be kept separate from one said to have occurred. (DJR-023-36; DJR-051-17; DJR-058-30; DJR-095-30; DJR-105-07.)

In the work

In the anatomy of spirits, syncope or swouning illustrates the cessation of vital spirits made in the heart and carried by arteries. Burton's sentence says that life ceases if these spirits cease. The comparison belongs to the historical model and should not be turned into an assertion that every faint is irreversible death. His own narrative language allows a person to fall “dead in a swone,” which the edition explains as unconscious, not killed. The full account of vital spirits remains with Spirits, and the heart's multiple roles with Heart and cordolium. (DJR-023-35; DJR-023-36; DJR-051-17; N03732.)

Fear offers one causal setting. Syncope stands among flushing, pallor, trembling, sweat and palpitation before the discussion of frightened public speakers. This list supplies possible effects; it does not say Cicero or Demosthenes necessarily fainted whenever they spoke. In another setting, Montanus's patient avoids leaving home alone because he fears a swoon or death. That example concerns anticipated collapse governing behaviour, not a record that collapse happened on the journey. (DJR-040-23; DJR-058-30.)

The story of verses recited from Virgil stages a sudden collapse brought on by hearing. Burton names Augusta Livia. The editor identifies a discrepancy with the ancient Life of Virgil, which names Octavia; the modern body preserves Burton's name and translates the event as falling as though dead. A lexical account must preserve both the force of the swoon and the textual distinction between the reported name and later identification. (DJR-051-17; N03732.)

Bodily explanation is not confined to fear. The discussion of air reports an argument from people fainting on high American mountains for lack of denser air to cool the heart. The symptoms attributed to Mercatus include being sometimes ready to swoon: readiness marks imminent faintness, not a completed fit. The bezoar passage gives another report, in which people afflicted with faintness, swounings and melancholy are said to recover. Its first-person testimony is quoted medical authority rather than Burton's own observation, and the alleged remedy remains historical, not a recommendation. (DJR-063-02; DJR-074-27; DJR-105-07; N07935.)

Fainting can also describe failing confidence. Deferred hope is the fainting of the heart in Burton's biblical citation; the fulfilment of desire is opposed to it as a tree of life. The consolations urge readers not to faint before unavoidable misfortune and not to faint in despair, that is, not to lose heart. These imperatives address perseverance; they are not

commands to stop an involuntary collapse by willpower. (DJR-092-47; DJR-095-30; DJR-168-40.)

Places to Read

- DJR-023-35 (Source page 15): Definition of bodily spirits before their subdivision.
- DJR-023-36 (Source page 15): Syncope and swouning in the account of vital spirits.
- DJR-040-23 (Source page 98 [supplied]): Syncope among possible effects of fear.
- DJR-051-17 (Source page 147): Collapse at Virgil’s recitation; Editor note N03732 distinguishes Livia from Octavia.
- DJR-058-30 (Source page 181): Avoidance through fear of a swoon.
- DJR-063-02 (Source page 203): Being sometimes ready to swoon in Mercatus’s symptom account.
- DJR-074-27 (Source page 251): Fainting in an attributed argument about thin air.
- DJR-092-47 (Source page 335): Deferred hope and a fainting heart.
- DJR-095-30 (Source page 347): Not fainting as perseverance before misfortune.
- DJR-105-07 (Source page 392–393): Faintness and swounings in quoted medical testimony; Editor note N07935 preserves speaker.
- DJR-168-40 (Source page 719): Faint not as encouragement against despair.

In this edition

The modern column uses fainting for swouning and swounings, while retaining syncope in the anatomical explanation. It translates “dead in a swone” as “as though dead in a swoon” and figurative “not to faint” as “without losing heart.” Those contextual differences are more useful than a uniform replacement of every form with one medical term. (DJR-023-36; DJR-051-17; DJR-095-30; DJR-105-07.)

See also

- Heart and cordolium (BAL-0015): bodily heart and courage.
- Aqua vitae (BAL-0181): restorative spirits in other contexts.
- Helleborism (BAL-0185): dangerous historical purgative treatments.
- Fear (BAL-0074): fear and anticipated danger.
- Spirits (BAL-0003): natural, vital and animal spirits.

Explained vocabulary: Swoon and syncope.

Nausea and loathing

Entry BAL-0418

The word

Nausea and lothing name bodily queasiness in Burton's symptom catalogue; loathing also ranges through disgust, boredom, aversion to medicine and rejection of a lover. The form loath may be the verb loathe, but in “loath to depart” it is an adjective meaning reluctant. Grammar and object decide whether the person detests something or simply does not wish to act. (DJR-052-03; DJR-062-16; DJR-069-29; DJR-127-31; DJR-140-26.)

In the work

The hypochondriacal catalogue gives nausea among symptoms added by Guianerius, then describes swelling and wind, a lothing and an appetite to vomit when the disorder proceeds from the myrache, here rendered the abdominal wall. The latter appetite is an urge, not hunger; Appetite retains that wider faculty's treatment. Lothing and the urge to vomit are coordinated symptoms rather than evidence that vomiting has already happened. The historical bodily region and the assigned causes should not be collapsed into a modern diagnostic label. (DJR-062-16.)

The pig-dissection narrative supplies a completed act instead. A woman sees exposed entrails, smells an offensive odour and hears a physician's comparison between their contents and her own body. He adds further loathsome examples; she takes them so deeply to heart that she vomits and remains disturbed. The physician's language is part of the reported causal sequence. Burton's story is not a simple proof that the mere sight of anatomy has the same effect on every observer. (DJR-051-13.)

Aversion can obstruct the very means offered as help. Patients said to have a loathing and distaste of medicine prefer worsening illness to taking it. Burton quotes Melanchthon's severe judgement on this conduct, but the lexical force is refusal through disgust or prejudice, not a description of the medicine actually producing nausea. Fulsome owns the separate family of offensive preparations, while Purging owns induced evacuation. (DJR-069-29.)

Loathing also marks satiety. Pleasant food, places, company or amusements can become wearisome through repetition, like manna to the Israelites or life in a cage. Yet Burton's library example tests the observer's expectation: being shut up with books might seem likely to breed disgust, but Heinsius reports increasing delight. Duration and confinement therefore do not by themselves determine an experience's value. “To thy thinking” attributes the anticipated loathing to an imagined reader, not to the contented scholar. (DJR-052-03; DJR-081-17.)

The erotic discussion distributes desire and dislike asymmetrically. One person loves someone who hates him, while that person's own beloved loathes her. Cupid's opposed darts give a mythic image of those contrary directions. A later encouragement compares varying preferences to people who loathe honey and love sour juice: aversion is not an objective scale shared by every palate. The lover who is loath to leave, however, exemplifies the

opposite of disgust; repeated farewells show how strongly he wishes to remain. (DJR-127-31; DJR-140-26; DJR-140-71.)

Burton even admits that his precautionary repetition may cause nausea in the reader. The Latin parenthesis immediately explains why he accepts that cost: better redundant words than an omitted warning. The object is a tiresome literary repetition, and the modern edition translates its effect as disgust, not a reported bodily bout. This self-conscious use joins bodily aversion to the management of reading without turning all distaste into disease. (DJR-058-46.)

Places to Read

- DJR-051-13 (Source page 147): Disgust intensified by a physician’s commentary in the pig-dissection anecdote.
- DJR-052-03 (Source page 152): Loathing from satiety and monotony.
- DJR-058-46 (Source page 183): Readerly disgust from repeated warnings.
- DJR-062-16 (Source page 200): Nausea, lothing and an urge to vomit; Editor note N04671 identifies myrache as the abdominal wall.
- DJR-069-29 (Source page 228–229): Aversion to taking medicine.
- DJR-081-17 (Source page 281): Expected disgust contradicted by Heinsius’s delight in the library.
- DJR-127-31 (Source page 508): Loath as reluctant to leave the beloved.
- DJR-140-26 (Source page 575): Unreciprocated love and loathing.
- DJR-140-71 (Source page 576): Contrasting palates as an analogy for different preferences.

In this edition

Original nausea is retained in the medical list, while lothing becomes nausea and “appetite to vomit” becomes “an urge to vomit.” In the reading warning, nauseam is rendered as disgust; in the lover's departure, loath becomes reluctant. These are contextual distinctions, not inconsistent modernization. The family has no single translation that would fit all four constructions. (DJR-058-46; DJR-062-16; DJR-127-31.)

See also

- Fulsome (BAL-0224): offensive or nauseating objects.
- Appetite (BAL-0049): appetite as an urge rather than hunger alone.
- Diet and regimen (BAL-0119): the wider regimen and food choices.
- Purging (BAL-0184): vomiting and induced evacuation.

Explained vocabulary: Nausea and loathing.

Belching and wind

Entry BAL-0419

The word

Belching is the release of stomach wind through the mouth; Burton characterizes it as sharp, stinking or fulsome in different symptom lists. Wind is gas or a wind-like bodily agent in the historical digestive explanation, while windy may describe a drink thought to generate it or the melancholy associated with it. Neither windy nor flatuous here means merely trivial talk, although a separate description of ambition does use windy figuratively. (DJR-035-40; DJR-043-21; DJR-058-09; DJR-062-13; DJR-062-21; DJR-064-10.)

In the work

The symptom catalogue gives sensory specificity to belching: sharp belchings stand beside foul crudities, bowel heat, rumbling and cramps. The next unit says sufferers cannot endure their own fulsome belchings. The adjective thus measures the offensive experience rather than the mere quantity expelled. An earlier list makes the belches sharp and stinking, “as if” food were putrefied in the stomach or fish had been eaten. The comparison must not become evidence that the patient really ate fish or that every belch proves putrefaction. (DJR-058-09; DJR-062-13; DJR-062-14.)

Rumbling is the audible internal disturbance associated with wind. Burton's later causal explanation proceeds in stages: rumbling comes from wind, and wind from poor concoction, weak natural heat or disordered heat and cold. In the abdominal catalogue, incompletely digested matter also gives rise to windy vapours ascending to the brain and troubling imagination. These are related historical explanations, not interchangeable names: wind and rumbling are not the same event, and the whole doctrine of vapours belongs to its earlier article. (DJR-062-18; DJR-064-10.)

The distinction matters when sensation becomes an explanation of what is inside the body. A person troubled by rising vapours, cramps and rumbling insists that he contains a serpent, another that he contains frogs. The ensuing story describes the swallowed-frogspawn belief as a conceit strengthened by fear and imagination. Burton does not certify the animals' presence; he explains how experienced movement and an interpretation become difficult to disentangle. (DJR-062-19.)

The adjective windy can refer to a supposed propensity without guaranteeing harm. Cider and perry are classed as windy, yet Burton immediately says that habitual drinkers in several regions are not harmed by them. Their suitability depends on custom and the drinker, not just the abstract quality. Similarly, the statement that “these windy flatuous” sufferers have lucid intervals is qualified: symptoms are usually less continuous and come by fits, not necessarily absent altogether. The same unit attributes sexual inclination to wind and reports Rhasis's view of relief through intercourse, a historical claim rather than contemporary advice. (DJR-035-40; DJR-062-21.)

A separate figurative passage calls ambition a windy thing in a saying assigned to Seneca. The adjoining words vain, anxious and fearful make the force one of emptiness and instability, while Sisyphus's endlessly rolled stone images effort without rest. This is not the

symptom of abdominal gas in an ambitious person. The small figurative branch is retained to prevent a bodily gloss from being imposed wherever the adjective appears. (DJR-043-21.)

Places to Read

- DJR-035-40 (Source page 76): Wind-producing drinks and the qualification supplied by custom.
- DJR-043-21 (Source page 112 [122]): Ambition called a windy thing in an attributed saying.
- DJR-058-09 (Source page 179): Sharp, stinking belches and a comparison with putrefied food.
- DJR-062-13 (Source page 199): Sour belching, wind and rumbling in the symptom catalogue; marginal acidi ructus.
- DJR-062-14 (Source page 199–200): Sufferers recoil from their own offensive belches.
- DJR-062-18 (Source page 200): Windy vapours assigned a route from digestion to imagination.
- DJR-062-19 (Source page 200): Rumbling interpreted as serpents or frogs within.
- DJR-062-21 (Source page 201): Flatuous melancholy, intermittent symptoms and attributed sexual effects.
- DJR-064-10 (Source page 208): Rumbling, wind and deficient digestive heat as distinct stages.

In this edition

The modern text renders “sharp belchings” as “sour belching,” supported by the marginal acidi ructus, and flatuous as flatulent. “Rumbling in the guts” becomes “Rumbling in the bowels,” keeping the sound apart from its alleged cause. Windy drinks are rendered as drinks that “produce wind,” making the adjective's causal use explicit. The historical explanation is preserved rather than restated in modern gastroenterological terms. (DJR-035-40; DJR-062-13; N04664; DJR-062-21; DJR-064-10.)

See also

- Hypochondria (BAL-0018): the hypochondriacal regions and disease classification.
- Concoction (BAL-0028): digestion and undigested matter.
- Vapours (BAL-0031): vapours and their proposed bodily routes.
- Fulsome (BAL-0224): fulsome as offensive rather than abundant.

Explained vocabulary: Belching and wind.

Cough and spittle

Entry BAL-0420

The word

Cough names a bodily symptom but can also be an intentional noise used to attract notice. Spittle, spitle and spettle name saliva; spit and spitting name its expulsion or a socially directed act. The institutional Spittle, a hospital or shelter, is a different word already owned by Hospital. Burton's contexts make the difference between bodily material, bodily act and perceived message especially important. (DJR-023-15; DJR-025-14; DJR-059-16; DJR-068-04; DJR-112-16; DJR-127-26; DJR-137-49.)

In the work

A cough helps explain how a passing disturbance becomes an established illness. Following Seneca, Burton compares neglected emotional disturbances with a single discharge producing a cough and persistent discharge producing consumption of the lungs. The analogy turns on repetition and duration, not on a declaration that every cough must lead to wasting disease. Distillation and rheum retains the proposed fluid mechanism; Lights retains the organ. (DJR-023-15.)

Saliva need not be pathological. In the anatomy of taste it is the thin watery medium through which flavours are perceived. Spitting then appears among the body's expulsive actions alongside sweating and vomiting, while symptom catalogues describe excessive or frequent spitting in particular conditions. The same material can therefore serve normal sensory function, be expelled and figure among symptoms, without becoming a different substance each time. (DJR-024-30; DJR-025-14; DJR-060-17; DJR-062-16.)

The satire of the old would-be lover sets persistent cough beside failing sight and hearing, then says his moisture has dried up so that he cannot spit. These signs are assembled to expose, in Burton's judgement, the incongruity of his pursuit of young women; they are not a neutral clinical description of everyone in old age. Another anti-erotic passage, introduced through Chrysostom, places spettle among bodily matter imagined beneath attractive appearances. Its disgust is a rhetorical strategy, not the lexical definition of saliva. (DJR-115-44; DJR-137-49.)

Coughing and spitting can acquire social meaning, but who assigns the meaning matters. In the suspicion passage, the sufferer cannot bear another person's cough or spit because he thinks it is aimed at shaming him. Burton's next unit calls the resulting conception of abuse false. In Aretino's Lucretia's speech, by contrast, admirers deliberately clear their throats or cough outside her house so that she will look out. One is attributed hostile intention; the other is an explicitly intended signal within a literary speaker's boast. (DJR-059-16; DJR-059-17; DJR-127-26.)

A further case contains the actual hostile gesture: the sufferer who insists that he sees devils spits in the physician's face. The first-person face is Foreest's in quoted testimony, not Burton's. The example supplies no reason to read all earlier spitting as aggression. These separate settings make the family useful for reading agency as well as bodily signs. (DJR-164-20; DJR-164-21.)

Places to Read

- DJR-023-15 (Source page 12–13): Cough in Seneca’s analogy between occasional and settled disturbances.
- DJR-024-30 (Source page 21): Spitting among expulsive bodily actions.
- DJR-025-14 (Source page 23): Saliva as the medium of taste.
- DJR-059-16 (Source page 185): A cough or spit interpreted as directed contempt.
- DJR-059-17 (Source page 185): The following description calls the imagined abuse false.
- DJR-060-17 (Source page 191): A greater inclination to spit in the phlegmatic symptom account.
- DJR-062-16 (Source page 200): Guianerius’s much spitting in a localized symptom list.
- DJR-068-04 (Source page 222): Spitle as saliva in a scriptural example, not the institution.
- DJR-112-16 (Source page 430): Institutional Spittle remains under Hospital.
- DJR-115-44 (Source page 445): Persistent cough and inability to spit in a satire of elderly desire.
- DJR-127-26 (Source page 508): Deliberate coughs attracting Lucretia’s attention.
- DJR-137-49 (Source page 562): Spettle in anti-erotic bodily imagery.
- DJR-164-20 (Source page 696): Foreest introduces the minister’s reported condition.
- DJR-164-21 (Source page 696–697): Spitting in Foreest’s face, within his quoted case.

In this edition

Thin spittle becomes thin saliva in the physiological account; spettle remains spittle in the anti-erotic inventory. “May not spit from him” is inability, rendered “cannot even spit,” not a prohibition. “Hem or cough” preserves two noises: hem becomes clearing the throat. Where Spittle is a charitable institution, the translation supplies “a shelter for the sick,” and lookup returns to Hospital rather than the saliva family. (DJR-025-14; DJR-112-16; DJR-115-44; DJR-127-26; DJR-137-49.)

See also

- Lights (BAL-0016): lungs and respiratory anatomy.
- Distillation and rheum (BAL-0139): rheum and the historical flow explanation.
- Hospital (BAL-0118): Spittle as an institution, not saliva.
- Courtship and wooing (BAL-0203): courtship signs and intended attention.

Explained vocabulary: Cough and spittle.

Wounds

Entry BAL-0421

The word

A wound is a bodily injury, but Burton also makes reputation, love, conscience and the soul vulnerable to wounding. The transfer can be forceful without describing a second physical lesion. A green wound is a fresh one, not one characterized by colour. The verb's subject is crucial: an eye may wound, slanderers may wound another's reputation, and an ill-timed preacher may wound a conscience. (DJR-039-27; DJR-040-37; DJR-051-40; DJR-118-50; DJR-164-39.)

In the work

Fresh wounds appear as objects of treatment and as things people can hardly bear to see. The account of weapon salve reports claims of magnetic healing but also names Libavius's opposition and says the matter is disputed. The training example takes a different approach: someone initially unable to endure a wound's appearance may become a competent surgeon. Burton then extends habituation to spectators enjoying gladiatorial deaths, a morally disturbing example rather than an unqualified celebration of desensitization. (DJR-039-27; DJR-084-13.)

An apparently literal maxim against changing plasters supports constancy in treatment. Burton gives Seneca's comparison as a warning against repeatedly changing physicians and remedies; the editor notes that Seneca's own setting is sustained reading. A separate treatment narrative says a head-wounded man was well while the wound remained open and relapsed when it healed. The first-person witness there belongs to Gordonius's quoted account, and the procedures are introduced as a last resort. The lexical opposition is open versus healed wound within historical evacuation theory; it does not authorize injuring a person as treatment. (DJR-069-34; N05094; DJR-104-13; N07860.)

Wounding can be socially produced. A person sensitive to reputation is deeply wounded by disgrace, while the bitter joke, slander or calumny becomes an arrow leaving an incurable wound. The latter passage first distinguishes the person who does not notice a jest from the one who takes it to heart. Burton's claim therefore concerns the experienced force of words, not an assertion that every utterance harms every hearer identically. Shame retains the full account of reputation and response. (DJR-040-37; DJR-051-40.)

Words can also heal. Gentle speech is called a remedy for a wounded mind, provided it is administered wisely; the passage interprets Homer's nepenthe as discourse suited to the occasion. The underlying claim concerns timely consolation, not every speech having medicinal power. A nearby consolation says a bodily wound does not penetrate the soul, illustrated by Loyola's changed life after injury. That maxim distinguishes bodily injury from inward worth; it does not cancel the figurative wounded soul that counsel can relieve. (DJR-084-21; DJR-088-01.)

Erotic wounding assigns the eye both active and passive roles. It wounds and is wounded, acting in the person looking and in the person seen. To call the eye only the victim or only the weapon loses the doubled construction. In the later consolation for jealousy, however,

Burton minimizes the supposed deep wound as a blow without physical hurt, often sustained by suspicion. This is a rhetorical attempt to reduce the grievance's authority, not evidence that the preceding accounts describe no suffering. (DJR-118-50; DJR-148-24.)

The religious discussion identifies damaging human agents when indiscriminate preachers turn small faults and indifferent acts into unforgivable offences, tearing people's consciences. In the subsequent consolation, God is said first to wound and then heal, with patient endurance required for the present. The agents and purposes differ: the preacher's excess is criticized; the divine sequence promises reversal. Finally Burton allows good counsel to relieve the wounded soul, so the violent images do not leave the account without human means of help. (DJR-164-39; DJR-168-48; DJR-169-31.)

Places to Read

- DJR-039-27 (Source page 95–96): Fresh wounds and disputed magnetic treatment.
- DJR-040-37 (Source page 100 [PDF200]): Reputation wounded by disgrace.
- DJR-051-40 (Source page 150): Slander and jokes as weapons, with response explicitly variable.
- DJR-069-34 (Source page 229): Changing plasters as an argument for constancy; Editor note N05094 identifies Seneca’s literary setting.
- DJR-084-13 (Source page 295–292 [296]): A fresh wound as an initially intolerable sight.
- DJR-084-21 (Source page 292 [296]–297): Timely speech as a remedy for the wounded soul.
- DJR-088-01 (Source page 313): A bodily wound does not penetrate inward worth.
- DJR-104-13 (Source page 389): Gordonius’s open-versus-healed wound testimony, in a last-resort context.
- DJR-118-50 (Source page 460): The eye both wounds and is wounded.
- DJR-148-24 (Source page 616): Jealousy’s deep wound rhetorically minimized.
- DJR-164-39 (Source page 698): Indiscriminate preaching wounds consciences.
- DJR-168-48 (Source page 720): Divine wounding followed by healing.
- DJR-169-31 (Source page 723): Counsel may relieve a wounded soul.

In this edition

The edition renders green as fresh and retains many wound metaphors rather than flattening them into generic unhappiness. In “Vulnus non penetrat animum,” the Latin is translated as not penetrating the soul, then Burton's separate English gloss as not hurting it. The pair distinguishes the exact Latin image from the author's gloss; neither should be silently substituted for the other. Active and passive in the erotic passage likewise remain a two-way action. (DJR-039-27; DJR-084-13; DJR-088-01; DJR-118-50.)

See also

- Chirurgery (BAL-0189): surgery and practical treatment.

- Cautery (BAL-0191): searing wounds and maintained discharge.
- Love (BAL-0200): the larger meanings of love.
- Shame (BAL-0257): reputation, disgrace and responsiveness.

Explained vocabulary: Wounds.

Ulcers

Entry BAL-0422

The word

An ulcer is a sore or lesion, and ulcerated describes a place made into or affected by such a sore. Burton's uses include a disease category, a lesion maintained for discharge, and figures for distress or supposed disorder in the political body. The term does not itself identify one modern pathology, and its appearance beside boil or canker does not make all those names interchangeable. (DJR-015-06; DJR-036-19; DJR-070-06; DJR-104-10; DJR-137-09; DJR-164-47.)

In the work

The disease classification assigns ulcers to leprosy among the four principal headings attributed to Paracelsus and his followers. The following unit immediately objects that the corresponding claim of curing the subordinate diseases together is too general and disputed. Ulcer's place in that scheme is a reported historical classification, not Burton's unqualified equation of every ulcer with leprosy. (DJR-070-06; DJR-070-07.)

A sore can also function as an outlet. Burton discusses a stopped discharge from a boil, ulcer or issue, then cites a wounded person's relapse after the sore closed. The Latin gives lucid intervals while the English says he was well; the narrower and broader expressions must both remain visible. In the later treatment account, the seared or ulcerated place is deliberately allowed to discharge. The lesion's being kept open is part of the historical rationale, not a contemporary recommendation. Cautery owns the procedure, and Bile and boil the potentially misleading spelling bile. (DJR-036-19; N02589; DJR-104-10.)

Ulcers enter ethical imagery when harmful shame hides untreated sores. The Horatian line follows advice not to conceal a mental grief; Burton makes disclosure the condition for seeking help. Later a troubled conscience is compared to an ulcer continually afflicting the body. The first image emphasizes concealment and failure to treat, the second persistent torment. Neither supplies evidence of an actual skin lesion in the distressed person. (DJR-069-21; DJR-069-22; DJR-069-23; DJR-164-46; DJR-164-47.)

The political use is harsher. Burton's compressed presentation of Plato likens people who beg to ulcers and boils requiring removal before the melancholy commonwealth can be eased. This is a demeaning social analogy within his historical argument, not an objective description of the people. The editor distinguishes Plato's fuller assumptions about a well-governed state's prevention of destitution from Burton's medicalized compression. Commonwealth retains the political body's larger treatment. (DJR-015-05; DJR-015-06; N00962.)

In the anti-love anecdotes, Lull is said to recoil on discovering an ulcer or canker in his beloved's breast. The visible lesion changes the lover's response; the story is not a diagnostic case establishing the lesion's nature. The modern cancer rendering must be read with the note that canker may denote a cancerous sore and that the anecdote's sources and historical identities remain unverified. (DJR-137-09; N10743.)

Places to Read

- DJR-015-05 (Source page 56–57): Social grievances and the people targeted by the following analogy.
- DJR-015-06 (Source page 57): People represented as ulcers in the political body; Editor note N00962 qualifies the compressed Plato reference.
- DJR-036-19 (Source page 80): Ulcer as a discharging sore; Latin lucid intervals beside English was well.
- DJR-069-21 (Source page 228): Advice to disclose mental grief.
- DJR-069-22 (Source page 228): Horace’s untreated sores hidden by false shame.
- DJR-069-23 (Source page 228): Willingness to seek cure after disclosure.
- DJR-070-06 (Source page 230–231): Ulcers under Paracelsus’s leprosy class.
- DJR-070-07 (Source page 231): The classification’s therapeutic generality challenged.
- DJR-104-10 (Source page 388): An ulcerated place maintained for discharge in historical treatment.
- DJR-137-09 (Source page 559): Ulcer or canker in an unverified anti-erotic anecdote.
- DJR-164-46 (Source page 699): Conscience as a register of offences and inward torment.
- DJR-164-47 (Source page 699): The ulcer as a comparison for continual distress.

In this edition

The edition renders Latin ulcera as sores and ulceris as ulcer, while retaining ulcerated for the bodily place intended to discharge. In the open-sore example, “bile” becomes boil, not the digestive fluid bile. The modern breast-anecdote phrase “ulcer or cancer” is more recognizable than the original canker but does not resolve its historical uncertainty. Each route belongs to its local phrase, not to a retrospective diagnosis applied across the book. (DJR-036-19; DJR-069-22; DJR-104-10; DJR-137-09; DJR-164-47.)

See also

- Bile and boil (BAL-0198): bile as boil in the stopped-discharge passage.
- Impostume (BAL-0197): abscess and accumulation, not automatically any ulcer.
- Cautery (BAL-0191): cautery and the maintained wound.
- Commonwealth (BAL-0290): the body-politic analogy.

Explained vocabulary: Ulcers.

Swelling and tumour

Entry BAL-0423

The word

Swelling and tumour name bodily enlargement, but swelling also images inflated self-importance, rank or language. Latin tumorem in the spleen passage means a swelling; varicous tumour is an enlarged-vein swelling. Neither expression, by itself, identifies the modern narrower sense of a neoplastic mass. The related swoln and swoln full of can be bodily or figurative according to their subjects. (DJR-045-47; DJR-057-37; DJR-062-14; DJR-103-25; DJR-169-21.)

In the work

The discussion of abdominal causes attributes tumorem lienis to Cnemiandrus within an explanation of the spleen drawing blood and failing to expel it. The larger debate has several proposed organs and causes; the next paragraph turns to the pylorus and others. Swelling is one named bodily condition, not an agreed single origin of all melancholy. In the symptom catalogue, veins about the eyes swell from vapours and wind, while swelling in the hypochondria is associated with a different proposed origin. These local sites should not be fused into one lesion. (DJR-057-37; DJR-057-38; DJR-062-14; DJR-062-16.)

A later prescription invokes a varicous tumour or haemorrhoids as a favourable occurrence and uses it to justify opening a discharge. The editorial comparison distinguishes the appearance described by the cited aphorisms from the additional intervention Burton infers. Another narrative claims relief of a very large spleen swelling through capers and forge water. Although both body and margin say capers alone, both go on to name the water; the compressed assertion cannot fairly be reported as an unequivocal single-remedy experiment. These are historical claims about bodily enlargement and evacuation, not current clinical advice. (DJR-103-25; N07772; DJR-106-34; N08068.)

Moral swelling makes increase visible while questioning its worth. In the Democritus narrative, people swell as though immortal demigods because they fail to reckon with worldly change. The fable of the frog enlarging itself to equal an ox then gives rival gentlemen a physical image of living beyond their means until their resources collapse. Burton applies the same frog to the pursuit of ever-higher offices. Ambition retains the larger account of advancement; swelling captures its dangerous measure and self-enlargement. (DJR-008-17; DJR-041-17; DJR-043-26.)

Flattery introduces an external agent. Praise may be recognized as false and outwardly resisted, yet inwardly enjoyed: it makes people swell beyond their bounds. The austere person presents the inverse outward sign, appearing humble while inwardly swollen with pride. Plain dress and a blush therefore do not guarantee an uninflated self-conception. The difference is between outward appearance and inward reception, not a rule that every modest gesture is hypocrisy. (DJR-045-17; DJR-045-46; DJR-045-47.)

The religious polemic assigns the devil the inflation of learned people through excessive regard for their knowledge. The resulting scorn and doctrinal innovation are Burton's hostile account, not the lexicon's judgement on religious disagreement. The final treatment

also contrasts elaborate exorcistic speech with Peter and John's healing without ambitious swelling terms. Here swelling is verbal inflation; the negation is indispensable. The apostles are not the speakers of pompous words. Fustian and bombast and Ambition retain the accompanying vocabulary's earlier ownership. (DJR-155-39; DJR-155-40; DJR-169-21.)

Places to Read

- DJR-008-17 (Source page 25): Democritus’s rebuke of self-enlargement amid worldly change.
- DJR-041-17 (Source page 102–103): The frog and ox as an image of ruinous rivalry.
- DJR-043-26 (Source page 113): The fable repeated for ambition’s succession of offices.
- DJR-045-17 (Source page 121): Flattery makes its recipients swell beyond their limits.
- DJR-045-46 (Source page 124): Pride in apparently rejecting pride.
- DJR-045-47 (Source page 124–125): Inner swelling despite outward austerity.
- DJR-057-37 (Source page 177): Tumorem lienis in an attributed account of abdominal causation.
- DJR-057-38 (Source page 177): Alternative proposed sites and causes prevent a single-cause inference.
- DJR-062-14 (Source page 199–200): Veins around the eyes swollen by vapours and wind.
- DJR-062-16 (Source page 200): Another local swelling in the hypochondria.
- DJR-103-25 (Source page 384–385): Varicose swelling and an inferred intervention; Editor note N07772 distinguishes the claims.
- DJR-106-34 (Source page 400): The two-part remedy account despite the phrase capers alone; Editor note N08068.
- DJR-155-39 (Source page 654): The devil as agent of the following stratagems.
- DJR-155-40 (Source page 654): Knowledge turned into inflated self-esteem within religious polemic.
- DJR-169-21 (Source page 722): Peter and John explicitly act without swelling language.

In this edition

The modern column turns tumorem lienis into “a swelling of the spleen” and varicous tumour into “varicose swelling.” It renders inwardly swoln as swollen, but swelling terms as inflated language. In that last phrase ambitious contributes ostentatious, swelling contributes inflated, and terms becomes language collectively. The translation of the whole phrase must not be assigned to swelling alone. (DJR-045-47; DJR-057-37; DJR-103-25; DJR-169-21.)

See also

- Ambition (BAL-0244): desire for advancement and ostentation.
- Fustian and bombast (BAL-0276): padded titles and pompous speech.
- Plethora and repletion (BAL-0129): bodily fullness distinguished from a localized swelling.

Explained vocabulary: Swelling and tumour.

Fits and paroxysms

Entry BAL-0424

The word

A **fit** is an episode or attack, a period in which an affection seizes someone; **by fits** means intermittently rather than continuously. Neither expression names a single disease. **Paroxysmes** and **Paroxysme** are learned names for attacks: the adjective in **Epileptick Paroxysme** supplies the epileptic specification, whereas another passage has paroxysms of laughter, weeping and trance. Outside illness, by fits can simply describe things appearing or occurring at intervals. This article excludes the adjective fit, suitable, and the unrelated Latin verb fit, becomes or takes place. (DJR-023-19; DJR-027-49; DJR-031-25; DJR-058-43; DJR-073-37; DJR-075-02.)

In the work

The opening distinction initially seems sharp. Passing melancholy fits are called melancholy only “improperly”: they seize people for a time, then go as the provoking object changes. The subject Burton proposes to treat is instead fixed and established. Yet this does not make an intermittent course incompatible with the disease. In the later classification, Thomas Erastus distinguishes a perpetual form from an “interrupt” form, coming and going by fits, and subdivides the latter into the remaining bodily kinds. Fit describes an episode; established describes the underlying condition. Confusing those two levels would erase the distinction Burton subsequently needs. (DJR-023-19; DJR-027-49.)

The symptoms section makes that temporal variety concrete. Some sufferers are troubled only in spring and autumn, some yearly, some at hours or seasons explained astrologically, some during pregnancy only; others have a continuous condition. The next passage adds a grievous fit perhaps once in a lifetime, or once in five or seven years, occasioned by a dreadful event or object. These are alternatives distributed among different people, not a timetable imposed on everyone. In the account of the condition attributed to the womb, distress lasts while the supposed vapour lasts and may give way to singing, conversation and laughter; if the disorder is long established, episodes become more frequent, violent and continuous. “By fits” therefore helps articulate both recurrence and the contrast with relief, without appropriating the separately owned vocabulary of lucid intervals. (DJR-061-11; DJR-061-12; DJR-063-03.)

The two paroxysm passages warn against treating the learned word as an automatic diagnosis. Cornelius Gemma’s extraordinary narrative of Katherine Gualter combines convulsions and alleged expulsions of objects with paroxysms of laughing, weeping and ecstasy; the next paragraph says medical treatment failed and she was left to the clergy. Burton reports a marvel narrative and its witness’s horror. By contrast, an “Epileptick Paroxysme” is something an anxious observer sees, remembers and fears will happen to himself. The adjective identifies the observed attack; Burton’s claim that violent imagination may reproduce a condition belongs to his causal account, not to the definition of paroxysm. (DJR-031-24; DJR-031-25; DJR-031-26; DJR-058-42; DJR-058-43.)

Fits also give emotions a bounded duration. During an angry man’s fit Burton compares him with a madman; his following warning is explicitly conditional on fits being excessive, prolonged or frequent. The term does not make every brief anger identical to settled madness. In the cure of love, sight of a former beloved brings on a “new fit”: recurrence, rather than first infection, is the point. The introductory poem’s “jealous fits” likewise names repeated suffering within the speaker’s account of love. These belong to the same episodic vocabulary without being interchangeable medical cases. (DJR-041-30; DJR-041-33; DJR-135-08; DJR-170-53.)

Burton uses the word on his own writing. Having anatomized other people’s folly, the persona says he has awakened from a dream and had a raving, fantastical fit; he then declares himself recovered and promises a more sober discourse. The sequence makes the preceding satirical performance an episode from which its speaker theatrically emerges, not a clinical case history. At the other end of the work, fits enter an account of distressing religious thoughts: the raving of a sick person supplies an analogy for involuntary mental disturbance, in a passage ascribing that compulsion to the devil. The words “against their wils” are essential to the comparison; the passage’s supernatural explanation must remain attributed to Burton. (DJR-019-32; DJR-019-33; DJR-019-34; DJR-167-28; DJR-167-29; DJR-167-30.)

Finally, not everything occurring by fits is afflicted. Hard frost and snow can come at intervals, and comets are said, in Blancanus’s account, to diminish and disappear rather than perish. Here the expression carries only the discontinuous timing. These geographical and cosmological instances establish why a search for fits must be read semantically, not simply counted as a set of patients or attacks. (DJR-073-37; DJR-075-01; DJR-075-02.)

Places to Read

- DJR-170-53 · Source page 16. The poetic speaker recalls jealous episodes.
- DJR-019-32 · Source page 78. The satirical persona admits his own folly. [Context, not a headword attestation.]
- DJR-019-33 · Source page 78. A raving and fantastical fit figures the preceding performance.
- DJR-019-34 · Source page 78. Recovery and the promise of a more sober discourse. [Context, not a headword attestation.]
- DJR-023-19 · Source page 13. Passing fits contrasted with an established disorder.
- DJR-027-49 · Source page 35. Erastus’s intermittent category within the disease classification.
- DJR-031-24 · Source page 53. Gemma’s case narrative introduces Katherine Gualter. [Context, not a headword attestation.]
- DJR-031-25 · Source page 53–54. Paroxysms of laughter, weeping and ecstasy in that report.
- DJR-031-26 · Source page 54. The reported failure of medicine and turn to clergy. [Context, not a headword attestation.]
- DJR-041-30 · Source page 104. Anger compared with madness during a fit.
- DJR-041-33 · Source page 104. Excess, duration or frequency conditions the warning.

- DJR-057-43 · Source page 177. Earlier-owned hypocondriacall fit in BAL-0018; comparison only, with no new local support record.
- DJR-058-42 · Source page 182. Fear of acquiring diseases heard or read about. [Context, not a headword attestation.]
- DJR-058-43 · Source page 182. An epileptic paroxysm as an object of anxious observation.
- DJR-061-11 · Source page 195. Varied periodic and continuous courses.
- DJR-061-12 · Source page 195. Rare attacks and different provoking events.
- DJR-063-01 · Source page 202–203. Earlier-owned fits of the mother in BAL-0218; comparison only, with no new local support record.
- DJR-063-03 · Source page 203. Intervals of sociability and the exception of entrenched illness.
- DJR-073-37 · Source page 247. Frost and snow occurring intermittently.
- DJR-075-01 · Source page 252. The surrounding debate about heavenly appearances. [Context, not a headword attestation.]
- DJR-075-02 · Source page 252. Comets said to come and go at intervals.
- DJR-135-08 · Source page 550. Seeing a former beloved triggers a fresh fit.
- DJR-167-28 · Source page 712. Burton introduces a demonic explanation of intrusive thoughts. [Context, not a headword attestation.]
- DJR-167-29 · Source page 712. Fits in the analogy of sickness and involuntary thoughts.
- DJR-167-30 · Source page 712. The following contrast with thoughts attributed to the sufferers themselves. [Context, not a headword attestation.]

In this edition

The modern column often retains fit or supplies “attack”; **interrupt** becomes “intermittent,” and the ordinary temporal by fits becomes “at intervals.” **Paroxysmes** becomes “fits,” but **Epileptick Paroxysme** becomes the whole phrase “epileptic seizure.” The latter rendering is licensed by the adjective as well as the noun. For the persona’s **phantastical fit**, “a fit of wild fancy” explains the association with imagination rather than merely modernizing it to fantastic. **Paroxysm** is a normalized lookup form, not the spelling printed in these two body passages. (DJR-019-33; DJR-027-49; DJR-031-25; DJR-058-43; DJR-073-37; DJR-075-02.)

See also

Lucid intervals (BAL-0070) owns the expressions for intervening relief; Calenture and ague (BAL-0133) the fever vocabulary; Madness (BAL-0067) and Anger (BAL-0160) the conditions compared during an angry fit. Matrix and mother (BAL-0218) retains “fits of the mother,” including the comparison rather than identity in DJR-063-01. Hypochondria (BAL-0018) retains “hypocondriacall fit” at DJR-057-43. Compare Inveterate (BAL-0425) for establishment and Habit and disposition (BAL-0061) for the underlying distinction.

Explained vocabulary: Fits and paroxysms.

Inveterate

Entry BAL-0425

The word

Inveterate means long-established or deeply rooted, not merely severe. It can qualify an illness, its disturbing imaginings, or anger that has settled into hatred. Latin **inveterata** occurs in the prognostic saying about established melancholy; **inveteratæ divitiæ** applies the same sense of long standing to wealth. Duration and entrenchment are the lexical centre, while difficulty of cure or moral blame comes from the particular context. (DJR-023-15; DJR-025-29; DJR-065-09; DJR-084-07; DJR-088-29.)

In the work

The comparison borrowed from Seneca shows the process. One flow of rheum, not yet habitual, makes a cough; one that is “continual and inveterate” is said to cause consumption of the lungs. Repeated provocations of melancholy work analogously. The continuation makes the result vary with the humour’s intensity and the body’s or rational soul’s capacity to resist: establishment is a process mediated by susceptibility, not an automatic consequence of one feeling. The margin’s corresponding words are “assidua & violenta,” persistent and violent; the English inveterate introduces long establishment where the Latin supplies force. (DJR-023-15, N01562–N01563.)

In the argument about mental faculties, time can widen the alleged impairment. Burton sides with Bottonus in placing the first disorder in imagination and the subsequent disorder in reason if the disease has become established, according to its duration. Hildesheim’s margin likewise says “sometimes” the rational faculty too, “if” the disorder is long established. The conditional wording matters. Elsewhere, symptoms become more evident if the illness is “inveterate or violent,” and the love section repeats the distinction between violence and establishment. The disjunction itself shows that inveterate does not just mean violent. (DJR-027-22, N01830; DJR-060-18; DJR-115-63.)

A familiar prognostic axiom declares established melancholy incurable, then immediately admits the milder formulation “hardly cured.” Burton cites Galen for obstinacy after habituation, and contrasts this with Paracelsus’s claim that all diseases can be cured, noting an inconsistency concerning hereditary disease. These are reported, disputed judgments. The opening of the cure partition explicitly resists despair: long-established melancholy may often be helped, even when violent, or at least moderated and eased, according to Montanus. The progression from absolute axiom to difficulty, help and mitigation prevents incurable from becoming the definition of inveterate. (DJR-065-09, N04821–N04824; DJR-067-34, N04946–N04947.)

Nor does established necessarily mean unremitting. In the uterine account, an inveterate malady is more frequent, vehement and continuous than the episodes described just before it. But the later consolatory passage says that even an inveterate or habitual disease has intervals, sometimes well and sometimes ill; only an alternative branch of the sentence considers a more continuous form. The terms mark tendencies in particular accounts rather than a universally uninterrupted course. (DJR-063-03; DJR-098-25.)

Entrenchment also limits a proposed remedy’s scope. After the report of a Venetian immediately relieved by news of his son’s birth, Alexander’s conclusion allows this method where the imaginings have not become inveterate, especially where they supplied the original occasion of the disorder. The negative condition cannot be dropped to make the anecdote promise universal relief. At the other extreme, the discussion of white hellebore reserves a forceful emetic for desperate, established cases in which other remedies fail. Its margins add continuing bodily strength and exclude those at risk of fainting. Inveterate marks a difficult treatment situation; it does not cancel those cautions. (DJR-084-07, N06176 –N06177; DJR-101-38, N07650–N07652.)

Beyond medicine, the word family exposes what time makes habitual or respectable. Hatred is defined as inveterate anger: persistence distinguishes the settled passion from a passing outburst. In the satire on inherited gentility, wealth becomes “ancient” through generations, but the age of its possession cannot cleanse the alleged methods by which it was acquired. The Latin “inveteratæ divitiæ” thus carries long standing, not a medical diagnosis or an intrinsic synonym for wickedness. Burton attributes the definition of gentility to Jerome; the editor leaves its exact source unidentified. (DJR-025-29; DJR-088-29, N06534.)

Places to Read

- DJR-023-15 · Source page 12–13. Repeated provocations and the long-standing discharge analogy.
- DJR-025-29 · Source page 25. Inveterate anger in the definition of hatred; earlier ownership retained.
- DJR-027-22 · Source page 33. Duration as a condition of impairment spreading to reason.
- DJR-060-18 · Source page 191. Long establishment distinguished from violence by or.
- DJR-063-03 · Source page 203. Established illness contrasted with intermittent relief.
- DJR-065-09 · Source page 213. The incurability axiom, its softening and conflicting authorities.
- DJR-067-34 · Source page 216. The cure partition permits help or mitigation in established cases.
- DJR-084-07 · Source page 295. The explicitly negative condition on altering imaginings.
- DJR-088-29 · Source page 315. Long-established wealth in the satire of gentility.
- DJR-098-25 · Source page 361. Intervals remain possible even in established illness.
- DJR-101-38 · Source page 376–377. A desperate established case, with stronger cautions in the margins.
- DJR-115-63 · Source page 447. The same violence-or-establishment distinction in love melancholy.

In this edition

“Long-established,” “long-standing,” “deeply rooted” and, in the Latin axiom, “chronic” are local renderings. No single replacement conveys all the argumentative qualifications. The

modern column silently repairs the obvious sense of the printed “of it be inveterate” to “if”; the editor discloses that correction. **Inveteratus** is a printed inflection in Hildesheim’s margin, **inveterata** agrees with melancholia, and **inveteratæ** with divitiæ. The dictionary access form **inveteratus** does not authorize replacing these distinct printed forms. The English “inveterate anger” retains its earlier lexical owner rather than being counted again. (DJR-027-22, N01830; DJR-025-29; DJR-065-09, N04824; DJR-088-29.)

See also

Habit and disposition (BAL-0061) owns the settled-versus-passing distinction; Prognostics (BAL-0081) and Cure (BAL-0104) distinguish prediction, treatment and relief. Anger (BAL-0160), especially BAL-0160-V002, retains “inveterate anger”; Envy, malice and hatred (BAL-0246) develops the classification of passions. See Fits and paroxysms (BAL-0424), Lucid intervals (BAL-0070) and Consumption and phthisis (BAL-0399) for the other sides of the comparisons.

Explained vocabulary: Inveterate.

Inflammation

Entry BAL-0426

The word

Inflammation names an inflamed or abnormally heated bodily condition in Burton's historical medical language; **inflame** and **inflamed** can describe organs, blood, bodily material or the person affected. The family also describes scorching land, kindled erotic desire and an elevating divine love. Heat is the connective image, but the thing heated and the surrounding argument determine whether the effect is harmful, desirable or simply descriptive. The body's inflammation must also be distinguished from the Latin margin's **inflationes**, swellings or distensions, in one disputed alignment. (DJR-022-19; DJR-036-06, N02554–N02557; DJR-036-32; DJR-057-09; DJR-111-39; DJR-119-62.)

In the work

The early disease classification locates inflammation in the brain or its membranes and joins it with acute fever in defining phrenitis. Elsewhere the anatomical account places pleurisy in an inflamed pleura. These examples give sites, not a modern general mechanism. Later, inflammation can be an antecedent after which melancholy humour remains; Burton reports authorities who also derive that humour from an internal part's disordered temperament. A subsequent diagnostic statement attributed to Piso again allows harmful fluid to remain after inflammation, but Burton immediately rejects the inference as always reliable because blood and hypochondria may also be affected in head melancholy. The word participates in contested causal distinctions, not a uniform diagnosis. (DJR-022-19; DJR-024-13; DJR-056-55; DJR-062-02.)

The causal section develops the relation between blockage and heat. The stomach and mesenteric veins contribute through obstruction; matter becomes scorched and inflamed. A following paragraph says most of the organs under discussion offend through inflammation and corrupt humours and spirits. Burton there equates mesentery, midriff and diaphragm, an anatomical confusion retained and identified by the editor. Montalto's claim that the active cause is hot and dry, rather than cold and dry, builds on this heating account. Crusius, however, allows an inflamed brain while calling the disease cold in itself and only incidentally hot; Burton then states his own preference for Capivaccius. Reporting these turns as one unanimous theory would lose the argument's contrasts. (DJR-057-09; DJR-057-12, N04256; DJR-057-13; DJR-057-14; DJR-057-21; DJR-057-22.)

Other constructions show the family's bodily range. Inflamed and red faces are appearances in Mercatus's symptom account, while "inflamed blood" is a condition in a conditional exception to avoiding bloodletting. The subject of inflammation need not be an organ. The report about a girl who dried her hair in the sun instead places the head within an alleged causal sequence from prolonged exposure to derangement. Burton attributes the story to Amatus Lusitanus; its explanation is the cited report's, not an independently demonstrated consequence. (DJR-036-38, N02634–N02635; DJR-063-02; DJR-103-23.)

The treatment passages make overheating a reason to qualify, refuse or modify a remedy. Neglecting bloodletting is dangerous in one heated, excessive condition, but using it without

judgment, at the wrong time or to excess is said to do equal harm through cooling and depletion. Compound waters are restricted where melancholy is inflamed or the constitution too hot; wine likewise is not for those described as hot or inflamed. Bruel’s particularly pointed caution says that, in trying to expel wind with hot and dry medicines, practitioners may inflame the blood and increase the very disease they seek to relieve. The remedy must vary with circumstances and the person’s constitution. These are historical restrictions within the regimen, not contemporary treatment advice. (DJR-036-22; DJR-101-24; DJR-104-45; DJR-106-51, N08100–N08101.)

The same fire-language crosses bodily, environmental and emotional descriptions without preserving one medical sense. The “Earth inflamed” is land under scorching heat, in the geographical account of pilgrims and hot sands. In love, Philostratus’s speaker says the beloved’s eyes have inflamed his soul beyond quenching; bodily beauty kindles desire. The cure-of-love section returns to embers, dry wood and fresh burning to explain why renewed sight revives an earlier passion. These are figurative workings of heat, although a separate prognostic passage attributed to Montalto supplies a humoral causal story in which persistent passion heats and blackens the blood and inflammation reaches the brain. Metaphor and medical explanation coexist, but one should not be silently converted into the other. (DJR-036-32; DJR-119-62; DJR-133-45, N10436–N10437; DJR-135-11.)

Divine love gives kindling a positive end. In the passage drawing on Bernard, souls are inflamed with divine heat, purified, raised to God and reconciled. Its following contrasts oppose troubling to cleansing and casting down to raising up. Inflammation here is neither a disease to evacuate nor a synonym for morally destructive passion: the object and sequence make the heat purifying. The printed English is compressed, and the margin clarifies the successive agents and states: the love kindles souls, then purifies and elevates them. (DJR-111-39, N08478–N08480.)

Places to Read

- DJR-022-19 · Source page 8. Inflammation and fever in the definition of phrenitis.
- DJR-024-13 · Source page 18. Inflamed pleura in the anatomical account.
- DJR-036-06 · Source page 78. Body inflammation differs from marginal inflationes.
- DJR-036-22 · Source page 80. Opposed dangers of neglect and excessive bloodletting.
- DJR-036-32 · Source page 82. Scorching earth in a geographical report.
- DJR-036-38 · Source page 82. The solar-heating case attributed to Amatus Lusitanus.
- DJR-056-55 · Source page 173. Humour said to remain after inflammation.
- DJR-057-09 · Source page 174. Obstruction, heat and inflamed material.
- DJR-057-12 · Source page 175. Inflammation among the contributing parts; anatomical conflation disclosed.
- DJR-057-13 · Source page 175. Montalto’s argument for a hot and dry active cause.
- DJR-057-14 · Source page 175. Heating causes continue the argument.
- DJR-057-21 · Source page 175–176. Bruel and Capivaccius distinguish hot and cold effects. [Context, not a headword attestation.]

- DJR-057-22 · Source page 176. Crusius’s incidental heat and Burton’s stated preference.
- DJR-062-02 · Source page 198. Piso’s account and Burton’s explicit qualification.
- DJR-062-29 · Source page 202. Earlier-owned Latin arterial-inflammation phrase in BAL-0012; comparison only, with no new local support record.
- DJR-063-02 · Source page 203. Inflamed red faces in a symptom report.
- DJR-101-24 · Source page 375. Compound waters qualified by the exclusion of excessive heat.
- DJR-103-23 · Source page 384. Inflamed blood within an exception to avoiding bloodletting.
- DJR-104-45 · Source page 392. Wine and spices restricted for those hot or inflamed.
- DJR-106-51 · Source page 402. Bruel warns against worsening illness while trying to expel wind.
- DJR-111-39 · Source page 428. Divine heat kindles, purifies and elevates.
- DJR-119-62 · Source page 466. Erotic fire in Philostratus’s literary complaint.
- DJR-133-45 · Source page 542. A conditional humoral prognosis of persistent love.
- DJR-135-11 · Source page 550. Renewed sight compared with revived fire.

In this edition

The modern column commonly keeps inflammation, but renders the environmental “Earth inflamed” as “the earth ablaze” and divine kindling as “sets our souls aflame.” These are contextual choices rather than a correction of one uniformly pathological term. In DJR-036-06 the body’s “inflammation of the head” is preserved beside a marginal Latin sentence whose **inflationes** is translated “swellings.” The editor identifies the difference; neither form should be silently made to attest the other. In the compound-water caution, the Latin margin lacks a second explicit negative before the hotter constitution, whereas Burton’s English excludes excessive heat and the modern body makes that exclusion explicit. In Philostratus’s complaint, the English says no water can quench the fire, but the printed marginal Latin has flame. Both differences remain visible. (DJR-036-06, N02554–N02557; DJR-036-32; DJR-101-24, N07625–N07626; DJR-111-39; DJR-119-62, N09170–N09171.)

See also

Phrenitis (BAL-0068) owns the fever-defined disease; Ventricle (BAL-0013) the stomach and pylorus vocabulary. Anatomical arteries (BAL-0012) retains “inflammationem arteriæ circa dorsum” at DJR-062-29, rather than duplicating that already explained phrase here. Matrix and mother (BAL-0218) retains the uterine causal account. Phlebotomy (BAL-0190) develops the opposing risks of bloodletting; Humoral qualities (BAL-0023) supplies the wider hot-and-cold terminology.

Explained vocabulary: Inflammation.

Preparatives

Entry BAL-0427

The word

A **preparative** makes something ready for what follows. In the medical sequence, **preparatives** ready the body or offending humour for further treatment, particularly evacuation. Yet **Chymical preparatives** can mean prepared chemical medicines rather than a preliminary stage, and **preparation** can name bodily predisposition, the making of a drug, or arrangements and equipment. The thing prepared and the next intended action must therefore be identified before the technical sense is assigned. (DJR-033-32; DJR-044-31; DJR-102-34; DJR-103-31; DJR-103-50; DJR-103-54.)

In the work

Burton makes anatomy itself a preparative. Having anatomized body and soul, he says that this preliminary work allows him to define melancholy and distinguish its kinds intelligibly. The term gives the digression a forward purpose: it equips the reader for the intended subject. A preparative is thus not intrinsically a medicine, even in a book whose treatment sequence repeatedly uses that sense. (DJR-027-02.)

The distinct phrase “preparation of humors” appears in a causal account attributed to Fernel. Diet supplies matter and nourishment for disease, while air, passions and other evident causes cannot produce the effect unless bodily constitution and the disposition of the humours cooperate. Here preparation is an existing readiness or susceptibility, not a physician administering a preliminary drug. The sentence’s “except” makes cooperation necessary in the account being presented; it does not merely say that such cooperation sometimes accompanies the disease. (DJR-033-32, N02335.)

The therapeutic use has an order, but the authorities disagree about its exact beginning. Burton says first prepare, then purge after bloodletting; Bruel instead begins with an enema before bloodletting, while the common sequence passes from lenitives through preparatives to purgers. Syrups with waters or decoctions are then described as usual preparatives, repeated over several days. The purpose, rather than syrup as a fixed substance, determines the category: the earlier account says syrups “digest” the humour, and the next passage places them in preparative use with waters or juleps. “Digest” there means preparing or maturing the humour for evacuation, not digesting a meal. (DJR-101-25, N07627; DJR-101-26; DJR-103-31; DJR-103-32.)

The next instruction materially limits the sequence: purges come last and are not to be used at all if the malady can be relieved otherwise, because they weaken and dry. A subsequent paragraph requires perseverance but also intervals of rest so that nature is not exhausted. The preparative stage therefore does not prove that every case must proceed to forceful evacuation. Nor is the same regimen transferred unchanged to every bodily form: hypochondriacal melancholy requires attention to liver, spleen, stomach and regions beneath the ribs as well as heart and brain, while its synopsis asks that the treatments be less vehement. (DJR-103-33; DJR-103-34; DJR-106-25; DJR-067-29.)

“Chymical preparatives” shifts from place in a regimen to products of preparation. The list includes extracts, distillations, oils and drinkable gold; a later boast claims that one drop outdoes the opponents’ nauseating potions. The adjacent controversy first gives chemical physicians’ attacks on Galenists, then Galenists’ hostile replies, while Burton asks why he should enter so large a dispute. The boast is not a demonstrated potency comparison endorsed without qualification. The separate “preparations” in Paracelsus’s earlier brag and “preparation” in the reference to black hellebore’s recipes and cautions distinguish products from the process of making them. (DJR-100-41; DJR-102-34; DJR-103-50; DJR-103-51; DJR-103-52; DJR-103-53; DJR-103-54.)

The practical family extends beyond the dispensary. In Poggio’s hunting anecdote, “all this preparation” means the rider’s elaborate equipment and entourage. Elsewhere preparations are arrangements for receiving a wealthy man, and the catalogue of costly cosmetics asks why so much effort and expense precedes being seen. These examples display readiness, provision and display rather than an early dose. Finally, fasting is called “a preparative to devotion,” but the surrounding passage distinguishes moderate, seasonable use from harmful excess. Burton can praise that preparation and still call the ritual preliminaries of Lucian’s underworld journey “idle.” The intended end and the judgment on the means remain separate from the noun’s general sense. (DJR-044-31; DJR-052-29; DJR-121-10; DJR-156-03; DJR-156-04; DJR-156-05; DJR-156-23.)

Places to Read

- DJR-027-02 · Source page 31. Anatomy readies the reader for definition and classification.
- DJR-033-32 · Source page 65–66. Preparation of humours means their cooperating disposition.
- DJR-044-31 · Source page 118. Hunting equipment in Poggio’s satirical anecdote.
- DJR-052-29 · Source page 155. Arrangements for a wealthy person’s reception.
- DJR-067-29 · Source page PDF326. The synopsis requires less forceful treatment in windy melancholy.
- DJR-100-41 · Source page 372. Paracelsus’s boast about the potency of his preparations.
- DJR-101-25 · Source page 375. Digesting the humour means making it ready for evacuation. [Context, not a headword attestation.]
- DJR-101-26 · Source page 375. Syrups used as preparatives to other medicine.
- DJR-102-34 · Source page 381. Preparation as one of the matters for which authorities must be consulted.
- DJR-103-31 · Source page 385. Competing starting points and the lenitive–preparative–purger sequence.
- DJR-103-32 · Source page 385. The usual syrup-and-water preparations and repeated administration.
- DJR-103-33 · Source page 385. Purging may be omitted if another means gives relief. [Context, not a headword attestation.]

- DJR-103-34 · Source page 385. A course of treatment must allow nature rest. [Context, not a headword attestation.]
- DJR-103-50 · Source page 387. Chemical preparatives as manufactured remedies.
- DJR-103-51 · Source page 387. The chemical party’s attack on Galenist practice. [Context, not a headword attestation.]
- DJR-103-52 · Source page 387. Burton withdraws from an extended controversy. [Context, not a headword attestation.]
- DJR-103-53 · Source page 387. Paracelsus’s self-praise frames the ensuing potency claim. [Context, not a headword attestation.]
- DJR-103-54 · Source page 387. The drop-versus-potions boast and the hostile reply.
- DJR-106-25 · Source page 399. Earlier methods qualified for different bodily sites.
- DJR-121-10 · Source page 474. Costly preparation for attractive appearance.
- DJR-156-03 · Source page 655. Harm attributed to excessive fasting and meditation. [Context, not a headword attestation.]
- DJR-156-04 · Source page 655. Fasting as a preparative to devotion.
- DJR-156-05 · Source page 655. Moderation and proper timing qualify the praise. [Context, not a headword attestation.]
- DJR-156-23 · Source page 658. Lucian’s underworld preparations called idle.

In this edition

The modern column uses “preparatory medicines” for the therapeutic class but “chemical preparations” for the manufactured remedies. Those are genuinely different local uses of the printed preparatives. “Preparation of humors” becomes “disposition of the humours,” while the hunting preparation becomes “equipment.” The broader verb “prepare” in “first prepare, and then purge” states an operation without naming a particular recipe. Distilled waters and decoctions remain distinct preparation forms; the old plant names do not by themselves establish exact modern species or standardized formulas. (DJR-033-32; DJR-044-31; DJR-103-31; DJR-103-32, N07782; DJR-103-50; DJR-103-54.)

See also

Purging (BAL-0184) owns evacuation and its directions; Lenitive (BAL-0179) the gentler preceding remedies; Alteratives (BAL-0173) the neighbouring class that changes the condition. Corrected medicines (BAL-0116) distinguishes preparation that moderates harmful properties; Paracelsian (BAL-0110) retains the chemical-school terminology. See Syrup and julep (BAL-0429) for the preparation forms and Decoction (BAL-0176) for boiling.

Explained vocabulary: Preparatives.

Avert and averters

Entry BAL-0428

The word

To **avert** is to turn away or repel; **averters** are treatments intended to draw a troublesome humour away from an affected part. The Latin family likewise turns eyes, thought, sorrow or a threatening evil away. The object distinguishes physical redirection, mental redirection, rejection of a person and prevention of harm. **Averters** therefore does not simply mean any successful remedy, nor does turning an object away necessarily mean destroying or evacuating it. (DJR-104-02; DJR-135-05; DJR-135-52; DJR-142-60; DJR-151-14; DJR-169-27; N13114.)

In the work

The medical definition supplies direction and bodily hierarchy. Averters and purgers must work together to divert the rebellious humour; enemas and suppositories are given a chief place in drawing it from brain and heart towards “more ignoble parts.” The common purpose does not make the actions identical: diversion changes its supposed direction, purging removes it. The synopsis places averters beside, rather than inside the name of, cordials, resolvers and hinderers. This article develops the noun’s uses while retaining the earlier owner of the verb divert. (DJR-067-23, N04940; DJR-104-01; DJR-104-02, N07833.)

The class is not one uniform preparation. Its synopsis gathers rubbing, enemas, suppositories, sneezing and various external or invasive procedures. In the later treatment of windy melancholy, averters are directed to liver and spleen and the clearing of mesenteric veins, through opening obstructed passages or provoking urine. The term names a supposed purpose shared by different procedures, not a safe or standardized technique. After alteratives, averters and diminutives have been used, accompanying symptoms may still need correction; the category’s presence does not certify a completed cure. (DJR-067-23; DJR-105-34; DJR-106-36, N08073.)

The English verb becomes social and emotional in the proposed cure of love. Burton lists frightening allegations about a prospective partner and says such things can “avert and terrifie” anyone. Avert means repel the lover or turn the lover away from the match. The long list supplies suggested disparagement, not verified facts about a particular person. Its cruelty and stigmatizing content belong to Burton’s rhetorical strategy and must not be mistaken for the lexicon’s own description of illness or disability. (DJR-135-52, N10648.)

Turning the eyes away is a more literal attempt to remove the occasion of desire. The instruction “averte oculos,” attributed to David, sits among injunctions not to gaze and not to fix attention lustfully. Its opposite appears in the travel story about Varthema, where the woman is said never to turn her eyes from him. The ability to turn away is likewise denied in the literary complaint of Clitophon: the margin says he tried to turn his eyes from the girl, but they resisted. These are an imperative, an alleged sustained gaze and a narrated failed effort, not three instances of successful avoidance. (DJR-118-62, N09086; DJR-127-23; DJR-135-05.)

Turning thought away retains the same directional grammar but changes the object. The marginal “avertantur” asks that sufferers be diverted from every fixed thought; the English surrounding it adds “if it be possible.” In the final consolation, the advice attributed to Navarrus follows an explicit condition: if the trouble began with loss, disaster or a terrifying object, remove the cause and turn thought from the matter that occasions scruples. The next passage adds recreation, personal effort and friends’ help. This mental redirection should neither be confused with moving humours nor reduced to a promise that a person can immediately stop distressing thoughts at will. (DJR-083-03, N06097; DJR-169-27; DJR-169-28.)

The Latin extends the family in two further directions. In the marriage couplet attributed to Euripides, a loving wife turns her husband’s spirit from sadness; Burton’s separate English verse instead has her divert strife, so the object has changed. In the prayer “avertite pestem,” the gods are asked to turn a plague away from the earth, a Virgilian line applied here to jealousy. Finally, the margin to the consolatory account of repentance says it does not turn away a drunkard but receives all. The negation reverses the action: the promise is acceptance, not exclusion. (DJR-142-60; DJR-142-61, N11247; DJR-151-14, N11974; DJR-166-44; DJR-166-45; DJR-166-46, N13114.)

Places to Read

- DJR-067-23 · Source page PDF325. The synopsis groups varied averting procedures.
- DJR-083-03 · Source page 289. Mental diversion qualified by if possible; avertantur in N06097.
- DJR-104-01 · Source page 388. The dedicated Averters heading.
- DJR-104-02 · Source page 388. Turning humours from brain and heart, alongside purging.
- DJR-105-34 · Source page 395. Symptoms remain after averters and other means.
- DJR-106-36 · Source page 400. Averters directed to liver, spleen and mesenteric passages.
- DJR-118-62 · Source page 461. Clitophon’s resisted attempt to turn his eyes away, N09086.
- DJR-127-23 · Source page 507. The traveller’s claim of a gaze never turned away.
- DJR-135-05 · Source page 550. Averte oculos among instructions against gazing.
- DJR-135-52 · Source page 553–554. Avert as repelling a lover through disparagement.
- DJR-142-60 · Source page 585. A loving wife turns the spirit from sadness in Latin.
- DJR-142-61 · Source page 585. Burton’s English couplet substitutes strife. [Context, not a headword attestation.]
- DJR-151-14 · Source page 632. A prayer to turn a plague away, applied to jealousy.
- DJR-166-44 · Source page 708. Repentance explicitly supplies the antecedent of the following promise. [Context, not a headword attestation.]
- DJR-166-45 · Source page 708. The consolatory antecedent promises salvation without distinction. [Context, not a headword attestation.]

- DJR-166-46 · Source page 708. The negative turn away and universal welcome; avertit in N13114.
- DJR-169-27 · Source page 722. Conditional advice to turn thought from the source of scruples.
- DJR-169-28 · Source page 722. Recreation and help from friends continue the advice. [Context, not a headword attestation.]

In this edition

“Treatments that draw the disorder away” in the synopsis and “remedies that divert the humours” in the subsection spell out the medical purpose of averters. The English avert becomes “repel” in the disparagement passage. Latin **averte**, **avertebat**, **avertere**, **avertat**, **avertens**, **avertite** and **avertit** retain their different constructions; **averto** is only a dictionary access form. In the repentance passage, marginal “non ebrium avertit” corresponds to not turning away a drunkard, whereas Burton’s English assigns “turn away” to an idolater. Both versions deny exclusion, but their phrase-level objects are not identical. (DJR-067-23; DJR-104-02; DJR-118-62, N09086; DJR-127-23; DJR-135-05; DJR-135-52; DJR-142-60; DJR-151-14; DJR-166-46, N13114; DJR-169-27.)

See also

Remedy by diversion (BAL-0163) retains divert and the broader programme of redirected attention; its BAL-0163-V007 owns “to divert this rebellious humor.” Purging (BAL-0184), Phlebotomy (BAL-0190) and Clister (BAL-0195) distinguish the associated operations. Prevent (BAL-0345) retains anticipation and forestalling, rather than treating every averting action as prior prevention. Friction and embrocation (BAL-0194) owns rubbing and liquid applications.

Explained vocabulary: Avert and averters.

Syrup and julep

Entry BAL-0429

The word

A **syrup** is a liquid medicinal preparation; a **julep**, printed **julip** or **Julips**, is a sweet medicinal drink. The names chiefly identify preparation forms, not one ingredient, one action or one recipe. Burton’s spelling varies through **Syrupes**, **Syrupe**, **Syrups** and **Syrrops**, and Latin constructions add forms such as **Syrupus**, **syrupi**, **syrupis** or **syrupo** only where actually attested. This article follows the checked forms in its records; it does not turn the modern spelling julep into a purported original occurrence. (DJR-067-15; DJR-067-19, N04937; DJR-101-05, N07594; DJR-102-37; DJR-105-11; DJR-151-02.)

In the work

The synopsis places syrups among fluid medicines taken inwardly and also lists juleps and syrups among swallowed liquid purgatives. These are classifications by consistency, route and proposed function, not claims that every syrup must purge. The more detailed compound-medicine discussion describes syrups as preparing the humour for evacuation from heart, spleen, liver and other parts; the next paragraph says they are chiefly preparatives to other physic, mixed with suitable waters or made into juleps. Elsewhere they appear among compounds intended to obtain sleep. Preparation form and therapeutic purpose thus cross-cut one another. (DJR-067-15; DJR-067-19; DJR-101-25; DJR-101-26; DJR-105-34; DJR-105-35; DJR-105-36.)

Burton’s catalogue is not uncritical approval of compounding. Cornarius’s complaint attacks obsolete ingredients, barbarous names and unnecessary mixtures in apothecaries’ shops; Burton challenges learned physicians to justify both the numbers and quantities of ingredients. His “300 simples in a julip” is a polemical question about extravagance, not a verified inventory of a particular prescription. Earlier he cites Arnoldus against the assumption that long courses of syrup can expel every fantastic imagining or the devil. That warning follows a preference for trying medicinal diet before medicines and giving drugs only when necessary. The forms belong to an argument about the limits and intelligibility of treatment as well as its resources. (DJR-069-12; DJR-069-13; DJR-101-05; DJR-101-08, N07600.)

There is controversy even inside the syrup category. Some object to the purging syrups, appealing to a maxim about treating what is concocted rather than crude; Burton reports Mattioli’s subsequent rejection of the objection. The edition points out that the Hippocratic distinction concerns the maturation of humours before purging, whereas Burton’s English gloss applies it to raw things used in medicine. The marginal assertion that such syrups are extremely harmful belongs to the objection, not to an uncontested verdict by Burton or Mattioli. (DJR-102-37; DJR-102-38, N07731–N07732.)

Names can state an ingredient or a variant without furnishing a recipe. Quercetan’s “Syrupus Genistæ” is broom syrup, distinguished from the adjacent greater and lesser hellebore formulations. “De pomis” names apple syrup. In one prescription that syrup accompanies borage water and a separate hellebore ingredient; in another it is the liquid

with which powdered or compounded materials are mixed. A citron-peel syrup similarly serves as a carrier in making an electuary. The noun therefore identifies a constituent as well as a medicine administered on its own. Neither the Latin ingredient-name nor the modern expansion makes a historically fixed composition certain. (DJR-102-37, N07730; DJR-103-43; DJR-105-06; DJR-105-11.)

The testimony to Altomarus's syrup requires its margin. Burton reports his solemn claim of many cures and later writers' praise. The marginal formulation says the syrup alone cured many, but immediately adds that a purge had been given first. "Alone" thus cannot erase the preceding treatment. Similar praise of a hellebore syrup and extract as safe, even for children, remains a historical writer's claim, not the edition's assessment of harmlessness. The hellebore family and its already explained preparations remain with their earlier owner. (DJR-103-40, N07801–N07802; DJR-103-47, N07815–N07816.)

Outside the treatment catalogue, a Latin list of supposed stimulants to lust includes syrups among rich foods, medicinal pastes, juices and luxurious bedding. Its purpose is excess and provocation, not necessarily cure. At the end of the jealousy discussion, administering a julep or syrup is instead the ordinary medical occasion for a young physician to enter a newly married household; Nevizzano's question makes that occasion a jealous fear of sexual access. The appended Persian story is specifically corrected by the editor: Burton makes the woman the king's wife, whereas the consulted Ctesias excerpt identifies his sister. The simple drug names should not lend factual authority to that altered anecdote. (DJR-116-46; DJR-116-47; DJR-116-48; DJR-151-02, N11954.)

Places to Read

- DJR-067-15 · Source page PDF324. Syrups in the fluid, internally taken class.
- DJR-067-19 · Source page PDF325. Juleps and syrups among swallowed liquid purgatives.
- DJR-069-12 · Source page 227. Necessity and prior trial of medicinal diet. [Context, not a headword attestation.]
- DJR-069-13 · Source page 227. Long courses of syrup cannot answer every imagined or spiritual affliction.
- DJR-101-05 · Source page 372–373. Cornarius's criticism of names and needless compounds.
- DJR-101-08 · Source page 373. The rhetorical challenge about three hundred ingredients.
- DJR-101-25 · Source page 375. Syrups said to prepare the humour for evacuation.
- DJR-101-26 · Source page 375. Preparative use with waters or in juleps.
- DJR-102-37 · Source page 381. Broom and hellebore syrup names among purgative compounds.
- DJR-102-38 · Source page 381. Objection, answer and a shifted Hippocratic maxim.
- DJR-103-40 · Source page 386. Historically attributed claims of safety.
- DJR-103-43 · Source page 386. Apple syrup as one constituent in a prescription.

- DJR-103-47 · Source page 387. Altomarus’s cure claim and the prior purge in N07815.
- DJR-105-06 · Source page 392. Citron-peel syrup as the carrier for an electuary.
- DJR-105-10 · Source page 393. Compressed naming of quince and apple syrups.
- DJR-105-11 · Source page 393. Mixing other materials with apple syrup.
- DJR-105-34 · Source page 395. The turn to correcting remaining symptoms. [Context, not a headword attestation.]
- DJR-105-35 · Source page 395. The ensuing treatment is directed against sleeplessness. [Context, not a headword attestation.]
- DJR-105-36 · Source page 395. Syrups within the internally taken sleep medicines.
- DJR-116-46 · Source page 450–451. Luxury and foods supposed to encourage lust. [Context, not a headword attestation.]
- DJR-116-47 · Source page 451. Latin syrupos in the list of supposed stimulants.
- DJR-116-48 · Source page 451. The list joined to pharmaceutical and culinary luxury. [Context, not a headword attestation.]
- DJR-151-02 · Source page 630. A medical visit becomes an occasion for jealousy.

In this edition

The modern column regularizes the English spellings to syrup and julep. **Syrupus Genistæ** becomes “broom syrup,” **Syrupe de pomis** becomes “apple syrup,” and **Syrup. de cort. citri** becomes “syrup of citron peel.” These translations clarify ingredients without adding a formula. **Longis syrupis** yields “with long courses of syrups,” not physically long liquids: duration is the implied treatment-course sense. The source’s **syrup. Cidoniorum de pomis** is a compressed list translated as syrup of quinces, of apples; its absent conjunction is not repaired in the original. That final listing is supplementary evidence for the apple-syrup access route, not a licence to conflate the fruits. (DJR-069-13; DJR-102-37; DJR-103-43; DJR-105-06; DJR-105-10, N07940.)

See also

Preparatives (BAL-0427) distinguishes a stage of treatment from a form of medicine. Confection (BAL-0175), Decoction (BAL-0176), Electuaries (BAL-0177) and Oxymel (BAL-0178) retain neighbouring forms rather than treating them as interchangeable liquids. Helleborism (BAL-0185) owns the hellebore family, including the named hellebore preparations. Purging (BAL-0184) supplies the proposed action distinct from syrup as its possible vehicle.

Explained vocabulary: Syrup and julep.

Poultice and cataplasm

Entry BAL-0430

The word

A **poultice** is a soft medicinal mass applied to a bodily part. Burton prints **pultises** and the learned **Cataplasms**, with **Cataplasmes** in the Table; poultice and cataplasm are normalized lookup forms. His definition groups “Cataplasms, salves, or pultises,” made from fresh herbs pounded or boiled until soft. The grouping explains the local use of salves; it does not make every ointment, plaster or moist dressing elsewhere an identical preparation. (DJR-067-17; DJR-101-29; DJR-171-085.)

In the work

The synopsis puts cataplasms in the outwardly used branch of compound medicines. This location matters as much as the ingredient-list: the remedies are applied, not swallowed, and sit beside preparations with other consistencies or modes of use. The expanded account first treats oils and ointments, then liniments and plasters, then the soft herbal cataplasms. The succeeding paragraph distinguishes wax dressings, forehead applications, sponges wetted in decoctions, moist medicines on linen, bags and scents. The shared external route does not cancel those material distinctions. (DJR-067-17; DJR-101-28; DJR-101-29; DJR-101-30.)

Burton’s actual definition gives alternatives in preparation and location. The herbs may be pounded or boiled in water until soft; the poultices are applied to the hypochondria or other parts. “Green” here means fresh plant material, not a requirement that the finished medicine have a particular colour. “When the body is empty” is an attached condition, but the editor expressly notes that Burton does not say what kind or degree of emptiness he means. It should therefore remain a textual limitation, not be converted into a modern fasting instruction or a fully specified evacuation protocol. (DJR-101-29, N07631.)

In the treatment of hypochondriacal melancholy, Octavius Horatianus is credited with “calastick Cataplasms.” The adjective means relaxing or loosening and identifies a proposed effect, not a different bodily route. Burton follows it with “or dry purging medicines,” but the editor cautions that this gloss does not establish exact equivalence. The surrounding remedies include pitch plasters, and the next paragraph moves to cauteries and deliberately maintained openings. Thus the list joins different procedures in a historical therapeutic catalogue; it does not authorize defining a poultice as every external means of evacuation. The dry-purging expression remains with its earlier owner. (DJR-106-43; DJR-106-44, N08090–N08091; DJR-106-45.)

A later paragraph again places cataplasms among external means, this time for expelling wind. Oils, warm applications, bags and ointments precede the poultices attributed to Aretaeus, whose named plant ingredients include camomile, fennel and aniseed. The attribution states their intended place in Burton’s regimen; it does not supply an independently tested effect, exact species for every ingredient, or a complete preparation. The printed Aretaeus book-and-chapter reference is explicitly left for collation by the editor.

The neighbouring account of cupping is a separate procedure, even though it is also said to disperse wind. (DJR-106-52, N08102–N08103; DJR-106-53.)

The source-wide search also finds an editorial poultice that must not be counted as Burton's printed word. A note on Hezekiah explains the biblical fig poultice behind the argument for combining prayer and medicine, whereas the body merely invokes Hezekiah's practice. It can guide a reader to the episode, but its English noun is editorial evidence. The source Table, by contrast, actually prints "Cataplasmes and Cerots" and sends the reader to page 375. That spelling is a genuine original access route to the defined preparation. (DJR-068-10, N04993; DJR-171-085.)

Places to Read

- DJR-067-17 · Source page PDF324. Cataplasms in the outwardly applied class.
- DJR-068-10 · Source page 222. Hezekiah invoked without the body word poultice; editorial note N04993 supplies it. [Context, not a headword attestation.]
- DJR-101-28 · Source page 375. Preceding external oils and ointments. [Context, not a headword attestation.]
- DJR-101-29 · Source page 375. Definition, preparation alternatives, applications and empty-body condition.
- DJR-101-30 · Source page 375. Distinct neighbouring dressings, bags and scents. [Context, not a headword attestation.]
- DJR-106-43 · Source page 401. External applications in hypochondriacal melancholy. [Context, not a headword attestation.]
- DJR-106-44 · Source page 401. Relaxing cataplasms and the non-identical dry-purging gloss.
- DJR-106-45 · Source page 401. The catalogue moves to cauteries and issues. [Context, not a headword attestation.]
- DJR-106-52 · Source page 402. Aretaeus's poultices among means intended to expel wind.
- DJR-106-53 · Source page 402. Cupping as a separate neighbouring procedure. [Context, not a headword attestation.]
- DJR-171-085 · Source page unnumbered Table. The Table's spelling Cataplasmes and reference to page 375.

In this edition

The modern column renders **cataplasms** as "poultices," and at the definition preserves the grouping as "Cataplasms, salves or poultices." **Green herbs** becomes "fresh herbs"; **sod** becomes "boiled." These are distinct components of the preparation description. "Relaxing poultices" renders the whole adjective-and-noun phrase **calastick Cataplasms**; relaxing belongs to calastick, not to the bare noun. **Poultice** is consequently a modern access form and, in the Hezekiah note, editorial wording, while **pultises**, **Cataplasms** and **Cataplasmes** are the checked original forms. (DJR-067-17; DJR-101-29; DJR-106-44; DJR-171-085; N04993.)

See also

Epithemes (BAL-0193) retains moist linen-based applications and their distinction from the herb epithyme; Friction and embrocation (BAL-0194) retains rubbing and liquid applications. Purging (BAL-0184) owns the separately explained “dry purging medicines,” including the warning against exact equivalence with the relaxing poultices. Hypochondria (BAL-0018) supplies the bodily region, and Decoction (BAL-0176) the preparation made by boiling.

Explained vocabulary: Poultice and cataplasm.

Plaster and cerate

Entry BAL-0431

The word

A **plaster** is a medicinal preparation applied externally as a dressing. Burton prints **plaisters**, **plasters**, **Emplaisters** and **Emplaster**. A **cerate**, the dictionary access form used in this heading, is specifically wax-based: the body prints **cerotes**, **Cerotes** and **Cerots**, and the margin **cerotum**. These names describe the material or prepared form; **Frontals** and **Frontlets** instead identify dressings by their placement at the forehead or temples. Neither name alone specifies every ingredient or intended effect. (DJR-067-17, N04936; DJR-101-29; DJR-101-30, N07632; DJR-105-46; DJR-105-47; DJR-106-43, N08087.)

In the work

The synopsis places plasters and cerotes among externally used medicines. The later catalogue supplies the fuller distinction: Emplaisters combine vegetable materials with oils and other liquids, whereas the following poultices use softened or pounded fresh herbs. The condition “when the body is empty” belongs to the poultice clause, not unambiguously to every external preparation. Burton then distinguishes cerotes applied to various parts from frontals, associated with relief of pain, distress and heat and with obtaining sleep. The catalogue organizes methods of preparation, body sites and proposed uses rather than offering one interchangeable substance. (DJR-067-17; DJR-101-29, N07631; DJR-101-30.)

Plaster does not invariably mean something soothing. In the surgical catalogue, plasters raise blisters and accompany “eating medicines,” corrosive applications. Burton presents these as alternatives to the frightening instruments and burnings just named; being an alternative does not make them gentle. The subsequent issue is an intentionally maintained outlet, a separately owned procedure. Later abdominal treatment again includes pitch and mustard applications, alongside cerots for the spleen, liver and upper abdominal regions. The margin narrows one wax preparation to an old man with melancholy and the liver, another plaster to the spleen: the local patient and site should not be generalized into a universal recipe. (DJR-103-09, N07754; DJR-103-10; DJR-106-43, N08087–N08088; DJR-106-44.)

The sleep discussion makes location especially clear. A frontlet is applied to the temples, and the next paragraph makes two small plasters from a mixture containing castoreum, opium and aqua vitae for the same location. This is an external application, not the swallowing of its ingredients. The neighbouring head and foot washes constitute other procedures. The distinction matters lexically because a medicinal substance, a dressing made with it and the site receiving that dressing are three different things. These passages describe historical practice, not present-day treatment. (DJR-105-46; DJR-105-47, N07999; DJR-105-48.)

Plasters also enter arguments about the limits of treatment. Burton takes from Seneca the wound that cannot heal under constantly changed remedies and uses it to recommend constancy toward the physician. The next paragraph develops the criticism of patients trying one practitioner after another. “Severall plasters” therefore means repeated changes here,

not simply several dressings used simultaneously. The edition notes that Seneca’s original medical comparison supports steadiness in reading, whereas Burton turns it into medical counsel. (DJR-069-34, N05093–N05094; DJR-069-35.)

In the jealousy section, the Ariosto stanza denies that any plaster or potent liquid can relieve the passion’s wound. The preceding Ovid couplet already makes the heroic physician’s help barely sufficient. Yet Burton immediately follows the stanza’s “incurable” with a qualified possibility of cure or mitigation through opposing passion, counsel and persuasion, if resistance begins in time. A quoted declaration of medical helplessness is therefore not his last, unconditional verdict. (DJR-148-17; DJR-148-18, N11714–N11715; DJR-148-19.)

Places to Read

- DJR-067-17 · Source page PDF324. Plasters and cerotes in the synopsis’s external-medicine list.
- DJR-069-34 · Source page 229. Repeated changes of plaster in Burton’s use of Seneca.
- DJR-069-35 · Source page 229. The continuation criticizes serial changes of physician. [Context, not a headword attestation.]
- DJR-101-29 · Source page 375. Emplaisters distinguished from the following softened-herb poultices.
- DJR-101-30 · Source page 375. Cerotes and frontals distinguished by preparation and location.
- DJR-103-09 · Source page 383. Blister-raising plasters beside corrosive medicines.
- DJR-103-10 · Source page 383. Maintained issues follow the catalogue. [Context, not a headword attestation.]
- DJR-105-46 · Source page 396. Frontlets applied to the temples.
- DJR-105-47 · Source page 396. Two small external temple plasters.
- DJR-105-48 · Source page 396. Other local applications remain distinct from plasters. [Context, not a headword attestation.]
- DJR-106-43 · Source page 401. Cerots and plasters for abdominal regions, with cerotum and Emplastra in the margin.
- DJR-106-44 · Source page 401. Pitch and mustard applications extend the external-treatment repertoire. [Context, not a headword attestation.]
- DJR-148-17 · Source page 615. Ovid’s jealousy sufferer scarcely cured by heroic medicine. [Context, not a headword attestation.]
- DJR-148-18 · Source page 615. The Ariosto stanza denies relief from any plaster.
- DJR-148-19 · Source page 615. Burton’s immediate qualification permits timely cure or mitigation. [Context, not a headword attestation.]

In this edition

The modern column renders Emplaisters and Emplaster simply as “Plasters” and “a plaster.” Cerotes becomes “Wax-based dressings,” while Cerots becomes “wax ointments”; the common wax base is the lexical connection, not proof of one fixed consistency. Frontals and Frontlets become “forehead dressings,” although the concrete frontlet application is to both temples. Burton’s Latin marginal **Emplastra pro splene** means “Plasters for the spleen”; the English anatomical list is broader. The edition preserves “or any plaister” in the Ariosto stanza rather than silently substituting the “nor any plaster” reported in its Harington comparison. (DJR-101-29; DJR-101-30; DJR-105-46; DJR-105-47; DJR-106-43, N08088; DJR-148-18, N11715.)

See also

Epithemes (BAL-0193) retains the moist linen dressing and its own vocabulary; Cautery (BAL-0191) and Chirurgery (BAL-0189) retain the surgical alternatives and maintained wounds. Aqua vitae (BAL-0181) owns the distilled spirit used in the temple plaster. Compare Fomentation (BAL-0432) for liquid applications and Topick and topicks (BAL-0436) for the broader external-medicine category.

Explained vocabulary: Plaster and cerate.

Fomentation

Entry BAL-0432

The word

A **fomentation** is a moist external medicinal application. Burton’s explanatory construction gives sponges wetted in decoctions; elsewhere the liquid is oil, or wine and water in which herbs have been boiled. The modern column regularly makes the warmth explicit. The liquid used, the sponge or other means of applying it, and the bodily region treated must remain distinct. Latin **fomentum** also occurs in a nursing scene and in **fomentum libidinis**, “fuel for lust”: the latter sustains a passion instead of treating a bodily part. (DJR-101-30; DJR-105-24; DJR-106-43; DJR-116-50; DJR-139-30.)

In the work

The synopsis first places fomentations among external medicines, then specifies oil applications to the belly among measures for procuring sleep. The fuller catalogue explains “Fomentations or spunges, wet in some decoctions,” immediately before epithems laid on linen. The two names share a moist external mode but are not simply two names for the decoction itself. A decoction is a prepared liquid; the fomentation is its application, represented here by the soaked sponge. Burton closes the catalogue by reserving the particular uses of these preparations for the separate kinds of melancholy. (DJR-067-17; DJR-067-24; DJR-101-30, N07632.)

The belly example uses oil in which seeds have been boiled. Later, treatment for hypochondriacal melancholy extends the head’s external applications to the liver, spleen, stomach and regions beneath the ribs. Fomentations for the hypochondries then use wine and water with boiled herbs. The lexical category therefore survives a change of vehicle and anatomical site. It does not name one fixed medicine, nor does the presence of a medicinal liquid make this an internal drink. (DJR-105-24, N07962; DJR-106-41; DJR-106-43.)

A further wind-expelling list explicitly begins “Outwardly taken” and includes fomentations using herbal decoctions beneath the ribs. Here taken means employed externally, not swallowed. Its immediately preceding caution is essential: Bruel warns that remedies meant to expel wind can inflame the blood and worsen the disease, and says their heating or cooling tendency must follow the circumstances and the patient’s constitution. The list cannot therefore be read as an unqualified rule that every affected person requires more heat. These are distinctions within historical medicine, not present-day therapeutic advice. (DJR-106-51, N08100–N08101; DJR-106-52.)

The Latin family broadens the article beyond pharmaceutical technique. In the marriage discussion, the woman who sits beside a sick man, tends him, prepares a fomentum and seeks a doctor supplies one of the comforts unmarried people supposedly lack. Burton acknowledges the loss before arguing that these inconveniences are small beside marriage’s burdens. The same noun in the wine passage has the reverse value: wine is called fomentum libidinis, fuel or encouragement for lust, under Burton’s attribution to Augustine. The neighbouring heated-belly and volcanic images explain why warming or sustaining a condition can become a hostile moral metaphor. A marginal plural, fomenta libidinum,

similarly names cosmetics as incentives to lust in a polemical exhortation. (DJR-116-49; DJR-116-50; DJR-116-51; DJR-121-42, N09354; DJR-139-29; DJR-139-30; DJR-139-31.)

Places to Read

- DJR-067-17 · Source page PDF324. Fomentations classified among external medicines.
- DJR-067-24 · Source page unnumbered; PDF326. Oil applications to the belly in the sleep-treatment synopsis.
- DJR-101-30 · Source page 375. Sponges wetted in decoctions beside the distinct linen-based epithems.
- DJR-105-24 · Source page 394. Oil as the vehicle of a belly fomentation.
- DJR-106-41 · Source page 401. Applications extended from the head to abdominal regions.
- DJR-106-43 · Source page 401. Wine-and-water applications beneath the ribs.
- DJR-106-51 · Source page 402. Patient-dependent caution about hot and dry remedies. [Context, not a headword attestation.]
- DJR-106-52 · Source page 402. External fomentations in the wind-expelling list.
- DJR-116-49 · Source page 451. Excessive food and sexual preparation introduce the wine comparison. [Context, not a headword attestation.]
- DJR-116-50 · Source page 451. Fomentum libidinis names wine as fuel for lust.
- DJR-116-51 · Source page 451. Youthful heat compared with volcanoes. [Context, not a headword attestation.]
- DJR-121-42 · Source page 477. The marginal fomenta libidinum labels cosmetics as incentives to lust.
- DJR-139-29 · Source page 570. The comparison begins with praise of virginity. [Context, not a headword attestation.]
- DJR-139-30 · Source page 570. Fomentum prepared by a woman nursing a sick man.
- DJR-139-31 · Source page 570. The argument returns to compensations of unmarried life. [Context, not a headword attestation.]

In this edition

“Fomentations or spunges, wet in some decoctions” becomes “fomentations, or sponges soaked in decoctions and similar liquids.” The belly and hypochondrial examples become “a warm application of oil” and “Warm applications to the regions beneath the ribs.” Warmth is an explanatory rendering, not an additional printed adjective in those original phrases. The nursing fomentum is “a soothing application,” while fomentum libidinis becomes “fuel for lust.” This difference preserves the literal care and figurative encouragement without making the Latin word itself mean a particular drug in both settings. The nursing quotation’s precise external source and the Augustine attribution remain uncollated in the supplied edition. (DJR-101-30; DJR-105-24; DJR-106-43; DJR-116-50, N08891; DJR-139-30, N10934.)

See also

Decoction (BAL-0176) owns the liquid-preparation process; Epithemes (BAL-0193) the moist linen application; Friction and embrocation (BAL-0194) rubbing and other liquid application. Baths and bathing (BAL-0136) retains the broader bathing regimen. Compare Plaster and cerate (BAL-0431) for differently prepared external dressings.

Explained vocabulary: Fomentation.

Perfumes and suffumigation

Entry BAL-0433

The word

Perfume names an aromatic substance or the scent it gives off; **perfumed** and **perfuming** describe scenting rooms, hair, clothing or other objects. It is not restricted to a bottled liquid. **Suffumigations** are applications of smoke or fumes from burning substances, while **suffites** names fumigating materials in the deceptive-appearance catalogue. Context must decide whether perfume means agreeable scent, fumes used in a supposed procedure, or a deliberately disagreeable odour. Existing records in Vapours retain the visual-deception and haunted-room senses of suffumigation; this article develops the wider practice and its changing values. (DJR-064-27; DJR-077-19; DJR-102-45; DJR-130-03; DJR-132-19; DJR-136-48; DJR-147-41.)

In the work

The bodily route is sometimes smelling, sometimes exposure to fumes, and sometimes modification of the whole room. Burton’s external-medicine catalogue explicitly offers perfumes “to smell to.” The nasal-medicine paragraph adds perfumes and suffumigations to preparations taken into the nostrils, without making every one a liquid nasal medicine. In the regulation of air, warm moist surroundings are seasoned with perfumes; Laurentius’s vessel releases aromatic vapour as water evaporates, whereas the next recommendation concerns juniper smoke. Burton adds that the latter is much used at Oxford to sweeten rooms. Evaporation and burning therefore remain distinct operations even where both produce what he calls a perfume. (DJR-077-18; DJR-077-19; DJR-101-30; DJR-102-45.)

The claimed benefit of scent also has different degrees of commitment. Burton says odoraments refresh brain and spirits and cites Proverbs for gladdening the heart; nourishment by smells is then something “some say” and a question debated in the schools, for which Ficino supplies arguments. The biblical reference does not establish that further physiological claim. Yet the story of Louis XI gives a striking limit: all available fragrant perfumes fail to remove his persistent perception of a foul smell. In the neighbouring poet’s story, an ointment’s disliked odour itself becomes the enduring object of an imagined smell. Perfume’s agreeable quality does not automatically correct a disordered sense. The odorament definition remains with Epithemes. (DJR-060-35; DJR-060-36; DJR-105-16, N07949–N07950.)

In the account of apparitions, fumigating materials, perfumes and smoke appear with candles and optical devices among natural means of making people look altered. “As if” concerns appearances, not an actual change into animal-headed beings. The surrounding discussion moves from sleep deprivation and sleight of hand to reflected and projected images. Perfume belongs here to a repertoire of sensory manipulation, not solely to pleasant recreation. The separately owned Vapours records preserve these exact suffumigation attestations. (DJR-064-26; DJR-064-27; DJR-064-28.)

Religious treatment introduces an unresolved tension rather than a single endorsement. Burton condemns numerous exorcistic forms in the papal writers, including suffumigations

among their associated means. Near the work’s end he nevertheless reports herbal fumigations, lights, fires and perfumes for people or places believed troubled by spirits. The reported rationale is that good spirits are attracted or pleased and evil ones repelled. In that later account, the printed Latin about poisonous fumes is grammatically uncertain: the supplied modern column treats them as something from which afflicted minds are relieved, not as an additional agent to be administered. The invocation of Tobias likewise does not make the ensuing sulphur-and-gum list the biblical recipe. These are attributed historical claims, and their efficacy is not established by their inclusion. (DJR-067-52; DJR-067-53; DJR-169-07; DJR-169-08, N13270; DJR-169-10; DJR-169-11, N13273–N13274; DJR-169-14.)

Perfumes repeatedly mark luxury and artificial display. They adorn the unworthy rich person in the prefatory satire and flavour the excessively elaborate dishes criticized in the diet catalogue. A perfumed chamber later belongs to the pleasure-based treatment attributed to Epicurus; Burton immediately endorses Cicero’s mockery of that “prophane physik,” while acknowledging other writers’ approval. Fragrance is thus neither inherently virtuous nor inherently corrupt. Its value depends on the scene, excess and moral argument. The personal-grooming satire includes men’s perfumed hair and scented gloves as well as women’s adornment, so it should not be summarized as exclusively a criticism of women. (DJR-010-15; DJR-034-45; DJR-034-46; DJR-034-47; DJR-085-37; DJR-085-38; DJR-085-39; DJR-121-35; DJR-121-36; DJR-121-37; DJR-132-19.)

The maxim about a woman’s best smell supplies a sharper reversal. The Latin says she smells right when she smells of nothing; Burton restates this as having no perfume at all. That explanatory move turns absence of scent into a preference for unadorned appearance, continued by the praise of plainness over ornaments. The preceding paragraph’s substitution of moral and religious qualities for cosmetics gives the maxim its polemical setting; it is not a new physiological finding about fragrance. (DJR-121-42; DJR-121-43, N09356.)

The love passages make the senses rhetorical in opposed ways. The lover’s soul is, in Burton’s attributed Plutarch comparison, full of perfumes and pleasing music; the immediately preceding paragraph has deliberately turned to love’s attractive and civilizing effects. Elsewhere the compulsive lover perfumes his hair as part of a burdensome regimen of grooming. To undo attraction, Burton tells the reader to imagine the beloved scented with foul-smelling gums. That is a proposed mental picture, not a report that a particular woman actually smells this way. Finally he calls fumigatory tests of a woman’s sexual history “strange absurd trials,” attributed to a jealous inventor. The tests are objects of criticism, not endorsed ways of knowing. (DJR-130-02; DJR-130-03; DJR-131-50; DJR-131-51, N10267; DJR-136-47; DJR-136-48; DJR-147-41.)

Places to Read

- DJR-010-15 · Source page 34. Perfumes adorn the morally unworthy rich in the prefatory satire.
- DJR-034-45 · Source page 72. Mixed dishes introduce the attack on elaborate diet. [Context, not a headword attestation.]
- DJR-034-46 · Source page 72. Perfumed dishes among culinary refinements.
- DJR-034-47 · Source page 72. The following paragraph attributes bodily harm to the diet. [Context, not a headword attestation.]

- DJR-060-35 · Source page 193–194. Fragrant perfumes fail to relieve Louis XI’s perceived stench.
- DJR-060-36 · Source page 194. The poet’s lingering imagined odour after medicinal ointment. [Context, not a headword attestation.]
- DJR-064-26 · Source page 210. Sleep deprivation and sleight of hand frame the visual examples. [Context, not a headword attestation.]
- DJR-064-27 · Source page 210–211. Suffites, perfumes and suffumigations in altered appearances.
- DJR-064-28 · Source page 211. Optical projection and reflection continue the natural explanations. [Context, not a headword attestation.]
- DJR-067-52 · Source page 221. Reported natural and magical expulsions of devils. [Context, not a headword attestation.]
- DJR-067-53 · Source page 221. Burton’s polemical condemnation of exorcistic forms.
- DJR-077-18 · Source page 263. Artificially modified air seasoned with perfume.
- DJR-077-19 · Source page 263. Evaporating aromatics distinguished from juniper smoke.
- DJR-085-37 · Source page 302. Attribution and qualification of the Epicurean treatment. [Context, not a headword attestation.]
- DJR-085-38 · Source page 302–303. A perfumed chamber in the reported pleasure-treatment scene.
- DJR-085-39 · Source page 303. Burton endorses Cicero’s objection while preserving dissent. [Context, not a headword attestation.]
- DJR-101-30 · Source page 375. Perfumes among substances intended to be smelled.
- DJR-102-45 · Source page 382. Fumigations beside preparations administered through the nostrils.
- DJR-105-16 · Source page 393. Scent’s refreshing power distinguished from disputed nourishment. [Context, not a headword attestation.]
- DJR-121-35 · Source page 476. The Latin funeral-perfume comparison. [Context, not a headword attestation.]
- DJR-121-36 · Source page 476. Perfumed hair and workshops for making scent.
- DJR-121-37 · Source page 476. The satire expressly includes men’s excess. [Context, not a headword attestation.]
- DJR-121-42 · Source page 477. Moral adornment replaces cosmetics in the preceding exhortation. [Context, not a headword attestation.]
- DJR-121-43 · Source page 477. Smelling of nothing becomes no perfume at all in Burton’s explanatory gloss.
- DJR-130-02 · Source page 523. The lover’s servitude introduces the grooming account. [Context, not a headword attestation.]
- DJR-130-03 · Source page 523–524. Perfuming hair as recurring work imposed by infatuation.

- DJR-131-50 · Source page 532. A turn toward love’s better effects. [Context, not a headword attestation.]
- DJR-131-51 · Source page 532. Perfumes in the lover’s soul, with marginal suffitibus.
- DJR-132-19 · Source page 535. Scented gloves in the male suitor’s display.
- DJR-136-47 · Source page 558. Sense-based scrutiny prepares the imagined counterimage. [Context, not a headword attestation.]
- DJR-136-48 · Source page 558. Perfumed with foul gums in a hypothetical degrading image.
- DJR-147-41 · Source page 612. Perfumes as fumes in tests Burton calls absurd.
- DJR-169-07 · Source page 721. The herbs antecedent to all which in the fumigation claim. [Context, not a headword attestation.]
- DJR-169-08 · Source page 721. Suffitus and the uncertain poisonous-fumes construction.
- DJR-169-10 · Source page 721. Perfumes and fumigations in allegedly haunted rooms.
- DJR-169-11 · Source page 721. The ensuing substances are not the Tobias recipe. [Context, not a headword attestation.]
- DJR-169-14 · Source page 721. The attributed good-spirit and evil-spirit explanation.

In this edition

The list “suffites, perfumes, suffumigations” aligns item by item with “Fumigating substances, perfumes, smoke.” This is not a licence to render the middle term smoke in every occurrence. In the nasal catalogue, suffumigations becomes “fumigations”; in the rejected sexual tests, perfumes itself becomes “fumigations.” The foul-gum fantasy uses the neutral “scented” for perfumed, preserving the context’s bad smell. The final Latin **suffitus** is rendered “fumigations,” while the marginal **suffitibus** in the lover’s soul is “incense.” These are actual Latin forms, not English spellings silently normalized. The grammar of **venenatis fumis** remains uncertain in the supplied edition, and no new external collation resolves it here. (DJR-064-27; DJR-102-45; DJR-131-51, N10267; DJR-136-48; DJR-147-41; DJR-169-08, N13270.)

See also

Vapours (BAL-0031), especially BAL-0031-V061 and BAL-0031-V063, retains the deceptive-appearance and haunted-room suffumigations; Air (BAL-0121), especially BAL-0121-V014, retains the pleasant room perfume. Epithemes (BAL-0193), especially BAL-0193-V007, owns odorament. Charms (BAL-0005) and Obsession and possession (BAL-0088) retain their ritual and spiritual categories. Compare Simples (BAL-0183) for ingredients rather than the methods of exposing the senses to them.

Explained vocabulary: Perfumes and suffumigation.

Antidote and poison

Entry BAL-0434

The word

An **Antidote** counters a poison or, more broadly, an injurious condition. **Poison** and **poyson** name harmful substances, but can also name the destructive action of an apparently pleasant pursuit, a verbal injury or an alleged medicine. These are not always fixed, opposed classes of objects: Burton repeatedly makes the same treatment beneficial to one patient and poisonous to another. The figurative remedy need not be a compound at all; exercise and travel can be antidotes. **Antidotary** names a book of medicinal preparations, not a substance swallowed by a patient. (DJR-003-08; DJR-051-52; DJR-069-39; DJR-078-02; DJR-083-19; DJR-100-21; DJR-102-40; DJR-106-33; DJR-135-32.)

In the work

Burton turns the opposition into an account of his own writing. The preceding paragraph imagines study and composition as evacuation of a burdened head; the antidote paragraph then proposes easing one sorrow with another and idleness with idleness. His comparison with theriac made from a viper supplies the paradox: the source of injury becomes material for its remedy. The following account of reading medical authors explains the labour undertaken for his own relief. This is a literary self-description of composition, not a general assurance that an affliction will cure itself. The theriac and compound-preparation vocabulary remains connected to Confection. (DJR-003-07; DJR-003-08, N00162; DJR-003-09.)

The straightforward harmful-substance sense belongs to the catalogue of dangers from animals, plants and other natural materials. The means of injury include smell, touch and taste, not ingestion alone; the claim of a thousand poisons is reported as what “some” mention. The next paragraph nevertheless makes human beings the greater enemy. In a different explanatory setting, clancular poysons are hidden instruments by which the Devil is said to disturb bodies and internal organs. Burton invokes Taurellus and Lipsius after acknowledging disagreement over demonic causation. The secrecy qualifies the alleged means; it is not evidence establishing an observed poisoning. (DJR-021-34; DJR-021-35; DJR-031-11; DJR-031-12, N02147–N02149.)

Medical reading itself can become dangerous when readers take praise of a remedy as enough knowledge to use it. Penottus warns of poison mistaken for medicine; Burton follows with Valeriola’s reported patient who confused apothecaries’ measures, then adds his own anecdote of a friend endangered after reading a hellebore recipe. The adjacent ass-and-mule fable has already explained that imitation can reverse the result because the recipient differs. Poison is therefore a practical failure of judgement, preparation or application, not merely a label for substances wholly excluded from medical books. These historical cases are reasons to read the text critically, not recipes for present use. (DJR-069-39; DJR-069-40, N05104; DJR-069-41.)

The antimony dispute keeps the opposing voices separate. Gervinus concludes from his reported near-fatal experience that it is poison rather than medicine, with Erastus and

Montaltus concurring. Burton then chooses a conditional judgement attributed in the body to Zwinger: antimony resembles a sword whose force depends on its user, and is a valuable medicine only if properly applied to a strong person, otherwise poison. The margin points instead to Crato’s letters and lacks that exact strong-patient clause. Later the successful China-root and sassafras cases are followed by a third patient for whom the preparation “might have been poison” through overheating. That third outcome is hypothetical, not another observed case. (DJR-102-05; DJR-102-06; DJR-102-07, N07671–N07672; DJR-106-32; DJR-106-33.)

The name antidote by itself cannot guarantee a good use. Drinkers take supposed antidotes to tolerate more alcohol, which Burton describes as devising ways to hurt themselves. Sleep is called an “only Antidote” within a received opinion immediately qualified by exceptions for some cold, sluggish conditions. Moderate, timely exercise counters both excessive exertion and idleness, rather than licensing unlimited activity. Travelling counters love through distance and absence. The supposed final antidote against jealousy, however, is withheld: Burton offers only a possible future whisper, and the text identifies no secret recipe for the reader to reconstruct. (DJR-035-24; DJR-035-25; DJR-038-23; DJR-038-24; DJR-078-02; DJR-135-31; DJR-135-32; DJR-135-33; DJR-151-13, N11973.)

Pleasure makes poison especially apt as a moral figure. Solitary imaginings become “a sweet poyson” when they foster the idleness implicated in the person’s disorder: the apparent friend is harmful precisely because it delights. Ambition is likewise named a pleasant or secret poison in a chain of attributed descriptions. Poisoned jokes leave a sting after the amusement, and Burton explicitly rejects them as injuries. Wine provides the bodily and moral reversal together: praised conditionally as a cordial and credited with expelling poisons, it becomes “poyson it self” without exceptional moderation. The English body’s “cold poysons” must not be substituted for the margin’s different construction, poisons and cold winds. (DJR-043-20; DJR-051-52; DJR-083-19; DJR-083-20; DJR-104-19; DJR-104-20, N07872–N07873; DJR-104-41; DJR-104-42.)

Finally, the word can belong to the sufferer’s fear or to an intentionally paradoxical classification. The person who suspects enemies or friends of poisoning him imagines belching poison, as the margin makes explicit; Burton is describing the belief, not certifying its object. In the consolation for despair, two things are called antidotes even though good hope is to be embraced and presumptuous security rejected as equally destructive as despair. That established record remains under Despair, just as the polemical “poysoned melancholy” remains under Melancholy and Religious melancholy. (DJR-058-41, N04386–N04387; DJR-161-30; DJR-166-17; DJR-166-18, N13073.)

Places to Read

- DJR-003-07 · Source page 5. Writing first appears as the discharge of a burdened head. [Context, not a headword attestation.]
- DJR-003-08 · Source page 5. An antidote made from the chief cause of the writer’s disease.
- DJR-003-09 · Source page 6. Medical reading pursued for the writer’s own relief. [Context, not a headword attestation.]
- DJR-021-34 · Source page 4. Natural poisons and several alleged routes of harm.

- DJR-021-35 · Source page 4–5. Human beings then named the greater enemy. [Context, not a headword attestation.]
- DJR-031-11 · Source page 52. Competing views on demonic causation. [Context, not a headword attestation.]
- DJR-031-12 · Source page 52. Clancular poisons in attributed demonic agency.
- DJR-035-24 · Source page 74. Antidotes used to facilitate further drinking.
- DJR-035-25 · Source page 74. The drinking satire continues with renewed consumption. [Context, not a headword attestation.]
- DJR-038-23 · Source page 90. Sleep’s supposed sole-antidote status immediately qualified.
- DJR-038-24 · Source page 90. The harms attributed to too much sleep. [Context, not a headword attestation.]
- DJR-043-20 · Source page 112 [122]. Pleasant and secret poison in descriptions of ambition.
- DJR-051-52 · Source page 151. Poisoned jokes as lasting injuries.
- DJR-058-41 · Source page 182. Feared poisoning and imagined belching of poison.
- DJR-069-39 · Source page 230. The same action benefits one recipient and harms another. [Context, not a headword attestation.]
- DJR-069-40 · Source page 230. Poison mistaken for medicine after reading a recipe.
- DJR-069-41 · Source page 230. A further warning against unskilled practice from books. [Context, not a headword attestation.]
- DJR-078-02 · Source page 265. Moderate exercise as antidote to opposite excesses.
- DJR-083-19 · Source page 291. The sweet poison of pleasurable solitary imaginings.
- DJR-083-20 · Source page 291. Persistence in the harmful attraction brings ruin. [Context, not a headword attestation.]
- DJR-100-21 · Source page 369. Antidotary as the title of a medicinal collection.
- DJR-102-05 · Source page 377. Claims in favour of antimony precede the rejection. [Context, not a headword attestation.]
- DJR-102-06 · Source page 377. Gervinus’s poison-rather-than-medicine verdict.
- DJR-102-07 · Source page 377–378. Burton’s conditional conclusion and differently attributed margin.
- DJR-102-40 · Source page 381. Purgative pills in the Florentine Antidotary.
- DJR-104-19 · Source page 389–390. Moderation and suitable timing condition the praise of wine. [Context, not a headword attestation.]
- DJR-104-20 · Source page 390. Wine’s alleged antidotal action and the cold-poisons/cold-winds distinction.
- DJR-104-41 · Source page 391. Legitimate use distinguished from drunkenness. [Context, not a headword attestation.]

- DJR-104-42 · Source page 391. Wine without moderation named poison itself.
- DJR-106-32 · Source page 400. Conflicting needs of liver and stomach require judgement. [Context, not a headword attestation.]
- DJR-106-33 · Source page 400. Reported successes followed by hypothetical poisoning of a third patient.
- DJR-135-31 · Source page 552. Distance and flight precede the travel maxim. [Context, not a headword attestation.]
- DJR-135-32 · Source page 552. Travelling called an antidote to love.
- DJR-135-33 · Source page 552. The Propertius quotation seeks release through a long journey. [Context, not a headword attestation.]
- DJR-151-13 · Source page 632. The special antidote to jealousy deliberately left undisclosed.
- DJR-161-30 · Source page 683. Already owned polemical poisoned melancholy.
- DJR-166-17 · Source page 706. Pastoral preparation precedes the despair remedies. [Context, not a headword attestation.]
- DJR-166-18 · Source page 706. Two antidotes named, only one of them approved.

In this edition

Antidote ordinarily remains “antidote,” but its local object determines whether this is a drug, an activity or a metaphorical countermeasure. Clancular poysons becomes “hidden poisons”; “might have been poison” retains its unrealized possibility. The phrase “an only Antidote” becomes “as though it were the sole antidote,” within a received opinion that Burton immediately qualifies. Antidotary is retained as a bibliographical title-word, and the Florentine example lists purgative preparations, so the book-name should not restrict all its contents to treating literal poisoning. The different emphases of body, Latin margin and later editorial explanation remain visible. (DJR-031-12; DJR-038-23; DJR-100-21; DJR-102-40; DJR-106-33.)

See also

Confection (BAL-0175) retains the compound theriac and mithridate setting; Simples (BAL-0183) and Helleborism (BAL-0185) the substances and their contested applications. Philters (BAL-0006) and Charms (BAL-0005) keep their specific love-medicine and ritual families. Despair (BAL-0076), record BAL-0076-V054, retains the opposed “Two main Antidotes”; Melancholy (BAL-0001), BLV-0001-42, and Religious melancholy (BAL-0077), BAL-0077-V045, retain “poysoned melancholy.”

Explained vocabulary: Antidote and poison.

Attenuate and rarify

Entry BAL-0435

The word

Attenuate and **rarify** can both mean make thinner, but the object determines the result. In medicine a thick humour is thinned; in the beer passage hops make the drink finer or less dense. Attenuate also means waste a body or weaken a soul. Latin **attenuant**, **attenuatis** and **attenuatus** show related wasting, weakening and reduction, while marginal **attenuat** can mean lessen a frenzy. Thinning is therefore neither always a cure nor always damage. The modern dictionary spelling **rarefy** is an access form; Burton’s checked body uses **rarifies**. (DJR-034-37; DJR-043-11; DJR-082-37; DJR-083-06; DJR-085-06, N06247; DJR-093-38; DJR-104-20; DJR-126-45; DJR-134-22, N10507.)

In the work

The beer passage answers a hostile verse about thickness and retained dregs. Burton defends the drink for those accustomed to it and says hops make it more subtil and better by rarifying it. The pronoun’s immediate object is the beer, not the drinker’s blood. In the later herb catalogue he praises hops for thinning and cleansing, then turns again to ordinary beer’s former thickness and cloying quality. These passages connect a preparation’s sensible consistency with humoral claims without making the beer description itself a proof of medical efficacy. (DJR-034-36; DJR-034-37, N02421–N02422; DJR-100-16, N07524–N07525.)

In the sleep discussion, vinegar is said to rarify melancholy and induce a wish for sleep. Melancholy here is the supposed humour rather than the whole experience of sadness. The margin uses Attenuat melancholiam, making the shared thinning sense explicit. But Burton gives divided authorities: some allow vinegar when the disease proceeds from the spleen, others oppose it altogether, and Mercado permits it in some cases. The next paragraph leaves Rhazes hesitant. To define the verb is not to endorse a unanimous remedy that the source itself does not supply. (DJR-082-37, N06074–N06076; DJR-082-38.)

Wine’s praised actions distinguish thinning, concocting and dispersing. These neighbouring verbs are not a single undifferentiated cure: attenuation concerns the thickness of vapours and humours; concoction their processing; dissipation their dispersal. The preceding paragraph conditions the use of wine on sobriety, moderation and suitable timing. The Latin margin has thick humours as the object of attenuat, whereas the English body groups “all thick vapours, and fuliginous humours” after its three verbs. The lexical connection survives without requiring the two columns of evidence to have identical objects or scope. (DJR-104-19; DJR-104-20, N07872–N07873.)

With a person or body as its object, attenuation can be the harm medicine is meant to prevent. Troubles attenuate bodies, drying and shrivelling them like old apples; the marginal Ovid line makes sleepless cares the wasting agent. A second Ovid quotation in the love symptoms gives sleepless nights, care and grief the same bodily effect. The Latin attenuatis in the Ptolemy anecdote instead qualifies his strength: illness keeps him indoors and becomes the occasion for study and the reported founding of a library. Weakness is the

condition of that story, not proof that physical wasting itself is desirable. (DJR-043-11, N03084; DJR-093-38, N06979; DJR-126-44; DJR-126-45.)

The word also takes a non-bodily object. Fear “attenuates the soul,” meaning weakens it, in the explanation for correcting passions. By contrast the lyre “lessens fearful frenzies” in the marginal attenuat of the music account: the weakened object is now a disturbance, so the reduction is beneficial in the reported claim. Burton’s English body there uses extenuate, not attenuate. The two forms are locally connected by the parallel description, not interchangeable spelling variants to be silently substituted. (DJR-083-06; DJR-085-06, N06247–N06249.)

A further Latin use reduces a regimen: Victus sit attenuatus means that the diet is to be reduced in the cure-of-love discussion. Later attenuatus describes a person weakened by fasting and vigils. Burton’s account of Hilarion then connects wasting, sleeplessness and disturbing experiences; the next paragraph distinguishes beneficial temperance or contemplation from abuse. The shared vocabulary exposes a practical tension between intentional reduction and excessive depletion, rather than a uniform command to make bodies ever thinner. These are historical arguments and reported treatments, not advice to restrict food or sleep. (DJR-134-21; DJR-134-22, N10507; DJR-156-08; DJR-156-09, N12309–N12310; DJR-156-10.)

Places to Read

- DJR-034-36 · Source page 71. The hostile beer verse makes thickness and thinness its joke. [Context, not a headword attestation.]
- DJR-034-37 · Source page 71. Hops said to rarify beer for accustomed drinkers.
- DJR-043-11 · Source page 111. Troubles attenuate bodies; the Ovid margin retains Attenuant.
- DJR-082-37 · Source page 288. Rarifying melancholy in the disputed vinegar remedy, with marginal Attenuat.
- DJR-082-38 · Source page 288. Rhazes’s hesitation continues the disagreement. [Context, not a headword attestation.]
- DJR-083-06 · Source page 290. Fear weakens the soul.
- DJR-085-06 · Source page 299. Music extenuates in the body; attenuat appears in the margin.
- DJR-093-38 · Source page 339. Ptolemy’s weakened strength in the illness-and-learning anecdote.
- DJR-100-16 · Source page 369. Hops thin and cleanse; the beer comparison returns.
- DJR-104-19 · Source page 389–390. Wine’s proposed use is conditioned by moderation and timing. [Context, not a headword attestation.]
- DJR-104-20 · Source page 390. Thinning distinguished from concocting and dispersing.
- DJR-126-44 · Source page 504. Loss of appetite and sleep precedes the wasting quotation. [Context, not a headword attestation.]

- DJR-126-45 · Source page 504. Attenuant in Ovid’s verse on sleeplessness and love.
- DJR-134-21 · Source page 545–546. Fasting is introduced among severe proposed love remedies. [Context, not a headword attestation.]
- DJR-134-22 · Source page 546. Marginal Victus sit attenuatus: a reduced diet.
- DJR-156-08 · Source page 656. Excessive fasting said to waste bodies and disturb experience. [Context, not a headword attestation.]
- DJR-156-09 · Source page 656. Attenuatus in the marginal account of weakening by fasting and vigils.
- DJR-156-10 · Source page 656. Burton distinguishes beneficial practice from abuse. [Context, not a headword attestation.]

In this edition

“rarifies” is rendered “thin” or “thins” according to the sentence; “attenuate our bodies” becomes “waste our bodies”; “attenuates the soul” becomes “weakens the soul.” These are contextual meanings, not evidence of separate original spellings for each sense. The printed Attenuant in N03084 differs from the editor’s comparison text extenuant; both are described as wasting or thinning, but only the former is Burton’s marginal form. In the music margin timidos furores is “fearful frenzies,” where the editor reports tumidos in the compared Cassiodorus text. That comparison must not replace Burton’s actual adjective. (DJR-034-37; DJR-043-11, N03084; DJR-082-37; DJR-083-06; DJR-085-06, N06247–N06249.)

See also

Concoction (BAL-0028) retains the bodily-processing verb; Vapours (BAL-0031) the matter described as thick or subtle; Alteratives (BAL-0173) the broader category of changing a bodily condition. Water and springs (BAL-0124) gives the complementary account of liquid quality. Macerate (BAL-0171) treats bodily wasting and wearing down. Sleep and waking (BAL-0145) and Music and harmony (BAL-0148) develop the surrounding debates about rest and emotional relief.

Explained vocabulary: Attenuate and rarify.

Topick and topicks

Entry BAL-0436

The word

Topick means local or belonging to a particular place. Stars and gods can be called Topick because their supposed province is local. As a medical noun, **Topicks** means externally applied medicines, which Burton glosses immediately as “outward medicines.” A separate capitalized Topicks occurs as the title of a work on which Democharis comments; that bibliographical use should not be mistaken for the medical plural. The supplied edition leaves the commentator’s identification uncertain. (DJR-045-31, N03297–N03298; DJR-074-02, N05431; DJR-106-43; DJR-163-21, N12865.)

In the work

The air digression asks why different regions have sharply different weather. After contrasting the supposedly stormy Atlantic and relatively calm Pacific, Burton proposes a series of possible causes: local stars, astrological configurations, winds and different states of air. Topick restricts the stars by their supposed connection with particular places, but the governing “Is it from” makes this a question among alternatives. Neither the adjective nor the list establishes that Burton has demonstrated the cause of the climatic difference. The neighbouring paragraphs continue to assemble reports of unusual regional conditions. (DJR-074-01; DJR-074-02; DJR-074-03.)

In hypochondriacal treatment, the contrast is not between a medicine for one topic and another. The preceding paragraph names inward medicines; “Topicks or outward medicines” then introduces baths and externally applied preparations for the regions beneath the ribs, spleen and liver. Baths are included in the class, so topicks must not be narrowed to small plasters alone. The following paragraph continues with cloth dressings, powders, bags and oils. The noun organizes the route or manner of application, while the individual preparation names specify materials and procedures. This is Burton’s historical classification rather than a present-day prescription. (DJR-106-42; DJR-106-43; DJR-106-44.)

The religious use again concerns locality. Within a polemical catalogue of different positions, Burton contrasts a general or universal God with “several Topick gods for several places.” The repeated several distinguishes different gods and places. His ensuing clause against persecution is compressed: the modern column takes its pronoun as the people or communities concerned, not gods persecuting one another. The edition explicitly leaves the scope uncertain and does not certify Burton’s representation as an accurate account of Socinian doctrine. Local is a secure lexical meaning here; the exact doctrinal assignment is not. (DJR-163-20; DJR-163-21, N12865; DJR-163-22.)

The book-title use belongs to a different argument about authors seeking immortality. Even the writer Burton calls Democharis, commenting on the Topicks, demands enduring fame; Typotius writing about fame then supplies a circular joke about deserving it. This occurrence helps prevent a search error: capitalization and identical spelling do not turn a title into a medical category. The point is an author’s pretension, not the definition or appraisal of a topical remedy. (DJR-045-30; DJR-045-31; DJR-045-32.)

Places to Read

- DJR-045-30 · Source page 123 [printed 113]. A claim to literary survival precedes the satire. [Context, not a headword attestation.]
- DJR-045-31 · Source page 123 [printed 113]. Topicks as the title of a work associated with the uncertain Democharis.
- DJR-045-32 · Source page 123 [printed 113]. Public applause continues the authorial-fame motif. [Context, not a headword attestation.]
- DJR-074-01 · Source page 248. Reported regional conditions introduce the climate questions. [Context, not a headword attestation.]
- DJR-074-02 · Source page 248. Local stars offered among possible explanations.
- DJR-074-03 · Source page 248. Reports of unexpected heat and cold continue. [Context, not a headword attestation.]
- DJR-106-42 · Source page 401. Inward medicines immediately precede the topical class. [Context, not a headword attestation.]
- DJR-106-43 · Source page 401. Topicks glossed as outward medicines, including baths.
- DJR-106-44 · Source page 401. Other external preparations extend the category. [Context, not a headword attestation.]
- DJR-163-20 · Source page 692. Different religious positions said to need different remedies. [Context, not a headword attestation.]
- DJR-163-21 · Source page 692. Local gods contrasted with a universal God; the Socinus clause remains uncertain.
- DJR-163-22 · Source page 692. Burton refers readers to apologetic argument. [Context, not a headword attestation.]

In this edition

“Topick stars” becomes “stars governing particular places,” making the local relation explicit; governing belongs to the phrase’s explanatory rendering, not to a separate original verb. “Topicks or outward medicines” becomes “topical or external medicines.” “Topick gods” is rendered “local gods,” with no implication that local means inferior in rank by itself. The title Topicks is modernized to Topics but not silently assigned a securely identified commentator. These uses should also remain distinct from the editor’s own descriptions of marginal labels as topical headings. (DJR-045-31, N03298; DJR-074-02; DJR-106-43; DJR-163-21.)

See also

Astrology (BAL-0093) retains the wider celestial explanatory vocabulary; Divine (BAL-0101) and Idolatry and images (BAL-0312) the theological and polemical distinctions. Epithemes (BAL-0193), Plaster and cerate (BAL-0431) and Fomentation (BAL-0432) explain different members of the external-treatment class.

Explained vocabulary: Topick and topicks.

Posset

Entry BAL-0437

The word

A **posset** is a milk-based drink, commonly curdled with ale or wine, as the supplied editor explains. Burton uses the familiar household name without defining its base ingredients. His three medicinal settings distinguish a drink offered to encourage sleep, a vehicle carrying another medicinal substance, and a preparation containing hempseed. The word names the drink or preparation, not a single active ingredient or a guarantee of one effect. (DJR-082-36, N06072; DJR-101-32, N07634; DJR-105-38, N07985.)

In the work

In the first sleep discussion Burton moves from others' recommendations to "I say," proposing drinks that include a posset "of the same" after muscadine, toast and nutmeg. The modern column takes this as a posset made from the previously mentioned drink. He observes that many use these preparations in the morning, but judges them more suitable at night for people with dry brains. The restriction to that supposed constitution and the personal "me thinks" belong to his claim. The same paragraph has already distinguished people helped by gentle sound from those helped by silence; a uniform remedy for every sleepless person would misrepresent its method. (DJR-082-35; DJR-082-36.)

The purgative catalogue gives the beverage a different job. Asarabacca is administered in wine or whey, or, "as with us," incorporated into posset drink with additions to temper the unpleasant taste. The upward purging belongs to the medicinal plant and its preparation, not to posset as a beverage category. The next paragraph debates whether the plant purges melancholy alone or other humours as well. Burton's phrase about local use therefore describes a vehicle and an administration practice without establishing that every posset induces vomiting. (DJR-101-31; DJR-101-32, N07633–N07634; DJR-101-33.)

The later sleep section locates the hempseed example among internal simple and compound preparations. Country people commonly make it; Fuchs strongly disapproves, but Burton claims to have observed benefit. His concession is expressly limited to circumstances where better medicines are unavailable. It would erase the disagreement to report either unanimous approval or an unqualified prohibition. The neighbouring lists of opium and named compounds do not make hempseed posset a form of opium or identify it with a modern standardized product. These are historical household and medical practices, not present-day recommendations. (DJR-105-35; DJR-105-36; DJR-105-38; DJR-105-39.)

Places to Read

- DJR-082-35 · Source page 288. Sounds, reading and other means introduce the individualized sleep discussion. [Context, not a headword attestation.]
- DJR-082-36 · Source page 288. A posset in Burton's own night-time preference for people with dry brains.

- DJR-101-31 · Source page 376. The following medicines are classified as purging upward. [Context, not a headword attestation.]
- DJR-101-32 · Source page 376. Posset drink serves as a medicinal vehicle, with taste moderated.
- DJR-101-33 · Source page 376. The plant’s purgative scope is disputed. [Context, not a headword attestation.]
- DJR-105-35 · Source page 395. The later chapter distinguishes internal and external sleep remedies. [Context, not a headword attestation.]
- DJR-105-36 · Source page 395. Hempseed appears among internal simple substances. [Context, not a headword attestation.]
- DJR-105-38 · Source page 395. The household hempseed posset: Fuchs’s objection and Burton’s qualified concession.
- DJR-105-39 · Source page 395. The neighbouring opium discussion remains a distinct preparation and use. [Context, not a headword attestation.]

In this edition

The modern column retains posset and posset drink; the milk-based definition is supplied in editor notes, not inserted into Burton’s original words. “A posset of hemp-seed” becomes “a posset with hempseed”: with makes clear that the seed is an ingredient, not necessarily the drink’s whole substance. “Qualified with” becomes “tempered with,” describing an attempt to moderate taste in the asarabacca preparation; it does not mean professionally certified. The first posset’s “of the same” remains an anaphoric link rather than a complete recipe reconstructed by the editor. (DJR-082-36; DJR-101-32; DJR-105-38.)

See also

Sleep and waking (BAL-0145) retains the varied attempts to procure rest; Purging (BAL-0184) the distinction between upward and downward evacuation. Opium and opiates (BAL-0188) retains the neighbouring substances and compound names without absorbing the hempseed drink. Meat (BAL-0122) explains the wider food vocabulary, including dairy foods.

Explained vocabulary: Posset.

Explained vocabulary

Records are contextual explanations, not a count of deduplicated lemmas. A shared attestation can recur under different article functions; reciprocal record references disclose those overlaps. Each record explains a locally attested form or phrase. Additional occurrences support the same explanation without creating additional records. “Lookup” and “Editorial access forms” identify editorial retrieval aids, not necessarily printed wording.

Disease and sickness

Disease

B5V-0379-01 · DJR-022-02 · Source page 6

Meaning: A bodily condition that impairs natural constitution or functioning.

Original: “What a Disease is, almost every Physician defines.”

Modern: “Almost every physician offers a definition of disease.”

The noun introduces several definitions whose shared point is adverse bodily condition. Affection and habit in those definitions are states, not fondness and custom.

Editorial access forms: disease; diseases; illness. These are lookup aids, not additional claims of printed attestation.

ordinary disease

B5V-0379-02 · DJR-019-17 · Source page 76

Meaning: Disease in the proper or usual medical sense.

Original: “as it is an habit, or an ordinary disease”

Modern: “as a settled condition or a disease in the usual sense”

Ordinary separates the undertaking from the preceding metaphorical madness; it does not reduce the disease’s severity.

Editorial access forms: ordinary illness. These are lookup aids, not additional claims of printed attestation.

diseases of the minde

B5V-0379-03 · DJR-011-18 · Source page 39

Meaning: Disorders of inward life, here including destructive passions and unacknowledged faults.

Original: “but for the diseases of the minde we take no notice of them”

Modern: “But we pay no attention to diseases of the mind”

The following paragraph names lust, envy, anger and ambition. The phrase therefore has a moral reach beyond a modern restricted category of mental illness.

Editorial access forms: diseases of the mind. These are lookup aids, not additional claims of printed attestation.

sick body

B5V-0379-04 · DJR-013-04 · Source page 47

Meaning: A disordered commonwealth represented as an unhealthy organism.

Original: “that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.”

Modern: “that kingdom, that country, must be discontented and melancholy. Its body is sick and needs reform.”

This is a political analogy. The preceding catalogue supplies public grievances and failures of cultivation, settlement and government as its signs.

Editorial access forms: political disease. These are lookup aids, not additional claims of printed attestation.

symbolizing disease

B5V-0379-05 · DJR-032-45 · Source page 62

Meaning: A disease resembling or corresponding to another.

Original: “but some like, and a symbolizing disease”

Modern: “but a similar or corresponding one”

Burton says the inherited outcome need not be the identical disease. Symbolizing describes correspondence in that account, not a disease used as a symbol.

Editorial access forms: corresponding disease. These are lookup aids, not additional claims of printed attestation.

Mixt diseases

B5V-0379-06 · DJR-101-14 · Source page 374

Meaning: Combined disorders or conditions considered together in treatment.

Original: “Mixt diseases must have mixt remedies”

Modern: “Mixed diseases require mixed remedies”

The phrase introduces combinations directed at different affected parts and functions. It is an argument for composition within the historical medical scheme, not a general instruction for mixing drugs.

Editorial access forms: mixed diseases. These are lookup aids, not additional claims of printed attestation.

Sicknesse

B5V-0379-07 · DJR-088-12 · Source page 313

Meaning: Illness considered as an occasion for humility and self-knowledge.

Original: “Sicknesse is the mother of modesty”

Modern: “Sickness is the mother of humility”

The personifying mother-image gives illness a moral effect in Burton’s consolation. The translation makes modesty’s local sense, humility, explicit.

Editorial access forms: sickness; sicknes. These are lookup aids, not additional claims of printed attestation.

sick of

B5V-0379-08 · DJR-144-18 · Source page 592

Meaning: Tired of or unable to tolerate a person.

Original: “the son and heire is commonly sick of the father”

Modern: “The son and heir is commonly tired of his father”

The construction signals aversion between father and heir. Neither medical causation nor bodily contagion is asserted.

Editorial access forms: sick of someone. These are lookup aids, not additional claims of printed attestation.

spiritually sick

B5V-0379-09 · DJR-168-43 · Source page 719

Meaning: Distressed in inward religious life.

Original: “Thou art spiritually sick, thine heart is heavy, thy mind distressed”

Modern: “You are spiritually sick; your heart is heavy and your mind distressed”

The bodily analogy from the previous paragraph supports hope that fear and grief may be expelled. “Maist happily” makes recovery possible, not guaranteed.

Editorial access forms: spiritual sickness. These are lookup aids, not additional claims of printed attestation.

Health and soundness

health

B5V-0380-01 · DJR-056-20 · Source page 170

Meaning: The well-being whose restoration or preservation is desired.

Original: “O blessed health! thou art above all gold and treasure”

Modern: “O blessed health! You are above all gold and treasure”

The apostrophe personifies health and ranks it above material wealth; the ensuing claim about happiness is Burton’s valuation, not a clinical proposition.

Editorial access forms: bodily health. These are lookup aids, not additional claims of printed attestation.

safe and sound

B5V-0380-02 · DJR-021-23 · Source page 3

Meaning: Safe and free from bodily infirmity.

Original: “If he be safe and sound on the other side, and free from all manner of infirmity”

Modern: “If, on the other hand, he is safe and sound, free from every kind of infirmity”

The immediately following phrase supplies the local sense. Sound concerns unimpaired condition, not audible noise.

Editorial access forms: soundness. These are lookup aids, not additional claims of printed attestation.

such as are sound

B5V-0380-03 · DJR-063-24 · Source page 206

Meaning: People who are well, contrasted with melancholy sufferers.

Original: “It is an ordinarie thing for such as are sound, to laugh”

Modern: “It is common for those who are well to laugh”

Burton identifies the observers’ health before challenging their ridicule and their assumption that symptoms are subject to voluntary choice.

Editorial access forms: sound; healthy observers. These are lookup aids, not additional claims of printed attestation.

Organ of health

B5V-0380-04 · DJR-025-13 · Source page 23

Meaning: An instrument serving bodily preservation.

Original: “This sense is an Organ of health”

Modern: “This sense is an instrument of health”

The referent is smell. Organ describes instrumental service, not a separate anatomical organ named “health.”

Editorial access forms: instrument of health. These are lookup aids, not additional claims of printed attestation.

The same attestation is also explained at B5V-0415-03; the two contextual records distinguish health as the faculty’s purpose and smell as the protecting sense, rather than claiming two distinct lemmas.

jealous of their health

B5V-0380-05 · DJR-069-30 · Source page 229

Meaning: Anxiously protective or suspicious about one’s bodily condition.

Original: “suspicious, and jealous of their health”

Modern: “suspicious and anxiously protective of their health”

The construction exemplifies excessive medical solicitude in Burton’s contrast between neglect and over-attention. Its force differs from sexual jealousy.

Editorial access forms: health anxiety. These are lookup aids, not additional claims of printed attestation.

forme of health

B5V-0380-06 · DJR-069-33 · Source page 229

Meaning: The conception or pattern of health in the physician’s mind.

Original: “the forme of health is contained in the Physicians minde”

Modern: “the form of health is contained in the physician's mind”

Galeottus supplies this explanation within Burton’s reported arguments for confidence and imagination. It is not an observed bodily structure.

Editorial access forms: form of health. These are lookup aids, not additional claims of printed attestation.

hinges of our health

B5V-0380-07 · DJR-070-12 · Source page 231

Meaning: The sustaining conditions on which health is said to turn.

Original: “the hinges of our health”

Modern: “the hinges on which our health turns”

Them refers to the six non-natural things in the previous paragraph. The image makes regulated living structurally necessary to the medical account.

Editorial access forms: hinges of health. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-144-25: “out of the hinges of health”.

soules health

B5V-0380-08 · DJR-021-22 · Source page 3

Meaning: Spiritual welfare, which can be distinguished from bodily ease.

Original: “Bodily sicknesse is for his soules health”

Modern: “Bodily sickness serves the soul’s health”

The local opposition is bodily affliction versus spiritual benefit. Burton presents this as religious consolation, not a definition of every illness’s consequence.

Editorial access forms: soul’s health; souls health. These are lookup aids, not additional claims of printed attestation.

health (deliverance)

B5V-0380-09 · DJR-021-15 · Source page 2

Meaning: Saving help or deliverance in scriptural language.

Original: “want health”

Modern: “lack deliverance”

The Isaiah quotation uses an older religious sense. Psalm 22’s related construction is likewise rendered through help rather than bodily wellness.

Editorial access forms: health as salvation. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-164-05: “so far from my health”.

sanitas

B5V-0380-10 · DJR-056-19 · Source page 170

Meaning: Health, here directly addressed and blessed.

Original: “O beata sanitas”

Modern: “O blessed health”

The Latin vocative appeal gives sanitas the same personifying role as the separate English invocation that follows.

Editorial access forms: sanitatis. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-069-23: “Pars sanitatis velle sanari fuit.”.

sound (doctrine and commentary)

B5V-0380-11 · DJR-160-08 · Source page 675

Meaning: Valid or reliable, said of teaching or exposition.

Original: “sound Commentaries”

Modern: “sound commentaries”

The adjective is transferred from intact condition to intellectual quality. Its use in the earlier polemical phrase “their doctrine sound” reports the exclusive claim Burton is ridiculing, rather than endorsing it.

Editorial access forms: sound doctrine. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-157-15: “their doctrine sound”.

Symptoms and signs

Symptomes or signes

B5V-0381-01 · DJR-020-22 · Source page 97

Meaning: Manifestations or indications of a condition.

Original: “Its Symptomes or signes.”

Modern: “Its symptoms or signs.”

The paired terms name one stage of the book’s analysis, distinguished here from causes and prognostics.

Editorial access forms: symptome; symptomes; symptom; symptoms; signs; signes. These are lookup aids, not additional claims of printed attestation.

symptomes of his vanity

B5V-0381-02 · DJR-170-07 · Source page 8

Meaning: Objects read as signs of a lover’s foolishness.

Original: “As symptomes of his vanity.”

Modern: “Signs of his foolishness.”

The referents are the lute and books lying around the pictured lover. Symptoms can be attributes in a satirical portrait, not merely bodily sensations.

Editorial access forms: symptoms of vanity. These are lookup aids, not additional claims of printed attestation.

universall or particular

B5V-0381-03 · DJR-058-04 · Source page 179

Meaning: Common to the relevant class or peculiar to persons or kinds.

Original: “Symptomes therefore are either universall or particular”

Modern: “Symptoms, then, are either universal or peculiar to individuals or kinds of the disease”

This is a proposed distribution of signs. It does not validate every ensuing assertion of universality, which Burton repeatedly questions.

Editorial access forms: universal symptoms; particular symptoms. These are lookup aids, not additional claims of printed attestation.

The related wording “not generall Symptomes” becomes “not universal symptoms” at DJR-062-12: generall concerns whether every patient shows the feature, not its importance. Editorial lookup: generall [universal].

secret; manifest

B5V-0381-04 · DJR-058-04 · Source page 179

Meaning: Hidden versus evident, said of signs.

Original: “some signes are secret, some manifest”

Modern: “Some signs are hidden, some apparent”

Secret concerns recognisability rather than necessarily deliberate concealment. It qualifies the preceding rhetorical assertion that symptoms are plain and obvious.

Editorial access forms: secret signs; manifest signs. These are lookup aids, not additional claims of printed attestation.

melancholica deliria multiformia

B5V-0381-05 · DJR-058-05 · Source page 179

Meaning: Melancholic derangements occurring in many forms.

Original: “melancholica deliria multiformia”

Modern: “melancholic derangements take many forms”

The modern column translates the Latin before retaining Burton’s broader gloss, “diversity of melancholy signs.” Deliria itself names derangements, not the entire symptom category.

Editorial access forms: multiform melancholic derangements. These are lookup aids, not additional claims of printed attestation.

Cause and Symptome

B5V-0381-06 · DJR-040-07 · Source page 96 repeated [PDF198]

Meaning: A producing factor and a manifestation, predicated reciprocally of sorrow.

Original: “Sorrow is both Cause and Symptome of this disease”

Modern: “sorrow is both a cause and a symptom of this disease”

The mother-and-daughter image states a circular relation between sorrow and melancholy. It is not a claim that the two lexical categories are synonymous.

Editorial access forms: cause and symptom. These are lookup aids, not additional claims of printed attestation.

appropriate all symptomes

B5V-0381-07 · DJR-058-45 · Source page 183

Meaning: Apply all the described symptoms to oneself.

Original: “appropriate all symptomes they finde related of others, to their own persons”

Modern: “apply to their own persons every symptom they find described in others”

Appropriate is a verb of making something one’s own. It describes self-application by the readers in Plater’s example, not a physician’s correct selection of symptoms.

Editorial access forms: appropriate symptoms. These are lookup aids, not additional claims of printed attestation.

similitudo dissimilis

B5V-0381-08 · DJR-059-53 · Source page 190

Meaning: A likeness that preserves differences.

Original: “similitudo dissimilis”

Modern: “a dissimilar likeness”

The phrase reconciles a shared disease name with unlike individual presentations. The accompanying faces, river and musical-instrument comparisons emphasise variation without abolishing likeness.

Editorial access forms: dissimilar likeness. These are lookup aids, not additional claims of printed attestation.

no notable signs

B5V-0381-09 · DJR-062-06 · Source page 198

Meaning: No sufficiently important signs at the other sites, not a complete absence of symptoms.

Original: “no notable signs in the stomack, Hypocondries, or elswhere”

Modern: “the absence of notable signs in the stomach, hypochondria or elsewhere”

Burton immediately allows lesser stomach disorders and wind. Notable carries the threshold required for the inference about a primarily affected brain.

Editorial access forms: notable signs; significant signs. These are lookup aids, not additional claims of printed attestation.

not the genus, but a symptome

B5V-0381-10 · DJR-115-51 · Source page 446

Meaning: A manifestation shared with other states, rather than the defining broader class.

Original: “not the genus, but a symptome of love”

Modern: “not love’s general class but a symptom of it”

The commentator’s objection targets continual thought: hatred can produce that too. The logical defect is lack of discriminating scope, not denial that lovers think continually.

Editorial access forms: symptom versus genus. These are lookup aids, not additional claims of printed attestation.

pulsus amatorius

B5V-0381-11 · DJR-126-50 · Source page 505

Meaning: A supposedly distinctive lover’s pulse.

Original: “pulsus amatorius”

Modern: “lover’s pulse”

Burton records Vallés’s denial that such a pulse exists or permits love to be detected, alongside authorities who affirm it. The Latin label names the disputed sign, not an accepted diagnostic test.

Editorial access forms: amorous pulse; lover’s pulse. These are lookup aids, not additional claims of printed attestation.

symptomes of incredible jealousie

B5V-0381-12 · DJR-147-42 · Source page 612

Meaning: Public punitive practices interpreted as manifestations of extreme jealousy.

Original: “symptomes of incredible jealousie”

Modern: “symptoms of incredible jealousy”

The phrase refers to the preceding laws, punishments and ordeals. It extends the symptom vocabulary from an individual’s body to institutions and customs.

Editorial access forms: symptoms of jealousy. These are lookup aids, not additional claims of printed attestation.

Acute and chronic

Acute and Chronick

B5V-0382-01 · DJR-022-10 · Source page 7

Meaning: Contrasting disease classifications, distinct from the other divisions listed beside them.

Original: “Acute and Chronick”

Modern: “acute and chronic diseases”

The catalogue presents this opposition alongside fatal/nonfatal and habit/disposition. Those neighbouring oppositions are not synonyms for it.

Editorial access forms: acute; chronic; chronick. These are lookup aids, not additional claims of printed attestation.

acute feaver

B5V-0382-02 · DJR-022-19 · Source page 8

Meaning: The acute fever accompanying phrenitis in its historical definition.

Original: “an acute feaver annexed”

Modern: “accompanied by an acute fever”

Annexed means joined or accompanying. Fever separates this presentation from the feverless disturbance assigned to melancholy and madness.

Editorial access forms: acute fever. These are lookup aids, not additional claims of printed attestation.

morbus sonticus, or Chronicus

B5V-0382-03 · DJR-023-19 · Source page 13

Meaning: A serious or disabling illness, or one that persists as an established condition.

Original: “morbus sonticus, or Chronicus”

Modern: “a serious or chronic illness”

This phrase record preserves two distinguishable descriptions: sonticus qualifies seriousness; Chronicus qualifies continuing course. Burton then elaborates the latter with “Chronick or continuate.”

Editorial access forms: morbus sonticus; chronicus. These are lookup aids, not additional claims of printed attestation.

Chronick or continuate disease

B5V-0382-04 · DJR-023-19 · Source page 13

Meaning: A lasting disease, contrasted with fits that come and go.

Original: “a Chronick or continuate disease”

Modern: “a lasting disease”

Continuate explains persistence in the established melancholy under discussion. Burton allows pleasant or painful experience, so the phrase cannot be defined solely by severity.

Editorial access forms: continuate disease; chronic disease. These are lookup aids, not additional claims of printed attestation.

acute Philosophers

B5V-0382-05 · DJR-012-27 · Source page 45

Meaning: Penetrating or intellectually sharp thinkers.

Original: “acute Philosophers”

Modern: “penetrating philosophers”

Cardan’s reported list ranks thinkers for worth, subtlety and wisdom. The following satirical use of sharp sophists shows that acuity need not secure sound judgement.

Editorial access forms: intellectually acute. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-017-42: “acute & subtil Sophisters”.

acute angle

B5V-0382-06 · DJR-032-20 · Source page 59

Meaning: An angle smaller than a right angle; here the geometry used in a palmistry claim.

Original: “the vital and natural make an acute angle”

Modern: “an acute angle between the life line and the natural line”

Vital and natural name the palm lines. The geometrical adjective describes their relation; the asserted inference to melancholy belongs to the quoted chiromancy. The ordinary geometrical definition explains the adjective; Burton does not give a numerical threshold in this passage.

Editorial access forms: geometrical acute. These are lookup aids, not additional claims of printed attestation.

acute (Latin adverb)

B5V-0382-07 · DJR-087-43 · Source page 312

Meaning: Keenly or sharply, describing an act of seeing.

Original: “mentis oculus acute incipit cernere”

Modern: “The mind’s eye begins to see keenly”

The Latin form modifies cernere, to perceive. The same letters as English acute do not give it the same grammatical role.

Editorial access forms: acute cernere; keenly. These are lookup aids, not additional claims of printed attestation.

Epidemical

Epidemicall; Particular

B5V-0383-01 · DJR-020-12 · Source page 97

Meaning: Collective versus individual kinds of bodily disease in the outline.

Original: “Epidemicall; as Plague, Plica, &c.”

Modern: “Epidemic, such as plague, plica, etc.”

The following line opposes particular diseases such as gout and dropsy. This is Burton’s historical grouping, not a modern test requiring a specified case rate or mode of spread.

Editorial access forms: epidemic; epidemical; epidemicall. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-020-12: “Or Particular; as Gout, Dropsie, &c.”.

A distinct textual issue in the same outline is “Definition, Member, Division”, rendered “definition, number, and classification”. N01325 identifies number as an editorial emendation supported by the chapter heading, not the original reading or a new meaning of Member. Editorial lookup: Member [editorially emended to number].

an Epidemical disease

B5V-0383-02 · DJR-019-20 · Source page 76

Meaning: A widely prevalent disease, here melancholy.

Original: “so universall a malady, an Epidemical disease”

Modern: “so universal a malady, so widespread a disease”

The adjective advances Burton’s justification for a work useful to many. No claim of person-to-person contagion follows from this wording alone.

Editorial access forms: widespread melancholy. These are lookup aids, not additional claims of printed attestation.

morbi Epidemici

B5V-0383-03 · DJR-033-07 · Source page 63

Meaning: Widespread diseases, in a reported polemical explanation of illness.

Original: “tam multi morbi Epidemici, acerbi, & venenosi sint”

Modern: “so many widespread, painful and poisonous diseases”

Epidemici agrees with plural morbi. Widespread corresponds to that adjective; painful and poisonous translate the separate adjectives acerbi and venenosi. The passage’s attribution and prejudicial framework must not be removed.

Editorial access forms: epidemici; epidemic diseases. These are lookup aids, not additional claims of printed attestation.

Epidemical diseases which afflict whole Kingdoms

B5V-0383-04 · DJR-087-01 · Source page 308

Meaning: Public disease affecting large political communities.

Original: “Epidemical diseases which afflict whole Kingdoms, Territories, Cities”

Modern: “epidemic diseases that afflict whole kingdoms, territories, and cities”

The defining context is scale of shared affliction, contrasted with private persons’ cares and sickness. This is a phrase record for the explicit collective range.

Editorial access forms: collective disease. These are lookup aids, not additional claims of printed attestation.

Contagion and infection

infection

B5V-0384-01 · DJR-027-05 · Source page 31

Meaning: Impairment or harmful corruption of a part.

Original: “a privation or infection of the middle cell of the Head”

Modern: “a loss of function or an impairment of the head’s middle cavity”

The two nouns mark loss or injury at a supposed anatomical seat of mental function. Infection here is not evidence of a transmissible organism.

Editorial access forms: infection of the brain. These are lookup aids, not additional claims of printed attestation.

infection of the heart

B5V-0384-02 · DJR-036-28 · Source page 81

Meaning: Harmful alteration of the heart by impure air in the historical physiological account.

Original: “causeth Diseases by infection of the heart”

Modern: “causes disease by infecting the heart”

The stated route is respiration, with air depressing the spirits and harming the heart. It differs from a claim that a nearby person passes on an illness.

Editorial access forms: infecting the heart. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-083-06: “Fear dissolves the spirits, infects the heart”.

contagion

B5V-0384-03 · DJR-120-07 · Source page 467

Meaning: Communication of a harmful condition between bodies, here through alleged eye-rays and vapours.

Original: “by the contagion, the spectators eys are infected”

Modern: “the observer’s eyes are infected by contagion”

The phrase belongs to Ficino’s example invoked in the visual theory of love. Burton acknowledges an optical objection, and the supposed ocular transmission is not an established finding.

Editorial access forms: contagious transmission. These are lookup aids, not additional claims of printed attestation.

caught by infection

B5V-0384-04 · DJR-120-16 · Source page 468

Meaning: Acquired through the communication of disease, used as an analogy for love.

Original: “closely, and as suddainly are caught by infection”

Modern: “caught imperceptibly and just as suddenly through infection”

Closely means secretly or imperceptibly. The examples support an analogy about speed and hidden action; they do not establish one mechanism shared by every item.

Editorial access forms: closely caught. These are lookup aids, not additional claims of printed attestation.

inficitur; infected

B5V-0384-05 · DJR-004-09 · Source page 7

Meaning: Is corrupted or made worse, here by reading.

Original: “quibus inficitur potius, quàm perficitur”

Modern: “by which one is infected rather than perfected”

The verbal play opposes harmful influence to improvement. Burton immediately repeats it in English, and the modern rendering explains the ethical/intellectual sense.

Editorial access forms: infecting books. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-004-09: “by which he is rather infected than any way perfected”.

infecta

B5V-0384-06 · DJR-018-35 · Source page 74

Meaning: Corrupted or tainted, qualifying an age.

Original: “tempora infecta & adulatione sordida”

Modern: “an age corrupted and filthy with flattery”

The Latin form qualifies tempora; the second description relates its filth to flattery. The passage borrows Tacitus’s historical indictment for Burton’s social satire.

Editorial access forms: tainted age. These are lookup aids, not additional claims of printed attestation.

Sanguinem inficiunt

B5V-0384-07 · DJR-034-18 · Source page 69

Meaning: They taint the blood.

Original: “Sanguinem inficiunt”

Modern: “They taint the blood”

The subject is the fruits under discussion, and blood is the object. This is a reported dietary explanation, not proof of contagion or a recommendation to avoid fruit.

Editorial access forms: inficiunt. These are lookup aids, not additional claims of printed attestation.

infect thee like a Basilisk

B5V-0384-08 · DJR-119-04 · Source page 462

Meaning: Poison or harm the beholder like the legendary gaze-killing creature.

Original: “infect thee like a Basilisk”

Modern: “poisoning you like a basilisk”

The comparison belongs beside Medusa’s petrification and a magnet’s attraction. It intensifies beauty’s dangerous power through literary images.

Editorial access forms: basilisk infection. These are lookup aids, not additional claims of printed attestation.

infected houses

B5V-0384-09 · DJR-160-20 · Source page 676–677

Meaning: Houses affected by plague, as specified in the modern rendering.

Original: “they will go into infected houses”

Modern: “they will enter plague-infected houses”

The plague specification is supplied by the modern column’s local interpretation. Burton includes the act in his criticism of presumptuous religious confidence.

Editorial access forms: plague-infected houses. These are lookup aids, not additional claims of printed attestation.

infectum (contrast)

B5V-0384-10 · DJR-097-41 · Source page 357–358

Meaning: Undone, in a statement that what is done cannot be reversed.

Original: “quod fit, infectum non potest esse”

Modern: “what has been done cannot be undone”

This is a comparison record, not a member of the tainting family in this use. The entire clause establishes the local force and prevents a false translation through English infection.

Editorial access forms: infectum; undone. These are lookup aids, not additional claims of printed attestation.

Pestilence and plague

plague; Pestilence

B5V-0385-01 · DJR-021-16 · Source page 2

Meaning: Devastating disease or an outbreak, here the subject of a religious corrective example.

Original: “Pestilence he hath sent”

Modern: “He has sent pestilence”

The pronoun refers to God in the scriptural argument; the force is punitive or corrective disease. The term alone does not establish a present-day microbial identification.

Editorial access forms: pestilence; plague. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-021-29: “dye of the plague”.

plague us

B5V-0385-02 · DJR-028-12 · Source page 38

Meaning: Afflict or punish us.

Original: “he can plague us by his Creatures”

Modern: “He can afflict us through his creations”

The subject is God and the creatures are instruments. The verb is wider than causing the specific disease called plague.

Editorial access forms: plagued; to plague. These are lookup aids, not additional claims of printed attestation.

pestes mortalium

B5V-0385-03 · DJR-010-07 · Source page 33

Meaning: Destructive agents or scourges of humanity.

Original: “Non minores fuere pestes mortalium”

Modern: “They were no less a plague to humanity”

The plural refers to Alexander and Philip in the reported Senecan judgement, which Burton extends to conquerors. Persons become the destructive plague, rather than its sufferers.

Editorial access forms: pestes; political scourges. These are lookup aids, not additional claims of printed attestation.

unsensible plague

B5V-0385-04 · DJR-013-25 · Source page 49

Meaning: An unnoticed or unperceived public evil.

Original: “an unsensible plague”

Modern: “an unnoticed plague”

The satirical object is the proliferating legal profession. Unsensible concerns failure to perceive the harm, not a plague lacking bodily sensation.

Editorial access forms: insensible plague. These are lookup aids, not additional claims of printed attestation.

pestilent Fever

B5V-0385-05 · DJR-027-10 · Source page 31

Meaning: A pestilential fever in which melancholy-like disturbance may occur.

Original: “a pestilent Fever”

Modern: “a pestilential fever”

Burton excludes this febrile case from the “without an ague” definition under examination. It is not a synonym for all melancholy.

Editorial access forms: pestilential fever. These are lookup aids, not additional claims of printed attestation.

pestiferous perturbations

B5V-0385-06 · DJR-041-37 · Source page 105

Meaning: Destructive passions or emotional disturbances.

Original: “pestiferous perturbations”

Modern: “destructive passions”

The adapted litany asks deliverance from anger and related destructive inward forces. The adjective describes harmful power rather than literal epidemic transmission.

Editorial access forms: pestiferous. These are lookup aids, not additional claims of printed attestation.

my sole plague

B5V-0385-07 · DJR-170-55 · Source page 16

Meaning: My single overriding torment.

Original: “’Tis my sole plague to be alone”

Modern: “Being alone is my one great torment”

Solitude now brings misery in the poem’s reversal. Sole means one or only here, while plague names the speaker’s affliction.

Editorial access forms: personal plague. These are lookup aids, not additional claims of printed attestation.

pestem

B5V-0385-08 · DJR-127-52 · Source page 510

Meaning: A plague or consuming affliction, here love.

Original: “Eripite hanc pestem perniciemque mihi”

Modern: “Tear this plague, this ruin, away from me”

The accusative noun is the thing the speaker asks to have removed. The editor attributes the verse to Catullus, correcting the margin’s Ovid; Burton’s English rendering follows separately.

Editorial access forms: pestis; love-plague. These are lookup aids, not additional claims of printed attestation.

citò, longè, tardè

B5V-0385-09 · DJR-084-16 · Source page 292 [296]

Meaning: Quickly, far away, slowly: departure, distance and delayed return.

Original: “citò, longè, tardè”

Modern: “quickly, far away, slowly”

This is a phrase record for the plague-flight formula, applied here to escaping malicious company. The subsequent English assigns each adverb its action.

Editorial access forms: cito longe tarde. These are lookup aids, not additional claims of printed attestation.

omnium pestium pestilentissima superstitio

B5V-0385-10 · DJR-156-33 · Source page 651 [659]

Meaning: Superstition called the most pestilent of all plagues.

Original: “omnium pestium pestilentissima superstitio”

Modern: “superstition, the most pestilent of all plagues”

Pestium is “of plagues”; pestilentissima is the superlative qualifying superstition. The comparison expresses Burton’s theological rhetoric of severity and extent.

Editorial access forms: pestium; pestilentissima. These are lookup aids, not additional claims of printed attestation.

pestilent (match or book)

B5V-0385-11 · DJR-150-27 · Source page 626

Meaning: Pernicious, ruinous or intolerably harmful.

Original: “a pestilent match”

Modern: “a pestilent match”

The phrase condemns a relationship in Burton’s argument about unequal matches. It is his compressed recasting of Apuleius, not proof that the relationship carries disease. The book example applies harmfulness to religious influence.

Editorial access forms: pestilent. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-162-48: “that pestilent Book”.

insupportable plague

B5V-0385-12 · DJR-168-28 · Source page 718

Meaning: An affliction felt to be unbearable, reinterpreted as a corrective scourge.

Original: “such an insupportable plague”

Modern: “so unbearable a scourge”

The judgement belongs first to the sufferer’s perspective; Burton then gives it a consolatory religious interpretation. The two evaluations must not be collapsed.

Editorial access forms: unbearable scourge. These are lookup aids, not additional claims of printed attestation.

Pox and morbus Gallicus

Small pox

B5V-0386-01 · DJR-022-05 · Source page 6

Meaning: Smallpox, distinguished here from the French disease.

Original: “Scorbutum, Small pox, Plica, Sweating sickness, Morbus Gallicus”

Modern: “scurvy, smallpox, plica, sweating sickness, the French disease”

The list names two different pox-related diseases. The later beauty passage uses smallpox as a possible cause of disfigurement, not as a venereal accusation.

Editorial access forms: smallpox; small pox. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-137-42: “A little sickness, a Feaver, small pox”.

Morbus Gallicus

B5V-0386-02 · DJR-022-05 · Source page 6

Meaning: The French disease, identified in the editorial note as syphilis in this historical usage.

Original: “Morbus Gallicus”

Modern: “the French disease”

The Latin is a geographical disease-name within Burton’s account of conditions allegedly unknown to the ancient authorities. The name does not establish geographical origin.

Editorial access forms: French disease; syphilis (editorial identification). These are lookup aids, not additional claims of printed attestation.

morbus Neapolitanus

B5V-0386-03 · DJR-015-31 · Source page 59–60

Meaning: The Neapolitan disease, another historical name identified by the editor with syphilis.

Original: “morbus Neapolitanus”

Modern: “the Neapolitan disease”

The disease is one object of the fantasy reformer’s comprehensive cure. The Latin geographical designation is retained as a distinct printed form, not counted as an additional disease beside the French pox.

Editorial access forms: Neapolitan disease. These are lookup aids, not additional claims of printed attestation.

French pox

B5V-0386-04 · DJR-056-57 · Source page 173

Meaning: The venereal disease offered by a cited physician as a cause of melancholy.

Original: “the French pox for a cause”

Modern: “gives the French pox”

Botaldus is the named authority. The surrounding claim that diseases “degenerate into” melancholy describes a supposed development, not moral deterioration.

Editorial access forms: great pox (editorial comparison). These are lookup aids, not additional claims of printed attestation.

pox

B5V-0386-05 · DJR-050-31 · Source page 147 [sequence; printed 143]

Meaning: The venereal disease in a reported claim about transmission from a nurse.

Original: “children catch the pox from a bad Nurse”

Modern: “children often catch the pox from a bad nurse”

The phrase is governed by “if we may believe Physicians.” Its bibliographical setting and the editor’s note identify the venereal sense, while the wider argument mingles nursing, character and bodily illness.

Editorial access forms: Pox; unqualified pox. These are lookup aids, not additional claims of printed attestation.

Related action, not a synonym of pox: “lie commonly bleaching in the Sun, to dry up their sores” describes sufferers’ exposure to sunlight. N02627 explains the sun exposure and stated drying purpose; neither the wording nor this record establishes efficacy. Editorial lookup: bleaching [sun exposure].

de lue vener.

B5V-0386-06 · DJR-050-31 · Source page 147 [sequence; printed 143]

Meaning: An abbreviated Latin book-title citation concerning venereal disease.

Original: “Botaldus cap. 61. de lue vener.”

Modern: “Botallo, chapter 61 of On Venereal Disease”

The modern edition expands and translates the abbreviated title. This is a bibliographical phrase, not a separate diagnosis of the infant, and no particular edition of the cited work is established here.

Editorial access forms: On Venereal Disease; lues venerea (editorial expansion). These are lookup aids, not additional claims of printed attestation.

pocky

B5V-0386-07 · DJR-136-36 · Source page 557

Meaning: Afflicted with pox; here a disease adjective used abusively.

Original: “a pocky quean”

Modern: “a pox-ridden whore”

The adjective occurs in speech attributed to Aretino’s Lucretia. It contributes to sexual and moral invective rather than supplying independent clinical evidence. Quean is the accompanying abusive noun, not part of the disease adjective’s meaning.

Editorial access forms: pocky quean; pox-ridden. These are lookup aids, not additional claims of printed attestation.

more envious then the pox

B5V-0386-08 · DJR-136-36 · Source page 557

Meaning: A personifying comparison that makes the disease an image of envy.

Original: “she is more envious then the pox”

Modern: “she is more envious than the pox”

The quoted speaker assigns a moral passion to illness, alongside “malicious as melancholy.” Envious is therefore rhetorical personification, not a symptom in a medical description.

Editorial access forms: envious pox. These are lookup aids, not additional claims of printed attestation.

Leprosy

Leprosie

B5V-0387-01 · DJR-027-42 · Source page 34

Meaning: A historical disease said here to result when melancholy matter breaks out onto the skin.

Original: “if it break out to the skin, Leprosie”

Modern: “If it breaks out onto the skin, it causes leprosy”

The conditional places the disease in a humoral causal sequence. It does not establish that the several illnesses listed have one modern pathological cause.

Editorial access forms: leprosy; leprosie. These are lookup aids, not additional claims of printed attestation.

leper; Lepers

B5V-0387-02 · DJR-003-12 · Source page 6

Meaning: A person, or people, described as having leprosy.

Original: “being a leper her self, bestow all her portion to build an Hospital for Lepers”

Modern: “herself suffering from leprosy, devoted her whole inheritance to building a hospital for people with leprosy”

The modern edition gives person-centred phrases for both singular and plural. In this example the shared affliction motivates charitable fellowship, unlike the later use of the label as an accusation.

Editorial access forms: lepers; person with leprosy. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-135-52: “he is a leper”.

hereditary Lepers

B5V-0387-03 · DJR-032-44 · Source page 62

Meaning: A stigmatising description of a community as inheriting leprosy.

Original: “those Gaibots in Gascony, hereditary Lepers”

Modern: “those Gaibots in Gascony, hereditary lepers”

The phrase forms part of Burton’s historical account of inherited disease. The editor retains the printed community-name but explicitly withholds endorsement of the label as a diagnosis.

Editorial access forms: Gaibots; hereditary leprosy. These are lookup aids, not additional claims of printed attestation.

leprosi

B5V-0387-04 · DJR-033-07 · Source page 63

Meaning: Leprous or afflicted with leprosy, said of persons in the reported Latin polemic.

Original: “Christiani toties leprosi”

Modern: “Christians’ frequent leprosy”

Christiani names the people, leprosi predicates the disease of them, and toties supplies the repeated-frequency element. The modern noun phrase rearranges that structure. Burton’s report is mediated through Christian authorities, not direct evidence of Jewish medical or religious opinion.

Editorial access forms: leprous; leprosus (dictionary headword). These are lookup aids, not additional claims of printed attestation.

Leprosy (principal head)

B5V-0387-05 · DJR-070-06 · Source page 230–231

Meaning: A broad disease class embracing several sorts of skin disorder in the reported Paracelsian scheme.

Original: “those are Leprosy, Gout, Dropsie, Falling-sickness”

Modern: “These classes are leprosy, gout, dropsy and epilepsy”

The next sentence places ulcers, itching disorders, scaly eruptions and scabs under leprosy. This taxonomic breadth is not the same as a single modern diagnosis, and Burton disputes the inference that one cure serves every subordinate disease.

Editorial access forms: principal leprosy class. These are lookup aids, not additional claims of printed attestation.

leprosies

B5V-0387-06 · DJR-098-26 · Source page 361

Meaning: The plural disease-name in a catalogue of conditions said to impede company.

Original: “plagues, apoplexies, leprosies”

Modern: “plague, apoplexy, leprosy”

The modern column uses a collective singular. The local grouping mixes appearance and effects on observers with contagion, so membership does not independently establish infectiousness.

Editorial access forms: leprosies plural. These are lookup aids, not additional claims of printed attestation.

elephantiasi; elephantiasis

B5V-0387-07 · N00170 · Burton’s marginal note

Meaning: Leprosy in Camden’s Latin example, translated according to Burton’s accompanying English.

Original: “Ipsa elephantiasi correpta elephantiasis hospitium construxit.”

Modern: “herself afflicted with leprosy, she built a house for people with leprosy”

This is Burton’s marginal Latin, not the English body. Elephantiasi follows the participle for being afflicted; the later elephantiasis belongs to the hospital phrase as the edition translates it. The explanation follows the supplied note and makes no independent modern diagnostic identification.

Editorial access forms: elephantiasis (historical disease-name); elephantiasis hospital. These are lookup aids, not additional claims of printed attestation.

Gout

Gout

B5V-0388-01 · DJR-020-12 · Source page 97

Meaning: The painful bodily disease, here distinguished as a particular rather than epidemic condition.

Original: “Or Particular; as Gout, Dropsie”

Modern: “Or particular, such as gout, dropsy”

Particular locates the disease within Burton’s classification; it does not mean a personally unusual variety. Elsewhere the name is associated with painful hands, feet and joints, and also with mixed melancholy cases.

Editorial access forms: gout; gowt. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-092-28: “The gout may hurt his hands”.

running gout

B5V-0388-02 · DJR-061-11 · Source page 195

Meaning: Pain thought to move from one bodily part or joint to another.

Original: “like an arthritis or running gout”

Modern: “Like arthritis or wandering gout”

Running describes shifting location. The phrase is a comparator for the variability of melancholy; it does not identify gout as the cause of that variability.

Editorial access forms: wandering gout. These are lookup aids, not additional claims of printed attestation.

arthritis

B5V-0388-03 · DJR-061-11 · Source page 195

Meaning: A joint disorder, associated here with wandering gout in a comparison.

Original: “like an arthritis or running gout”

Modern: “Like arthritis or wandering gout”

The surrounding explanation refers to disturbance here, there and in every joint. The word is historical in scope and is not silently assigned a particular modern inflammatory diagnosis.

Editorial access forms: Arthritis. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-114-23: “Gouts, Pox, Arthritis”.

Gout (principal head)

B5V-0388-04 · DJR-070-06 · Source page 230–231

Meaning: A broad class under which other painful disorders are placed in the reported Paracelsian scheme.

Original: “To Gout, Stone, Cholick, Tooth-ach, Head-ach”

Modern: “under gout, the stone, colic, toothache, headache”

This is classification by a principal head, not an assertion that every listed illness is medically identical. Burton disputes the ensuing inference about universal cure.

Editorial access forms: gout class. These are lookup aids, not additional claims of printed attestation.

queen of diseases

B5V-0388-05 · DJR-065-09 · Source page 213

Meaning: A personification of gout as commanding and unyielding, transferred to melancholy.

Original: “she was the queen of diseases, and inexorable”

Modern: she was “the queen of diseases, and inexorable,”

Inexorable means not yielding to entreaty. Burton applies the cited Lucian image to established melancholy, giving persistence the character of an implacable ruler.

Editorial access forms: inexorable gout; regina morborum (marginal Latin equivalent). These are lookup aids, not additional claims of printed attestation.

Further checked marginal attestation: N04823: “Regina morborum & inexorabilis.” The queen of diseases, and inexorable.

Podagra

B5V-0388-06 · DJR-068-27 · Source page 224

Meaning: Gout personified as a goddess.

Original: “Lucian makes Podagra the gout a goddess”

Modern: “Lucian makes Podagra, gout, a goddess”

Burton explicitly glosses the name with “the gout” and assigns priests and ministers to the personification. This literary example serves his comparison of religious responses to disease.

Editorial access forms: podagra. These are lookup aids, not additional claims of printed attestation.

nodosam … Podagram

B5V-0388-07 · DJR-099-18 · Source page 364

Meaning: Knotted or nodular gout in the quoted poetic claim about medicine’s limits.

Original: “Tollere nodosam nescit medicina Podagram”

Modern: “Medicine cannot remove the knotted swellings of gout”

Podagram is the disease-name as object; nodosam supplies the knotty quality. The modern edition expresses that adjective through the noun “swellings.” The sentence is a quoted maxim, not this lexicon’s medical prognosis.

Editorial access forms: nodosam podagram; podagram. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-148-16: “like the Gout”.

gowty; gouty

B5V-0388-08 · DJR-132-32 · Source page 536

Meaning: Afflicted with gout, frequently used to characterise a satirical figure.

Original: “an old gowty fellow”

Modern: “old and gouty as he was”

The disease adjective heightens the contrast between bodily infirmity and energetic dancing. The passage attributes the anecdote and censure to Giovio; the margin supplies further details absent from the body.

Editorial access forms: gouty; gowty. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-016-06: “gowty benefactors”; DJR-124-44: “an old gouty Bishop”; DJR-129-31: “gowty legs”; DJR-136-51: “gouty legs”.

Gouts; gowts

B5V-0388-09 · DJR-114-23 · Source page 440

Meaning: The plural disease-name; in the “often” construction, recurrent attacks.

Original: “those often Gouts”

Modern: “repeated attacks of gout”

The local modifier makes recurrence explicit. Elsewhere plural gowts is rendered simply as the disease-name gout, so the same plurality should not be forced into an attack-count in every occurrence.

Editorial access forms: gouts; gowts. These are lookup aids, not additional claims of printed attestation.

Further checked attestations: DJR-089-44: “aches, crudities, gowts”.

guttosum; gutta

B5V-0388-10 · N02594 · Burton’s marginal note

Meaning: A gouty person; gout, in the Latin marginal bath narrative.

Original: “quandam guttosum vidi adustum, qui ut liberaretur de gutta”

Modern: “a gouty person with an overheated constitution who went to the baths to be freed of gout”

Guttosum characterises the sufferer; gutta names the disease. The marginal adustum adds the overheated constitution, whose fuller explanation belongs to Adust (BAL-0064). The supplied note retains the printed grammatical irregularity quandam.

Editorial access forms: guttosus (dictionary headword); de gutta. These are lookup aids, not additional claims of printed attestation.

podagricum

B5V-0388-11 · N09585 · Burton’s marginal note

Meaning: Gouty, modifying the old man in the Latin wedding anecdote.

Original: “inter saltantes podagricum videre senem, & Episcopum”

Modern: “to see a gouty old man, and a bishop, among the dancers”

The adjective helps explain why the speaker considers himself an incongruous guest. It also appears in the Nifo margin, where love makes the old philosopher dance despite his gout.

Editorial access forms: podagricus (dictionary headword). These are lookup aids, not additional claims of printed attestation.

Further checked attestations: N10341: “Philosophum podagricum”.

Stone and gravel

Stone; the stone

B5V-0389-01 · DJR-098-26 · Source page 361

Bodily calculous disease, usually urinary stone disease in these passages.

Original: “grievously sick of the stone”

Modern column: “grievously ill with the stone”

The definite article makes the substance-name a conventional illness-name. The anecdote emphasizes intolerable pain without a repellent appearance; it does not identify a precise stone location. Further checked occurrences: DJR-027-55; DJR-033-46; DJR-061-28; DJR-088-17. Lookup: stone disease; urinary calculi; gravel [editorial access form, not an attested Burton form].

Vesicæ morbo

B5V-0389-02 · N06515 · Burton marginal note

Disease of the bladder.

Original: “Vesicæ morbo laborans”

Note translation: “suffering from a disease of the bladder”

This marginal Latin supplies an anatomical specification absent from the body’s brief “stone and colick.” It belongs to the cited account of Epicurus, not to a definition locating every stone in the bladder. Lookup: vesica; bladder disease.

Strangury

B5V-0389-03 · DJR-099-17 · Source page 364

Painful or difficult passage of urine.

Original: “Stone, Strangury, Gout”

Modern column: “stone, strangury, gout”

Earlier supplementary ownership remains at Strangury (B4C-0105, Batch 4), attached to Physick (BAL-0105). This local record adds the contrast with stone rather than replacing that note. The sequence names stone and strangury separately. The modern column later expands the latter as “painful dribbling urination” in the allegations about a beloved; that expansion is local explanation, not a claim that all difficulty urinating comes from stone. Further checked occurrences: DJR-135-51. Lookup: strangury; painful urination.

Bezoars stone; Bezoar stone

B5V-0389-04 · DJR-105-04 · Source page 392

An animal concretion treated as a medicinal substance, not the patient’s stone disease.

Original: “Bezoars stone”

Modern column: “bezoar stone”

Burton reports Ayrerus’s preference for this substance among cordials and then attributes a special power against melancholy to it. The claimed benefit belongs to the historical account, not to present medical advice. Editor note N07931 identifies bezoars as concretions formed in animals’ digestive tracts. This is a sense contrast with bodily stone disease, not a new main article on medicinal ingredients. Additional original wording in the same passage: “Bezoar stone”. Lookup: bezoar; bezoar stone; Bezoars stone.

Dropsy

Dropsie; dropsies

B5V-0390-01 · DJR-070-06 · Source page 230–231

A historical swelling disorder associated with accumulated fluid.

Original: “To Dropsie, Agues, Jaundies, Cachexia, &c.”

Modern column: “under dropsy, fevers, jaundice, bodily wasting and so on”

Here the disease-name serves as an umbrella class in the reported Paracelsian scheme. In the synopsis and symptom lists it is instead an individual bodily disorder. The next passage disputes the therapeutic generalization. Further checked occurrences: DJR-020-12; DJR-061-28; DJR-089-37. Lookup: dropsy; dropsie; dropsies.

hydropem auget

B5V-0390-02 · N02429 · Burton marginal note

It aggravates dropsy.

Original: “hydropem auget”

Note translation: “it aggravates dropsy”

The accusative disease-name is the object of auget, “increases” or “aggravates.” Burton’s body says the water breeds dropsies. The two formulations are related but not identical claims. Lookup: hydropem; aggravates dropsy.

the more he drinks the thirstier he is

B5V-0390-03 · DJR-081-16 · Source page 281

A comparison for desire that grows through attempted satisfaction.

Original: “as he that hath a Dropsie, the more he drinks the thirstier he is”

Modern column: “like someone with dropsy, who grows thirstier the more he drinks”

The subject of the enclosing sentence is the learner. The thirst comparison intensifies the praise of study’s attractions, rather than turning this paragraph into an account of avarice. Lookup: dropsical thirst; thirstier.

hydropes

B5V-0390-04 · N10964 · Burton marginal note

Dropsies or cases of dropsy.

Original: “Phthises, hydropes & oculorum morbos”

Note translation: “wasting illnesses, dropsies and diseases of the eyes”

The local sequence aligns hydropes with dropsies, not with the preceding wasting illnesses. This is marginal Latin accompanying a fabulous shrine narrative, not a new diagnosis or a healing claim independently verified by Burton. Lookup: hydrops; hydropes.

Apoplexy

Apoplexie; Apoplexy

B5V-0391-01 · DJR-027-14 · Source page 32

A historical category of sudden disabling collapse or loss of sense and bodily function.

Original: “for then it would be an Apoplexie, or Epilepsie”

Modern column: “for that would produce apoplexy or epilepsy”

The conditional distinguishes disorders assigned to ventricular blockage from the account of melancholy affecting brain substance. It is a local anatomical distinction, not an assertion that every case Burton calls apoplexy has been clinically established. Further checked occurrences: DJR-020-53; DJR-065-11. Lookup: apoplexy; apoplexie; apoplexies.

de Apoplexia

B5V-0391-02 · DJR-022-15 · Source page 8

On apoplexy: the topic of a specialist medical work.

Original: “As Lonicerus hath done de Apoplexia”

Modern column: “as Lonicerus has done with apoplexy”

Burton uses another author’s disease-specific treatment as a model for his own study of melancholy. The Latin is bibliographic here, not a fresh diagnosis of a patient. Lookup: Apoplexia; on apoplexy.

degenerate into

B5V-0391-03 · DJR-056-57 · Source page 173

To develop or change into another illness.

Original: “because those diseases do often degenerate into this”

Modern column: “because those diseases often develop into this one”

The demonstrative points to melancholy. A later passage reverses the direction and makes melancholy the condition that develops into apoplexy and other disorders. Preserving the subject and destination avoids flattening these disease histories into a list of synonyms. Further checked occurrences: DJR-065-11. Lookup: degeneration of disease.

Epilepsy and falling sickness

Epilepsie; Epilepsy

B5V-0392-01 · DJR-027-14 · Source page 32

The historical disease-name epilepsy.

Original: “an Apoplexie, or Epilepsie”

Modern column: “apoplexy or epilepsy”

The name is paired with apoplexy as an alternative to melancholy when the disorder is assigned to ventricular blockage. Other passages instead describe temporal transitions between the named diseases. Further checked occurrences: DJR-065-11; DJR-105-29. Lookup: epilepsy; epilepsie; epilepsies.

falling sickness

B5V-0392-02 · DJR-022-32 · Source page 10

The vernacular disease-name corresponding to epilepsy.

Original: “fits of the falling sickness”

Modern column: “fits of the falling sickness”

In this passage fits are included among the reported symptoms of hydrophobia. The phrase does not mean that every fall is epileptic, or that hydrophobia and epilepsy are identical. Further checked occurrences: DJR-070-06; DJR-100-13; DJR-100-14. Lookup: falling-sickness; falling-sicknesse; falling sicknesse; falling-sicknes; falling sicknes.

Epileptick Paroxysme

B5V-0392-03 · DJR-058-43 · Source page 182

An acute epileptic attack or seizure.

Original: “an Epileptick Paroxysme”

Modern column: “an epileptic seizure”

Paroxysme supplies the event or fit; Epileptick qualifies it. The passage concerns the effect that witnessing such an attack supposedly has on a fearful spectator. Lookup: epileptick; epileptic seizure; paroxysm; paroxysme.

The same attestation is also explained at B5V-0424-05; the two contextual records distinguish the named seizure disorder and the episodic sense of paroxysm, rather than claiming two distinct lemmas.

Epilepticus; Epileptical

B5V-0392-04 · DJR-051-18 · Source page 147

Epileptic, applied to a person or to implied symptoms.

Original: “became Epilepticus”

Modern column: “became epileptic”

The Latin adjective describes Amatus’s reported patient after bad news. At DJR-062-05 the English derivative Epileptical is syntactically compressed; the modern edition supplies “symptoms,” not a new disease-name. Further checked occurrences: DJR-062-05. Lookup: epilepticus; epileptical; epileptic.

Morbo comitiali

B5V-0392-05 · N02328 · Burton marginal note

With epilepsy; the disease-name in an inflected Latin phrase.

Original: “Morbo comitiali”

Note translation: “suffering from epilepsy”

The phrase begins the marginal disease-list attributed to Boece. It is part of the report of coercive measures against people assumed capable of transmitting illness to children; the note does not independently establish those measures as historical law. Lookup: morbus comitialis [dictionary access form]; comitiali.

epileptica & impudica

B5V-0392-06 · DJR-135-54 · Source page 554

Epileptic and unchaste: two allegations to be made about a beloved.

Original: “quod est epileptica & impudica”

Modern column: “is epileptic and unchaste”

The conjunction separates the disease allegation from the sexual insult. Gordonius’s proposed speaker is instructed to say these things in order to cause disgust; the text is not verifying either assertion. Lookup: epileptica; impudica; unchaste.

Palsy

Palsie; Palsy

B5V-0393-01 · DJR-022-14 · Source page 7–8

A historical disorder of bodily movement, locally rendered paralysis.

Original: “The diseases of the Nerves; Crampes, Stupor, Convulsion, Tremor, Palsie”

Modern column: “Diseases of the nerves include cramps, numbness, convulsions, tremor and paralysis”

Palsie is the final item, aligned with paralysis; the whole modern list must not be assigned to that one word. Other passages use the family more broadly, so the local equivalence does not settle every diagnosis. Further checked occurrences: DJR-027-09; DJR-070-06; DJR-089-37. Lookup: palsy; palsie; palsies; paralysis.

shaking with the palsie

B5V-0393-02 · DJR-058-43 · Source page 182

Trembling as the visible manifestation of a palsy.

Original: “a man shaking with the palsie”

Modern column: “a man shaking with palsy”

The explicit shaking distinguishes this occurrence from a reading restricted to motionlessness. The principal narrative interest is the onlooker’s fear of acquiring the same symptoms. Lookup: shaking palsy.

The same attestation is also explained at B5V-0404-07; the two contextual records distinguish palsy as the observed condition and trembling as its visible sign, rather than claiming two distinct lemmas.

cold palsie

B5V-0393-03 · DJR-059-29 · Source page 186

A palsy described as cold in the reported reaction of a recluse.

Original: “fell into a cold palsie”

Modern column: “fell into a cold palsy”

Burton gives no fuller clinical description here. Retaining cold rather than assigning a specific modern syndrome preserves the anecdote’s limited evidence and its role among contrary responses to women. Lookup: cold palsy.

Paralysin

B5V-0393-04 · N02208 · Burton marginal note

Paralysis, in the marginal list of supposed touch cures.

Original: “Apoplexiam, Paralysin & alios morbos”

Note translation: “apoplexy, paralysis and other diseases”

The Latin disease-name is distinct from the preceding apoplexy. The source note supplies the absent curing verb from the body, so this record does not pretend that the quoted noun alone expresses a cure. Lookup: paralysin; paralysis.

Convulsion and cramp

Convulsion; convulsions

B5V-0394-01 · DJR-022-14 · Source page 7–8

Bodily contractions or spasmodic disturbances.

Original: “Crampes, Stupor, Convulsion, Tremor, Palsie”

Modern column: “cramps, numbness, convulsions, tremor and paralysis”

Convulsion is one member of a five-item list. It corresponds locally to convulsions, not to the whole set of conditions. The subsequent prognostics discuss convulsions as a possible development rather than a synonym of melancholy. Further checked occurrences: DJR-065-11. Lookup: convulsion; convulsions.

Crampes; cramp

B5V-0394-02 · DJR-039-23 · Source page 95

Cramp, a disorder of muscular contraction or movement.

Original: “so troubled with the cramp”

Modern column: “troubled by cramp”

Cotta’s anecdote gives the word a special role: the physician’s naming of a feared disorder supposedly brings it about. Burton uses the report to demonstrate imagination’s force, not to define all cramp as suggestion-induced. Further checked occurrences: DJR-022-14; DJR-027-09. Lookup: cramp; cramps; crampes.

Related bodily-pain wording at DJR-062-14: “griping in their bowels” becomes “cramping in the bowels”. This describes the painful abdominal sensation in the symptom catalogue, rather than making every instance a formally named convulsion. Lookup: griping [abdominal pain]; cramping.

hypochondriacall convulsions

B5V-0394-03 · DJR-040-18 · Source page 97 repeated [PDF199]

Convulsive disturbances assigned to the region beneath the ribs.

Original: “perilous hypochondriacall convulsions”

Modern column: “dangerous hypochondriacal convulsions”

The English attributes them to black blood drawn from the spleen in sorrow. The marginal wording instead names wind. Hypochondriacall here indicates a bodily region and theory, not an unfounded worry about health. Lookup: hypochondriacal convulsions.

hypochondriacos flatus

B5V-0394-04 · N02850 · Burton marginal note

Hypochondriacal wind.

Original: “hypochondriacos flatus facit”

Note translation: “this causes hypochondriacal wind”

Flatus means wind in the marginal account. It does not mean convulsions, despite the corresponding English body. Preserving the divergence prevents a misleading claim of exact Latin-English equivalence. Lookup: flatus; hypochondriacos.

præcordia sursum convelluntur

B5V-0394-05 · DJR-062-14 · Source page 199–200

The parts beneath the heart are drawn upwards.

Original: “præcordia sursum convelluntur”

Modern column: “the parts beneath the heart are drawn upwards”

Convelluntur is a passive verb of being drawn or pulled; sursum supplies upward direction. Burton follows the Latin with his own “midriffe and bowels” gloss. This phrasing describes a

symptom within the historical account, not a modern anatomical finding. Lookup: convelluntur; sursum; præcordia.

the cramp and convulsion of the soul

B5V-0394-06 · DJR-065-21 · Source page 214–215

An image of acute inward constriction and torment.

Original: “the cramp and convulsion of the soul”

Modern column: “the soul’s cramp and convulsion”

The organs and nerves are no longer the immediate subject. The paired disease-words give mental anguish a bodily figure, within the paragraph’s progression to a hell on earth. Lookup: cramp of the soul; convulsion of the soul.

rectam mentem

B5V-0394-07 · DJR-092-28 · Source page 334

An upright or soundly directed mind.

Original: “but not rectam mentem, his soule is free”

Modern column: “an upright mind”

The object withheld from the power of bodily torment is the upright mind. Burton’s following soul-language is an explanatory expansion; the phrase does not promise freedom from physical suffering. Lookup: recta mens [dictionary access form]; upright mind.

Vertigo

Vertigo and giddiness

B5V-0395-01 · DJR-062-14 · Source page 199–200

Bodily dizziness, here recurring in attacks.

Original: “Vertigo and giddiness come by fits”

Modern column: “vertigo and dizziness come in fits”

The English giddiness helps gloss the learned disease-word. The phrase occurs in a hypochondriacal symptom cluster, so the occurrence is not limited to the earlier head-melancholy list. Further checked occurrences: DJR-020-55; DJR-106-56. Lookup: vertigo; giddiness; dizziness.

vertiginous [bodily]

B5V-0395-02 · DJR-062-05 · Source page 198

Affected by dizziness.

Original: “their heads will be light, vertiginous”

Modern column: “their heads will feel light and dizzy”

The predicate is assigned to a dry-brain cause in the historical explanation. The same adjective describes fasting-induced bodily disturbance later, where it remains more than a general insult. Further checked occurrences: DJR-156-08. Lookup: vertiginous; dizzy.

vertiginous [inconstant]

B5V-0395-03 · DJR-059-18 · Source page 185

Unsettled or changeable in decision.

Original: “vertiginous, restlesse, unapt to resolve of any business”

Modern column: “giddy, restless, unable to decide on any business”

The following oscillation between willing and not willing identifies the local sense. Burton then contrasts this instability with obstinacy once a decision is fixed. Lookup: inconstancy; giddy judgment.

vertigenous

B5V-0395-04 · DJR-012-36 · Source page 46

Spinning or dizzy, in a joke about the moving earth and its inhabitants.

Original: “giddy, vertigenous and lunatick”

Modern column: “dizzy, spinning, and moonstruck”

The three-part modern phrase translates the three-part original sequence. The conditional “if” preserves the playful inference from the earth-as-moon hypothesis rather than asserting a literal diagnosis of humanity. Lookup: vertigenous; spinning.

vertigo [jealousy image]

B5V-0395-05 · DJR-147-04 · Source page 608

Disorientation invoked as one of the torments of jealousy.

Original: “madness, vertigo, plague, hell”

Modern column: “madness, dizziness, plague, hell”

The escalation crosses disease, affect and infernal punishment. This is a figurative characterization of a passion’s misery, not a report that all jealous people have a separately identified vertigo disorder. Lookup: jealous dizziness.

vertiginous [error analogy]

B5V-0395-06 · DJR-159-28 · Source page 672

Dizzy people used as a comparison for judgment that projects its own error outward.

Original: “such as are vertiginous, they think all turns round and moves, all err”

Modern column: “people suffering from vertigo, they think that everything turns and moves, that everyone else is mistaken”

The bodily perception is the comparison’s starting point; the claim about everyone else being mistaken applies it to religious controversy. The surrounding passage, not the medical word alone, supplies that polemical target. Lookup: vertiginous judgment.

Commentatores præcipites & vertiginosos

B5V-0395-07 · DJR-160-19 · Source page 676

Rash and dizzy commentators.

Original: “Commentatores præcipites & vertiginosos”

Modern column: “rash and dizzy commentators”

Præcipites conveys rashness, vertiginosos dizzy or disordered judgment. The accusation concerns confident prophetic interpretation and precise dates, not simply readers with a bodily symptom. Lookup: commentatores; præcipites; vertiginosos.

Hydrophobia

Hydrophobia

B5V-0396-01 · DJR-022-30 · Source page 10

The illness associated here with a mad dog’s bite and aversion to water.

Original: “Hydrophobia, is a kinde of madness”

Modern column: “Hydrophobia is a kind of madness”

The literal fear-of-water name is embedded in a particular historical disease account. Burton’s classification as madness and his imagined-dog explanation should be retained as his account, not as the full modern definition of rabies. Further checked occurrences: DJR-022-31; DJR-051-10. Lookup: hydrophobia; fear of water; rabies [editorial comparison].

dry

B5V-0396-02 · DJR-022-31 · Source page 10

Thirsty.

Original: “though they be very dry”

Modern column: “although they are very thirsty”

This ordinary sense describes the sufferer’s thirst. It is distinct from the hot-and-dry qualities subsequently assigned to the supposed poison. The inability to drink is striking precisely because the patient is thirsty. Lookup: dry [thirsty].

water urine

B5V-0396-03 · DJR-039-20 · Source page 95

Urine, in the later report of an imagined dog-image.

Original: “the picture of a Dog, still in their water”

Modern column: “the image of a dog in their urine”

The modern rendering follows the editorial comparison with Agrippa. It is not the same local sense as water or any liquid in the earlier definition. The image itself remains a received report, not an observation verified in this edition. Lookup: water urine; urine.

approved Physicians

B5V-0396-04 · DJR-022-34 · Source page 10

Physicians accepted as tried, reputable authorities.

Original: “the most approved Physicians”

Modern column: “the most reputable physicians”

Approved here concerns trusted standing. Burton contrasts these authorities with customary immersion and charms, making a positive preference rather than merely listing rival cures. Lookup: approved; reputable physicians.

St Vitus’s dance

Chorus sancti Viti; S. Vitus dance

B5V-0397-01 · DJR-022-35 · Source page 10

St Vitus’s dance, the named historical dancing disorder.

Original: “Chorus sancti Viti, or S. Vitus dance”

Modern column: “Chorus sancti Viti, or St Vitus’s dance”

The parallel labels identify the same disorder. Burton explains the saint-name by a reported practice of seeking help at the saint’s place of veneration, not by a demonstrated modern disease mechanism. Lookup: Chorus sancti Viti; Chorus sancti viti; S. Vitus dance; St Vitus’s dance; Saint Vitus’s dance.

the lascivious dance

B5V-0397-02 · DJR-022-35 · Source page 10

Paracelsus’s characterization of the compulsive dancing.

Original: “the lascivious dance, Paracelsus cals it”

Modern column: “Paracelsus calls it the lascivious dance”

The adjective retains its charged characterization; the following description concerns incessant dancing, not a separately narrated sexual act. The marginal Lascivam Choream gives the Latin phrase behind the characterization. Lookup: lascivious dance; Lascivam Choream [marginal form, N01529].

ut plurimum

B5V-0397-03 · N01530 · Burton marginal note

Usually, for the most part.

Original: “Eventu ut plurimum rem ipsam comprobante”

Note translation: “The outcome usually confirming the fact itself”

This qualification is narrower than the body’s “certainly freed.” It is a materially important limit on the reported success of the visit and dancing, not an ornamental Latin aside. Lookup: ut plurimum; usually.

S. Vitus Bedlam dance

B5V-0397-04 · DJR-085-15 · Source page 300

The mad or frenzied dance of Saint Vitus.

Original: “S. Vitus Bedlam dance”

Modern column: “the mad dance of Saint Vitus”

Bedlam functions as a characterization of the dance. Bodin is the authority for the local claim of musical treatment; the expression does not locate the case in Bethlem hospital. Lookup: Bedlam dance; S. Vitus Bedlam dance.

furorem Sancti Viti

B5V-0397-05 · N06268 · Burton marginal note

The frenzy of Saint Vitus, referring to the named dancing disorder.

Original: “Curat Musica furorem Sancti Viti”

Note translation: “Music cures the frenzy of Saint Vitus”

Musica is the grammatical subject of the cure claim, and furorem its object. The saint-name identifies the disorder; the sentence does not say that Saint Vitus personally performs the musical treatment. Lookup: furor Sancti Viti [dictionary access form]; furorem.

Coma and lethargy

Caro

B5V-0398-01 · DJR-022-14 · Source page 7–8

A historical label for profound stupor.

Original: “as Caro, Vertigo, Incubus, Apoplexie, Falling sickness”

Modern column: “such as profound stupor, vertigo, nightmare oppression, apoplexy and the falling sickness”

Caro corresponds to profound stupor, the first item in the modern sequence. Its position is among ventricular and related disorders, not among the later conditions assigned to the brain’s substance. Lookup: caro; profound stupor.

Lethargie; Lethargies

B5V-0398-02 · DJR-022-14 · Source page 7–8

Pathological sleep or stupor in the historical disease vocabulary.

Original: “Frensie, Lethargie, Melancholy”

Modern column: “frenzy, lethargy, melancholy”

Lethargie is one disorder in the brain-substance list. The plural later appears in Burton’s explanation of the effects of humours and spirits, without being collapsed into apoplexy or madness. Further checked occurrences: DJR-056-53. Lookup: lethargie; lethargies; lethargy [bodily].

Sopor [medical label]

B5V-0398-03 · DJR-022-14 · Source page 7–8

Heavy sleep or stupor, named among the affections of the brain’s substance.

Original: “Sopor, or Coma Vigilia & vigil Coma”

Modern column: “sopor, coma vigilia and vigil coma”

The modern column keeps the learned label. The neighbouring or does not supply a clinical differentiation of the following compounds; the edition’s note explains only the broad sleep-and-waking field. Lookup: sopor [medical].

Coma Vigilia & vigil Coma

B5V-0398-04 · DJR-022-14 · Source page 7–8

Printed historical labels for disturbed states of sleeping and waking.

Original: “Coma Vigilia & vigil Coma”

Modern column: “coma vigilia and vigil coma”

The record preserves both word orders and their common position in the catalogue. Burton gives no further differentiation here, so this entry does not invent two precise syndromes or equate either automatically with present-day coma. Lookup: coma vigilia; vigil coma; coma [sleep-and-waking label].

sopor fessis in gramine

B5V-0398-05 · DJR-083-36 · Source page 293

Sleep on the grass for the weary.

Original: “quale sopor fessis in gramine”

Modern column: “like sleep on the grass to the weary”

This is an ordinary, restorative sleep image used to praise friendship. The comparison includes weary sleepers, not patients diagnosed with the earlier medical Sopor. Lookup: sopor [ordinary sleep]; fessis; in gramine.

Lethargy; lethargy [moral]

B5V-0398-06 · DJR-163-01 · Source page 690

A figurative state of unalert, unfeeling or complacent inward life.

Original: “go to Hel in a lethargy, or in a dream”

Modern column: “go to hell in a stupor or a dream”

The charge concerns people whom Burton says know of judgment yet feel no effective scruple. The earlier polemic uses the same family for unexamining credulity, rather than for a bodily diagnosis. Further checked occurrences: DJR-155-26. Lookup: lethargy [moral]; spiritual stupor.

coma [Latin hair]

B5V-0398-07 · DJR-119-27 · Source page 463

Hair; by poetic extension, leafy foliage.

Original: “Iasonis flava coma incendit cor Medeæ”

Modern column: “Jason’s golden hair set Medea’s heart on fire”

This Latin noun is a homograph of the sleep label, not another medical occurrence. The spring poem transfers hair to a woodland’s foliage; its printed coma rather than comam is preserved and discussed in N11297. Further checked occurrences: DJR-143-44. Lookup: coma [hair]; flava coma; coma resolvit; comam resolvit [editorial comparison].

Consumption and phthisis

a consumption of the lungs

B5V-0399-01 · DJR-023-15 · Source page 12–13

A wasting disease specified as affecting the lungs.

Original: “a consumption of the lungs”

Modern column: “a wasting disease of the lungs”

The full phrase, not consumption alone, supplies the anatomical location. Its role is analogical: repeated bodily disturbance illustrates how repeated passions may become established illness. Lookup: pulmonary consumption; consumption of the lungs.

consumption [decline]

B5V-0399-02 · DJR-024-31 · Source page 21

Bodily diminution or decline, contrasted with growth.

Original: “his period of augmentation, as of consumption”

Modern column: “its appointed period of growth, as it does of decline”

The opposing term augmentation establishes the life-course sense. The adjacent verses concern the finite span of life, not a specifically identified infection. Lookup: consumption [decline]; bodily decline.

Consumption; Consumptions [illness]

B5V-0399-03 · DJR-082-22 · Source page 286

Wasting illness or illnesses, without a specified pulmonary site.

Original: “an Ague, Vertigo, Consumption, seiseth on them both”

Modern column: “a fever, vertigo, or wasting illness seizes them both”

The wasting illness makes both body and mind unable to continue study. The earlier plural belongs to a catalogue of scholars’ disorders; neither instance independently identifies tuberculosis. Further checked occurrences: DJR-046-26; DJR-135-51; DJR-137-01. Lookup: consumption; consumptions; wasting illness; wasting diseases.

a consumption [envy image]

B5V-0399-04 · DJR-041-13 · Source page 102

An inward wasting or eating away caused by envious rivalry.

Original: “a moth of the soule, a consumption”

Modern column: “a moth in the soul, a wasting disease”

Consumption develops the moth image: another person’s happiness is turned into the envious person’s self-inflicted misery. The phrase draws bodily and moral suffering together without diagnosing a lung disease. Lookup: consumption [envy]; moth of the soul.

pthisim

B5V-0399-05 · N01562 · Burton marginal note

Consumption or wasting illness, in the marginal Seneca quotation.

Original: “assidua & violenta pthisim”

Note translation: “a persistent and violent one produces consumption”

The printed form is retained. The implied subject is the continuing discharge; the phrase does not itself specify lungs. Burton adds that site in the English body and substitutes long establishment for the margin’s violence. Lookup: phthisis [dictionary access form]; pthisim; phthisim [normalized access form].

Phthises

B5V-0399-06 · N10964 · Burton marginal note

Wasting illnesses.

Original: “Phthises, hydropes & oculorum morbos”

Note translation: “wasting illnesses, dropsies and diseases of the eyes”

Phthises aligns with the first item, wasting illnesses, not with the entire translated list. It occurs in the marginal account of the shrine’s alleged cures, whose fabulous status Burton marks in the body. Lookup: phthises; phthisis [dictionary access form].

tabes pectoris

B5V-0399-07 · N02932 · Burton marginal note

Wasting of the breast, an image for envy’s inward damage.

Original: “quæ tabes pectoris zelare in altero”

Note translation: “what a wasting of the breast it is to envy another”

The Latin locates the image in the breast or inward seat of feeling. Burton’s English consumption condenses this part of the comparison; the rest of the passage develops thoughts as torturers. Lookup: tabes; tabes pectoris.

Pain and ache

taken this pains

B5V-0400-01 · DJR-003-09 · Source page 6 · original_body

Undertaken this labour or effort. The demonstrative points to the work of consulting books, undertaken in search of personal benefit.

Original: “have taken this pains”

Modern: “undertook all this labour”

Lookup: take pains; pains: effort.

ake

B5V-0400-02 · DJR-004-15 · Source page 8 · original_body

Ache; experience bodily soreness. The parallel construction supplies the verb to the fingers as well as the eyes. The source gives bodily cost to a complaint about literary abundance.

Original: “our eyes ake with reading, our fingers with turning”

Modern: “our eyes ache from reading and our fingers from turning the pages”

Lookup: ache; akes; aching.

upon pain of

B5V-0400-03 · DJR-016-30 · Source page 64 · original_body

Under threat of the specified penalty. This is a sanction in the imagined regulation of professions, not a description of painful dismissal.

Original: “upon pain of losing their places”

Modern: “on pain of dismissal”

Lookup: pain: penalty.

Pleasure and pain

B5V-0400-04 · DJR-025-26 · Source page 24 · original_body

Pleasant and painful experience as concomitants of sensation. The pair belongs to the explanation of appetite and apparent good or evil. It is broader than a symptom list.

Original: “where sense is, there is likewise pleasure and pain”

Modern: “wherever there is sensation there is also pleasure and pain”

Lookup: pleasure and pain; pain: sensation.

pain in the belly and stomack

B5V-0400-05 · DJR-062-13 · Source page 199 · original_body

Abdominal and stomach suffering, here sometimes after hard-to-digest food. The qualifiers sometimes and after preserve the limited claim; the list does not say every meal causes it.

Original: “pain in the belly and stomack sometimes, after meat that is hard of concoction”

Modern: “sometimes pain in the belly and stomach after food that is hard to digest”

Lookup: belly pain; stomach pain.

hart it self aketh

B5V-0400-06 · DJR-062-15 · Source page 200 · original_body

The heart itself aches, as the patient believes. Burton locates the described grief at the stomach opening and explicitly marks the heart-location as the patient’s inference. Cardiaca passio remains under the earlier Heart owner.

Original: “grief in the mouth of the stomack, which maketh the patient think his hart it self aketh”

Modern: “pain at the mouth of the stomach that makes the patient think the heart itself aches”

Lookup: aketh; heart ache; grief: bodily pain.

aking

B5V-0400-07 · DJR-064-10 · Source page 208 · original_body

Aching or painful sensation. “The same cause” refers to vapours. The record preserves the explanation as historical physiology.

Original: “Palpitation of the heart from vapours, heaviness and aking from the same cause”

Modern: “Palpitation of the heart comes from vapours, and heaviness and aching from the same cause”

Lookup: aching; aking.

intolerable pain

B5V-0400-08 · DJR-128-41 · Source page 514 · original_body

Suffering represented as unbearable when love is accompanied by fear, sorrow and anxiety. The rhetorical question intensifies a contrast with love whose course is pleasant. It does not identify every form of love with pain.

Original: “what an intolerable pain must it be”

Modern: “What intolerable pain it must be”

Lookup: pain: love suffering.

Sweat

Sweat

B5V-0401-01 · DJR-023-34 · Source page 15 · original_body

Perspiration classified as a waste humour. The historical category concerns the processing of nourishment; it does not identify sweat with a modern laboratory category.

Original: “those excrementitious humors of the third Concoction, Sweat, and Teares”

Modern: “sweat and tears, the waste humours produced by the third stage of digestive processing”

Lookup: sweat; perspiration.

sweating

B5V-0401-02 · DJR-024-30 · Source page 21 · original_body

Discharging surplus material through the skin. One member of a deliberately broad list of expulsive processes and products.

Original: “by purging, vomiting, spitting, sweating, urine, haires, nailes”

Modern: “by purging, vomiting, spitting, sweating, urine, hair, nails”

Lookup: sweating: expulsion.

cold sweat; importunus sudor

B5V-0401-03 · DJR-062-13 · Source page 199 · original_body

An unwelcome or unseasonable sweat, here associated with the hypochondriacal symptoms. The modern column translates the Latin and retains Burton’s further English gloss separately.

Original: “cold sweat, importunus sudor, unseasonable sweat all over the body”

Modern: “cold sweat—“troublesome sweating,” or, as Octavius Horatianus calls it in book 2, chapter 5, unseasonable sweat over the whole body”

Lookup: cold sweat; importunus sudor; unseasonable sweat.

ad ruborem … non ad sudorum

B5V-0401-04 · DJR-078-12 · Source page 267 · original_body

To the point of flushing, not sweating. This is the opinion of some authorities within a discussion of limits. The printed sudorum is retained, with its irregularity explained in N05740.

Original: “ad ruborem, some say, non ad sudorum, lest it should dry the body too much”

Modern: “Some say “until flushed, not until sweating,” lest the body become too dry”

Lookup: ad ruborem; non ad sudorum; flushing: exercise limit.

a beginning sweat

B5V-0401-05 · DJR-078-13 · Source page 267 · original_body

The onset, rather than an unrestricted amount, of sweating. The majority’s restriction follows mention of strenuous exercise in exceptional cases.

Original: “the most forbid, and by no means will have it go farther then a beginning sweat”

Modern: “Most authorities prohibit it, and will on no account allow exercise to go beyond the onset of sweating”

Lookup: beginning sweat; onset of sweating.

provoke urine … not sweat

B5V-0401-06 · DJR-104-05 · Source page 388 · original_body

Promote urination but not perspiration. The contrast prevents “evacuation” from becoming an undifferentiated recommendation to expel fluid by any route.

Original: “Such things as provoke urine most commend, but not sweat”

Modern: “Most recommend things that stimulate urination, but not sweating”

Lookup: sweat: prohibited evacuation.

Urine

matter of Urine

B5V-0402-01 · DJR-023-34 · Source page 15 · original_body

Material from which urine is formed. Matter expresses a relation of material production. The watery serum of this account is not simply modern blood serum.

Original: “Serum, which is the matter of Urine”

Modern: “serum, the substance from which urine is made”

Lookup: Urine; urine; matter of urine.

urina pauca, acris, biliosa

B5V-0402-02 · DJR-058-18 · Source page 180 · original_body

Urine described in Latin as scanty, acrid and bilious. The original supplies three Latin descriptors but glosses only quantity directly in English. Burton immediately questions the diagnostic reliability of the observation.

Original: “urina pauca, acris, biliosa, (Areteus) Not much in quantity”

Modern: ““urine scanty, acrid and bilious” (Aretaeus)—not much in quantity”

Lookup: urina; pauca; acris; biliosa.

not to be respected

B5V-0402-03 · DJR-058-18 · Source page 180 · original_body

Not to be accorded diagnostic weight. Respected concerns evidentiary attention, not politeness towards a bodily product. The stated variability limits the preceding description.

Original: “not to be respected in Chronick diseases”

Modern: “it deserves no attention in chronic diseases”

Lookup: urine: diagnostic uncertainty.

meretrix medicorum

B5V-0402-04 · DJR-099-19 · Source page 364 · original_body

The physicians’ prostitute: a personification of a deceptive diagnostic guide. The Latin personification and Burton’s English gloss work together. The criticism addresses examination of urine as evidence.

Original: “meretrix medicorum, the most deceitfull thing of all”

Modern: ““the physicians’ whore,” the most deceitful thing of all”

Lookup: meretrix medicorum; physicians’ whore; urine: deceitful sign.

Diuretica

B5V-0402-05 · DJR-106-19 · Source page 398 · original_body

Medicines intended to increase urination. The following hot/cold division concerns humoral qualities and the state of the liver. These are attributed historical prescriptions.

Original: “Diuretica or medicines to procure urine”

Modern: “diuretics, or medicines to increase urination”

Lookup: Diureticks; diuretics; procure urine.

Further attestation: DJR-106-39, “recommend Diureticks” → “recommend diuretics”. The English plural Diureticks is printed here; the primary record retains the Latin Diuretica at DJR-106-19.

provoke urine

B5V-0402-06 · DJR-106-39 · Source page 400 · original_body

Promote urination. The phrase occurs on both sides of the disagreement: the same action is recommended by several physicians and rejected by Hollerius because he believes it removes the thinner matter only.

Original: “such things as provoke urine”

Modern: “substances that promote urination”

Lookup: provoke urine; urination; move urine.

purged … by the urine

B5V-0402-07 · DJR-065-08 · Source page 212 · original_body

Expelled through urination, here of the supposed morbid humour. Rhasis’s reported prognosis treats this discharge as one sign that the disease is resolved. Urine is the route of

evacuation, rather than the entire substance being purged or an infallible diagnostic specimen.

Original: is purged by stooles, or by the urine

Modern: is purged through the stools or urine

Lookup: purged by the urine; urine: evacuation; urine: prognosis.

Pulse and pulsation

pulse

B5V-0403-01 · DJR-025-03 · Source page 21–22 · original_body

Inward recurrent bodily movement. The moving power includes motion within the body as well as locomotion.

Original: “inwardly moved by spirits & pulse”

Modern: “moved internally by the spirits and the pulse”

Lookup: Pulse; pulses.

rare & slow

B5V-0403-02 · DJR-058-16 · Source page 180 · original_body

Infrequent and slow, describing the pulse. Rare concerns separation of beats. The sentence itself adds an arterial exception and emotional variation.

Original: “Their pulse is rare & slow”

Modern: “Their pulse is infrequent and slow”

Lookup: rare pulse; slow pulse.

intended passions

B5V-0403-03 · DJR-058-16 · Source page 180 · original_body

Intensified passions or emotional disturbances. Intended means heightened, not deliberately planned. This phrase qualifies the general pulse description.

Original: “varies according to their intended passions or perturbations”

Modern: “varies with the intensity of their passions or emotional disturbances”

Lookup: intended; intensity of passions.

pulsatio juxta dorsum

B5V-0403-04 · DJR-063-01 · Source page 202–203 · original_body

A beating near or about the back. This local pulsation appears in the symptoms of women’s melancholy. It should not be recast as the standard place for taking an arterial pulse.

Original: “pulsatio juxta dorsum, a beating about the back”

Modern: ““a throbbing near the back,” a beating about the back”

Lookup: pulsatio; pulsation; beating about the back.

pulsus amatorius

B5V-0403-05 · DJR-126-50 · Source page 505 · original_body

A supposed distinctive lover’s pulse. The phrase occurs inside Valesius’s denial; the later affirmative reports do not erase that objection.

Original: “denies there is any such pulsus amatorius”

Modern: “denies that there is any such thing as a “lover’s pulse,””

Lookup: lover’s pulse; amatorius.

Difference of Pulse

B5V-0403-06 · DJR-126-51 · Source page 505 · original_body

A change or variation in the pulse. The pulse is one sign in a cluster, and the surrounding mention of the beloved provides an occasion for change.

Original: “Difference of Pulse, neglect of business, want of sleep, often sighs, blushings”

Modern: “A change in the pulse, neglect of business, sleeplessness, frequent sighing and blushing”

Lookup: difference of pulse; pulse change.

unequall pulse

B5V-0403-07 · DJR-126-52 · Source page 505 · original_body

Uneven pulse, attributed here to love. This is Struthius’s reported statement, followed by his case of increased speed after a particular name is spoken.

Original: “Love makes an unequall pulse”

Modern: “Love makes the pulse uneven”

Lookup: unequal pulse; uneven pulse; pulse variation.

Trembling and shaking

Tremor

B5V-0404-01 · DJR-022-14 · Source page 7–8 · original_body

A named trembling disorder in the classification of diseases of the nerves. The separate listing prevents a reader from treating cramp, convulsion, tremor and palsy as interchangeable names.

Original: Crampes, Stupor, Convulsion, Tremor, Palsie

Modern: cramps, numbness, convulsions, tremor and paralysis

Lookup: tremor.

sits still shaking

B5V-0404-02 · DJR-037-23 · Source page 85 · original_body

Remains seated, shivering with cold. Still concerns remaining inactive here; the context supplies cold as the cause of the shaking.

Original: he that is benummed with cold, sits still shaking

Modern: someone numb with cold who sits shivering

Lookup: shaking; shiver; shivering.

hearts quaked

B5V-0404-03 · DJR-051-21 · Source page 148 · original_body

Hearts shook with fear. The bodily description belongs to a reported earthquake, not to a metaphor for the ground’s movement alone.

Original: their hair stared for fear, and their hearts quaked

Modern: their hair stood on end with fear and their hearts shook

Lookup: quake; quaked; quaking.

tremble afresh

B5V-0404-04 · DJR-051-22 · Source page 148 · original_body

Begin trembling again in response to remembered terror. Afresh marks recurrence: the subsequent mental representation can renew a bodily response.

Original: tremble afresh at the remembrance

Modern: tremble afresh at the memory

Lookup: tremble; trembling; trembled.

the voice … trembles

B5V-0404-05 · DJR-064-09 · Source page 208 · original_body

Audible trembling attributed to the heart’s disturbance. The causal order is explicit: the shaken heart explains the trembling voice, not vice versa.

Original: the voice of such as are afraid, trembles, because the heart is shaken

Modern: The voice of those who are afraid trembles because the heart is shaken

Lookup: trembling voice; shaken heart.

fear and trembling

B5V-0404-06 · DJR-164-29 · Source page 697 · original_body

A scriptural pairing quoted within the discussion of distressed interpretation. The preceding unit warns that unreflective reading and misinterpretation can frighten susceptible readers. This framing is part of the use.

Original: Work out your salvation with fear and trembling

Modern: Work out your salvation with fear and trembling

Lookup: fear and trembling.

shaking with the palsie

B5V-0404-07 · DJR-058-43 · Source page 182 · original_body

Shaking attributed to palsy in the person being observed. The subject first seen shaking is someone else. The susceptible observer fears the same condition, and Burton subsequently attributes its possible production to force of imagination; that causal claim must not be mistaken for a modern diagnosis.

Original: a man shaking with the palsie

Modern: a man shaking with palsy

Lookup: shaking with palsy; palsie: shaking; shaking: feared imitation.

The same attestation is also explained at B5V-0393-02; the two contextual records distinguish palsy as the observed condition and trembling as its visible sign, rather than claiming two distinct lemmas.

Palpitation

palpitation of the heart

B5V-0405-01 · DJR-058-10 · Source page 179 · original_body

Agitated beating of the heart, reported as a symptom. Some add is an attribution and qualification. “Usual” does not say every sufferer has the sign.

Original: Some adde palpitation of the heart, cold sweat, as usuall Symptomes

Modern: Some add palpitations of the heart and cold sweat as usual symptoms

Lookup: palpitation; heart palpitations.

oculos habentes palpitantes

B5V-0405-02 · DJR-058-11 · Source page 179 · original_body

Having fluttering eyes. The anatomical object is eyes; this Latin cognate must not be translated as heart palpitations.

Original: oculos habentes palpitantes

Modern: with fluttering eyes

Lookup: palpitantes; fluttering eyes.

a leaping in many parts

B5V-0405-03 · DJR-058-10 · Source page 179 · original_body

Jumping or twitching sensations distributed through the body. The distributed movement is added to palpitation, not identified with it.

Original: a leaping in many parts of the body, saltum in multis corporis partibus

Modern: a jumping in many parts of the body—“a twitching in many parts of the body”

Lookup: leaping; saltum in multis corporis partibus; twitching.

secret vertue

B5V-0405-04 · DJR-105-28 · Source page 394 · original_body

An occult or hidden natural power, in Philes’s reported explanation. The negation is essential: the source proposes occult action instead of psychological apprehension. See Virtue (BAL-0117) and Occult (BAL-0097) for the broader power-vocabulary.

Original: not for any fear, but a secret vertue which Amulets have

Modern: through no fear, but through a hidden power that amulets possess

Lookup: secret vertue; hidden power; palpitation: hidden power.

blow short

B5V-0405-05 · DJR-126-55 · Source page 505 · original_body

Breathe in short gasps. Breathing is a companion sign, not the meaning of palpitation itself.

Original: others sweat, blow short

Modern: Others sweat and gasp for breath

Lookup: short breath; gasping; blow short.

cor proximum ori

B5V-0405-06 · DJR-126-55 · Source page 505 · original_body

The heart close to the mouth. The Latin relation and Burton’s amplifying English image are separately retained.

Original: cor proximum ori, saith Aristenætus, their heart is at their mouth, leaps

Modern: “the heart is close to the mouth,” says Aristaenetus. Their heart leaps into their mouth

Lookup: heart at the mouth; cor proximum ori.

Sighs and sighing

sigh

B5V-0406-01 · DJR-034-30 · Source page 70 · original_body

Release a long or deep audible breath, here as an expression of distress. Guaineri’s reported pair makes different outward actions compatible with the same named condition.

Original: one did naught but sing, the other sigh

Modern: one did nothing but sing, the other sigh

Lookup: sigh; sighs; sighing; sighes; sighed.

deep sighs and groans

B5V-0406-02 · DJR-054-07 · Source page 161–162 · original_body

Intense audible expressions of bereavement. The list marks a severe response to separation through death. The distinct actions should not all be translated as crying.

Original: deep sighs and groans, tears, exclamations

Modern: deep sighs and groans, tears and cries

Lookup: deep sighs; groans.

sigh withall

B5V-0406-03 · DJR-122-17 · Source page 480 · original_body

Sigh while making the accompanying gesture. Withall coordinates the sigh with the action. This is attributed courtship technique rather than a symptom observed without prompting.

Original: wring her fingers hard, and sigh withall

Modern: squeeze her fingers firmly, and sigh as you do so

Lookup: withall: accompanying action; sigh withall.

lachrymis & suspiriis

B5V-0406-04 · DJR-125-35 · Source page 497 · original_body

With tears and sighs. The paired Latin nouns occur in Chelidonia’s reported writing to Philonius; the next clause supplies Burton’s own version.

Original: mixta lachrymis & suspiriis

Modern: mingled with tears and sighs

Lookup: suspiriis; sighs: love letter.

sobs, fiery sighs

B5V-0406-05 · DJR-125-36 · Source page 497 · original_body

Sobs and intensely expressive, metaphorically burning sighs. The context alleges performance and deception. It does not establish that every sob or sigh is counterfeit.

Original: sobs, fiery sighs, and sorrowfull countenance

Modern: sobs, burning sighs, a sorrowful expression

Lookup: sobs; sobbing; fiery sighs; burning sighs.

a little ease

B5V-0406-06 · DJR-128-52 · Source page 515 · original_body

A small possible alleviation of distress. May chance and little jointly limit the claim about what sighing and weeping can do.

Original: Except it be tears and sighs, for so they may chance find a little ease

Modern: Unless it is tears and sighs: through these they may perhaps find a little relief

Lookup: sighs: relief; ease through sighs.

Tears and weeping

Teares

B5V-0407-01 · DJR-023-34 · Source page 15 · original_body

Tears classified as bodily waste humours. The classification concerns the historical processing of nourishment, not a complete explanation of their expressive uses.

Original: excrementitious humors of the third Concoction, Sweat, and Teares

Modern: sweat and tears, the waste humours produced by the third stage of digestive processing

Lookup: teares; tears.

actions, not affections

B5V-0407-02 · DJR-064-09 · Source page 208 · original_body

Bodily activities distinguished from emotional states. Burton attributes the distinction to Scaliger. Tears enact or manifest something without becoming identical to the inward affection.

Original: Neither are tears, affections, but actions

Modern: Tears are not affections but actions

Lookup: actions; affections: tears.

weep

B5V-0407-03 · DJR-064-15 · Source page 209 · original_body

Shed tears. The omitted noun is brain. This belongs to the reported moist-brain explanation, not to a diagnosis from an absence of tears.

Original: for a dry cannot weep

Modern: for a dry one cannot weep

Lookup: weeping; wept; weepest.

evacuates it self by teares

B5V-0407-04 · DJR-094-36 · Source page 343 · original_body

Discharges or relieves itself through tears. The phrase borrows the language of expulsion for grief. “For the most part” qualifies the otherwise expansive “all.”

Original: for the most part all grief evacuates it self by teares

Modern: for the most part, all grief discharges itself in tears

Lookup: evacuates; tears: discharge.

flere voluptas

B5V-0407-05 · DJR-094-37 · Source page 343 · original_body

Pleasure in weeping. Ovid’s verse is reused in consolation for bereavement; the supplied editor distinguishes its original context of marital separation.

Original: est quædam flere voluptas

Modern: There is a certain pleasure in weeping

Lookup: flere; pleasure in weeping.

flumina lachrymarum

B5V-0407-06 · DJR-125-35 · Source page 497 · original_body

Rivers of tears. The Latin plays on fulmina/flumina. Burton’s own following English uses torches and floods, not the identical lightning image.

Original: Lumina quæ modò fulmina, jam flumina lachrymarum

Modern: Eyes that just now were lightning bolts are now rivers of tears

Lookup: lachrymarum; flumina; floods of tears; lachrymis.

Crocodiles tears

B5V-0407-07 · DJR-125-36 · Source page 497 · original_body

Tears represented as deceptive rather than sincere. The phrase labels an accusation in the courtship warning. It does not apply automatically to tears in the rest of the work.

Original: To these Crocodiles tears, they will add sobs

Modern: To these crocodile tears they add sobs

Lookup: crocodile tears; counterfeit tears.

tears in their eyes and a penitent heart

B5V-0407-08 · DJR-166-26 · Source page 707 · original_body

Visible grief joined with inward repentance. The conjunction connects outward sign and inward disposition in the assurance of divine reception.

Original: tears in their eyes and a penitent heart

Modern: tears in their eyes and a penitent heart

Lookup: penitential tears; tears: repentance.

Laughter

burst out a laughing

B5V-0408-01 · DJR-008-09 · Source page 23 · original_body

Break suddenly into laughter. The town takes this as madness; the subsequent account gives Democritus’s reasons for finding human life ridiculous.

Original: “Democritus on the other side burst out a laughing”

Modern: “Democritus, on the other hand, burst out laughing”

Lookup: laugh; laughing; laughed; laughter.

laugh … by fits

B5V-0408-02 · DJR-059-02 · Source page 183 · original_body

Laugh in spells rather than remain continuously merry. The ensuing reversal to heaviness blocks the inference that laughing proves continuing happiness.

Original: “they laugh many times, and seem to be extraordinary merry (as they will by fits)”

Modern: “they often laugh and seem extraordinarily merry, as they will in spells”

Lookup: laughter by fits. Further attestation: DJR-060-21, “for three whole dayes after he did nothing but laugh” → “for three whole days afterwards he did nothing but laugh”. Unlike the intermittent fits in the primary passage, the prolonged laughter in Wolfius’s report weakens Brunsellius and leaves him worse. The continuation illustrates harmful excess rather than sustained happiness.

laugh at

B5V-0408-03 · DJR-063-24 · Source page 206 · original_body

Make the person or condition an object of ridicule. The healthy observer, not the sufferer, performs the laughter, and Burton challenges that observer’s judgement.

Original: “laugh at this dejected pusillanimity”

Modern: “laugh at this dejected faint-heartedness”

Lookup: laugh at; derisive laughter. Further attestation: DJR-009-02, “a Democritus to laugh at Democritus” → “a Democritus to laugh at Democritus”. The same laugh-at construction turns ridicule back upon the judging philosopher: the laugher himself becomes the object.

titillation

B5V-0408-04 · DJR-064-15 · Source page 209 · original_body

Tickling. In Gomesius’s account, vapours tickle the diaphragm and begin the sequence that moves face and sides. It is not a synonym for laughter itself.

Original: “by which titillation the sense being moved”

Modern: “This tickling moves the sense”

Lookup: titillation; tickling.

with laughter

B5V-0408-05 · DJR-065-06 · Source page 212 · original_body

Accompanied by laughter. The antecedent is a form of melancholy, and the judgement is attributed to Hercules de Saxonia.

Original: “That which is with laughter, of all others is most secure, gentle, and remiss”

Modern: “The form accompanied by laughter is the safest, mildest and least severe of all”

Lookup: laughter: prognosis.

proper passion

B5V-0408-06 · DJR-120-35 · Source page 470–471 · original_body

A characteristic property, here the human capacity for laughter. Proper is logical rather than a commendation of correct behaviour.

Original: “To laugh is the proper passion of a man”

Modern: “Laughter is an attribute peculiar to human beings”

Lookup: proper passion; laughing: human property.

counter-smiles

B5V-0408-07 · DJR-120-35 · Source page 470–471 · original_body

Answering or exchanged smiles. The passage considers performed nonverbal signals, but the next unit warns that an observer can also misread an ordinary laugh.

Original: “artificial and reciprocal, those counter-smiles”

Modern: “artful, exchanged smiles—those answering smiles”

Lookup: counter-smiles; reciprocal smiles.

The fields will laugh

B5V-0408-08 · DJR-131-10 · Source page 529 · original_body

The landscape will appear joyful and flourishing. A figurative animation of fields within a lover’s extravagant praise. The following flowering provides the visible sense.

Original: “The fields will laugh”

Modern: “The fields will laugh”

Lookup: laugh: landscape; laughing fields.

Pallor and paleness

pale

B5V-0409-01 · DJR-058-07 · Source page 179 · original_body

Diminished or lacking colour in the complexion, one of several listed appearances. The alternatives bar a uniform portrait of all melancholy sufferers as pale.

Original: “black, swarty, pale, ruddy”

Modern: “black, dark, pale, ruddy”

Lookup: pale; paleness.

Pallidus omnis amans

B5V-0409-02 · DJR-126-21 · Source page 503 · original_body

Every lover is pale. The printed statement is Burton’s alteration of Ovid’s injunction, as the supplied editor explains in N09758.

Original: “Pallidus omnis amans, color hic est aptus amanti”

Modern: “Every lover is pale; this colour suits a lover”

Lookup: Pallidus; pallidus; lover’s paleness.

pallor deformis

B5V-0409-03 · DJR-126-35 · Source page 503–504 · original_body

Ugly or disfiguring paleness. This describes the second woman, Apuleius’s stepmother, not Chariclea from the preceding clause.

Original: “pallor deformis, marcentes oculi”

Modern: “an ugly pallor, languishing eyes”

Lookup: pallor; deformis; ugly paleness.

marcentes oculi

B5V-0409-04 · DJR-126-35 · Source page 503–504 · original_body

Languishing eyes. The exact Latin phrase differs from Burton’s subsequent English “hollow eys.” Both belong to the description, but one is not a component-by-component translation of the other.

Original: “marcentes oculi”

Modern: “languishing eyes”

Lookup: marcentes; languishing eyes.

Pallorem

B5V-0409-05 · DJR-127-48 · Source page 510 · original_body

Paleness personified. The Latin verse represents paleness as a named figure. The preceding English calls the children daughters; N09885 corrects the claimed Hesiodic genealogy.

Original: “Alma Venus peperit Pallorem, unaque Timorem”

Modern: “Gracious Venus bore Paleness, and Fear with him”

Lookup: Pallor: personification; Pallorem; Paleness: personification.

Nulla pallescere culpa

B5V-0409-06 · DJR-163-01 · Source page 690 · original_body

To blanch at no guilt. In Burton’s polemic this absence of pallor signals shamelessness, reversing the positive use of the Horatian phrase identified by the editor.

Original: “Nulla pallescere culpa, make a conscience of nothing they do”

Modern: “turn pale at no guilt and feel no scruple about anything they do”

Lookup: pallescere; blanch; turn pale.

Speech and voice

instrument of voice

B5V-0410-01 · DJR-024-16 · Source page 19 · original_body

The organ through which voice is produced and expression conveyed. Burton makes lungs the instrument and heart the figurative ruler. The phrase belongs to his historical anatomy.

Original: “the instrument of voice, as an Orator to a King”

Modern: “the instrument of voice, joined to the heart like an orator to a king”

Lookup: voice; voyce; voices; voyces.

Speech

B5V-0410-02 · DJR-025-04 · Source page 22 · original_body

The faculty of articulate utterance, here considered an outward faculty. According to Lullius is indispensable attribution: this is a reported addition to the five senses.

Original: “Speech, which is the sixt external sense, according to Lullius”

Modern: “speech, which Lullius considers the sixth external sense”

Lookup: speech; speeches.

stut or faulter

B5V-0410-03 · DJR-064-09 · Source page 208 · original_body

Stutter or falter in speaking. The explanation cites dryness affecting the tongue’s nerves; trembling voice has a different explanation in the same unit.

Original: “why they stut or faulter in their speech”

Modern: “for stuttering or faltering in speech”

Lookup: stut; stutting; stutter; stammer; faulter; falter.

inarticulate, incondite voices

B5V-0410-04 · DJR-061-21 · Source page 196 · original_body

Unarticulated or disordered sounds. Incondite concerns lack of arrangement or order, not simply low volume or a foreign accent.

Original: “inarticulate, incondite voices”

Modern: “inarticulate, disordered sounds”

Lookup: inarticulate; incondite voices.

Fast speaking

B5V-0410-05 · DJR-064-09 · Source page 208 · original_body

Rapid utterance. The limited quantifier must remain: Aetius’s proposed cause is not a description of every melancholy person.

Original: “Fast speaking, (which is a symptome of some few)”

Modern: “Rapid speech, a symptom in a few”

Lookup: fast speaking; rapid speech.

counterfeit the voices

B5V-0410-06 · DJR-064-30 · Source page 211 · original_body

Imitate voices so as to deceive a listener about their origin. Almost qualifies the extensive claim. The next clauses add human tones and apparent distance.

Original: “counterfeit the voices of all birds and bruit beasts almost”

Modern: “imitate the voices of almost all birds and brute beasts”

Lookup: counterfeit voices; imitated voices.

opportunity of speech

B5V-0410-07 · DJR-084-21 · Source page 292 [296]–297 · original_body

Speech fitted to its occasion. Timeliness and wise use are central to the proposed remedy, not mere plentiful talking.

Original: “but opportunity of speech”

Modern: “but speech suited to the occasion”

Lookup: opportunity of speech; gentle speech.

an affected tone

B5V-0410-08 · DJR-123-01 · Source page 483 · original_body

A cultivated or deliberately adopted way of speaking. The tone is placed among arts of attraction. The record preserves its represented intentional quality.

Original: “an affected tone they use”

Modern: “an affected tone they adopt”

Lookup: tone; affected tone; pleasing speech.

the mothers voice

B5V-0410-09 · DJR-140-84 · Source page 577 · original_body

The mother’s expressed preference in the marriage dispute. Voice stands for her judgement or support, not its pitch or loudness.

Original: “The Gentleman was preferred by the mothers voice”

Modern: “The mother favoured the gentleman”

Lookup: voice: preference; mother’s voice.

Silence and taciturnity

taciturnity

B5V-0411-01 · DJR-018-40 · Source page 74 · original_body

Keeping quiet or saying little. The prefatory irony and the printed marginal contradiction, identified in N01244, limit the apparent straightforwardness of this maxim.

Original: “no better way to avoid folly and madnesse, then by taciturnity”

Modern: “There is no better way to avoid folly and madness than keeping quiet”

Lookup: taciturnity; silence.

most part silent

B5V-0411-02 · DJR-022-19 · Source page 8 · original_body

Generally, not universally, quiet. The pronoun “this” refers to phrenitis; “most part silent” applies to melancholy. The comparison reports a diagnostic tendency, not the definition of every person with melancholy.

Original: “Melancholy is most part silent, this clamorous”

Modern: “Melancholy is generally silent; this is clamorous”

Lookup: silent; clamorous: contrast.

pauciloqui

B5V-0411-03 · DJR-059-40 · Source page 188 · original_body

Speaking little; of few words. This is less than complete silence, which the same unit separately reports.

Original: “pauciloqui, of few words”

Modern: “speaking little”

Lookup: pauciloqui; few words.

omnino taciturnos

B5V-0411-04 · DJR-059-40 · Source page 188 · original_body

Altogether silent. The description belongs to Frambesarius’s two reported patients and is stronger than pauciloqui.

Original: “omnino taciturnos, their friends could not get them to speak”

Modern: ““altogether silent,” whom their friends could not get to speak”

Lookup: omnino taciturnos; taciturnos; wholly silent.

Further attestation: DJR-059-41, “desides, taciturni, ægrè impulsi” → “inactive, silent, hard to stir”. Taciturni supplies silent only; the adjacent Latin words supply inactive and hard to stir.

silent disease

B5V-0411-05 · DJR-069-11 · Source page 227 · original_body

A dormant or undisturbed disease. A figurative condition of illness, not a report that the patient says nothing.

Original: “irritare silentem morbum, as Heurnius complaines, stir up a silent disease”

Modern: ““rouse a dormant disease,” as Heurnius complains: they stir up a silent illness”

Lookup: silentem morbum; dormant disease.

silent in thine intentions

B5V-0411-06 · DJR-098-14 · Source page 360 · original_body

Keeping one’s plans private. This concerns discretion about plans, not a ban on all speech.

Original: “be silent in thine intentions”

Modern: “keep your intentions to yourself”

Lookup: silent intentions; keeping counsel.

dumb comment; silent fraud; still rhetorick

B5V-0411-07 · DJR-117-30 · Source page 454–455 · original_body

Wordless interpretation, deceptive effect or persuasion attributed to beauty. The compressed chain attributes different formulations to different philosophers. Its point is effective appearance without utterance.

Original: “a dumb comment; Theophrastus, a silent fraud; still rhetorick Carneades, that perswades without speech”

Modern: “a wordless commentary; Theophrastus, a silent fraud; Carneades, silent rhetoric that persuades without speech”

Lookup: dumb comment; silent fraud; still rhetoric; still rhetorick.

qui tacitus ardet magis uritur

B5V-0411-08 · DJR-134-55 · Source page 549 · original_body

The person who burns in silence burns more intensely. The love-fire maxim introduces disclosure to a discerning friend; Burton separately glosses it as concealment increasing pain.

Original: “qui tacitus ardet magis uritur”

Modern: “he who burns in silence burns the more”

Lookup: tacitus; silent suffering.

her silence

B5V-0411-09 · DJR-150-61 · Source page 630 · original_body

Her refraining from answering her husband’s scolding. The wife holds water in her mouth during her husband’s scolding. Silence, not the water, is named as the effective cause of the result. The story places the burden of restraint on her and does not describe a medicinal ingredient.

Original: “it was not the water, but her silence which performed the cure”

Modern: “it was her silence, not the water, that effected the cure”

Lookup: silence: causal contrast; silence and water.

Hearing and deafness

Hearing

B5V-0412-01 · DJR-025-10 · Source page 22 · original_body

The external sense whose object is sound. The three roles remain distinct; air is not the organ and the ear is not the sound.

Original: “His object is sound, or that which is heard; the Medium, ayre; Organ the ear.”

Modern: “Its object is sound, or what is heard; its medium, air; its organ, the ear.”

Lookup: hearing: sense.

hear new news

B5V-0412-02 · DJR-002-06 · Source page 3–4 · original_body

Receive fresh information or reports. The speaker is a spectator receiving reports, not an eyewitness to every event enumerated.

Original: “I hear new news every day”

Modern: “I hear fresh news every day”

Lookup: hear: reports.

hear or reade of

B5V-0412-03 · DJR-003-11 · Source page 6 · original_body

Know about through report or reading rather than direct experience. The contrast belongs to Burton’s adaptation of Marius’s experiential authority.

Original: “that which others hear or reade of, I felt, and practised my self”

Modern: “what others hear or read about, I have felt and practised myself”

Lookup: heare; heard: reported knowledge.

hear none but himself

B5V-0412-04 · DJR-011-23 · Source page 40 · original_body

Attend to or accept nobody’s voice or authority but one’s own. The satirical subject is self-satisfied, not described as unable to detect sound.

Original: “hear none but himself”

Modern: “listen to no one but himself”

Lookup: hear: listen.

the cause is heard

B5V-0412-05 · DJR-013-35 · Source page 50–51 · original_body

The dispute is judicially considered. The passive construction makes the case the object of judicial attention; both disputants approach the judge.

Original: “the cause is heard and ended”

Modern: “the case is heard and settled”

Lookup: hearing: legal.

hear, and observe not

B5V-0412-06 · DJR-039-04 · Source page 92–93 · original_body

Hear without noticing or attending. Violent passion is said to divert bodily spirits; the sentence distinguishes reception from effective attention.

Original: “hear, and observe not”

Modern: “hear without noticing”

Lookup: hearing without attention.

a corrupt ear

B5V-0412-07 · DJR-060-35 · Source page 193–194 · original_body

Disordered hearing. The ensuing imagined music or noise explains the impairment locally; corrupt is not a moral accusation against the ear.

Original: “Some have a corrupt ear”

Modern: “Some have disordered hearing”

Lookup: corrupt hearing.

hearing is as frequently deluded as the sight

B5V-0412-08 · DJR-065-01 · Source page 211 · original_body

Auditory perception can be deceived as often as vision. Burton compares the senses and says their causes are almost the same; the examples include interpretation, vapours and external echoes.

Original: “the hearing is as frequently deluded as the sight”

Modern: “Hearing, then, is deceived as often as sight”

Lookup: deluded hearing.

deafnesse

B5V-0412-09 · DJR-087-38 · Source page 312 · original_body

Loss or impairment of hearing, here present from birth or acquired. Accidentall contrasts with innate; Burton explicitly denies that these impairments blemish the soul.

Original: “deafnesse, blindnesse, be they innate or accidentall”

Modern: “deafness, blindness, whether present from birth or acquired”

Lookup: deafness; deaf.

prevented by relation or hearing

B5V-0412-10 · DJR-117-04 · Source page 452 · original_body

Preceded by a report or by hearing about the beloved. The qualification modifies sight as the first step of love. Prevented does not mean that a report prevents attraction.

Original: “though sometime it be prevented by relation or hearing, or rather incensed”

Modern: “though sometimes a report or something heard anticipates it—or, rather, inflames it”

Lookup: hearing: love by report.

surdo narras

B5V-0412-11 · DJR-112-16 · Source page 430 · original_body

You speak to a deaf person: proverbially, your appeal receives no hearing. The rich passer-by ignores appeals from orphans and institutions for the vulnerable. Deafness figures refusal to heed, not a diagnosis of his hearing; Editor note N08508 identifies the proverbial use.

Original: “surdo narras”

Modern: “you are speaking to a deaf man”

Lookup: deaf: figurative refusal; surdo; narras.

Sight and blindness

Sight

B5V-0413-01 · DJR-025-07 · Source page 22 · original_body

The external faculty of seeing visible objects. Held to be reports a ranking; the neighbouring distinction still assigns necessity to touch and taste.

Original: “Sight is held to be most precious, and the best”

Modern: “sight is considered the most precious and the best”

Lookup: seeing; sight: faculty.

the apple of it

B5V-0413-02 · DJR-025-08 · Source page 22 · original_body

The pupil of the eye. The pronoun refers to the eye; the pupil is singled out within the organ, not named as the medium.

Original: “The Organ is the eye, & chiefly the apple of it”

Modern: “The organ is the eye, especially its pupil”

Lookup: apple of the eye; pupil.

a true distance

B5V-0413-03 · DJR-025-08 · Source page 22 · original_body

A suitable distance between eye and visible object. True here means apt to the act of seeing, with both excessive nearness and remoteness excluded.

Original: “a true distance is required, that it be not too near, or too far off”

Modern: “A suitable distance is needed between organ and object: the object must be neither too near nor too far away”

Lookup: true distance: sight.

Seneca’s blind woman

B5V-0413-04 · DJR-011-18 · Source page 39 · original_body

The alluded-to blind woman used as an image of failure to recognize one’s own disorder. The people who refuse recognition are compared with her. The additional identification as Harpaste and her explanation of darkness come from Editor note N00694.

Original: “they are mad like Seneca’s blind woman”

Modern: “they are mad like Seneca’s blind woman”

Lookup: blind woman; blindness: self-recognition.

Weak sight

B5V-0413-05 · DJR-064-25 · Source page 210 · original_body

Impaired eyesight, one factor in mistaken perception. May and withall preserve a possibility produced by cooperating causes, not a universal diagnosis.

Original: “Weak sight and vaine perswasion withall, may effect as much”

Modern: “Weak eyesight, together with a groundless conviction, may have the same effect”

Lookup: weak eyesight.

Homer was blinde

B5V-0413-06 · DJR-087-42 · Source page 312 · original_body

Homer is represented as lacking bodily sight while retaining descriptive power. The following question contrasts his vivid descriptions with the achievements of people possessing both eyes.

Original: “Homer was blinde”

Modern: “Homer was blind”

Lookup: blind; blinde; blindness: bodily.

eyes of our soul

B5V-0413-07 · DJR-087-43 · Source page 312 · original_body

Intellectual vision or insight contrasted with bodily eyesight. The modern phrase includes generally from the preceding original clause. This is an account of intellectual insight, not a second bodily organ.

Original: “the eyes of our soul see best”

Modern: “the eyes of our soul generally see best”

Lookup: mind’s eye; intellectual sight.

Lovers were blind

B5V-0413-08 · DJR-135-44 · Source page 553 · original_body

Lovers lacked sound judgement about the beloved. The preceding anecdote changes the lover’s evaluation, not the woman’s eye; Burton immediately glosses the blindness as inability to judge beauty.

Original: “all Lovers were blind”

Modern: “all lovers were blind”

Lookup: blindness: love.

overcometh the sight

B5V-0413-09 · DJR-151-42 · Source page 635 · original_body

Overwhelms the power of seeing. The sun’s brightness supplies an analogy for divine radiance. Sensible forte and its philosophical sense remain under BAL-0055.

Original: “a strong object overcometh the sight”

Modern: “a powerful object overwhelms sight”

Lookup: sight overwhelmed.

an immortall vision

B5V-0413-10 · DJR-151-43 · Source page 635 · original_body

An enduring vision of divine beauty, not a fleeting visual appearance. This object is opposed to earthly beauties that fade or cloy; Burton says it does not weary the beholder.

Original: “an immortall vision, a divine beauty”

Modern: “an immortal vision, a divine beauty”

Lookup: immortal vision.

Taste and savour

Taste, a necessary sense

B5V-0414-01 · DJR-025-14 · Source page 23 · original_body

The sensory power perceiving flavours through tongue and palate. This first taste names the faculty, not the flavour perceived.

Original: “Taste, a necessary sense, which perceives all savours by the Tongue and Palat”

Modern: “Taste is a necessary sense that perceives all flavours through the tongue and palate”

Lookup: taste: faculty.

Taste, or savor

B5V-0414-02 · DJR-025-14 · Source page 23 · original_body

Flavour, the object of the sense of taste. The repeated taste has changed grammatical and explanatory role from faculty to sensory object.

Original: “the object Taste, or savor, which is a quality in the juice”

Modern: “its object, taste or flavour, a quality in the fluid”

Lookup: savor; savour; savours; taste: flavour.

unsavory tast

B5V-0414-03 · DJR-070-43 · Source page 234 · original_body

Unpleasant flavour. The objection concerns carp from muddy pools; Burton’s approval is conditional rather than unrestricted.

Original: “that it retain not an unsavory tast”

Modern: “retain an unpleasant taste”

Lookup: unsavoury taste; tast.

savory to the palat

B5V-0414-04 · DJR-101-15 · Source page 374 · original_body

Agreeable to the palate. The object is compounded medicines; this is palatability, one purpose among several, not an assertion that sweetness alone cures.

Original: “to make them savory to the palat, pleasant to taste and take”

Modern: “to make them agreeable to the palate and pleasant to taste and take”

Lookup: savory; savoury; palatable.

not in the meat, but in our taste

B5V-0414-05 · DJR-083-31 · Source page 292 · original_body

The cause of the unpleasant experience lies in disturbed taste rather than the food. The fever comparison is transferred to judgement, jealousy and suspicion; meat here is food in general, owned by BAL-0122.

Original: “not in the meat, but in our taste”

Modern: “the fault is in our taste”

Lookup: taste: perceiver’s judgement.

to taste of every dish

B5V-0414-06 · DJR-002-01 · Source page 3 · original_body

To sample many subjects of learning. The culinary image describes Burton’s roaming study; his next paragraph admits its lack of method.

Original: “to taste of every dish, and sip of every cup”

Modern: “to taste every dish and sip from every cup”

Lookup: taste: sampling knowledge.

take this for a taste

B5V-0414-07 · DJR-011-14 · Source page 38 · original_body

Accept this as a sample. Burton has declined to enumerate every folly; the selected examples represent a larger abundance.

Original: “take this for a taste”

Modern: “take this as a sample”

Lookup: taste: sample.

savor too much of humanitie

B5V-0414-08 · DJR-006-23 · Source page 16 · original_body

Have too much the character of secular learning. This is a possible reader’s objection to a divine’s medical and learned discourse, expressed conditionally.

Original: “savor too much of humanitie”

Modern: “savours too much of secular learning”

Lookup: savour of; savor of.

savors a little of Democritus

B5V-0414-09 · DJR-019-27 · Source page 77 · original_body

Shows something of Democritus’s character or manner. Burton concedes the likeness while defending the possibility of telling truth in jest.

Original: “savors a little of Democritus”

Modern: “has something of Democritus about it”

Lookup: savour: characteristic manner.

a taste of future happiness

B5V-0414-10 · DJR-156-10 · Source page 656 · original_body

An anticipatory experience of future blessedness. The positive clause is retained before the qualification condemning abuse; it is not itself an adverse symptom.

Original: “Extasis is a taste of future happiness”

Modern: “Ecstasy is a taste of future happiness”

Lookup: taste: foretaste.

to savour of Atheism

B5V-0414-11 · DJR-162-48 · Source page 690 · original_body

To carry an alleged taint of atheism. Mersenne is the grammatical subject of suspects; the accusation is attributed, not independently verified.

Original: “to savour of Atheism”

Modern: “of having a taint of atheism”

Lookup: savour: suspected taint.

Smell and odour

Smelling

B5V-0415-01 · DJR-025-12 · Source page 22–23 · original_body

The external sense perceiving by drawing air through the nostrils. The opening term names the perceiving power; its object is separately called Smell later in the same unit.

Original: “Smelling, is an outward sense which apprehends by the Nostrils drawing in aire”

Modern: “Smell is an external sense that perceives through the nostrils drawing in air”

Lookup: smelling: faculty.

The object, Smell

B5V-0415-02 · DJR-025-12 · Source page 22–23 · original_body

Odour as the object of the sense of smell. Burton deliberately leaves the exact nature of the emanation undecided.

Original: “The object, Smell, arising from a mixt body resolved”

Modern: “Its object is odour, arising from a compound body as it breaks down”

Lookup: smell: odour; odour.

an Organ of health

B5V-0415-03 · DJR-025-13 · Source page 23 · original_body

An instrument for preserving health through smell discrimination. Organ here names the sense’s useful office, not an additional anatomical organ beyond the nose.

Original: “This sense is an Organ of health”

Modern: “This sense is an instrument of health”

Lookup: smell: instrument of health.

The same attestation is also explained at B5V-0380-04; the two contextual records distinguish health as the faculty’s purpose and smell as the protecting sense, rather than claiming two distinct lemmas.

bad smels

B5V-0415-04 · DJR-016-23 · Source page 63 · original_body

Offensive odours from trades. The phrase explains the proposed remote location of slaughterhouses, chandlers and curriers. Fulsome remains under BAL-0224.

Original: “noysom or fulsome for bad smels”

Modern: “offensive because of their smells”

Lookup: smels; bad smells.

noysome savour

B5V-0415-05 · DJR-051-13 · Source page 147 · original_body

An offensive smell. The named organ establishes the olfactory sense of savour; the later disturbance also involves a physician’s remarks.

Original: “a noysome savour offended her nose”

Modern: “an offensive smell reached her nose”

Lookup: savour: smell; noysome savour.

odoriferous perfumes

B5V-0415-06 · DJR-060-35 · Source page 193–194 · original_body

Fragrant scented preparations. The negation matters: pleasant external scents fail to remove Louis XI’s reported perception of stench.

Original: “all the odoriferous perfumes they could get, would not ease him”

Modern: “All the fragrant perfumes they could obtain failed to relieve him”

Lookup: odoriferous; fragrant.

sent of it

B5V-0415-07 · DJR-060-36 · Source page 194 · original_body

Smell of the ointment. The verb is within imagined; it does not establish that every visitor really carried the scent.

Original: “all that came near him he imagined to sent of it”

Modern: “he imagined everyone who came near him smelled of it”

Lookup: sent: smell; scent.

sweet smelling flowers

B5V-0415-08 · DJR-077-18 · Source page 263 · original_body

Flowers giving a pleasant fragrance. The flowers belong to the historical regimen of improving the surrounding air, not to the disputed claim that smell nourishes.

Original: “sweet smelling flowers ever in their windows”

Modern: “sweet-smelling flowers at their windows”

Lookup: sweet-smelling.

his memory stinks

B5V-0415-09 · DJR-090-30 · Source page 324 · original_body

His surviving reputation is offensive or disgraced. Memory is reputation left behind, contrasted locally with Lazarus’s sweet memory.

Original: “his memory stinks like the snuffe of a candle when it is put out”

Modern: “His memory stinks like a candle’s burnt wick when it is put out”

Lookup: stink; stinks; smell: reputation.

an odores nutriant

B5V-0415-10 · DJR-105-16 · Source page 393 · original_body

Whether odours nourish. The Latin is an indirect question introduced as disputed in the schools, not an unconditional statement of nourishment.

Original: “an odores nutriant”

Modern: “Whether smells nourish”

Lookup: odores; odours: nourishment.

æquè ferè profuisse olfactu & potu

B5V-0415-11 · DJR-105-18 · Source page 393–394 · original_body

To have benefited almost as much by smelling as by drinking. Ferè supplies almost. Ferrerius reports the benefit; the Latin compares effects rather than claiming the two acts are identical.

Original: “æquè ferè profuisse olfactu & potu”

Modern: “it was almost as beneficial when smelled as when drunk”

Lookup: olfactu; potu; smelling and drinking.

Touch and titillation

touched more or lesse

B5V-0416-01 · DJR-007-06 · Source page 18 · original_body

Affected to a greater or lesser degree. The antecedent is melancholy; touched does not mean physically handled or merely pleased.

Original: “Who is not touched more or lesse in habit or disposition?”

Modern: “Who is not affected by it, more or less, as an established condition or a passing disposition?”

Lookup: touched: affected.

briefly touch and point at

B5V-0416-02 · DJR-022-15 · Source page 8 · original_body

Mention or outline without sustained treatment. Burton reserves sustained attention for melancholy; the phrase limits the intended treatment of other diseases.

Original: “which I will briefly touch and point at”

Modern: “I shall touch briefly on these”

Lookup: touch: mention.

Titillation

B5V-0416-03 · DJR-025-04 · Source page 22 · original_body

Tickling or pleasurable tactile stimulation, proposed as an additional sense. The invitation is qualified and attributed; it does not silently replace the ordinary fivefold list.

Original: “Scaligers sixt sense of Titillation, if you please”

Modern: “Scaliger’s sixth sense of tickling, if you please”

Lookup: titillation; sixth sense: tickling.

Touch

B5V-0416-04 · DJR-025-15 · Source page 23 · original_body

The faculty perceiving tactile qualities through nerves throughout the body. The continuation immediately asserts necessity and pleasure, so ignoble must not be read as useless.

Original: “Touch, the last of the senses, and most ignoble”

Modern: “Touch is the last and least noble of the senses”

Lookup: touching; touch: sense.

solo tactu

B5V-0416-05 · DJR-031-52 · Source page 56 · original_body

By touch alone. Solo limits the alleged curative means to touch; the claim is transmitted through authorities in the witchcraft discussion, not personally verified.

Original: “solo tactu, by touch alone”

Modern: “by touch alone”

Lookup: tactu; healing by touch.

tickle the midriffe

B5V-0416-06 · DJR-064-15 · Source page 209 · original_body

Produce a tickling action on the diaphragm. Pleasant vapours are the assigned agents in Gomesius’s explanation of why laughter often affects melancholy people strongly, especially in sanguine melancholy.

Original: “tickle the midriffe”

Modern: “tickles the diaphragm”

Lookup: tickle; titillation: laughter.

tickle the ear

B5V-0416-07 · DJR-108-05 · Source page 409 · original_body

Give an audience pleasurable entertainment. Burton distinguishes mere pleasing from his own combined aim of benefit and pleasure.

Original: “tickle the ear, and to delight”

Modern: “tickle the ear and give delight”

Lookup: tickling the ear.

touched with this charity

B5V-0416-08 · DJR-111-40 · Source page 428 · original_body

Inwardly affected and joined by charity. The following duties of love explain the moral and spiritual effect, not bodily contact.

Original: “truly link’t and touched with this charity”

Modern: “truly bound together and touched by this charity”

Lookup: touched: charity.

touch their arteries

B5V-0416-09 · DJR-126-52 · Source page 505 · original_body

Feel the arteries to examine the pulse. Struthius attributes the discovery to changing pulse responses when names are supplied; touch is the means, not itself the diagnosis.

Original: “touch their arteries”

Modern: “feel their arteries”

Lookup: touch: pulse examination.

would not touch her

B5V-0416-10 · DJR-135-18 · Source page 551 · original_body

Refused sexual contact with her. The negative qualifies the preceding claim that Xenocrates lay with Lais; the edition accordingly renders that as lying beside her.

Original: “would not touch her”

Modern: “would not touch her”

Lookup: touch: sexual contact.

a touched heart

B5V-0416-11 · DJR-167-12 · Source page 710 · original_body

A heart inwardly moved toward repentance and reconciliation. The condition qualifies earnest desire; the heart is the inward person, not a new anatomical site.

Original: “if it be in a touched heart”

Modern: “if it is in a heart that has been moved”

Lookup: touched heart.

Swoon and syncope

a Syncope or Swouning

B5V-0417-01 · DJR-023-36 · Source page 15 · original_body

A fainting episode in the historical account of failing vital spirits. The two names are given as equivalents here; the surrounding explanation remains Burton’s physiology.

Original: “as in a Syncope or Swouning”

Modern: “as in syncope or fainting”

Lookup: syncope; swouning; swoon.

Syncope

B5V-0417-02 · DJR-040-23 · Source page 98 [supplied] · original_body

Fainting as one of fear’s possible effects. The original noun becomes a verbal clause; the ensuing orator examples do not assert that every frightened speaker fainted.

Original: “palpitation of the heart, Syncope”

Modern: “the heart palpitates, they faint”

Lookup: faint: bodily.

dead in a swone

B5V-0417-03 · DJR-051-17 · Source page 147 · original_body

Unconscious in a swoon, as though dead. Dead intensifies the appearance of collapse, not a claim of death. Burton names Livia; the editor records the Octavia discrepancy.

Original: “fell down dead in a swone”

Modern: “fell down as though dead in a swoon”

Lookup: swone; swoon: apparent death.

for fear he should swoon

B5V-0417-04 · DJR-058-30 · Source page 181 · original_body

Because he fears he might faint. The reported symptom is fear limiting solitary travel; the sentence does not report an actual collapse.

Original: “for fear he should swoon, or die”

Modern: “for fear of fainting or dying”

Lookup: swoon: feared.

ready to swoon

B5V-0417-05 · DJR-063-02 · Source page 203 · original_body

Feeling near to fainting. Sometimes limits frequency, and ready distinguishes the sensation from a completed faint.

Original: “sometimes ready to swoon”

Modern: “They sometimes feel ready to faint”

Lookup: faintness; near-fainting.

faints instantly

B5V-0417-06 · DJR-074-27 · Source page 251 · original_body

Collapses or becomes faint immediately, in the reported mountain example. This is part of an argument attributed to named mathematicians about the air, using historical cardiac cooling physiology.

Original: “he faints instantly for want of thicker ayre to refrigerate the heart”

Modern: “he immediately faints for lack of denser air to cool the heart”

Lookup: fainting: thin air.

faintness, swounings

B5V-0417-07 · DJR-105-07 · Source page 392–393 · original_body

Weakness and fainting fits. The edition differentiates general weakness from discrete fits; the cure claim is quoted testimony, not Burton’s personal case.

Original: “faintness, swounings, and melancholy”

Modern: “weakness, fainting fits and melancholy”

Lookup: swounings; fainting fits.

the fainting of the heart

B5V-0417-08 · DJR-092-47 · Source page 335 · original_body

Loss of hope or inward strength under prolonged delay. The opposing tree of life figures fulfilled desire; this is not a case history of syncope.

Original: “the hope that is defer’d, is the fainting of the heart”

Modern: “Deferred hope makes the heart faint”

Lookup: faint heart; fainting: hope.

not to faint

B5V-0417-09 · DJR-095-30 · Source page 347 · original_body

Not to lose courage or yield to discouragement. The counsel concerns preparing for unavoidable misfortune; it is not a claim that bodily fainting is voluntary.

Original: “not to faint is best”

Modern: “without losing heart”

Lookup: faint: lose heart; faint not.

Nausea and loathing

nausea

B5V-0418-01 · DJR-062-16 · Source page 200 · original_body

Queasiness or sickness of the stomach. The list is explicitly attributed; nausea does not include every neighbouring symptom in its lexical meaning.

Original: “Guianerius addes, vertigo, nausea, much spitting”

Modern: “Guianerius adds vertigo, nausea, much spitting”

Lookup: nausea.

a lothing

B5V-0418-02 · DJR-062-16 · Source page 200 · original_body

A feeling of nausea. The coordinated urge to vomit is distinct from completed vomiting and remains also accessible under Appetite, BAL-0049.

Original: “a lothing, and appetite to vomit”

Modern: “nausea, an urge to vomit”

Lookup: lothing; loathing: nausea.

loathsome instances

B5V-0418-03 · DJR-051-13 · Source page 147 · original_body

Disgusting examples or comparisons. The physician supplies the examples after the original sensory encounter; language contributes to the ensuing distress.

Original: “aggravated the matter by some other loathsome instances”

Modern: “made matters worse with other loathsome examples”

Lookup: loathsome; loathsom.

a loathing satiety

B5V-0418-04 · DJR-052-03 · Source page 152 · original_body

Surfeit that produces disgust or weariness. The comparison extends beyond eating to places, society and amusements, despite their possible goodness.

Original: “there is a loathing satiety of all things”

Modern: “there is a surfeit of everything that ends in disgust”

Lookup: satiety: loathing.

licet nauseam paret lectori

B5V-0418-05 · DJR-058-46 · Source page 183 · original_body

Although it may cause disgust or weariness in the reader. Burton knowingly risks tiresome repetition to keep a warning explicit; this is not a medical observation of vomiting.

Original: “licet nauseam paret lectori”

Modern: “though it may disgust the reader”

Lookup: nauseam; nausea: readerly disgust.

a loathing & distaste of Physick

B5V-0418-06 · DJR-069-29 · Source page 228–229 · original_body

Aversion to taking medicine. The attitude precedes refusal to take any medicine, rather than recording an effect after a dose.

Original: “a loathing & distaste of Physick”

Modern: “loathing and dislike of medicine”

Lookup: loathing medicine; distaste.

should have bred a loathing

B5V-0418-07 · DJR-081-17 · Source page 281 · original_body

Might have been expected to cause disgust. Heinsius’s actual response is greater delight; the anticipated loathing belongs to the reader’s supposition.

Original: “that which to thy thinking should have bred a loathing”

Modern: “What you might think would have bred disgust”

Lookup: loathing: expected but absent.

loath to depart

B5V-0418-08 · DJR-127-31 · Source page 508 · original_body

Reluctant or unwilling to leave. The repeated farewells show attachment, not aversion to the beloved. Loath is adjectival here.

Original: “yet loath to depart”

Modern: “he is reluctant to leave”

Lookup: loath: reluctant.

love and loath

B5V-0418-09 · DJR-140-26 · Source page 575 · original_body

Love and feel aversion toward others in differing combinations. The next clauses assign love and hatred to different people; reciprocal desire is not assumed.

Original: “They love and loath of all sorts”

Modern: “They love and loathe in every combination”

Lookup: loath: loathe; loathe.

loath hony

B5V-0418-10 · DJR-140-71 · Source page 576 · original_body

Dislike honey, despite its usual sweetness. The contrasting preferences are an analogy for variable erotic likes, not a physiological classification of all palates.

Original: “loath hony and love verjuice”

Modern: “loathe honey and love sour grape juice”

Lookup: loathing: preference.

Belching and wind

windy drinks

B5V-0419-01 · DJR-035-40 · Source page 76 · original_body

Drinks thought to produce intestinal or stomach wind. The immediate continuation says established local drinkers suffer no harm, qualifying the general classification.

Original: “Cider and Perry are windy drinks”

Modern: “Cider and perry produce wind”

Lookup: windy: wind-producing.

a windy thing

B5V-0419-02 · DJR-043-21 · Source page 112 [122] · original_body

An empty or insubstantial thing, here ambition. The saying is assigned to Seneca and developed through anxious ambition; it does not describe abdominal disease.

Original: “a windy thing, a vain, solicitous, and fearful thing”

Modern: “a windy thing, a vain, anxious and fearful thing”

Lookup: windy: vain.

stinking belchings

B5V-0419-03 · DJR-058-09 · Source page 179 · original_body

Foul-smelling eructations. The following as if introduces comparison with putrefied food, not confirmation of its presence.

Original: “continuall, sharp, & stinking belchings”

Modern: “continual sour and foul-smelling belching”

Lookup: belchings; belching; eructation.

sharp belchings

B5V-0419-04 · DJR-062-13 · Source page 199 · original_body

Sour belching. The marginal acidi ructus supports sharp as sour here; sharp does not simply mean loud or sudden.

Original: “sharp belchings”

Modern: “sour belching”

Lookup: sharp belching; sour belching.

The marginal original “Acidi ructus” is translated “Sour belches” in N04664; this supplies the Latin wording behind the sour sense. Lookup: acidi ructus.

fulsom belchings

B5V-0419-05 · DJR-062-14 · Source page 199–200 · original_body

Belches offensive to the sufferer. Their own marks the source of the offence, not a complaint about another person. Fulsome remains owned by BAL-0224.

Original: “they cannot endure their own fulsom belchings”

Modern: “They cannot bear their own foul belching”

Lookup: foul belching.

Rumbling in the guts

B5V-0419-06 · DJR-064-10 · Source page 208 · original_body

Sounds or rumbling movements within the bowels. The historical causal account distinguishes the perceived rumbling from wind and wind from failed digestion.

Original: “Rumbling in the guts, is caused from wind”

Modern: “Rumbling in the bowels is caused by wind”

Lookup: rumbling; guts: rumbling.

wind

B5V-0419-07 · DJR-064-10 · Source page 208 · original_body

Bodily gas or a wind-like agent in the historical account of digestion. The alternatives give proposed causes within humoral physiology; they are not modern mechanisms supplied by the lexicon.

Original: “wind from ill concoction, weakness of naturall heat, or a distempered heat and cold”

Modern: “wind by poor digestion, weakness of natural heat, or disordered heat and cold”

Lookup: winde; wind: digestive.

windy vapors

B5V-0419-08 · DJR-062-18 · Source page 200 · original_body

Wind-like emanations thought to rise from undigested material to the brain. The phrase supplies a physical agent and route for mental effects; the wider vapour family remains under BAL-0031.

Original: “windy vapors ascend up to the brain which trouble the imagination”

Modern: “windy vapours rise to the brain, disturbing the imagination”

Lookup: windy vapours.

these windy flatuous

B5V-0419-09 · DJR-062-21 · Source page 201 · original_body

People with the wind-associated or flatulent kind of melancholy. The adjectives are used substantivally for sufferers. The continuation qualifies the intervals as usually less continuous symptoms.

Original: “these windy flatuous have, lucida intervalla”

Modern: “Those with this windy, flatulent melancholy have one advantage over other melancholic people: “lucid intervals.””

Lookup: flatuous; flatulent.

Cough and spittle

a cough

B5V-0420-01 · DJR-023-15 · Source page 12–13 · original_body

A coughing symptom, here the result of a single catarrhal discharge in an analogy. The next clause changes duration and severity; the analogy does not make every cough consumption.

Original: “one Distillation, not yet grown to custome, makes a cough”

Modern: “a single catarrhal discharge, not yet habitual, produces a cough”

Lookup: cough; cough: symptom.

thin spittle

B5V-0420-02 · DJR-025-14 · Source page 23 · original_body

Thin saliva, serving as the medium of taste. The phrase describes normal sensory mediation rather than a disease or a hospital.

Original: “a thin spittle, or watery juice”

Modern: “thin saliva or a watery fluid”

Lookup: spittle; saliva; spitle.

spitting

B5V-0420-03 · DJR-024-30 · Source page 21 · original_body

Expulsion of material through the mouth. The list distinguishes the bodily acts while grouping them under expulsion; spitting is not another name for vomiting.

Original: “purging, vomiting, spitting, sweating”

Modern: “purging, vomiting, spitting, sweating”

Lookup: spitting: expulsion.

cough, or spit

B5V-0420-04 · DJR-059-16 · Source page 185 · original_body

Cough or spit as acts wrongly interpreted as insults in this context. The sufferer supplies the hostile interpretation; the text does not confirm that every noise is a deliberate slight.

Original: “cough, or spit, or make a noise sometimes”

Modern: “cough, spit or sometimes make any noise at all”

Lookup: cough: interpreted signal; spit: interpreted insult.

a continuate cough

B5V-0420-05 · DJR-115-44 · Source page 445 · original_body

A persistent cough. Continuate specifies duration within Burton’s satirical catalogue, not a separate kind of lung disease.

Original: “a continuate cough”

Modern: “a persistent cough”

Lookup: continuate cough.

may not spit from him

B5V-0420-06 · DJR-115-44 · Source page 445 · original_body

Is unable to spit. The preceding drying of moisture explains inability in Burton’s historical account; may not is not a command or permission rule.

Original: “may not spit from him”

Modern: “he cannot even spit”

Lookup: spit: inability.

hem or cough

B5V-0420-07 · DJR-127-26 · Source page 508 · original_body

Clear the throat or cough deliberately to draw attention. Lucretia says the purpose is to make her look from the window; the first-person account is a literary speech, not Burton’s observation.

Original: “sometimes hem or cough”

Modern: “would sometimes clear their throats or cough”

Lookup: hem; cough: courtship signal.

spettle

B5V-0420-08 · DJR-137-49 · Source page 562 · original_body

Saliva or spittle. The ordinary bodily substance is placed in demeaning imagery intended to counter attraction; the insult is contextual, not part of the noun’s meaning.

Original: “spettle in her mouth”

Modern: “spittle in her mouth”

Lookup: spettle; spittle: saliva.

spit in my face

B5V-0420-09 · DJR-164-21 · Source page 696–697 · original_body

Spit at the physician’s face as a hostile or contemptuous act. My belongs to Foreest’s quoted case; Burton then returns to third-person narration of the reported cure.

Original: “would spit in my face”

Modern: “He would spit in my face”

Lookup: spit: hostile gesture.

Wounds

green wounds

B5V-0421-01 · DJR-039-27 · Source page 95–96 · original_body

Fresh wounds. Green marks recent injury; the supposed magnetic remedy is openly disputed in the same sentence.

Original: “many green wounds”

Modern: “many fresh wounds”

Lookup: green wound; fresh wound.

deeply wounded

B5V-0421-02 · DJR-040-37 · Source page 100 [PDF200] · original_body

Grievously hurt in feeling through injury to reputation. The object of concern is honour and good name, not a bodily cut.

Original: “tender of his reputation, will be deeply wounded”

Modern: “sensitive about his reputation, will be deeply wounded”

Lookup: wounded: reputation.

an incurable wound

B5V-0421-03 · DJR-051-40 · Source page 150 · original_body

A lasting injury left by bitter or slanderous words, in the passage’s heightened language. Tongues and words supply the weapons; the passage begins by distinguishing whether the recipient notices and takes the speech to heart.

Original: “they leave an incurable wound behinde them”

Modern: “they leave an incurable wound”

Lookup: wound: words.

a wound can never be cured that hath severall plasters

B5V-0421-04 · DJR-069-34 · Source page 229 · original_body

A wound cannot heal under repeated changes of dressing, used as an argument against changing treatment. The modern wording makes succession explicit. The statement is a quoted maxim, not a universal modern wound-care rule.

Original: “a wound can never be cured that hath severall plasters”

Modern: “a wound can never heal when one plaster after another is applied to it”

Lookup: wound: changing plasters.

saucii animi

B5V-0421-05 · DJR-084-21 · Source page 292 [296]–297 · original_body

Of the wounded mind. Saucii agrees with animi; speech is the remedy, the mind the wounded object. Burton’s English then enlarges this to gentle, wisely administered speech.

Original: “Oratio, namque saucii animi est remedium”

Modern: “Speech is a remedy for the wounded mind”

Lookup: saucius; wounded mind.

Vulnus non penetrat animum

B5V-0421-06 · DJR-088-01 · Source page 313 · original_body

A wound does not penetrate the soul. The maxim follows bodily injury and a changed vocation; it denies injury’s necessary damage to inward worth, not the existence of grief.

Original: “Vulnus non penetrat animum”

Modern: “A wound does not penetrate the soul”

Lookup: vulnus; wound: bodily and inward.

so long as the wound was open

B5V-0421-07 · DJR-104-13 · Source page 389 · original_body

While the injury remained unclosed. The reported contrast with relapse after healing belongs to Gordonius’s account, not Burton’s own witnessed treatment.

Original: “so long as the wound was open he was well”

Modern: “as long as the wound remained open, he was well”

Lookup: open wound; wound healed.

it wounds and is wounded

B5V-0421-08 · DJR-118-50 · Source page 460 · original_body

The eye both acts upon another and receives the erotic impression. It refers to the eye; the active/passive doubling is explicitly distributed between the person looking and the person seen.

Original: “it wounds and is wounded”

Modern: “it wounds and is wounded”

Lookup: wound: erotic sight; wounds.

so deep a wound

B5V-0421-09 · DJR-148-24 · Source page 616 · original_body

An intense jealous grievance described as an injury. Burton is trying to minimize the grievance, often founded on suspicion; this does not erase the suffering previously described.

Original: “that it should make so deep a wound”

Modern: “that it should inflict so deep a wound”

Lookup: wound: jealousy.

wound mens consciences

B5V-0421-10 · DJR-164-39 · Source page 698 · original_body

Injure or distress people’s consciences through indiscriminate condemnation. The human preachers are the agents; small faults and indifferent matters are wrongly magnified into unforgivable offences.

Original: “rent, tear and wound mens consciences”

Modern: “rend, tear and wound people’s consciences”

Lookup: wound: conscience.

he woundeth first and then healeth

B5V-0421-11 · DJR-168-48 · Source page 720 · original_body

God first afflicts and subsequently restores, in the consolatory account. The pronoun refers to God. The sequence and its future relief distinguish this from the criticized preacher’s wounding.

Original: “he woundeth first and then healeth”

Modern: “first wounds and then heals”

Lookup: woundeth; divine wounding.

relieve his wounded soul

B5V-0421-12 · DJR-169-31 · Source page 723 · original_body

Ease an afflicted person’s inward suffering. Good advisers and their counsel are the proposed means; may preserves the sentence’s modal form.

Original: “relieve his wounded soul”

Modern: “relieve his wounded soul”

Lookup: wounded soul.

Ulcers

Ulcers

B5V-0422-01 · DJR-070-06 · Source page 230–231 · original_body

Sores or lesions assigned to a historical disease class. Paracelsus and followers supply the classification; the next unit challenges its therapeutic generality.

Original: “to Leprosie, Ulcers, Itches, Furfures, Scabs”

Modern: “under leprosy, ulcers, itching disorders, scaly eruptions, scabs”

Lookup: ulcer; ulcers: disease class.

ulcer

B5V-0422-02 · DJR-036-19 · Source page 80 · original_body

A sore from which matter is discharged in the historical account. The objects complete the preceding stopped evacuation; this is not simply a list of unrelated swellings. Bile/boil and cautery remain earlier owners.

Original: “be it bile, ulcer, issue”

Modern: “whether from a boil, ulcer, drainage sore”

Lookup: ulcer: discharge.

the sore was open

B5V-0422-03 · DJR-036-19 · Source page 80 · original_body

The lesion remained unclosed and able to discharge. The cited outcome is lucid intervals in Latin, followed by the broader English was well. The vocabulary record preserves the local bodily condition, not a cure recommendation.

Original: “as long as the sore was open”

Modern: “while the sore remained open”

Lookup: sore: lesion; open sore.

ulcerated place

B5V-0422-04 · DJR-104-10 · Source page 388 · original_body

The site made into or affected by a discharging sore. Run means discharge; the procedure belongs to the historical treatment account and to BAL-0191 Cautery.

Original: “the seared or ulcerated place suffered to run a good while”

Modern: “the burned or ulcerated place allowed to discharge for a considerable time”

Lookup: ulcerated; running sore.

incurata … ulcera

B5V-0422-05 · DJR-069-22 · Source page 228 · original_body

Untreated sores, hidden by harmful shame. Incurata modifies ulcera despite intervening words; pudor malus is the subject that hides them. The surrounding advice applies the line to concealed distress.

Original: “Stultorum incurata pudor malus ulcera celat.”

Modern: “False shame hides the untreated sores of fools.”

Lookup: ulcera; incurata; untreated sores.

like so many Ulcers and Boils

B5V-0422-06 · DJR-015-06 · Source page 57 · original_body

A demeaning comparison of people to lesions in the political body. The referents are people who beg, not literally diseased tissue. Burton’s political medical analogy is not adopted as a judgement by the lexicon.

Original: “like so many Ulcers and Boils”

Modern: “like so many ulcers and boils”

Lookup: ulcers: commonwealth.

an ulcer or canker

B5V-0422-07 · DJR-137-09 · Source page 559 · original_body

An ulcer or possibly cancerous sore in the reported breast anecdote. The narrative reports a change in desire; Editor note N10743 leaves the historical and medical identification unverified.

Original: “an ulcer or canker in his mistris breast”

Modern: “an ulcer or cancer in the breast of the mistress”

Lookup: canker; ulcer: erotic disillusion.

Instar ulceris corpus jugiter percellens

B5V-0422-08 · DJR-164-47 · Source page 699 · original_body

Like an ulcer continually afflicting the body. The comparison concerns conscience’s persistent distress. Ulceris supplies the sore within the simile, not a literal diagnosis of the person’s body.

Original: “Instar ulceris corpus jugiter percellens”

Modern: “like an ulcer continually afflicting the body”

Lookup: ulceris; ulcer: conscience.

Swelling and tumour

they swell in this life

B5V-0423-01 · DJR-008-17 · Source page 25 · original_body

They inflate their own importance. Democritus is speaking in the narrated exchange; the target is failure to recognize mutability.

Original: “they swell in this life, as if they were immortal, and demi-gods”

Modern: “they puff themselves up in this life as though they were immortal demigods”

Lookup: swell: self-importance.

swell till she was as big as an Oxe

B5V-0423-02 · DJR-041-17 · Source page 102–103 · original_body

Enlarge herself to rival the ox, in the frog fable. The literal fabled swelling figures gentlemen exceeding their resources in competitive display, ending in ruin.

Original: “swell till she was as big as an Oxe”

Modern: “swell to the size of an ox”

Lookup: swelling: frog and ox.

swell beyond our bounds

B5V-0423-03 · DJR-045-17 · Source page 121 · original_body

Become inflated with praise beyond due limits. False praise can gratify inwardly despite outward embarrassment; the flattery is the stated cause.

Original: “makes us swell beyond our bounds”

Modern: “making us swell beyond our proper limits”

Lookup: swell: flattery.

swoln full of pride

B5V-0423-04 · DJR-045-47 · Source page 124–125 · original_body

Inwardly inflated with arrogance and self-regard. The people described appear lowly in dress and behaviour. The contrast makes outward austerity an unreliable sign in these cases.

Original: “swoln full of pride, arrogancy, and self-conceit”

Modern: “swollen with pride, arrogance and self-conceit”

Lookup: swoln; swollen: pride.

tumorem lienis

B5V-0423-05 · DJR-057-37 · Source page 177 · original_body

A swelling of the spleen. Tumorem is the swelling; lienis specifies of the spleen. Cnemiandrus is credited with the account, within a field of competing explanations.

Original: “tumorem lienis”

Modern: “a swelling of the spleen”

Lookup: tumor; tumorem; lienis; tumour: swelling.

swell from vapours and winde

B5V-0423-06 · DJR-062-14 · Source page 199–200 · original_body

Become enlarged through the vapours and wind posited by the historical account. The subject is veins around the eyes, not the eyes themselves or every part of the body.

Original: “the veins about their eyes look red, and swell from vapours and winde”

Modern: “the veins around the eyes look red and swell from vapours and wind”

Lookup: swell: veins.

varicous tumour

B5V-0423-07 · DJR-103-25 · Source page 384–385 · original_body

Varicose swelling of veins. The favourable appearance in the authority cited must be distinguished from Burton’s inference supporting an induced discharge.

Original: “the varicous tumour or hemorrhoides appearing”

Modern: “the appearance of varicose swelling or haemorrhoids”

Lookup: varicous; varicose swelling; tumour.

swelling of the spleen

B5V-0423-08 · DJR-106-34 · Source page 400 · original_body

Enlargement of the spleen in an attributed treatment narrative. The report names capers alone but then forge water as well. Neither the lexical meaning nor the recorded sequence establishes a single-remedy trial.

Original: “an exceeding great swelling of the spleen”

Modern: “an exceedingly large swelling of the spleen”

Lookup: splenic swelling.

scientia inflati

B5V-0423-09 · DJR-155-40 · Source page 654 · original_body

Puffed up with knowledge. Knowledge is represented as the occasion of inflated self-esteem in Burton’s polemic; the devil is the preceding he who exploits it.

Original: “scientia inflati”

Modern: “Puffed up with knowledge”

Lookup: inflati; inflation: knowledge.

swelling terms

B5V-0423-10 · DJR-169-21 · Source page 722 · original_body

Inflated or pompous language. Swelling corresponds to inflated, ambitious to ostentatious. The apostles are explicitly without such language in the example attributed to Lemnius.

Original: “without any ambitious swelling terms”

Modern: “without any ostentatious, inflated language”

Lookup: swelling: language; swelling words.

Fits and paroxysms

Melancholy fits

B5V-0424-01 · DJR-023-19 · Source page 13

Temporary episodes of melancholy feeling or disturbance.

Original: “all these Melancholy fits”

Modern column: “all these melancholy fits”

The following qualification says such passing experiences are called melancholy only loosely. The expression is not by itself the name of the fixed disorder Burton proposes to examine. Lookup: melancholy fits; fit [episode].

by fits [intermittent illness]

B5V-0424-02 · DJR-027-49 · Source page 35

In separate attacks rather than without interruption.

Original: “interrupt, which comes and goes by fits”

Modern column: “intermittent, coming and going in attacks”

Erastus uses this course to distinguish one category of melancholy from the perpetual form. An underlying illness may remain established while its attacks recur. Further checked occurrences: DJR-061-11; DJR-063-03. Lookup: by fits [illness]; fits; intermittent; interrupt.

a most grievous fit

B5V-0424-03 · DJR-061-12 · Source page 195

A particularly severe episode, possibly isolated or very infrequent.

Original: “once peradventure in his life, hath a most grievous fit”

Modern column: “has a most grievous fit perhaps once in his life”

Perhaps and the alternatives once in five or seven years prevent this from describing a necessary or regular recurrence. The paragraph distributes different courses among different sufferers. Lookup: grievous fit; fit [rare attack].

paroxysmes

B5V-0424-04 · DJR-031-25 · Source page 53–54

Acute episodes of an affection, here laughter, weeping and trance-like states.

Original: “paroxysmes of laughing, weeping and extasies”

Modern column: “fits of laughter, weeping and trance”

The complements identify the manifestations in Gemma’s reported marvel narrative. The noun does not independently designate epilepsy. Lookup: paroxysmes; paroxysm [normalized access form].

Epileptick Paroxysme

B5V-0424-05 · DJR-058-43 · Source page 182

An epileptic attack.

Original: “an Epileptick Paroxysme”

Modern column: “an epileptic seizure”

The full adjective-and-noun phrase specifies the observed event. The subject of the surrounding passage is the fearful observer, not a patient whom Burton has independently diagnosed. Lookup: Epileptick Paroxysme; epileptic paroxysm; Paroxysme.

The same attestation is also explained at B5V-0392-03; the two contextual records distinguish the named seizure disorder and the episodic sense of paroxysm, rather than claiming two distinct lemmas.

fit [emotional episode]

B5V-0424-06 · DJR-041-30 · Source page 104

A period in which a passion takes hold of someone.

Original: “in the time of his fit”

Modern column: “during his fit”

The possessive refers to the angry man. The comparison with madness is limited to that period; the later warning about lasting effects adds conditions of excess, duration or frequency. Further checked occurrences: DJR-041-33; DJR-135-08; DJR-170-53. Lookup: fit [anger]; fits [passion]; new fit; jealous fits.

a phantastical fit

B5V-0424-07 · DJR-019-33 · Source page 78

An episode of uncontrolled fancy or imaginative extravagance.

Original: “a raving fit, a phantastical fit”

Modern column: “a raving fit, a fit of wild fancy”

The speaker describes his preceding satirical excursion and immediately performs a recovery. This is the self-characterization of the authorial persona, not an independently established illness. Lookup: phantastical fit; raving fit; fit of wild fancy.

by fits [at intervals]

B5V-0424-08 · DJR-073-37 · Source page 247

Intermittently; at separated times.

Original: “or by fits”

Modern column: “or at intervals”

The objects are frost and snow, so no bodily attack is implied. The comet passage similarly uses the phrase for recurring appearance. Further checked occurrences: DJR-075-02. Lookup: by fits [at intervals]; at intervals.

in his fits [sickness analogy]

B5V-0424-09 · DJR-167-29 · Source page 712

During episodes of sickness or disturbance.

Original: “As a sick man frets, raves in his fits”

Modern column: “Just as a sick person frets and raves during attacks”

The simile illustrates lack of voluntary control. Burton applies it to thoughts he ascribes to demonic compulsion; the lexical definition does not endorse that explanation. Lookup: fits [sickness analogy]; in his fits.

Inveterate

inveterate [illness]

B5V-0425-01 · DJR-060-18 · Source page 191

Long-standing or established through duration.

Original: “If it be inveterate or violent”

Modern column: “If it is long-established or violent”

Or distinguishes establishment from intensity. Later passages permit relief, lucid intervals and mitigation, so neither constant symptoms nor incurability belongs to the word’s bare meaning. Further checked occurrences: DJR-023-15; DJR-063-03; DJR-067-34; DJR-098-25; DJR-115-63. Lookup: inveterate; long-established.

inveteratus

B5V-0425-02 · N01830 · Burton marginal note

Long established; an inflected Latin adjective qualifying the disorder.

Original: “Quandoq; etiam Rationalis si affectus inveteratus sit”

Note translation: “sometimes the rational faculty too, if the disorder is long established”

The short marginal sentence preserves both sometimes and if. It makes involvement of the rational faculty conditional, not a necessary feature of every passing disturbance. Lookup: inveteratus; affectus inveteratus; inveteratus [Latin dictionary access form].

Inveterata melancholia incurabilis

B5V-0425-03 · DJR-065-09 · Source page 213

Long-established melancholy is incurable, a quoted prognostic axiom.

Original: “Inveterata melancholia incurabilis”

Modern column: “Chronic melancholy is incurable”

Inveterata contributes chronic or long-established; incurabilis supplies the separate claim of incurability. Burton immediately gives the less absolute alternative difficult to cure and later permits help and easing. Lookup: Inveterata; Inveterata melancholia incurabilis; inveterate melancholy.

imaginations be not inveterate

B5V-0425-04 · DJR-084-07 · Source page 295

Disturbing imaginings have not become deeply rooted.

Original: “If our imaginations be not inveterate”

Modern column: “if our disordered imaginings have not become deeply rooted”

The negative condition limits Alexander’s conclusion about the proposed method. The following especially clause gives greatest relevance where the illness arose from those imaginings. Lookup: inveterate imaginings; not inveterate; imaginations be not inveterate.

inveteratæ divitiæ

B5V-0425-05 · DJR-088-29 · Source page 315

Riches long established through possession over time.

Original: “Opes antiquæ, inveteratæ divitiæ”

Modern column: “old possessions, long-established riches”

The second Latin phrase corresponds to long-established riches, not to the whole paired translation. Burton uses the age of wealth to deflate inherited gentility; the Jerome attribution remains unverified in the edition. Lookup: inveteratæ; inveteratæ divitiæ; long-established riches.

Inflammation

inflammation [bodily condition]

B5V-0426-01 · DJR-022-19 · Source page 8

An inflamed, abnormally heated state of a bodily part in the historical medical account.

Original: “an inflammation of the Brain, or the Membranes or Kels of it”

Modern column: “an inflammation of the brain or its membranes”

The specified site and accompanying acute fever help define phrenitis. The noun elsewhere appears as an earlier condition after which harmful humour is said to remain; it does not alone specify one present-day pathology. Further checked occurrences: DJR-056-55; DJR-062-02; DJR-133-45. Lookup: inflammation; inflammations.

inflammation of the head [body wording]

B5V-0426-02 · DJR-036-06 · Source page 78

An inflammatory condition of the head, as Burton’s English states it.

Original: “It produceth inflammation of the head”

Modern column: “it produces inflammation of the head”

The implied cause is retained stool or constipation in the surrounding discussion. The marginal Latin has inflationes, swellings or distensions, rather than an exact Latin equivalent of inflammation; the editorial note preserves that discrepancy. Lookup: inflammation of the head; inflationes [contrast in N02554].

inflame the blood

B5V-0426-03 · DJR-106-51 · Source page 402

Overheat the blood harmfully within the humoral account.

Original: “they do not inflame the blood, and increase the disease”

Modern column: “do not inflame the blood and increase the disease”

Bruel’s warning concerns an unintended effect of hot, dry medicines used to expel wind. The construction links the harmful heating with worsening illness rather than presenting it as the intended treatment. Further checked occurrences: DJR-057-09; DJR-103-23. Lookup: inflame; inflamed blood; inflame the blood.

faces are inflamed

B5V-0426-04 · DJR-063-02 · Source page 203

Faces are hot-looking and reddened.

Original: “their faces are inflamed, and red”

Modern column: “their faces are inflamed and red”

Mercatus’s reported symptom list couples the condition with redness, thirst and sudden heat. The local observable appearance differs from a statement about the blood or an internal organ. Lookup: inflamed faces; faces are inflamed.

Earth inflamed

B5V-0426-05 · DJR-036-32 · Source page 82

Land intensely heated or scorched by the sun.

Original: “the Air scorching hot, and Earth inflamed”

Modern column: “the air scorching, the earth ablaze”

The environmental description precedes reports of barefoot pilgrims on hot sands. Ablaze conveys the heat-image; the sentence does not require literal burning ground. Lookup: Earth inflamed; inflamed [scorching heat].

inflames our souls with a divine heat

B5V-0426-06 · DJR-111-39 · Source page 428

Kindles a purifying spiritual love in the souls described.

Original: “inflames our souls with a divine heat”

Modern column: “sets our souls aflame with divine heat”

The continuation gives the sequence purification, elevation and reconciliation. The positive outcome distinguishes this kindling from harmful bodily inflammation and destructive passion. Lookup: inflames our souls; divine heat; inflame [spiritual kindling].

inflamed his soul

B5V-0426-07 · DJR-119-62 · Source page 466

Aroused intense erotic desire in him.

Original: “they had so inflamed his soul, that no water could quench it”

Modern column: “They had so inflamed his soul that no water could quench it”

They refers to the beloved’s eyes in a complaint attributed to Philostratus. The impossibility of quenching belongs to the literary fire-image, not an assertion that the soul is a bodily organ with inflammation. Further checked occurrences: DJR-135-11. Lookup: inflamed his soul; inflame [erotic desire].

Preparatives

a preparative [expository]

B5V-0427-01 · DJR-027-02 · Source page 31

Preliminary work that makes the reader ready for the subject to follow.

Original: “as a preparative to the rest”

Modern column: “in preparation for what follows”

The preceding anatomy of body and soul supplies groundwork for the coming definition of melancholy. The noun specifies its function in the exposition, not a medicinal substance. Lookup: preparative [exposition]; a preparative to the rest.

preparation of humors

B5V-0427-02 · DJR-033-32 · Source page 65–66

The disposition or state of the humours that makes them receptive to a cause.

Original: “the constitution of body, and preparation of humors do concur”

Modern column: “the bodily constitution and disposition of the humours cooperate”

The second noun phrase, not the entire paired expression, corresponds to disposition of the humours. Fernel’s argument makes this cooperation a condition for the other causes to take effect. Lookup: preparation of humors; preparation [bodily readiness].

preparation [equipment]

B5V-0427-03 · DJR-044-31 · Source page 118

An assemblage of equipment and attendants made ready for an activity.

Original: “to what use all this preparation served”

Modern column: “what all this equipment was for”

The recovered man is asking about the rider, hawk, horse and spaniels in Poggio’s hunting satire. Preparation here can name the assembled provision rather than the act of getting ready. Lookup: preparation [equipment]; hunting preparation.

preparation [arrangements]

B5V-0427-04 · DJR-052-29 · Source page 155

Arrangements made in advance for a reception or appearance.

Original: “what preparation is made for his entertainment”

Modern column: “What preparations are made for his reception”

Entertainment means receiving and treating the wealthy guest, with food, perfumes and spectacle. The appearance passage similarly names advance labour and expense, not a medicine. Further checked occurrences: DJR-121-10. Lookup: preparation [arrangements]; preparations.

preparatives [before treatment]

B5V-0427-05 · DJR-103-31 · Source page 385

Medicines intended to ready the body or humours for further treatment, especially evacuation.

Original: “proceed from lenitives to preparatives, and so to purgers”

Modern column: “proceed from gentle laxatives to preparatives, and then to purgatives”

The ordering defines the preparatives’ role but does not make the next purge obligatory: the following passage excludes purging when other means give relief. Further checked occurrences: DJR-101-26; DJR-103-32; DJR-106-25. Lookup: preparatives; preparatory medicines; prepare [before purging].

Related functional verb, not a spelling of preparative: “digest this humour” becomes “prepare this humour for evacuation” at DJR-101-25. Editor note N07627 explains digest as preparing or maturing a humour for evacuation. The object is humour, not food; the relation is preparatory within the historical account. Lookup: digest [prepare humour].

preparation [making a drug]

B5V-0427-06 · DJR-102-34 · Source page 381

The process by which a medicinal substance is made ready for use.

Original: “receipts, dose, preparation, and other cautions”

Modern column: “recipes, dosage, preparation and other cautions”

Burton directs the reader to named authorities for these particulars of black hellebore. Preparation is one category of information, not a claim that the present passage gives a complete procedure. Lookup: preparation [drug making].

Chymical preparatives

B5V-0427-07 · DJR-103-50 · Source page 387

Medicinal preparations produced by chemical or alchemical processes.

Original: “those Chymical preparatives”

Modern column: “chemical preparations”

The local examples are finished remedies such as extracts and distillations. The later claim about the superiority of one drop is a party’s boast in a controversy, not a definition of this class. Further checked occurrences: DJR-103-54; DJR-100-41. Lookup: Chymical preparatives; chemical preparations; preparatives [prepared medicines].

a preparative to devotion

B5V-0427-08 · DJR-156-04 · Source page 655

A preliminary practice intended to ready someone for devotion or another religious undertaking.

Original: “a preparative to devotion”

Modern column: “a preparation for devotion”

The practice is fasting. Its praise is qualified in the next passage by moderation and proper timing, and does not cancel Burton’s adjacent warning about excessive fasting. The related preparation for Lucian’s underworld journey is instead judged idle; a shared preparatory purpose does not imply equal approval. Further checked occurrences: DJR-156-23. Lookup: preparative to devotion; preparation [devotional].

Avert and averters

Averters

B5V-0428-01 · DJR-104-02 · Source page 388

Treatments intended to redirect offending humours away from affected parts.

Original: “Averters and Purgers must go together”

Modern column: “Remedies that divert the humours and those that purge them must go together”

The first class redirects and the second evacuates. The following sentence identifies the proposed route from brain and heart to parts regarded as less noble. Further checked occurrences: DJR-067-23; DJR-105-34; DJR-106-36. Lookup: averters; Averters of melancholy.

avert

B5V-0428-02 · DJR-135-52 · Source page 553–554

Repel or turn someone away from the person or relationship contemplated.

Original: “able to avert and terrifie any man or woman living”

Modern column: “as could repel and terrify any man or woman alive”

Avert corresponds to repel, while terrifie supplies the second action. Burton proposes allegations intended to frighten a lover away; the list is not evidence that those allegations are true. Lookup: avert; repel.

averte oculos

B5V-0428-03 · DJR-135-05 · Source page 550

Turn the eyes away.

Original: “averte oculos”

Modern column: “Turn away your eyes”

Averte is an imperative and oculos its object. The printed phrase has no possessive; the English supplies your from the addressed command. The David attribution remains unlocated in the edition (N10577). Lookup: averte; averte oculos; averto [Latin dictionary access form].

avertebat [gaze]

B5V-0428-04 · DJR-127-23 · Source page 507

Was turning or used to turn away; here denied by never.

Original: “non à me nunquam aciem oculorum avertebat”

Modern column: “never turning her eyes away”

The negative construction portrays an unbroken gaze in Varthema’s reported anecdote. The lexicon records what the story claims rather than independently verifying it. Lookup: avertebat; turning the eyes away.

avertere [attempt]

B5V-0428-05 · N09086 · Burton marginal note

To turn away, as the goal of an attempted movement of the eyes.

Original: “oculos à virgine avertere conatus sum, sed illi repugnabant”

Note translation: “I tried to turn my eyes away from the girl, but they resisted”

The infinitive belongs to tried; the continuation explicitly defeats the effort. The margin speaks in Clitophon’s first-person literary voice, unlike the body’s report about him. Lookup: avertere; averto [Latin dictionary access form].

avertat cogitationem

B5V-0428-06 · DJR-169-27 · Source page 722

Let him redirect his thought away from its troubling object.

Original: “avertat cogitationem à re scrupulosa”

Modern column: “let him turn his thoughts away from what occasions his scruples”

The object is thought and the point of departure is the matter causing scruples. The advice follows a conditional inquiry into what first occasioned the distress. Lookup: avertat; avertat cogitationem; thought redirection; avertantur [N06097].

avertens animam ejus à tristitia

B5V-0428-07 · DJR-142-60 · Source page 585

Turning his spirit away from sadness.

Original: “avertens animam ejus à tristitia”

Modern column: “turning his spirit from sadness”

The loving wife is the grammatical agent. Burton’s separate English couplet replaces sadness with strife; that is a changed object, not the literal meaning of tristitia. Lookup: avertens; avertens animam; turning from sadness.

avertite pestem

B5V-0428-08 · DJR-151-14 · Source page 632

Turn a plague or destructive evil away.

Original: “dii talem terris avertite pestem”

Modern column: “Gods, turn such a plague away from the earth”

Avertite addresses the gods in the plural; pestem is what they are asked to remove. The Virgilian prayer is reapplied to jealousy in Burton’s conclusion. Lookup: avertite; avertite pestem; avert a plague.

avertit [rejecting a person]

B5V-0428-09 · N13114 · Burton marginal note

Turns away or refuses to receive someone; here the action is negated.

Original: “non ebrium avertit”

Note translation: “turn away a drunkard”

The note’s opening does not governs its coordinated verbs. The promise is that repentance receives everyone; Burton’s English uses turn away with idolater instead, so the margin’s drunkard must not be reassigned to that body phrase. Lookup: avertit; non ebrium avertit; turn away [refuse].

avertantur

B5V-0428-10 · N06097 · Burton marginal note

Let them be turned or diverted away.

Original: “Ab omni fixa cogitatione quovis modo avertantur”

Note translation: “Let them be diverted by any means from every fixed thought”

The passive instruction concerns sufferers and their fixed thoughts, not bodily humours. Every and by any means belong to the marginal injunction; the surrounding English adds if it be possible. Lookup: avertantur; divert from fixed thought.

Syrup and julep

Syrupes; Syrupe; Syrups; Syrrops

B5V-0429-01 · DJR-101-25 · Source page 375

Liquid medicinal preparations, specified locally by ingredient or intended use.

Original: “Syrupes are very good, and often used to digest this humour”

Modern column: “Syrups are very good and often used to prepare this humour for evacuation”

Burton’s recommendation concerns a preparative action in this passage. The same preparation form occurs elsewhere for purging, obtaining sleep, or mixing with other medicines, so no one action defines the noun. Further checked occurrences: DJR-101-05; DJR-067-19; DJR-105-36; DJR-116-47. Lookup: syrup; Syrupes; Syrupe; Syrups; Syrrops; syrupos [Latin inflection in DJR-116-47].

Julips; julip

B5V-0429-02 · DJR-151-02 · Source page 630

Sweet medicinal drinks.

Original: “to administer a julip, a syrup, or some such physick”

Modern column: “to administer a julep, a syrup or some similar medicine”

The ordinary medicinal visit is the occasion of Nevizzano’s question about jealousy, not evidence that a julep is a love potion. Earlier the term names one possible fluid form for compounded drugs. Further checked occurrences: DJR-067-19; DJR-101-26; DJR-101-08. Lookup: julep [modern access form]; Julips; julip.

longis syrupis

B5V-0429-03 · DJR-069-13 · Source page 227

With prolonged courses of syrup-based medicine.

Original: “longis syrupis expugnare dæmones & animi phantasmata”

Modern column: “overcome demons and the mind's phantoms with long courses of syrups”

Longis syrupis supplies with long courses of syrups, while expugnare and its objects supply overcome demons and mental phantoms. The claim is what Arnoldus mocks, not a successful result asserted by the narrator. Lookup: longis syrupis; syrupis; long courses of syrups.

Syrupus Genistæ

B5V-0429-04 · DJR-102-37 · Source page 381

Broom syrup, a preparation named for broom.

Original: “Syrupus Genistæ for Hypocondriacall melancholy”

Modern column: “broom syrup for hypochondriacal melancholy”

The same author, Quercetan, is credited with this preparation. Its ingredient-name and intended use do not supply proportions, a precise plant identification or demonstrated efficacy. Lookup: Syrupus Genistæ; Syrupus; broom syrup.

Syrupe de pomis; syrupo de pomis

B5V-0429-05 · DJR-103-43 · Source page 386

Apple syrup, either a preparation in its own right or a mixing liquid in a compound.

Original: “Syrupe de pomis”

Modern column: “apple syrup”

De pomis identifies apples. The prescription lists borage water and hellebore separately; their presence is not contained in the meaning of apple syrup. The later Latin syrupo is the inflected form after cum, with. Further checked occurrences: DJR-105-11; DJR-105-10. Lookup: de pomis; Syrupe de pomis; syrupo de pomis; apple syrup.

Syrup. de cort. citri

B5V-0429-06 · DJR-105-06 · Source page 392

Syrup of citron peel.

Original: “Syrup. de cort. citri; fiat electuarium”

Modern column: “With syrup of citron peel, make an electuary”

The syrup is the liquid carrier used to make the electuary, not the name of the entire resulting mixture. The printed ingredient and preparation abbreviations are expanded in the modern column. Lookup: Syrup. de cort. citri; citron-peel syrup.

hujus solius syrupi usu

B5V-0429-07 · N07815 · Burton marginal note

By use of this syrup alone, within a claim explicitly preceded by purging.

Original: “hujus solius syrupi usu curasse, factâ prius purgatione”

Note translation: “with this syrup alone, a purge having first been given”

Solius modifies the syrup used, but the ablative phrase adds an earlier purge. The full local sentence prevents alone from being misread as excluding all other treatment in Altomarus’s reported cures. Lookup: syrupi; hujus solius syrupi usu; Altomarus syrup.

Poultice and cataplasm

Cataplasms, salves, or pultises

B5V-0430-01 · DJR-101-29 · Source page 375

Soft medicinal masses, here made from fresh herbs and applied externally.

Original: “Cataplasms, salves, or pultises made of green herbs, pounded, or sod in water till they be soft”

Modern column: “Cataplasms, salves or poultices are made from fresh herbs, pounded or boiled in water until soft”

The alternatives pounded or boiled describe making the soft mass. The following empty-body condition remains unspecified in the source and does not justify adding a modern preparation instruction. Further checked occurrences: DJR-067-17; DJR-106-52; DJR-171-085. Lookup: poultice [modern access form]; pultises; Cataplasms; Cataplasmes; cataplasm [dictionary access form]; salves [local synonym].

calastick Cataplasms

B5V-0430-02 · DJR-106-44 · Source page 401

Poultices intended to relax or loosen the parts to which they are applied.

Original: “prescribes calastick Cataplasms, or dry purging medicines”

Modern column: “prescribes relaxing poultices, or dry purging medicines”

Calastick supplies relaxing, while Cataplasms supplies poultices. The following dry-purging expression is Burton’s gloss but is not an established exact synonym for the whole phrase. Lookup: calastick; calastick Cataplasms; relaxing poultices.

fig poultice [editorial access]

B5V-0430-03 · N04993 · Editorial note

A soft fig-based application mentioned in the editor’s account of Hezekiah’s treatment.

Editorial wording: “a fig poultice is applied”

This is editorial English explaining the biblical episode, not a word printed in Burton’s body at DJR-068-10. It supplies an access route without being counted as an original lexical attestation. Lookup: fig poultice [editorial access form].

Plaster and cerate

Emplaisters; Emplaster; plaisters; plasters

B5V-0431-01 · DJR-101-29 · Source page 375

Medicinal preparations made to be applied externally as dressings.

Original: “Emplaisters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together”

Modern column: “Plasters consist of herbs, flowers, roots and so on, mixed and boiled together with oils and other liquids”

The preparation is distinguished from the following fresh-herb poultice. Emplaster and plaster are not different treatments merely because the prefixed spelling varies. Further checked occurrences: DJR-067-17, DJR-105-47. Lookup: plaster; plaister; emplaster; Emplaisters.

cerotes; Cerotes; Cerots

B5V-0431-02 · DJR-101-30 · Source page 375

Wax-based medicinal dressings or ointments for external application.

Original: “Cerotes, are applyed to several parts”

Modern column: “Wax-based dressings are applied to various parts”

The wax base is supplied explicitly by the edition’s note, N07632. The body stresses application to several parts; a later abdominal list supplies particular organs without defining one universal formulation. Further checked occurrences: DJR-067-17, DJR-106-43. Lookup: cerate [dictionary access form]; cerote; cerotes; cerots; wax-based dressing.

Frontals; Frontlets

B5V-0431-03 · DJR-105-46 · Source page 396

Medicinal dressings placed at the forehead or temples.

Original: “Frontlets are well known to every good wife”

Modern column: “Forehead dressings are well known to every housewife”

The ensuing application is to both temples. This location-based name differs from cerote, which names the wax-based preparation; one should not infer wax from frontlet alone. Further checked occurrences: DJR-101-30. Lookup: frontal; frontlet; forehead dressing.

plaisters to raise blisters [phrase]

B5V-0431-04 · DJR-103-09 · Source page 383

External applications intended to produce blisters.

Original: “by plaisters to raise blisters”

Modern column: “plasters to raise blisters”

The purpose clause changes the expected soothing association of a dressing. Burton presents these alongside corrosive medicines as alternatives to frightening surgical procedures; the words do not claim that the applications are harmless. Lookup: blistering plaster; plaisters to raise blisters.

severall plasters [phrase]

B5V-0431-05 · DJR-069-34 · Source page 229

Different dressings or remedies applied in repeated succession.

Original: “a wound can never be cured that hath severall plasters”

Modern column: “a wound can never heal when one plaster after another is applied to it”

The preceding criticism of changing physicians and the Latin margin’s frequent changes of remedies establish succession. The modern expansion makes that relation explicit rather than giving severall an isolated numerical meaning. Lookup: several plasters; successive remedies.

any plaister [jealousy image]

B5V-0431-06 · DJR-148-18 · Source page 615

Any medicinal dressing, imagined as powerless against jealousy’s wound.

Original: “No liquors force prevailes, or any plaister”

Modern column: “No potent liquid or plaster can relieve”

The negative belongs to the quoted Ariosto stanza. Burton’s next paragraph allows timely cure or mitigation, so the image cannot be detached as his final assertion of incurability. Lookup: plaister [jealousy]; plaster [figurative wound].

cerotum

B5V-0431-07 · N08087 · Burton marginal note

A wax-based medicinal preparation, here an ointment for the liver.

Original: “cerotum pro sene melancholico ad jecur optimum”

Note translation: “an excellent wax ointment for the liver, for an old man with melancholy”

The Latin identifies both an elderly melancholic patient and an anatomical target. Neither qualification should be lost when the preparation is indexed under the more general dictionary form cerate. Lookup: cerotum; cerate [Latin-linked access form].

Emplastra pro splene [phrase]

B5V-0431-08 · N08088 · Burton marginal note

Plasters intended for application to the spleen’s region.

Original: “Emplastra pro splene”

Note translation: “Plasters for the spleen”

This marginal Fernel citation is narrower than the body’s list of spleen, liver and hypochondries. Emplastra is plural; pro splene specifies the target rather than an ingredient. Lookup: emplastra; plasters for the spleen.

Fomentation

Fomentations; fomentations

B5V-0432-01 · DJR-101-30 · Source page 375

Moist medicinal applications made externally, here represented by sponges soaked in prepared liquids.

Original: “Fomentations or spunges, wet in some decoctions”

Modern column: “fomentations, or sponges soaked in decoctions”

The sponge is the immediate vehicle of application; the decoction is the liquid it carries. The following linen-based epithems remain under BAL-0193 rather than being absorbed as identical vocabulary. Further checked occurrences: DJR-067-17, DJR-106-41, DJR-106-52. Lookup: fomentation; fomentations; warm application; spunges [fomentation vehicle].

Fomentation of oyle [phrase]

B5V-0432-02 · DJR-105-24 · Source page 394

A moist external application using oil as its liquid vehicle.

Original: “For the Belly, make a Fomentation of oyle”

Modern column: “For the belly, make a warm application of oil”

The ensuing clause describes seeds boiled in the oil. Of oyle states the material used, while For the Belly states the site; neither should be mistaken for an oral dose. Further checked occurrences: DJR-067-24. Lookup: fomentation of oil; oil application.

Fomentations to the Hypocondries [phrase]

B5V-0432-03 · DJR-106-43 · Source page 401

External moist applications to the upper abdominal regions beneath the ribs.

Original: “Fomentations to the Hypocondries are very good, of wine and water”

Modern column: “Warm applications to the regions beneath the ribs are very good: wine and water”

The full phrase supplies the location. The ensuing boiled herbs specify this preparation, while the neighbouring heading Topicks establishes the external route. Lookup: hypochondrial fomentation; fomentations to the hypochondries.

fomentum libidinis [Latin phrase]

B5V-0432-04 · DJR-116-50 · Source page 451

Fuel or encouragement for sexual desire.

Original: “fomentum libidinis vocat Augustinus”

Modern column: “Augustine calls it fuel for lust”

Wine is the subject of the attributed description. This metaphor makes the sustaining or warming action harmful, rather than identifying a medicinal sponge used to treat desire. Lookup: fomentum; fomentum libidinis; fuel for lust.

fomentum paret [Latin phrase]

B5V-0432-05 · DJR-139-30 · Source page 570

Prepare a soothing medicinal application for a sick person.

Original: “fomentum paret”

Modern column: “prepare a soothing application”

The woman who attends a sick man is the implied agent. Her nursing is one acknowledged comfort of marriage within an argument preferring unmarried life; the application itself is not specified by ingredient or temperature. Lookup: fomentum [nursing]; fomentum paret; soothing application.

fomenta libidinum [Latin phrase]

B5V-0432-06 · N09354 · Burton marginal note

Incentives or nourishment for lustful desires.

Original: “fomenta libidinum”

Note translation: “incentives to lust”

The plural condemns rouge and white lead within a religiously polemical account of adornment. It names the supposed encouragement of desire, not the cosmetics’ formulation as medical fomentations. Lookup: fomenta; fomenta libidinum.

Perfumes and suffumigation

suffites

B5V-0433-01 · DJR-064-27 · Source page 210–211

Substances used to produce fumigating smoke.

Original: “suffites, perfumes, suffumigations”

Modern column: “Fumigating substances, perfumes, smoke”

Suffites aligns with the first item alone. The accompanying suffumigations is already indexed at BAL-0031-V061; keeping the list intact shows that the modern column distinguishes materials, perfumes and their smoke. Lookup: suffite; suffites; fumigating substances.

perfumes to smell to [family construction]

B5V-0433-02 · DJR-101-30 · Source page 375

Aromatic preparations used through the sense of smell.

Original: “odoraments, balls, perfumes, posies to smell to”

Modern column: “scented substances, scent balls, perfumes and bouquets to smell”

The final purpose phrase applies across the list, while each noun retains its own referent. Odorament stays with BAL-0193-V007. The negative no perfume at all in DJR-121-43 rejects this kind of adornment in favour of plainness. The heading is a family construction assembled for lookup, not a claim that perfumes to smell to is a contiguous quotation. Further checked occurrences: DJR-121-43. Lookup: perfume; perfumes; to smell to.

suffumigations [medicinal administration]

B5V-0433-03 · DJR-102-45 · Source page 382

Applications of medicinal fumes, associated here with the nasal route.

Original: “To these you may adde odoraments, perfumes, and suffumigations”

Modern column: “To these you may add scented preparations, perfumes and fumigations”

These supplements follow the liquid-or-dry errhines, but are not thereby identical to every nasal preparation. This local medicinal use supplements, and does not reassign, the earlier visual and haunted-room records. Lookup: suffumigation [medicinal]; medicinal fumigation.

perfumed; perfuming [scenting]

B5V-0433-04 · DJR-130-03 · Source page 523–524

Treated with fragrance, or applying fragrance to something.

Original: “perfuming his hair”

Modern column: “perfuming his hair”

The lover repeatedly scents his hair among other grooming tasks. Related uses scent a room or gloves; the different objects do not require separate definitions of the scenting action. Further checked occurrences: DJR-085-38, DJR-121-36, DJR-132-19, DJR-034-46. Lookup: perfumed; perfuming; scenting; perfumed closet; perfumed gloves.

full of perfumes [figurative phrase]

B5V-0433-05 · DJR-131-51 · Source page 532

Filled with imagined fragrance, expressing the lover’s delight.

Original: “the soul of a man in love is full of perfumes and sweet odours”

Modern column: “the soul of a man in love is full of perfumes and sweet scents”

The sensory image occurs during the turn to love’s good effects and is attributed to Plutarch. It does not describe a medicinal substance physically placed inside a soul. Lookup: perfumes [lover’s soul]; full of perfumes.

perfumed [disagreeable scent]

B5V-0433-06 · DJR-136-48 · Source page 558

Scented with a substance, here one represented as foul-smelling.

Original: “perfumed with Opoponax, Sagapenum, Assa fœtida”

Modern column: “scented with opopanax, sagapenum, asafoetida”

The verb does not guarantee a pleasant smell: the following description calls the gums filthy. The reader is told to suppose or imagine this scene; no actual beloved is established as having these qualities. Lookup: perfumed [foul gums]; scented [negative].

perfumes [fumigatory tests]

B5V-0433-07 · DJR-147-41 · Source page 612

Fumes or aromatic vapours used in alleged tests.

Original: “by Stones, perfumes, to make them pisse, and confess I know not what in their sleep”

Modern column: “using stones and fumigations to make women urinate and confess I know not what in their sleep”

Perfumes contributes fumigations; the stones and alleged outcomes belong to other parts of the construction. Burton explicitly dismisses the tests as absurd products of jealousy. Lookup: perfumes [fumigation]; fumigatory tests.

suffitibus

B5V-0433-08 · N10267 · Burton marginal note

Incense or fumigations, here in a figurative filling of the lover’s soul.

Original: “tota referta suffitibus & odoribus”

Note translation: “entirely filled with incense and scents”

Suffitibus supplies incense, odoribus scents. The dative or ablative plural form is retained as printed; the governing referta makes the local construction one of being filled with these imagined delights. Lookup: suffitibus; suffitus [printed fumigation form]; incense [love image].

The related printed body form suffitus occurs in “by their suffitus”, rendered “as fumigations”, at DJR-169-08. There it names a supposed treatment rather than the lover’s imagined incense; the surrounding claim of relieving demonic affliction and poisonous vapours remains part of the attributed historical account, with its compressed syntax, not an endorsed efficacy claim.

Antidote and poison

make an Antidote [authorial metaphor]

B5V-0434-01 · DJR-003-08 · Source page 5

Make a remedy or countermeasure from the very source of one’s distress.

Original: “make an Antidote out of that which was the prime cause of my disease”

Modern column: “making an antidote from the very thing that was the chief cause of my disease”

The viper-and-theriac comparison supports Burton’s account of writing about his own melancholy. The metaphor is a paradox of purposeful labour, not a pharmacological claim about the book. Lookup: antidote; Antidote [writing].

poysons; poison [harmful substance]

B5V-0434-02 · DJR-021-34 · Source page 4

Substances represented as able to cause illness or death.

Original: “a thousand several poysons”

Modern column: “a thousand different poisons”

Burton reports the number as something some writers mention. His preceding catalogue permits smell, touch or taste as alleged routes of injury; this local term is not limited to a swallowed poison. Lookup: poison; poyson; poysons; poisons.

clancular poysons [phrase]

B5V-0434-03 · DJR-031-12 · Source page 52

Hidden or secretly acting poisons.

Original: “by clancular poysons he can infect the bodies”

Modern column: “by hidden poisons he can infect our bodies”

The agent is the Devil in the preceding discussion; Taurellus is cited for the claim. Clancular describes secrecy and does not itself identify a material substance or observable mechanism. Lookup: clancular; clancular poisons; hidden poisons.

Antidotes [drinking aids]

B5V-0434-04 · DJR-035-24 · Source page 74

Supposed counteracting preparations used to enable greater alcohol consumption.

Original: “taking Antidotes, to carry their drink the better”

Modern column: “taking antidotes so they can hold their drink better”

The aim is continued drinking, and Burton calls the practice a way of harming oneself. A name associated with protection can therefore serve an expressly condemned use. Lookup: antidotes [drinking]; carry their drink.

Antidote [regimen and activity]

B5V-0434-05 · DJR-078-02 · Source page 265

An activity or regulated practice intended to counter an injurious condition.

Original: “as an Antidote, a moderate and seasonable use of it”

Modern column: “an antidote: moderate exercise at suitable times”

Exercise of body and mind is opposed to both excessive exertion and inactivity. The same broader remedy sense appears in the travel maxim; the local qualifying words determine the proposed benefit. Further checked occurrences: DJR-038-23, DJR-135-32. Lookup: antidote [exercise]; antidote of love; antidote [sleep].

poysoned jests [phrase]

B5V-0434-06 · DJR-051-52 · Source page 151

Jokes that injure their target and leave a lasting sting.

Original: “they are poysoned jests, leave a sting behinde them”

Modern column: “They are poisoned jokes, leave a sting behind them”

The poison metaphor extends the adjacent biting and barbed description. Burton treats these as injuries rather than acceptable amusement. Lookup: poisoned jests; poysoned jests; poisoned jokes.

sweet poyson; pleasant poison [figurative family]

B5V-0434-07 · DJR-083-19 · Source page 291

An attractive pleasure or pursuit that conceals or promotes harm.

Original: “a sweet poyson”

Modern column: “a sweet poison”

The immediate object is pleasurable solitude and imagining under the condition that idleness has caused the disorder or become an inclination. The ambition passage likewise calls its object pleasant poison; the attractive quality is part of the danger. Further checked occurrences: DJR-043-20. Lookup: sweet poison; sweet poyson; pleasant poison.

otherwise poyson; might have been poison [conditional family]

B5V-0434-08 · DJR-102-07 · Source page 377–378

A harmful rather than medicinal effect under unsuitable conditions or in a different patient.

Original: “a worthy medicine if it be rightly applied to a strong man, otherwise poyson”

Modern column: “a valuable medicine if properly administered to a strong man; otherwise, poison”

The if-clause restricts the judgement. In DJR-106-33 the third patient is only hypothetical; reported success in two cases does not establish either safety for all or an actual third poisoning. Further checked occurrences: DJR-106-33, DJR-104-42. Lookup: otherwise poison; might have been poison; medicine and poison.

Antidotary

B5V-0434-09 · DJR-102-40 · Source page 381

A medicinal collection describing preparations or recipes.

Original: “in the Florentine Antidotary”

Modern column: “in the Florentine Antidotary”

The listed contents here are purgative pills. The bibliographical noun names a source of remedies rather than a single antidote, and should not be restricted to books dealing only with literal poisoning. Further checked occurrences: DJR-100-21. Lookup: antidotary; antidotarium [dictionary access form].

an especial Antidote against Iealousie [phrase]

B5V-0434-10 · DJR-151-13 · Source page 632

A claimed special remedy for jealousy whose content Burton deliberately withholds.

Original: “an especial Antidote against Iealousie”

Modern column: “a special antidote against jealousy”

The noun asserts a remedy’s role but the passage does not tell the reader what it is. Burton’s prospective whisper is conditional; no specific procedure can responsibly be supplied from this wording. Lookup: antidote against jealousy; undisclosed antidote.

Attenuate and rarify

rarifies [liquid consistency]

B5V-0435-01 · DJR-034-37 · Source page 71

Makes a liquid finer or less dense.

Original: “more subtil and better for the Hop that rarifies it”

Modern column: “finer and better for the hops that thin it”

The object of it is beer. The immediately preceding verse’s thick drink and thin discharge provide the polemical context; the verb does not here mean thinning the blood. Further checked occurrences: DJR-100-16. Lookup: rarify; rarefy [modern dictionary access form]; rarifies; subtil [beer consistency].

rarifies melancholy [phrase]

B5V-0435-02 · DJR-082-37 · Source page 288

Thins the melancholic humour within historical physiology.

Original: “because it rarifies melancholy”

Modern column: “because it thins the melancholic humour”

The object is the supposed bodily humour, not sadness as an emotion. This is an attributed rationale in a paragraph that reports both conditional approval and outright opposition to vinegar. Lookup: rarifies melancholy; thin the melancholic humour.

attenuate [bodily wasting]

B5V-0435-03 · DJR-043-11 · Source page 111

Waste or wear down the body, reducing its strength or substance.

Original: “attenuate our bodies”

Modern column: “waste our bodies”

The subject is the many troubles just catalogued. The following drying, withering and shrivelling images specify damaging depletion rather than a beneficial thinning of humours. Lookup: attenuate; attenuate [waste].

attenuates the soul [phrase]

B5V-0435-04 · DJR-083-06 · Source page 290

Weakens the soul or its powers.

Original: “Fear dissolves the spirits, infects the heart, attenuates the soul”

Modern column: “Fear disperses the spirits, taints the heart, and weakens the soul”

Fear is the agent throughout the three coordinated clauses. The soul’s weakening is distinct from the spirits’ dispersal and the heart’s tainting, although all enter the same account of passion. Lookup: attenuates; attenuates the soul; weaken the soul.

attenuates [humoral thinning]

B5V-0435-05 · DJR-104-20 · Source page 390

Makes thick bodily vapours or humours thinner.

Original: “attenuates, concocts, dissipates all thick vapours, and fuliginous humours”

Modern column: “thins, digests and disperses all thick vapours and sooty humours”

Attenuates supplies thins, not the entire three-verb sequence. Wine is the alleged agent, carried over from the preceding paragraph; its proposed benefit is conditioned there by moderate, suitable use. Lookup: attenuate [humours]; attenuates [thinning].

Attenuant [Latin bodily wasting]

B5V-0435-06 · DJR-126-45 · Source page 504

They waste or wear down, with sleepless nights, care and grief as the agents.

Original: “Attenuant juvenum vigilatæ corpora noctes”

Modern column: “Sleepless nights waste young men’s bodies”

The Latin verb is plural and governs corpora, bodies. The next line adds care and grief, so the physical change cannot be attributed to love alone with all intervening conditions removed. The same printed verb occurs with sleepless cares in N03084. Further checked occurrence: N03084. Lookup: attenuant; attenuare [Latin dictionary access form].

N03084 compares the printed Attenuant with extenuant in the comparison text; that editorial comparison does not replace Burton’s form. Editorial comparison lookup: extenuant [editorial comparison, N03084].

viribus attenuatis [Latin phrase]

B5V-0435-07 · DJR-093-38 · Source page 339

With bodily strength weakened.

Original: “cum viribus attenuatis infirma valetudine laboraret”

Modern column: “when his strength was weakened and he suffered from ill health”

Viribus identifies what has been reduced: the king’s strength. The story subsequently makes restricted movement an occasion for learning; the printed phrase does not itself praise weakness. Lookup: attenuatis; viribus attenuatis.

attenuat [lessening frenzy]

B5V-0435-08 · N06247 · Burton marginal note

Lessens or reduces the force of a disturbance.

Original: “timidos furores attenuat”

Note translation: “lessens fearful frenzies”

The lyre is the subject. The original printed timidos gives fearful, even though the editor’s compared Cassiodorus text has tumidos. Burton’s English body uses the related verb extenuate. Further checked occurrence: DJR-085-06. Lookup: attenuat [music]; extenuate [music]; lessen frenzy.

Editorial comparison lookup: tumidos [editorial comparison, N06249].

Victus sit attenuatus [Latin phrase]

B5V-0435-09 · N10507 · Burton marginal note

Let the diet or regimen of food be reduced.

Original: “Victus sit attenuatus”

Note translation: “Let the diet be reduced”

Victus is the grammatical subject: what is to be reduced is the diet, not a humour being made less dense. The phrase occurs in the historical discussion of fasting as a remedy for love. Lookup: attenuatus [diet]; victus attenuatus; reduced diet.

attenuatus [Latin personal weakening]

B5V-0435-10 · N12309 · Burton marginal note

Weakened or wasted in bodily condition.

Original: “Ita attenuatus fuit jejunio & vigiliis”

Note translation: “He was so weakened by fasting and vigils”

Fasting and vigils supply the means of weakening. The following clause describes severe bodily wasting; the body’s Hilarion narrative and later qualification distinguish this excess from temperance in general. Lookup: attenuatus [person]; weakened by fasting.

Attenuat melancholiam [Latin phrase]

B5V-0435-11 · N06074 · Burton marginal note

It thins the melancholic humour.

Original: “Attenuat melancholiam”

Note translation: “It thins the melancholic humour”

The marginal Latin supplies the same local physical sense as the body’s rarifies melancholy. The agreement concerns the proposed action, not unanimity among the authorities about using vinegar. Lookup: attenuat melancholiam; attenuat [humour].

Topick and topicks

Topick stars [phrase]

B5V-0436-01 · DJR-074-02 · Source page 248

Stars understood as associated with or governing particular places.

Original: “Is it from Topick stars”

Modern column: “Do these and similar differences of heat and cold come from stars governing particular places”

The whole phrase identifies local stellar agency as one possible explanation in a question. Burton also lists non-stellar alternatives, so the record must not turn the question into an established cause. Lookup: topick [stars]; topical stars; local stars.

Topicks [external medicines]

B5V-0436-02 · DJR-106-43 · Source page 401

Medicines or treatments applied externally.

Original: “Topicks or outward medicines”

Modern column: “topical or external medicines”

Burton’s own gloss supplies the meaning. Baths fall within the category, followed by local liquid applications and dressings; the noun is broader than a plaster or ointment. Lookup: topicks; topicals; outward medicines; topical medicine.

Topick gods [phrase]

B5V-0436-03 · DJR-163-21 · Source page 692

Gods assigned to particular places rather than universal rule.

Original: “several Topick gods for several places”

Modern column: “different local gods to different places”

Several means distinct or different. The lexical locality is clear even though the following clause attributed to Socinus has an uncertain scope; the passage is Burton’s polemical representation. Lookup: topick [gods]; local gods.

Topicks [book-title use]

B5V-0436-04 · DJR-045-31 · Source page 123 [printed 113]

A scholarly work cited through its commentator, rather than a class of external medicines.

Original: “Democharis on the Topicks”

Modern column: “Democharis, writing on the Topics”

The preposition on makes the named work the subject of commentary. Burton invokes it in satire about literary immortality; the editor does not securely identify the printed Democharis, and this record does not supply a speculative identity. Lookup: Topics [book title]; Topicks [title].

Posset

a posset of the same [phrase]

B5V-0437-01 · DJR-082-36 · Source page 288

A milk-based drink made with the previously mentioned drink or preparation.

Original: “or a posset of the same”

Modern column: “or a posset made from it”

The antecedent lies in the preceding muscadine, toast and nutmeg proposal. The editor’s N06072 explains the customary milk base; Burton gives no complete recipe and restricts his night-time preference to people with dry brains. Lookup: posset; posset [sleep drink].

posset drink

B5V-0437-02 · DJR-101-32 · Source page 376

A milk-based beverage used as the vehicle for another medicinal substance.

Original: “pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsomness of the taste”

Modern column: “pounded into posset drink, tempered with a little liquorice or aniseed to prevent its nauseating taste”

The context concerns asarabacca and upward purging. The drink carries the medicine, while the additions moderate taste; qualified does not certify safety or turn every posset into an emetic. Lookup: posset drink; posset [medicinal vehicle]; qualified with [tempered].

a posset of hemp-seed [phrase]

B5V-0437-03 · DJR-105-38 · Source page 395

A milk-based household preparation containing hempseed.

Original: “a posset of hemp-seed”

Modern column: “a posset with hempseed”

Burton reports common country use, Fuchs’s strong objection and his own contrary experience. His permission is conditional on better medicines being unavailable; the phrase alone supplies neither a full formulation nor established efficacy. Lookup: hempseed posset; posset of hemp-seed.

Original forms and phrases

Record headings may group spellings or add a bracketed sense label. The quoted wording after each heading is the checked source expression, not an invented dictionary headword. Burton’s marginal notes are explicitly identified by their N locators.

- a beginning sweat: B5V-0401-05; original wording: “the most forbid, and by no means will have it go farther then a beginning sweat”; DJR-078-13.
- a consumption [envy image]: B5V-0399-04; original wording: “a moth of the soule, a consumption”; DJR-041-13.
- a consumption of the lungs: B5V-0399-01; original wording: “a consumption of the lungs”; DJR-023-15.
- a continuate cough: B5V-0420-05; original wording: “a continuate cough”; DJR-115-44.
- a corrupt ear: B5V-0412-07; original wording: “Some have a corrupt ear”; DJR-060-35.
- a cough: B5V-0420-01; original wording: “one Distillation, not yet grown to custome, makes a cough”; DJR-023-15.
- a leaping in many parts: B5V-0405-03; original wording: “a leaping in many parts of the body, saltum in multis corporis partibus”; DJR-058-10.
- a little ease: B5V-0406-06; original wording: “Except it be tears and sighs, for so they may chance find a little ease”; DJR-128-52.
- a loathing & distaste of Physick: B5V-0418-06; original wording: “a loathing & distaste of Physick”; DJR-069-29.
- a loathing satiety: B5V-0418-04; original wording: “there is a loathing satiety of all things”; DJR-052-03.
- a lothing: B5V-0418-02; original wording: “a lothing, and appetite to vomit”; DJR-062-16.
- a most grievous fit: B5V-0424-03; original wording: “once peradventure in his life, hath a most grievous fit”; DJR-061-12.
- a phantastical fit: B5V-0424-07; original wording: “a raving fit, a phantastical fit”; DJR-019-33.
- a posset of hemp-seed [phrase]: B5V-0437-03; original wording: “a posset of hemp-seed”; DJR-105-38.
- a posset of the same [phrase]: B5V-0437-01; original wording: “or a posset of the same”; DJR-082-36.
- a preparative [expository]: B5V-0427-01; original wording: “as a preparative to the rest”; DJR-027-02.
- a preparative to devotion: B5V-0427-08; original wording: “a preparative to devotion”; DJR-156-04.

- a Syncope or Swouning: B5V-0417-01; original wording: “as in a Syncope or Swouning”; DJR-023-36.
- a taste of future happiness: B5V-0414-10; original wording: “Extasis is a taste of future happiness”; DJR-156-10.
- a touched heart: B5V-0416-11; original wording: “if it be in a touched heart”; DJR-167-12.
- a true distance: B5V-0413-03; original wording: “a true distance is required, that it be not too near, or too far off”; DJR-025-08.
- a windy thing: B5V-0419-02; original wording: “a windy thing, a vain, solicitous, and fearful thing”; DJR-043-21.
- a wound can never be cured that hath severall plasters: B5V-0421-04; original wording: “a wound can never be cured that hath severall plasters”; DJR-069-34.
- actions, not affections: B5V-0407-02; original wording: “Neither are tears, affections, but actions”; DJR-064-09.
- acute (Latin adverb): B5V-0382-07; original wording: “mentis oculus acute incipit cernere”; DJR-087-43.
- Acute and Chronick: B5V-0382-01; original wording: “Acute and Chronick”; DJR-022-10.
- acute angle: B5V-0382-06; original wording: “the vital and natural make an acute angle”; DJR-032-20.
- acute feaver: B5V-0382-02; original wording: “an acute feaver annexed”; DJR-022-19.
- acute Philosophers: B5V-0382-05; original wording: “acute Philosophers”; DJR-012-27.
- ad ruborem … non ad sudorum: B5V-0401-04; original wording: “ad ruborem, some say, non ad sudorum, lest it should dry the body too much”; DJR-078-12.
- ake: B5V-0400-02; original wording: “our eyes ake with reading, our fingers with turning”; DJR-004-15.
- aking: B5V-0400-07; original wording: “Palpitation of the heart from vapours, heaviness and aking from the same cause”; DJR-064-10.
- an affected tone: B5V-0410-08; original wording: “an affected tone they use”; DJR-123-01.
- an Epidemical disease: B5V-0383-02; original wording: “so universall a malady, an Epidemical disease”; DJR-019-20.
- an especial Antidote against Iealousie [phrase]: B5V-0434-10; original wording: “an especial Antidote against Iealousie”; DJR-151-13.
- an immortall vision: B5V-0413-10; original wording: “an immortall vision, a divine beauty”; DJR-151-43.
- an incurable wound: B5V-0421-03; original wording: “they leave an incurable wound behinde them”; DJR-051-40.
- an odores nutriant: B5V-0415-10; original wording: “an odores nutriant”; DJR-105-16.

- an Organ of health: B5V-0415-03; original wording: “This sense is an Organ of health”; DJR-025-13.
- an ulcer or canker: B5V-0422-07; original wording: “an ulcer or canker in his mistris breast”; DJR-137-09.
- Antidotary: B5V-0434-09; original wording: “in the Florentine Antidotary”; DJR-102-40.
- Antidote [regimen and activity]: B5V-0434-05; original wording: “as an Antidote, a moderate and seasonable use of it”; DJR-078-02.
- Antidotes [drinking aids]: B5V-0434-04; original wording: “taking Antidotes, to carry their drink the better”; DJR-035-24.
- any plaister [jealousy image]: B5V-0431-06; original wording: “No liquors force prevailes, or any plaister”; DJR-148-18.
- Apoplexie; Apoplexy: B5V-0391-01; original wording: “for then it would be an Apoplexie, or Epilepsie”; DJR-027-14.
- appropriate all symptomes: B5V-0381-07; original wording: “appropriate all symptomes they finde related of others, to their own persons”; DJR-058-45.
- approved Physicians: B5V-0396-04; original wording: “the most approved Physicians”; DJR-022-34.
- arthritis: B5V-0388-03; original wording: “like an arthritis or running gout”; DJR-061-11.
- Attenuant [Latin bodily wasting]: B5V-0435-06; original wording: “Attenuant juvenum vigilatæ corpora noctes”; DJR-126-45.
- attenuat [lessening frenzy]: B5V-0435-08; original wording: “timidos furores attenuat”; N06247.
- Attenuat melancholiam [Latin phrase]: B5V-0435-11; original wording: “Attenuat melancholiam”; N06074.
- attenuate [bodily wasting]: B5V-0435-03; original wording: “attenuate our bodies”; DJR-043-11.
- attenuates [humoral thinning]: B5V-0435-05; original wording: “attenuates, concocts, dissipates all thick vapours, and fuliginous humours”; DJR-104-20.
- attenuates the soul [phrase]: B5V-0435-04; original wording: “Fear dissolves the spirits, infects the heart, attenuates the soul”; DJR-083-06.
- attenuatus [Latin personal weakening]: B5V-0435-10; original wording: “Ita attenuatus fuit jejunio & vigiliis”; N12309.
- avert: B5V-0428-02; original wording: “able to avert and terrifie any man or woman living”; DJR-135-52.
- avertantur: B5V-0428-10; original wording: “Ab omni fixa cogitatione quovis modo avertantur”; N06097.
- avertat cogitationem: B5V-0428-06; original wording: “avertat cogitationem à re scrupulosa”; DJR-169-27.

- averte oculos: B5V-0428-03; original wording: “averte oculos”; DJR-135-05.
- avertebat [gaze]: B5V-0428-04; original wording: “non à me nunquam aciem oculorum avertebat”; DJR-127-23.
- avertens animam ejus à tristitia: B5V-0428-07; original wording: “avertens animam ejus à tristitia”; DJR-142-60.
- avertere [attempt]: B5V-0428-05; original wording: “oculos à virgine avertere conatus sum, sed illi repugnabant”; N09086.
- Averters: B5V-0428-01; original wording: “Averters and Purgers must go together”; DJR-104-02.
- avertit [rejecting a person]: B5V-0428-09; original wording: “non ebrium avertit”; N13114.
- avertite pestem: B5V-0428-08; original wording: “dii talem terris avertite pestem”; DJR-151-14.
- bad smels: B5V-0415-04; original wording: “noysom or fulsome for bad smels”; DJR-016-23.
- Bezoars stone; Bezoar stone: B5V-0389-04; original wording: “Bezoars stone”; DJR-105-04.
- blow short: B5V-0405-05; original wording: “others sweat, blow short”; DJR-126-55.
- briefly touch and point at: B5V-0416-02; original wording: “which I will briefly touch and point at”; DJR-022-15.
- burst out a laughing: B5V-0408-01; original wording: “Democritus on the other side burst out a laughing”; DJR-008-09.
- by fits [at intervals]: B5V-0424-08; original wording: “or by fits”; DJR-073-37.
- by fits [intermittent illness]: B5V-0424-02; original wording: “interrupt, which comes and goes by fits”; DJR-027-49.
- calastick Cataplasms: B5V-0430-02; original wording: “prescribes calastick Cataplasms, or dry purging medicines”; DJR-106-44.
- Caro: B5V-0398-01; original wording: “as Caro, Vertigo, Incubus, Apoplexie, Falling sickness”; DJR-022-14.
- Cataplasms, salves, or pultises: B5V-0430-01; original wording: “Cataplasms, salves, or pultises made of green herbs, pounded, or sod in water till they be soft”; DJR-101-29.
- caught by infection: B5V-0384-04; original wording: “closely, and as suddainly are caught by infection”; DJR-120-16.
- Cause and Symptome: B5V-0381-06; original wording: “Sorrow is both Cause and Symptome of this disease”; DJR-040-07.
- cerotes; Cerotes; Cerots: B5V-0431-02; original wording: “Cerotes, are applyed to several parts”; DJR-101-30.
- cerotum: B5V-0431-07; original wording: “cerotum pro sene melancholico ad jecur optimum”; N08087.

- Chorus sancti Viti; S. Vitus dance: B5V-0397-01; original wording: “Chorus sancti Viti, or S. Vitus dance”; DJR-022-35.
- Chronick or continuate disease: B5V-0382-04; original wording: “a Chronick or continuate disease”; DJR-023-19.
- Chymical preparatives: B5V-0427-07; original wording: “those Chymical preparatives”; DJR-103-50.
- citò, longè, tardè: B5V-0385-09; original wording: “citò, longè, tardè”; DJR-084-16.
- clancular poysons [phrase]: B5V-0434-03; original wording: “by clancular poysons he can infect the bodies”; DJR-031-12.
- cold palsie: B5V-0393-03; original wording: “fell into a cold palsie”; DJR-059-29.
- cold sweat; importunus sudor: B5V-0401-03; original wording: “cold sweat, importunus sudor, unseasonable sweat all over the body”; DJR-062-13.
- coma [Latin hair]: B5V-0398-07; original wording: “Iasonis flava coma incendit cor Medeæ”; DJR-119-27.
- Coma Vigilia & vigil Coma: B5V-0398-04; original wording: “Coma Vigilia & vigil Coma”; DJR-022-14.
- Commentatores præcipites & vertiginosos: B5V-0395-07; original wording: “Commentatores præcipites & vertiginosos”; DJR-160-19.
- consumption [decline]: B5V-0399-02; original wording: “his period of augmentation, as of consumption”; DJR-024-31.
- Consumption; Consumptions [illness]: B5V-0399-03; original wording: “an Ague, Vertigo, Consumption, seiseth on them both”; DJR-082-22.
- contagion: B5V-0384-03; original wording: “by the contagion, the spectators eys are infected”; DJR-120-07.
- Convulsion; convulsions: B5V-0394-01; original wording: “Crampes, Stupor, Convulsion, Tremor, Palsie”; DJR-022-14.
- cor proximum ori: B5V-0405-06; original wording: “cor proximum ori, saith Aristenætus, their heart is at their mouth, leaps”; DJR-126-55.
- cough, or spit: B5V-0420-04; original wording: “cough, or spit, or make a noise sometimes”; DJR-059-16.
- counter-smiles: B5V-0408-07; original wording: “artificial and reciprocal, those counter-smiles”; DJR-120-35.
- counterfeit the voices: B5V-0410-06; original wording: “counterfeit the voices of all birds and bruit beasts almost”; DJR-064-30.
- Crampes; cramp: B5V-0394-02; original wording: “so troubled with the cramp”; DJR-039-23.
- Crocodiles tears: B5V-0407-07; original wording: “To these Crocodiles tears, they will add sobs”; DJR-125-36.
- de Apoplexia: B5V-0391-02; original wording: “As Lonicerus hath done de Apoplexia”; DJR-022-15.

- de lue vener.: B5V-0386-06; original wording: “Botaldus cap. 61. de lue vener.”; DJR-050-31.
- dead in a swone: B5V-0417-03; original wording: “fell down dead in a swone”; DJR-051-17.
- deafnesse: B5V-0412-09; original wording: “deafnesse, blindnesse, be they innate or accidentall”; DJR-087-38.
- deep sighs and groans: B5V-0406-02; original wording: “deep sighs and groans, tears, exclamations”; DJR-054-07.
- deeply wounded: B5V-0421-02; original wording: “tender of his reputation, will be deeply wounded”; DJR-040-37.
- degenerate into: B5V-0391-03; original wording: “because those diseases do often degenerate into this”; DJR-056-57.
- Difference of Pulse: B5V-0403-06; original wording: “Difference of Pulse, neglect of business, want of sleep, often sighs, blushings”; DJR-126-51.
- Disease: B5V-0379-01; original wording: “What a Disease is, almost every Physician defines.”; DJR-022-02.
- diseases of the minde: B5V-0379-03; original wording: “but for the diseases of the minde we take no notice of them”; DJR-011-18.
- Diuretica: B5V-0402-05; original wording: “Diuretica or medicines to procure urine”; DJR-106-19.
- Dropsie; dropsies: B5V-0390-01; original wording: “To Dropsie, Agues, Jaundies, Cachexia, &c.”; DJR-070-06.
- dry: B5V-0396-02; original wording: “though they be very dry”; DJR-022-31.
- dumb comment; silent fraud; still rhetorick: B5V-0411-07; original wording: “a dumb comment; Theophrastus, a silent fraud; still rhetorick Carneades, that perswades without speech”; DJR-117-30.
- Earth inflamed: B5V-0426-05; original wording: “the Air scorching hot, and Earth inflamed”; DJR-036-32.
- elephantiasi; elephantiasis: B5V-0387-07; original wording: “Ipsa elephantiasi correpta elephantiasis hospitium construxit.”; N00170.
- Emplaisters; Emplaster; plaisters; plasters: B5V-0431-01; original wording: “Emplaisters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together”; DJR-101-29.
- Emplastra pro splene [phrase]: B5V-0431-08; original wording: “Emplastra pro splene”; N08088.
- Epidemical diseases which afflict whole Kingdoms: B5V-0383-04; original wording: “Epidemical diseases which afflict whole Kingdoms, Territories, Cities”; DJR-087-01.
- Epidemicall; Particular: B5V-0383-01; original wording: “Epidemicall; as Plague, Plica, &c.”; DJR-020-12.

- Epilepsie; Epilepsy: B5V-0392-01; original wording: “an Apoplexie, or Epilepsie”; DJR-027-14.
- epileptica & impudica: B5V-0392-06; original wording: “quod est epileptica & impudica”; DJR-135-54.
- Epileptick Paroxysme: B5V-0392-03; original wording: “an Epileptick Paroxysme”; DJR-058-43.
- Epileptick Paroxysme: B5V-0424-05; original wording: “an Epileptick Paroxysme”; DJR-058-43.
- Epilepticus; Epileptical: B5V-0392-04; original wording: “became Epilepticus”; DJR-051-18.
- evacuates it self by teares: B5V-0407-04; original wording: “for the most part all grief evacuates it self by teares”; DJR-094-36.
- eyes of our soul: B5V-0413-07; original wording: “the eyes of our soul see best”; DJR-087-43.
- faces are inflamed: B5V-0426-04; original wording: “their faces are inflamed, and red”; DJR-063-02.
- faintness, swounings: B5V-0417-07; original wording: “faintness, swounings, and melancholy”; DJR-105-07.
- faints instantly: B5V-0417-06; original wording: “he faints instantly for want of thicker ayre to refrigerate the heart”; DJR-074-27.
- falling sickness: B5V-0392-02; original wording: “fits of the falling sickness”; DJR-022-32.
- Fast speaking: B5V-0410-05; original wording: “Fast speaking, (which is a symptome of some few)”; DJR-064-09.
- fear and trembling: B5V-0404-06; original wording: “Work out your salvation with fear and trembling”; DJR-164-29.
- fig poultice [editorial access]: B5V-0430-03; editorial cross-reference only, not original attestation: “a fig poultice is applied”; N04993.
- fit [emotional episode]: B5V-0424-06; original wording: “in the time of his fit”; DJR-041-30.
- flere voluptas: B5V-0407-05; original wording: “est quædam flere voluptas”; DJR-094-37.
- flumina lachrymarum: B5V-0407-06; original wording: “Lumina quæ modò fulmina, jam flumina lachrymarum”; DJR-125-35.
- fomenta libidinum [Latin phrase]: B5V-0432-06; original wording: “fomenta libidinum”; N09354.
- Fomentation of oyle [phrase]: B5V-0432-02; original wording: “For the Belly, make a Fomentation of oyle”; DJR-105-24.
- Fomentations to the Hypocondries [phrase]: B5V-0432-03; original wording: “Fomentations to the Hypocondries are very good, of wine and water”; DJR-106-43.

- Fomentations; fomentations: B5V-0432-01; original wording: “Fomentations or spunges, wet in some decoctions”; DJR-101-30.
- fomentum libidinis [Latin phrase]: B5V-0432-04; original wording: “fomentum libidinis vocat Augustinus”; DJR-116-50.
- fomentum paret [Latin phrase]: B5V-0432-05; original wording: “fomentum paret”; DJR-139-30.
- for fear he should swoon: B5V-0417-04; original wording: “for fear he should swoon, or die”; DJR-058-30.
- forme of health: B5V-0380-06; original wording: “the forme of health is contained in the Physicians minde”; DJR-069-33.
- French pox: B5V-0386-04; original wording: “the French pox for a cause”; DJR-056-57.
- Frontals; Frontlets: B5V-0431-03; original wording: “Frontlets are well known to every good wife”; DJR-105-46.
- full of perfumes [figurative phrase]: B5V-0433-05; original wording: “the soul of a man in love is full of perfumes and sweet odours”; DJR-131-51.
- fulsom belchings: B5V-0419-05; original wording: “they cannot endure their own fulsom belchings”; DJR-062-14.
- furorem Sancti Viti: B5V-0397-05; original wording: “Curat Musica furorem Sancti Viti”; N06268.
- Gout: B5V-0388-01; original wording: “Or Particular; as Gout, Dropsie”; DJR-020-12.
- Gout (principal head): B5V-0388-04; original wording: “To Gout, Stone, Cholick, Tooth-ach, Head-ach”; DJR-070-06.
- Gouts; gowts: B5V-0388-09; original wording: “those often Gouts”; DJR-114-23.
- gowty; gouty: B5V-0388-08; original wording: “an old gowty fellow”; DJR-132-32.
- green wounds: B5V-0421-01; original wording: “many green wounds”; DJR-039-27.
- guttosum; gutta: B5V-0388-10; original wording: “quandam guttosum vidi adustum, qui ut liberaretur de gutta”; N02594.
- hart it self aketh: B5V-0400-06; original wording: “grief in the mouth of the stomack, which maketh the patient think his hart it self aketh”; DJR-062-15.
- he woundeth first and then healeth: B5V-0421-11; original wording: “he woundeth first and then healeth”; DJR-168-48.
- health: B5V-0380-01; original wording: “O blessed health! thou art above all gold and treasure”; DJR-056-20.
- health (deliverance): B5V-0380-09; original wording: “want health”; DJR-021-15.
- hear new news: B5V-0412-02; original wording: “I hear new news every day”; DJR-002-06.
- hear none but himself: B5V-0412-04; original wording: “hear none but himself”; DJR-011-23.

- hear or reade of: B5V-0412-03; original wording: “that which others hear or reade of, I felt, and practised my self”; DJR-003-11.
- hear, and observe not: B5V-0412-06; original wording: “hear, and observe not”; DJR-039-04.
- Hearing: B5V-0412-01; original wording: “His object is sound, or that which is heard; the Medium, ayre; Organ the ear.”; DJR-025-10.
- hearing is as frequently deluded as the sight: B5V-0412-08; original wording: “the hearing is as frequently deluded as the sight”; DJR-065-01.
- hearts quaked: B5V-0404-03; original wording: “their hair stared for fear, and their hearts quaked”; DJR-051-21.
- hem or cough: B5V-0420-07; original wording: “sometimes hem or cough”; DJR-127-26.
- her silence: B5V-0411-09; original wording: “it was not the water, but her silence which performed the cure”; DJR-150-61.
- hereditary Lepers: B5V-0387-03; original wording: “those Gaibots in Gascony, hereditary Lepers”; DJR-032-44.
- hinges of our health: B5V-0380-07; original wording: “the hinges of our health”; DJR-070-12.
- his memory stinks: B5V-0415-09; original wording: “his memory stinks like the snuffe of a candle when it is put out”; DJR-090-30.
- Homer was blinde: B5V-0413-06; original wording: “Homer was blinde”; DJR-087-42.
- hujus solius syrupi usu: B5V-0429-07; original wording: “hujus solius syrupi usu curasse, factâ prius purgatione”; N07815.
- hydropem auget: B5V-0390-02; original wording: “hydropem auget”; N02429.
- hydropes: B5V-0390-04; original wording: “Phthises, hydropes & oculorum morbos”; N10964.
- Hydrophobia: B5V-0396-01; original wording: “Hydrophobia, is a kinde of madness”; DJR-022-30.
- hypochondriacall convulsions: B5V-0394-03; original wording: “perilous hypochondriacall convulsions”; DJR-040-18.
- hypochondriacos flatus: B5V-0394-04; original wording: “hypochondriacos flatus facit”; N02850.
- imaginations be not inveterate: B5V-0425-04; original wording: “If our imaginations be not inveterate”; DJR-084-07.
- in his fits [sickness analogy]: B5V-0424-09; original wording: “As a sick man frets, raves in his fits”; DJR-167-29.
- inarticulate, incondite voices: B5V-0410-04; original wording: “inarticulate, incondite voices”; DJR-061-21.
- incurata ... ulcera: B5V-0422-05; original wording: “Stultorum incurata pudor malus ulcera celat.”; DJR-069-22.

- infect thee like a Basilisk: B5V-0384-08; original wording: “infect thee like a Basilisk”; DJR-119-04.
- infecta: B5V-0384-06; original wording: “tempora infecta & adulatione sordida”; DJR-018-35.
- infected houses: B5V-0384-09; original wording: “they will go into infected houses”; DJR-160-20.
- infection: B5V-0384-01; original wording: “a privation or infection of the middle cell of the Head”; DJR-027-05.
- infection of the heart: B5V-0384-02; original wording: “causeth Diseases by infection of the heart”; DJR-036-28.
- infectum (contrast): B5V-0384-10; original wording: “quod fit, infectum non potest esse”; DJR-097-41.
- inficitur; infected: B5V-0384-05; original wording: “quibus inficitur potius, quàm perficitur”; DJR-004-09.
- inflame the blood: B5V-0426-03; original wording: “they do not inflame the blood, and increase the disease”; DJR-106-51.
- inflamed his soul: B5V-0426-07; original wording: “they had so inflamed his soul, that no water could quench it”; DJR-119-62.
- inflames our souls with a divine heat: B5V-0426-06; original wording: “inflames our souls with a divine heat”; DJR-111-39.
- inflammation [bodily condition]: B5V-0426-01; original wording: “an inflammation of the Brain, or the Membranes or Kels of it”; DJR-022-19.
- inflammation of the head [body wording]: B5V-0426-02; original wording: “It produceth inflammation of the head”; DJR-036-06.
- Instar ulceris corpus jugiter percellens: B5V-0422-08; original wording: “Instar ulceris corpus jugiter percellens”; DJR-164-47.
- instrument of voice: B5V-0410-01; original wording: “the instrument of voice, as an Orator to a King”; DJR-024-16.
- insupportable plague: B5V-0385-12; original wording: “such an insupportable plague”; DJR-168-28.
- intended passions: B5V-0403-03; original wording: “varies according to their intended passions or perturbations”; DJR-058-16.
- intolerable pain: B5V-0400-08; original wording: “what an intolerable pain must it be”; DJR-128-41.
- Inveterata melancholia incurabilis: B5V-0425-03; original wording: “Inveterata melancholia incurabilis”; DJR-065-09.
- inveterate [illness]: B5V-0425-01; original wording: “If it be inveterate or violent”; DJR-060-18.
- inveteratus: B5V-0425-02; original wording: “Quandoq; etiam Rationalis si affectus inveteratus sit”; N01830.

- inveteratæ divitiæ: B5V-0425-05; original wording: “Opes antiquæ, inveteratæ divitiæ”; DJR-088-29.
- it wounds and is wounded: B5V-0421-08; original wording: “it wounds and is wounded”; DJR-118-50.
- jealous of their health: B5V-0380-05; original wording: “suspicious, and jealous of their health”; DJR-069-30.
- Julips; julip: B5V-0429-02; original wording: “to administer a julip, a syrup, or some such physick”; DJR-151-02.
- lachrymis & suspiriis: B5V-0406-04; original wording: “mixta lachrymis & suspiriis”; DJR-125-35.
- laugh ... by fits: B5V-0408-02; original wording: “they laugh many times, and seem to be extraordinary merry (as they will by fits)”; DJR-059-02.
- laugh at: B5V-0408-03; original wording: “laugh at this dejected pusillanimity”; DJR-063-24.
- leper; Lepers: B5V-0387-02; original wording: “being a leper her self, bestow all her portion to build an Hospital for Lepers”; DJR-003-12.
- leprosi: B5V-0387-04; original wording: “Christiani toties leprosi”; DJR-033-07.
- Leprosie: B5V-0387-01; original wording: “if it break out to the skin, Leprosie”; DJR-027-42.
- leprosies: B5V-0387-06; original wording: “plagues, apoplexies, leprosies”; DJR-098-26.
- Leprosy (principal head): B5V-0387-05; original wording: “those are Leprosy, Gout, Dropsie, Falling-sickness”; DJR-070-06.
- Lethargie; Lethargies: B5V-0398-02; original wording: “Frensie, Lethargie, Melancholy”; DJR-022-14.
- Lethargy; lethargy [moral]: B5V-0398-06; original wording: “go to Hel in a lethargy, or in a dream”; DJR-163-01.
- licet nauseam paret lectori: B5V-0418-05; original wording: “licet nauseam paret lectori”; DJR-058-46.
- like so many Ulcers and Boils: B5V-0422-06; original wording: “like so many Ulcers and Boils”; DJR-015-06.
- loath hony: B5V-0418-10; original wording: “loath hony and love verjuice”; DJR-140-71.
- loath to depart: B5V-0418-08; original wording: “yet loath to depart”; DJR-127-31.
- loathsome instances: B5V-0418-03; original wording: “aggravated the matter by some other loathsome instances”; DJR-051-13.
- longis syrupis: B5V-0429-03; original wording: “longis syrupis expugnare dæmones & animi phantasmata”; DJR-069-13.
- love and loath: B5V-0418-09; original wording: “They love and loath of all sorts”; DJR-140-26.

- Lovers were blind: B5V-0413-08; original wording: “all Lovers were blind”; DJR-135-44.
- make an Antidote [authorial metaphor]: B5V-0434-01; original wording: “make an Antidote out of that which was the prime cause of my disease”; DJR-003-08.
- marcentes oculi: B5V-0409-04; original wording: “marcentes oculi”; DJR-126-35.
- matter of Urine: B5V-0402-01; original wording: “Serum, which is the matter of Urine”; DJR-023-34.
- may not spit from him: B5V-0420-06; original wording: “may not spit from him”; DJR-115-44.
- melancholica deliria multiformia: B5V-0381-05; original wording: “melancholica deliria multiformia”; DJR-058-05.
- Melancholy fits: B5V-0424-01; original wording: “all these Melancholy fits”; DJR-023-19.
- meretrix medicorum: B5V-0402-04; original wording: “meretrix medicorum, the most deceitfull thing of all”; DJR-099-19.
- Mixt diseases: B5V-0379-06; original wording: “Mixt diseases must have mixt remedies”; DJR-101-14.
- morbi Epidemici: B5V-0383-03; original wording: “tam multi morbi Epidemici, acerbi, & venenosi sint”; DJR-033-07.
- Morbo comitiali: B5V-0392-05; original wording: “Morbo comitiali”; N02328.
- Morbus Gallicus: B5V-0386-02; original wording: “Morbus Gallicus”; DJR-022-05.
- morbus Neapolitanus: B5V-0386-03; original wording: “morbus Neapolitanus”; DJR-015-31.
- morbus sonticus, or Chronicus: B5V-0382-03; original wording: “morbus sonticus, or Chronicus”; DJR-023-19.
- more envious then the pox: B5V-0386-08; original wording: “she is more envious then the pox”; DJR-136-36.
- most part silent: B5V-0411-02; original wording: “Melancholy is most part silent, this clamorous”; DJR-022-19.
- my sole plague: B5V-0385-07; original wording: “’Tis my sole plague to be alone”; DJR-170-55.
- nausea: B5V-0418-01; original wording: “Guianerius addes, vertigo, nausea, much spitting”; DJR-062-16.
- no notable signs: B5V-0381-09; original wording: “no notable signs in the stomack, Hypocondries, or elswhere”; DJR-062-06.
- nodosam ... Podagram: B5V-0388-07; original wording: “Tollere nodosam nescit medicina Podagram”; DJR-099-18.
- not in the meat, but in our taste: B5V-0414-05; original wording: “not in the meat, but in our taste”; DJR-083-31.

- not the genus, but a symptome: B5V-0381-10; original wording: “not the genus, but a symptome of love”; DJR-115-51.
- not to be respected: B5V-0402-03; original wording: “not to be respected in Chronick diseases”; DJR-058-18.
- not to faint: B5V-0417-09; original wording: “not to faint is best”; DJR-095-30.
- noysome savour: B5V-0415-05; original wording: “a noysome savour offended her nose”; DJR-051-13.
- Nulla pallescere culpa: B5V-0409-06; original wording: “Nulla pallescere culpa, make a conscience of nothing they do”; DJR-163-01.
- oculos habentes palpitantes: B5V-0405-02; original wording: “oculos habentes palpitantes”; DJR-058-11.
- odoriferous perfumes: B5V-0415-06; original wording: “all the odoriferous perfumes they could get, would not ease him”; DJR-060-35.
- omnino taciturnos: B5V-0411-04; original wording: “omnino taciturnos, their friends could not get them to speak”; DJR-059-40.
- omnium pestium pestilentissima superstitio: B5V-0385-10; original wording: “omnium pestium pestilentissima superstitio”; DJR-156-33.
- opportunity of speech: B5V-0410-07; original wording: “but opportunity of speech”; DJR-084-21.
- ordinary disease: B5V-0379-02; original wording: “as it is an habit, or an ordinary disease”; DJR-019-17.
- Organ of health: B5V-0380-04; original wording: “This sense is an Organ of health”; DJR-025-13.
- otherwise poyson; might have been poison [conditional family]: B5V-0434-08; original wording: “a worthy medicine if it be rightly applied to a strong man, otherwise poyson”; DJR-102-07.
- overcometh the sight: B5V-0413-09; original wording: “a strong object overcometh the sight”; DJR-151-42.
- pain in the belly and stomack: B5V-0400-05; original wording: “pain in the belly and stomack sometimes, after meat that is hard of concoction”; DJR-062-13.
- pale: B5V-0409-01; original wording: “black, swarty, pale, ruddy”; DJR-058-07.
- Pallidus omnis amans: B5V-0409-02; original wording: “Pallidus omnis amans, color hic est aptus amanti”; DJR-126-21.
- pallor deformis: B5V-0409-03; original wording: “pallor deformis, marcentes oculi”; DJR-126-35.
- Pallorem: B5V-0409-05; original wording: “Alma Venus peperit Pallorem, unaque Timorem”; DJR-127-48.
- palpitation of the heart: B5V-0405-01; original wording: “Some adde palpitation of the heart, cold sweat, as usuall Symptomes”; DJR-058-10.

- Palsie; Palsy: B5V-0393-01; original wording: “The diseases of the Nerves; Crampes, Stupor, Convulsion, Tremor, Palsie”; DJR-022-14.
- Paralysin: B5V-0393-04; original wording: “Apoplexiam, Paralysin & alios morbos”; N02208.
- paroxysmes: B5V-0424-04; original wording: “paroxysmes of laughing, weeping and extasies”; DJR-031-25.
- pauciloqui: B5V-0411-03; original wording: “pauciloqui, of few words”; DJR-059-40.
- perfumed [disagreeable scent]: B5V-0433-06; original wording: “perfumed with Opoponax, Sagapenum, Assa fœtida”; DJR-136-48.
- perfumed; perfuming [scenting]: B5V-0433-04; original wording: “perfuming his hair”; DJR-130-03.
- perfumes [fumigatory tests]: B5V-0433-07; original wording: “by Stones, perfumes, to make them pisse, and confess I know not what in their sleep”; DJR-147-41.
- perfumes to smell to [family construction]: B5V-0433-02; original wording: “odoraments, balls, perfumes, posies to smell to”; DJR-101-30.
- pestem: B5V-0385-08; original wording: “Eripite hanc pestem perniciemque mihi”; DJR-127-52.
- pestes mortalium: B5V-0385-03; original wording: “Non minores fuere pestes mortalium”; DJR-010-07.
- pestiferous perturbations: B5V-0385-06; original wording: “pestiferous perturbations”; DJR-041-37.
- pestilent (match or book): B5V-0385-11; original wording: “a pestilent match”; DJR-150-27.
- pestilent Fever: B5V-0385-05; original wording: “a pestilent Fever”; DJR-027-10.
- Phthises: B5V-0399-06; original wording: “Phthises, hydropes & oculorum morbos”; N10964.
- plague us: B5V-0385-02; original wording: “he can plague us by his Creatures”; DJR-028-12.
- plague; Pestilence: B5V-0385-01; original wording: “Pestilence he hath sent”; DJR-021-16.
- plaisters to raise blisters [phrase]: B5V-0431-04; original wording: “by plaisters to raise blisters”; DJR-103-09.
- Pleasure and pain: B5V-0400-04; original wording: “where sense is, there is likewise pleasure and pain”; DJR-025-26.
- pocky: B5V-0386-07; original wording: “a pocky quean”; DJR-136-36.
- Podagra: B5V-0388-06; original wording: “Lucian makes Podagra the gout a goddess”; DJR-068-27.
- podagricum: B5V-0388-11; original wording: “inter saltantes podagricum videre senem, & Episcopum”; N09585.

- posset drink: B5V-0437-02; original wording: “pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsomness of the taste”; DJR-101-32.
- pox: B5V-0386-05; original wording: “children catch the pox from a bad Nurse”; DJR-050-31.
- poysoned jests [phrase]: B5V-0434-06; original wording: “they are poysoned jests, leave a sting behinde them”; DJR-051-52.
- poysons; poison [harmful substance]: B5V-0434-02; original wording: “a thousand several poysons”; DJR-021-34.
- preparation [arrangements]: B5V-0427-04; original wording: “what preparation is made for his entertainment”; DJR-052-29.
- preparation [equipment]: B5V-0427-03; original wording: “to what use all this preparation served”; DJR-044-31.
- preparation [making a drug]: B5V-0427-06; original wording: “receipts, dose, preparation, and other cautions”; DJR-102-34.
- preparation of humors: B5V-0427-02; original wording: “the constitution of body, and preparation of humors do concur”; DJR-033-32.
- preparatives [before treatment]: B5V-0427-05; original wording: “proceed from lenitives to preparatives, and so to purgers”; DJR-103-31.
- prevented by relation or hearing: B5V-0412-10; original wording: “though sometime it be prevented by relation or hearing, or rather incensed”; DJR-117-04.
- proper passion: B5V-0408-06; original wording: “To laugh is the proper passion of a man”; DJR-120-35.
- provoke urine: B5V-0402-06; original wording: “such things as provoke urine”; DJR-106-39.
- provoke urine ... not sweat: B5V-0401-06; original wording: “Such things as provoke urine most commend, but not sweat”; DJR-104-05.
- præcordia sursum convelluntur: B5V-0394-05; original wording: “præcordia sursum convelluntur”; DJR-062-14.
- pthisim: B5V-0399-05; original wording: “assidua & violenta pthisim”; N01562.
- pulsatio juxta dorsum: B5V-0403-04; original wording: “pulsatio juxta dorsum, a beating about the back”; DJR-063-01.
- pulse: B5V-0403-01; original wording: “inwardly moved by spirits & pulse”; DJR-025-03.
- pulsus amatorius: B5V-0381-11; original wording: “pulsus amatorius”; DJR-126-50.
- pulsus amatorius: B5V-0403-05; original wording: “denies there is any such pulsus amatorius”; DJR-126-50.
- purged ... by the urine: B5V-0402-07; original wording: “is purged by stooles, or by the urine”; DJR-065-08.
- queen of diseases: B5V-0388-05; original wording: “she was the queen of diseases, and inexorable”; DJR-065-09.

- qui tacitus ardet magis uritur: B5V-0411-08; original wording: “qui tacitus ardet magis uritur”; DJR-134-55.
- rare & slow: B5V-0403-02; original wording: “Their pulse is rare & slow”; DJR-058-16.
- rarifies [liquid consistency]: B5V-0435-01; original wording: “more subtil and better for the Hop that rarifies it”; DJR-034-37.
- rarifies melancholy [phrase]: B5V-0435-02; original wording: “because it rarifies melancholy”; DJR-082-37.
- ready to swoon: B5V-0417-05; original wording: “sometimes ready to swoon”; DJR-063-02.
- rectam mentem: B5V-0394-07; original wording: “but not rectam mentem, his soule is free”; DJR-092-28.
- relieve his wounded soul: B5V-0421-12; original wording: “relieve his wounded soul”; DJR-169-31.
- Rumbling in the guts: B5V-0419-06; original wording: “Rumbling in the guts, is caused from wind”; DJR-064-10.
- running gout: B5V-0388-02; original wording: “like an arthritis or running gout”; DJR-061-11.
- S. Vitus Bedlam dance: B5V-0397-04; original wording: “S. Vitus Bedlam dance”; DJR-085-15.
- safe and sound: B5V-0380-02; original wording: “If he be safe and sound on the other side, and free from all manner of infirmity”; DJR-021-23.
- Sanguinem inficiunt: B5V-0384-07; original wording: “Sanguinem inficiunt”; DJR-034-18.
- sanitas: B5V-0380-10; original wording: “O beata sanitas”; DJR-056-19.
- saucii animi: B5V-0421-05; original wording: “Oratio, namque saucii animi est remedium”; DJR-084-21.
- savor too much of humanitie: B5V-0414-08; original wording: “savor too much of humanitie”; DJR-006-23.
- savors a little of Democritus: B5V-0414-09; original wording: “savors a little of Democritus”; DJR-019-27.
- savory to the palat: B5V-0414-04; original wording: “to make them savory to the palat, pleasant to taste and take”; DJR-101-15.
- scientia inflati: B5V-0423-09; original wording: “scientia inflati”; DJR-155-40.
- secret vertue: B5V-0405-04; original wording: “not for any fear, but a secret vertue which Amulets have”; DJR-105-28.
- secret; manifest: B5V-0381-04; original wording: “some signes are secret, some manifest”; DJR-058-04.
- Seneca’s blind woman: B5V-0413-04; original wording: “they are mad like Seneca’s blind woman”; DJR-011-18.

- sent of it: B5V-0415-07; original wording: “all that came near him he imagined to sent of it”; DJR-060-36.
- severall plasters [phrase]: B5V-0431-05; original wording: “a wound can never be cured that hath severall plasters”; DJR-069-34.
- shaking with the palsie: B5V-0393-02; original wording: “a man shaking with the palsie”; DJR-058-43.
- shaking with the palsie: B5V-0404-07; original wording: “a man shaking with the palsie”; DJR-058-43.
- sharp belchings: B5V-0419-04; original wording: “sharp belchings”; DJR-062-13.
- should have bred a loathing: B5V-0418-07; original wording: “that which to thy thinking should have bred a loathing”; DJR-081-17.
- sick body: B5V-0379-04; original wording: “that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.”; DJR-013-04.
- sick of: B5V-0379-08; original wording: “the son and heire is commonly sick of the father”; DJR-144-18.
- Sicknesse: B5V-0379-07; original wording: “Sicknesse is the mother of modesty”; DJR-088-12.
- sigh: B5V-0406-01; original wording: “one did naught but sing, the other sigh”; DJR-034-30.
- sigh withall: B5V-0406-03; original wording: “wring her fingers hard, and sigh withall”; DJR-122-17.
- Sight: B5V-0413-01; original wording: “Sight is held to be most precious, and the best”; DJR-025-07.
- silent disease: B5V-0411-05; original wording: “irritare silentem morbum, as Heurnius complaines, stir up a silent disease”; DJR-069-11.
- silent in thine intentions: B5V-0411-06; original wording: “be silent in thine intentions”; DJR-098-14.
- similitudo dissimilis: B5V-0381-08; original wording: “similitudo dissimilis”; DJR-059-53.
- sits still shaking: B5V-0404-02; original wording: “he that is benummed with cold, sits still shaking”; DJR-037-23.
- Small pox: B5V-0386-01; original wording: “Scorbutum, Small pox, Plica, Sweating sickness, Morbus Gallicus”; DJR-022-05.
- Smelling: B5V-0415-01; original wording: “Smelling, is an outward sense which apprehends by the Nostrils drawing in aire”; DJR-025-12.
- so deep a wound: B5V-0421-09; original wording: “that it should make so deep a wound”; DJR-148-24.
- so long as the wound was open: B5V-0421-07; original wording: “so long as the wound was open he was well”; DJR-104-13.

- sobs, fiery sighs: B5V-0406-05; original wording: “sobs, fiery sighs, and sorrowfull countenance”; DJR-125-36.
- solo tactu: B5V-0416-05; original wording: “solo tactu, by touch alone”; DJR-031-52.
- Sopor [medical label]: B5V-0398-03; original wording: “Sopor, or Coma Vigilia & vigil Coma”; DJR-022-14.
- sopor fessis in gramine: B5V-0398-05; original wording: “quale sopor fessis in gramine”; DJR-083-36.
- soules health: B5V-0380-08; original wording: “Bodily sicknesse is for his soules health”; DJR-021-22.
- sound (doctrine and commentary): B5V-0380-11; original wording: “sound Commentaries”; DJR-160-08.
- Speech: B5V-0410-02; original wording: “Speech, which is the sixt external sense, according to Lullius”; DJR-025-04.
- spettle: B5V-0420-08; original wording: “spettle in her mouth”; DJR-137-49.
- spiritually sick: B5V-0379-09; original wording: “Thou art spiritually sick, thine heart is heavy, thy mind distressed”; DJR-168-43.
- spit in my face: B5V-0420-09; original wording: “would spit in my face”; DJR-164-21.
- spitting: B5V-0420-03; original wording: “purging, vomiting, spitting, sweating”; DJR-024-30.
- stinking belchings: B5V-0419-03; original wording: “continuall, sharp, & stinking belchings”; DJR-058-09.
- Stone; the stone: B5V-0389-01; original wording: “grievously sick of the stone”; DJR-098-26.
- Strangury: B5V-0389-03; original wording: “Stone, Strangury, Gout”; DJR-099-17.
- stut or faulter: B5V-0410-03; original wording: “why they stut or faulter in their speech”; DJR-064-09.
- such as are sound: B5V-0380-03; original wording: “It is an ordinarie thing for such as are sound, to laugh”; DJR-063-24.
- suffites: B5V-0433-01; original wording: “suffites, perfumes, suffumigations”; DJR-064-27.
- suffitibus: B5V-0433-08; original wording: “tota referta suffitibus & odoribus”; N10267.
- suffumigations [medicinal administration]: B5V-0433-03; original wording: “To these you may adde odoraments, perfumes, and suffumigations”; DJR-102-45.
- surdo narras: B5V-0412-11; original wording: “surdo narras”; DJR-112-16.
- Sweat: B5V-0401-01; original wording: “those excrementitious humors of the third Concoction, Sweat, and Teares”; DJR-023-34.
- sweating: B5V-0401-02; original wording: “by purging, vomiting, spitting, sweating, urine, haires, nailes”; DJR-024-30.

- sweet poyson; pleasant poison [figurative family]: B5V-0434-07; original wording: “a sweet poyson”; DJR-083-19.
- sweet smelling flowers: B5V-0415-08; original wording: “sweet smelling flowers ever in their windows”; DJR-077-18.
- swell beyond our bounds: B5V-0423-03; original wording: “makes us swell beyond our bounds”; DJR-045-17.
- swell from vapours and winde: B5V-0423-06; original wording: “the veins about their eyes look red, and swell from vapours and winde”; DJR-062-14.
- swell till she was as big as an Oxe: B5V-0423-02; original wording: “swell till she was as big as an Oxe”; DJR-041-17.
- swelling of the spleen: B5V-0423-08; original wording: “an exceeding great swelling of the spleen”; DJR-106-34.
- swelling terms: B5V-0423-10; original wording: “without any ambitious swelling terms”; DJR-169-21.
- swoln full of pride: B5V-0423-04; original wording: “swoln full of pride, arrogancy, and self-conceit”; DJR-045-47.
- symbolizing disease: B5V-0379-05; original wording: “but some like, and a symbolizing disease”; DJR-032-45.
- symptomes of his vanity: B5V-0381-02; original wording: “As symptomes of his vanity.”; DJR-170-07.
- symptomes of incredible jealousie: B5V-0381-12; original wording: “symptomes of incredible jealousie”; DJR-147-42.
- Symptomes or signes: B5V-0381-01; original wording: “Its Symptomes or signes.”; DJR-020-22.
- Syncope: B5V-0417-02; original wording: “palpitation of the heart, Syncope”; DJR-040-23.
- Syrup. de cort. citri: B5V-0429-06; original wording: “Syrup. de cort. citri; fiat electuarium”; DJR-105-06.
- Syrupe de pomis; syrupo de pomis: B5V-0429-05; original wording: “Syrupe de pomis”; DJR-103-43.
- Syrupes; Syrupe; Syrups; Syrrops: B5V-0429-01; original wording: “Syrupes are very good, and often used to digest this humour”; DJR-101-25.
- Syrupus Genistæ: B5V-0429-04; original wording: “Syrupus Genistæ for Hypocondriacall melancholy”; DJR-102-37.
- tabes pectoris: B5V-0399-07; original wording: “quæ tabes pectoris zelare in altero”; N02932.
- taciturnity: B5V-0411-01; original wording: “no better way to avoid folly and madnesse, then by taciturnity”; DJR-018-40.
- take this for a taste: B5V-0414-07; original wording: “take this for a taste”; DJR-011-14.

- taken this pains: B5V-0400-01; original wording: “have taken this pains”; DJR-003-09.
- Taste, a necessary sense: B5V-0414-01; original wording: “Taste, a necessary sense, which perceives all savours by the Tongue and Palat”; DJR-025-14.
- Taste, or savor: B5V-0414-02; original wording: “the object Taste, or savor, which is a quality in the juice”; DJR-025-14.
- Teares: B5V-0407-01; original wording: “excrementitious humors of the third Concoction, Sweat, and Teares”; DJR-023-34.
- tears in their eyes and a penitent heart: B5V-0407-08; original wording: “tears in their eyes and a penitent heart”; DJR-166-26.
- the apple of it: B5V-0413-02; original wording: “The Organ is the eye, & chiefly the apple of it”; DJR-025-08.
- the cause is heard: B5V-0412-05; original wording: “the cause is heard and ended”; DJR-013-35.
- the cramp and convulsion of the soul: B5V-0394-06; original wording: “the cramp and convulsion of the soul”; DJR-065-21.
- the fainting of the heart: B5V-0417-08; original wording: “the hope that is defer’d, is the fainting of the heart”; DJR-092-47.
- The fields will laugh: B5V-0408-08; original wording: “The fields will laugh”; DJR-131-10.
- the lascivious dance: B5V-0397-02; original wording: “the lascivious dance, Paracelsus cals it”; DJR-022-35.
- the more he drinks the thirstier he is: B5V-0390-03; original wording: “as he that hath a Dropsie, the more he drinks the thirstier he is”; DJR-081-16.
- the mothers voice: B5V-0410-09; original wording: “The Gentleman was preferred by the mothers voice”; DJR-140-84.
- The object, Smell: B5V-0415-02; original wording: “The object, Smell, arising from a mixt body resolved”; DJR-025-12.
- the sore was open: B5V-0422-03; original wording: “as long as the sore was open”; DJR-036-19.
- the voice ... trembles: B5V-0404-05; original wording: “the voice of such as are afraid, trembles, because the heart is shaken”; DJR-064-09.
- these windy flatuous: B5V-0419-09; original wording: “these windy flatuous have, lucida intervalla”; DJR-062-21.
- they swell in this life: B5V-0423-01; original wording: “they swell in this life, as if they were immortal, and demi-gods”; DJR-008-17.
- thin spittle: B5V-0420-02; original wording: “a thin spittle, or watery juice”; DJR-025-14.
- tickle the ear: B5V-0416-07; original wording: “tickle the ear, and to delight”; DJR-108-05.
- tickle the midriffe: B5V-0416-06; original wording: “tickle the midriffe”; DJR-064-15.

- titillation: B5V-0408-04; original wording: “by which titillation the sense being moved”; DJR-064-15.
- Titillation: B5V-0416-03; original wording: “Scaligers sixt sense of Titillation, if you please”; DJR-025-04.
- to savour of Atheism: B5V-0414-11; original wording: “to savour of Atheism”; DJR-162-48.
- to taste of every dish: B5V-0414-06; original wording: “to taste of every dish, and sip of every cup”; DJR-002-01.
- Topick gods [phrase]: B5V-0436-03; original wording: “several Topick gods for several places”; DJR-163-21.
- Topick stars [phrase]: B5V-0436-01; original wording: “Is it from Topick stars”; DJR-074-02.
- Topicks [book-title use]: B5V-0436-04; original wording: “Democharis on the Topicks”; DJR-045-31.
- Topicks [external medicines]: B5V-0436-02; original wording: “Topicks or outward medicines”; DJR-106-43.
- Touch: B5V-0416-04; original wording: “Touch, the last of the senses, and most ignoble”; DJR-025-15.
- touch their arteries: B5V-0416-09; original wording: “touch their arteries”; DJR-126-52.
- touched more or lesse: B5V-0416-01; original wording: “Who is not touched more or lesse in habit or disposition?”; DJR-007-06.
- touched with this charity: B5V-0416-08; original wording: “truly link’t and touched with this charity”; DJR-111-40.
- tremble afresh: B5V-0404-04; original wording: “tremble afresh at the remembrance”; DJR-051-22.
- Tremor: B5V-0404-01; original wording: “Crampes, Stupor, Convulsion, Tremor, Palsie”; DJR-022-14.
- tumorem lienis: B5V-0423-05; original wording: “tumorem lienis”; DJR-057-37.
- ulcer: B5V-0422-02; original wording: “be it bile, ulcer, issue”; DJR-036-19.
- ulcerated place: B5V-0422-04; original wording: “the seared or ulcerated place suffered to run a good while”; DJR-104-10.
- Ulcers: B5V-0422-01; original wording: “to Leprosie, Ulcers, Itches, Furfures, Scabs”; DJR-070-06.
- unequall pulse: B5V-0403-07; original wording: “Love makes an unequall pulse”; DJR-126-52.
- universall or particular: B5V-0381-03; original wording: “Symptomes therefore are either universall or particular”; DJR-058-04.
- unsavory tast: B5V-0414-03; original wording: “that it retain not an unsavory tast”; DJR-070-43.

- unsensible plague: B5V-0385-04; original wording: “an unsensible plague”; DJR-013-25.
- upon pain of: B5V-0400-03; original wording: “upon pain of losing their places”; DJR-016-30.
- urina pauca, acris, biliosa: B5V-0402-02; original wording: “urina pauca, acris, biliosa, (Areteus) Not much in quantity”; DJR-058-18.
- ut plurimum: B5V-0397-03; original wording: “Eventu ut plurimum rem ipsam comprobante”; N01530.
- varicous tumour: B5V-0423-07; original wording: “the varicous tumour or hemorrhoides appearing”; DJR-103-25.
- vertigenous: B5V-0395-04; original wording: “giddy, vertigenous and lunatick”; DJR-012-36.
- vertiginous [bodily]: B5V-0395-02; original wording: “their heads will be light, vertiginous”; DJR-062-05.
- vertiginous [error analogy]: B5V-0395-06; original wording: “such as are vertiginous, they think all turns round and moves, all err”; DJR-159-28.
- vertiginous [inconstant]: B5V-0395-03; original wording: “vertiginous, restlesse, unapt to resolve of any business”; DJR-059-18.
- vertigo [jealousy image]: B5V-0395-05; original wording: “madness, vertigo, plague, hell”; DJR-147-04.
- Vertigo and giddiness: B5V-0395-01; original wording: “Vertigo and giddiness come by fits”; DJR-062-14.
- Vesicæ morbo: B5V-0389-02; original wording: “Vesicæ morbo laborans”; N06515.
- Victus sit attenuatus [Latin phrase]: B5V-0435-09; original wording: “Victus sit attenuatus”; N10507.
- viribus attenuatis [Latin phrase]: B5V-0435-07; original wording: “cum viribus attenuatis infirma valetudine laboraret”; DJR-093-38.
- Vulnus non penetrat animum: B5V-0421-06; original wording: “Vulnus non penetrat animum”; DJR-088-01.
- water [urine]: B5V-0396-03; original wording: “the picture of a Dog, still in their water”; DJR-039-20.
- Weak sight: B5V-0413-05; original wording: “Weak sight and vaine perswasion withall, may effect as much”; DJR-064-25.
- weep: B5V-0407-03; original wording: “for a dry cannot weep”; DJR-064-15.
- wind: B5V-0419-07; original wording: “wind from ill concoction, weakness of naturall heat, or a distempered heat and cold”; DJR-064-10.
- windy drinks: B5V-0419-01; original wording: “Cider and Perry are windy drinks”; DJR-035-40.
- windy vapors: B5V-0419-08; original wording: “windy vapors ascend up to the brain which trouble the imagination”; DJR-062-18.

- with laughter: B5V-0408-05; original wording: “That which is with laughter, of all others is most secure, gentle, and remiss”; DJR-065-06.
- would not touch her: B5V-0416-10; original wording: “would not touch her”; DJR-135-18.
- wound mens consciences: B5V-0421-10; original wording: “rent, tear and wound mens consciences”; DJR-164-39.
- æquè ferè profuisse olfactu & potu: B5V-0415-11; original wording: “æquè ferè profuisse olfactu & potu”; DJR-105-18.
- Additional original wording “such like idle preparation”: B5V-0427-08; DJR-156-23.
- Additional original wording “acute & subtil Sophisters”: B5V-0382-05; DJR-017-42.
- Additional original wording “in his Antidotary”: B5V-0434-09; DJR-100-21.
- Additional original wording “as an only Antidote”: B5V-0434-05; DJR-038-23.
- Additional original wording “Travelling is an Antidote of Love”: B5V-0434-05; DJR-135-32.
- Additional original wording “Apoplexies, Gout”: B5V-0391-01; DJR-020-53.
- Additional original wording “Epilepsy, Apoplexy, Convulsions”: B5V-0391-01; DJR-065-11.
- Additional original wording “Gouts, Pox, Arthritis”: B5V-0388-03; DJR-114-23.
- Additional original wording “Attenuant vigiles corpus miserabile curæ”: B5V-0435-06; N03084.
- Additional original wording “it doth extenuate fears and furies”: B5V-0435-08; DJR-085-06.
- Additional original wording “4. Averters”: B5V-0428-01; DJR-067-23.
- Additional original wording “alteratives, averters, diminutives”: B5V-0428-01; DJR-105-34.
- Additional original wording “Averters must be used to the liver and spleen”: B5V-0428-01; DJR-106-36.
- Additional original wording “Bezoar stone”: B5V-0389-04; DJR-105-04.
- Additional original wording “they come & go by fits”: B5V-0424-08; DJR-075-02.
- Additional original wording “It comes to many by fits, and goes”: B5V-0424-02; DJR-061-11.
- Additional original wording “so by fits it takes them now and then”: B5V-0424-02; DJR-063-03.
- Additional original wording “cataplasms”: B5V-0430-01; DJR-067-17.
- Additional original wording “Areteus prescribes Cataplasms”: B5V-0430-01; DJR-106-52.
- Additional original wording “Cataplasmes and Cerots”: B5V-0430-01; DJR-171-085.
- Additional original wording “cerotes”: B5V-0431-02; DJR-067-17.

- Additional original wording “Cerots, Plaisters”: B5V-0431-02; DJR-106-43.
- Additional original wording “One drop of their Chymical preparatives”: B5V-0427-07; DJR-103-54.
- Additional original wording “a drop of his preparations”: B5V-0427-07; DJR-100-41.
- Additional original wording “Et nemus coma resolvit”: B5V-0398-07; DJR-143-44.
- Additional original wording “Vertigo, Windes, Consumptions”: B5V-0399-03; DJR-046-26.
- Additional original wording “subject to a consumption”: B5V-0399-03; DJR-135-51.
- Additional original wording “in a consumption”: B5V-0399-03; DJR-137-01.
- Additional original wording “Apoplexy, Convulsions, and blindness”: B5V-0394-01; DJR-065-11.
- Additional original wording “Crampes, Stupor”: B5V-0394-02; DJR-022-14.
- Additional original wording “Cramp and Palsie”: B5V-0394-02; DJR-027-09.
- Additional original wording “griping in their bowels”: B5V-0394-02; DJR-062-14.
- Additional original wording “Oftentimes it degenerates into Epilepsy, Apoplexy”: B5V-0391-03; DJR-065-11.
- Additional original wording “recommend Diureticks”: B5V-0402-05; DJR-106-39.
- Additional original wording “Particular; as Gout, Dropsie”: B5V-0390-01; DJR-020-12.
- Additional original wording “Cacexia, dropsie, stone”: B5V-0390-01; DJR-061-28.
- Additional original wording “the gout, dropsies, apoplexies”: B5V-0390-01; DJR-089-37.
- Additional original wording “plaisters, cerotes”: B5V-0431-01; DJR-067-17.
- Additional original wording “For an Emplaster”: B5V-0431-01; DJR-105-47.
- Additional original wording “two small plasters”: B5V-0431-01; DJR-105-47.
- Additional original wording “Or Particular; as Gout, Dropsie, &c.”: B5V-0383-01; DJR-020-12.
- Additional original wording “Definition, Member, Division”: B5V-0383-01; DJR-020-12.
- Additional original wording “Epilepsy, Apoplexy”: B5V-0392-01; DJR-065-11.
- Additional original wording “Piony doth cure Epilepsie”: B5V-0392-01; DJR-105-29.
- Additional original wording “Epileptical, with a multitude of humors in the head”: B5V-0392-04; DJR-062-05.
- Additional original wording “Falling-sickness”: B5V-0392-02; DJR-070-06.
- Additional original wording “falling sicknesse”: B5V-0392-02; DJR-100-13.
- Additional original wording “falling-sicknes”: B5V-0392-02; DJR-100-14.
- Additional original wording “If these fits be immoderate, continue long, or be frequent”: B5V-0424-06; DJR-041-33.

- Additional original wording “strikes him into a new fit”: B5V-0424-06; DJR-135-08.
- Additional original wording “My jealous fits”: B5V-0424-06; DJR-170-53.
- Additional original wording “Fomentations of oyl for the Belly”: B5V-0432-02; DJR-067-24.
- Additional original wording “fomentations”: B5V-0432-01; DJR-067-17.
- Additional original wording “fomentations, irrigations”: B5V-0432-01; DJR-106-41.
- Additional original wording “fomentations of the Hypocondries”: B5V-0432-01; DJR-106-52.
- Additional original wording “Frontals, to take away pain, grief, heat, procure sleep”: B5V-0431-03; DJR-101-30.
- Additional original wording “The gout may hurt his hands”: B5V-0388-01; DJR-092-28.
- Additional original wording “aches, crudities, gowts”: B5V-0388-09; DJR-089-44.
- Additional original wording “gowty benefactors”: B5V-0388-08; DJR-016-06.
- Additional original wording “an old gouty Bishop”: B5V-0388-08; DJR-124-44.
- Additional original wording “gowty legs”: B5V-0388-08; DJR-129-31.
- Additional original wording “gouty legs”: B5V-0388-08; DJR-136-51.
- Additional original wording “so far from my health”: B5V-0380-09; DJR-164-05.
- Additional original wording “out of the hinges of health”: B5V-0380-07; DJR-144-25.
- Additional original wording “whether this Hydrophobia be a passion of the body or the minde”: B5V-0396-01; DJR-022-31.
- Additional original wording “fell into an Hydrophobia”: B5V-0396-01; DJR-051-10.
- Additional original wording “Fear dissolves the spirits, infects the heart”: B5V-0384-02; DJR-083-06.
- Additional original wording “by which he is rather infected than any way perfected”: B5V-0384-05; DJR-004-09.
- Additional original wording “so adust, and inflamed in those parts”: B5V-0426-03; DJR-057-09.
- Additional original wording “inflamed blood”: B5V-0426-03; DJR-103-23.
- Additional original wording “how can they by seeing but be inflamed”: B5V-0426-07; DJR-135-11.
- Additional original wording “left after some inflammation”: B5V-0426-01; DJR-056-55.
- Additional original wording “left after some inflammation”: B5V-0426-01; DJR-062-02.
- Additional original wording “if the inflammation get into the brain”: B5V-0426-01; DJR-133-45.
- Additional original wording “continual and inveterate”: B5V-0425-01; DJR-023-15.
- Additional original wording “except the malady be inveterate”: B5V-0425-01; DJR-063-03.

- Additional original wording “Inveterate Melancholy”: B5V-0425-01; DJR-067-34.
- Additional original wording “If inveterate, or an habit”: B5V-0425-01; DJR-098-25.
- Additional original wording “his disease inveterate”: B5V-0425-01; DJR-115-63.
- Additional original wording “Potions, Julips, Syrups”: B5V-0429-02; DJR-067-19.
- Additional original wording “or in Julips otherwise”: B5V-0429-02; DJR-101-26.
- Additional original wording “300 simples in a julip”: B5V-0429-02; DJR-101-08.
- Additional original wording “for three whole dayes after he did nothing but laugh”: B5V-0408-02; DJR-060-21.
- Additional original wording “a Democritus to laugh at Democritus”: B5V-0408-03; DJR-009-02.
- Additional original wording “he is a leper”: B5V-0387-02; DJR-135-52.
- Additional original wording “Apoplexies, Lethargies”: B5V-0398-02; DJR-056-53.
- Additional original wording “to be deplored Lethargy”: B5V-0398-06; DJR-155-26.
- Additional original wording “like the Gout”: B5V-0388-07; DJR-148-16.
- Additional original wording “desides, taciturni, ægrè impulsi”: B5V-0411-04; DJR-059-41.
- Additional original wording “this to a third might have been poison”: B5V-0434-08; DJR-106-33.
- Additional original wording “poyson it self”: B5V-0434-08; DJR-104-42.
- Additional original wording “Cramp and Palsie”: B5V-0393-01; DJR-027-09.
- Additional original wording “Palsy, Vertigo”: B5V-0393-01; DJR-070-06.
- Additional original wording “apoplexies, palsies”: B5V-0393-01; DJR-089-37.
- Additional original wording “a fair perfumed closet”: B5V-0433-04; DJR-085-38.
- Additional original wording “perfumed hairs”: B5V-0433-04; DJR-121-36.
- Additional original wording “perfumed gloves”: B5V-0433-04; DJR-132-19.
- Additional original wording “perfumed dishes”: B5V-0433-04; DJR-034-46.
- Additional original wording “no perfume at all”: B5V-0433-02; DJR-121-43.
- Additional original wording “that pestilent Book”: B5V-0385-11; DJR-162-48.
- Additional original wording “dye of the plague”: B5V-0385-01; DJR-021-29.
- Additional original wording “Philosophum podagricum”: B5V-0388-11; N10341.
- Additional original wording “lie commonly bleaching in the Sun, to dry up their sores”: B5V-0386-05; DJR-036-35.
- Additional original wording “all this cost, preparation”: B5V-0427-04; DJR-121-10.
- Additional original wording “preparatives to other Physick”: B5V-0427-05; DJR-101-26.

- Additional original wording “Preparatives are usually Syrups”: B5V-0427-05; DJR-103-32.
- Additional original wording “Preparatives and Alteratives may be used as before”: B5V-0427-05; DJR-106-25.
- Additional original wording “digest this humour”: B5V-0427-05; DJR-101-25.
- Additional original wording “Regina morborum & inexorabilis.”: B5V-0388-05; N04823.
- Additional original wording “it rarifies and cleanseth”: B5V-0435-01; DJR-100-16.
- Additional original wording “Pars sanitatis velle sanari fuit.”: B5V-0380-10; DJR-069-23.
- Additional original wording “Acidi ructus”: B5V-0419-04; N04664.
- Additional original wording “A little sickness, a Feaver, small pox”: B5V-0386-01; DJR-137-42.
- Additional original wording “their doctrine sound”: B5V-0380-11; DJR-157-15.
- Additional original wording “with Stone, Gout, Jandice”: B5V-0389-01; DJR-027-55.
- Additional original wording “Stone, &c.”: B5V-0389-01; DJR-033-46.
- Additional original wording “dropsie, stone”: B5V-0389-01; DJR-061-28.
- Additional original wording “pain of stone and colick”: B5V-0389-01; DJR-088-17.
- Additional original wording “stone, strangury, falling-sickness”: B5V-0389-03; DJR-135-51.
- Additional original wording “by their suffitus”: B5V-0433-08; DJR-169-08.
- Additional original wording “a pleasant poison”: B5V-0434-07; DJR-043-20.
- Additional original wording “cum syrupo de pomis”: B5V-0429-05; DJR-105-11.
- Additional original wording “syrup. Cidoniorum de pomis”: B5V-0429-05; DJR-105-10.
- Additional original wording “Syrrops, Julips”: B5V-0429-01; DJR-101-05.
- Additional original wording “Julips, Syrups”: B5V-0429-01; DJR-067-19.
- Additional original wording “Compounds are syrupes”: B5V-0429-01; DJR-105-36.
- Additional original wording “electuaria, syrupos, succos”: B5V-0429-01; DJR-116-47.
- Additional original wording “not generall Symptomes”: B5V-0381-03; DJR-062-12.
- Additional original wording “melancholy, vertiginous”: B5V-0395-02; DJR-156-08.
- Additional original wording “vertigo, lightnesse”: B5V-0395-01; DJR-020-55.
- Additional original wording “Head-ach, Vertigo”: B5V-0395-01; DJR-106-56.

Modern expressions

These are checked local expressions from the modern body or the supplied note translation. A whole phrase may contain more meaning than one component of its original; the record explains that relationship.

- “A change in the pulse, neglect of business, sleeplessness, frequent sighing and blushing”: B5V-0403-06.
- “a dissimilar likeness”: B5V-0381-08.
- “a fever, vertigo, or wasting illness seizes them both”: B5V-0399-03.
- “a fig poultice is applied” [editorial wording, not modern body]: B5V-0430-03.
- “a gouty person with an overheated constitution who went to the baths to be freed of gout” [note translation]: B5V-0388-10.
- “a jumping in many parts of the body—“a twitching in many parts of the body””: B5V-0405-03.
- “a lasting disease”: B5V-0382-04.
- “a loss of function or an impairment of the head’s middle cavity”: B5V-0384-01.
- “a man shaking with palsy”: B5V-0393-02.
- “a man shaking with palsy”: B5V-0404-07.
- “a moth in the soul, a wasting disease”: B5V-0399-04.
- “a persistent and violent one produces consumption” [note translation]: B5V-0399-05.
- “a persistent cough”: B5V-0420-05.
- “a pestilent match”: B5V-0385-11.
- “a pestilential fever”: B5V-0385-05.
- “a posset with hempseed”: B5V-0437-03.
- “a powerful object overwhelms sight”: B5V-0413-09.
- “a pox-ridden whore”: B5V-0386-07.
- “a preparation for devotion”: B5V-0427-08.
- “a raving fit, a fit of wild fancy”: B5V-0424-07.
- “a serious or chronic illness”: B5V-0382-03.
- “a single catarrhal discharge, not yet habitual, produces a cough”: B5V-0420-01.
- “a special antidote against jealousy”: B5V-0434-10.
- “A suitable distance is needed between organ and object: the object must be neither too near nor too far away”: B5V-0413-03.
- “a sweet poison”: B5V-0434-07.
- “a swelling of the spleen”: B5V-0423-05.
- “a thousand different poisons”: B5V-0434-02.

- “a valuable medicine if properly administered to a strong man; otherwise, poison”: B5V-0434-08.
- “a wasting disease of the lungs”: B5V-0399-01.
- “a windy thing, a vain, anxious and fearful thing”: B5V-0419-02.
- “a wordless commentary; Theophrastus, a silent fraud; Carneades, silent rhetoric that persuades without speech”: B5V-0411-07.
- “a wound can never heal when one plaster after another is applied to it”: B5V-0421-04.
- “a wound can never heal when one plaster after another is applied to it”: B5V-0431-05.
- “A wound does not penetrate the soul”: B5V-0421-06.
- “accompanied by an acute fever”: B5V-0382-02.
- “acute and chronic diseases”: B5V-0382-01.
- “all lovers were blind”: B5V-0413-08.
- “All the fragrant perfumes they could obtain failed to relieve him”: B5V-0415-06.
- “all these melancholy fits”: B5V-0424-01.
- “Almost every physician offers a definition of disease.”: B5V-0379-01.
- “although they are very thirsty”: B5V-0396-02.
- “an acute angle between the life line and the natural line”: B5V-0382-06.
- “an affected tone they adopt”: B5V-0410-08.
- “an age corrupted and filthy with flattery”: B5V-0384-06.
- “an antidote: moderate exercise at suitable times”: B5V-0434-05.
- “an epileptic seizure”: B5V-0392-03.
- “an epileptic seizure”: B5V-0424-05.
- “an exceedingly large swelling of the spleen”: B5V-0423-08.
- “an excellent wax ointment for the liver, for an old man with melancholy” [note translation]: B5V-0431-07.
- “an immortal vision, a divine beauty”: B5V-0413-10.
- “an inflammation of the brain or its membranes”: B5V-0426-01.
- “an offensive smell reached her nose”: B5V-0415-05.
- “an ugly pallor, languishing eyes”: B5V-0409-03.
- “an ulcer or cancer in the breast of the mistress”: B5V-0422-07.
- “an unnoticed plague”: B5V-0385-04.
- “an upright mind”: B5V-0394-07.
- “apoplexy or epilepsy”: B5V-0392-01.
- “apoplexy, paralysis and other diseases” [note translation]: B5V-0393-04.

- “apple syrup”: B5V-0429-05.
- “apply to their own persons every symptom they find described in others”: B5V-0381-07.
- “artful, exchanged smiles—those answering smiles”: B5V-0408-07.
- “as a settled condition or a disease in the usual sense”: B5V-0379-02.
- “as could repel and terrify any man or woman alive”: B5V-0428-02.
- “as in syncope or fainting”: B5V-0417-01.
- “as long as the wound remained open, he was well”: B5V-0421-07.
- “as Lonicerus has done with apoplexy”: B5V-0391-02.
- “Augustine calls it fuel for lust”: B5V-0432-04.
- “became epileptic”: B5V-0392-04.
- “because it thins the melancholic humour”: B5V-0435-02.
- “because those diseases often develop into this one”: B5V-0391-03.
- “Being alone is my one great torment”: B5V-0385-07.
- “bezoar stone”: B5V-0389-04.
- “black, dark, pale, ruddy”: B5V-0409-01.
- “Bodily sickness serves the soul’s health”: B5V-0380-08.
- “Botallo, chapter 61 of On Venereal Disease”: B5V-0386-06.
- “broom syrup for hypochondriacal melancholy”: B5V-0429-04.
- “but a similar or corresponding one”: B5V-0379-05.
- “but speech suited to the occasion”: B5V-0410-07.
- “But we pay no attention to diseases of the mind”: B5V-0379-03.
- “by hidden poisons he can infect our bodies”: B5V-0434-03.
- “by purging, vomiting, spitting, sweating, urine, hair, nails”: B5V-0401-02.
- “by touch alone”: B5V-0416-05.
- “by which one is infected rather than perfected”: B5V-0384-05.
- “Cataplasms, salves or poultices are made from fresh herbs, pounded or boiled in water until soft”: B5V-0430-01.
- “caught imperceptibly and just as suddenly through infection”: B5V-0384-04.
- “causes disease by infecting the heart”: B5V-0384-02.
- “chemical preparations”: B5V-0427-07.
- “children often catch the pox from a bad nurse”: B5V-0386-05.
- “Chorus sancti Viti, or St Vitus’s dance”: B5V-0397-01.
- “Christians’ frequent leprosy”: B5V-0387-04.
- “Chronic melancholy is incurable”: B5V-0425-03.

- “Cider and perry produce wind”: B5V-0419-01.
- “cold sweat—“troublesome sweating,” or, as Octavius Horatianus calls it in book 2, chapter 5, unseasonable sweat over the whole body”: B5V-0401-03.
- “coma vigilia and vigil coma”: B5V-0398-04.
- “continual sour and foul-smelling belching”: B5V-0419-03.
- “cough, spit or sometimes make any noise at all”: B5V-0420-04.
- “cramps, numbness, convulsions, tremor and paralysis”: B5V-0394-01.
- “cramps, numbness, convulsions, tremor and paralysis”: B5V-0404-01.
- “dangerous hypochondriacal convulsions”: B5V-0394-03.
- “deafness, blindness, whether present from birth or acquired”: B5V-0412-09.
- “deep sighs and groans, tears and cries”: B5V-0406-02.
- “Deferred hope makes the heart faint”: B5V-0417-08.
- “Democharis, writing on the Topics”: B5V-0436-04.
- “Democritus, on the other hand, burst out laughing”: B5V-0408-01.
- “denies that there is any such thing as a “lover’s pulse,””: B5V-0403-05.
- “destructive passions”: B5V-0385-06.
- “different local gods to different places”: B5V-0436-03.
- “Diseases of the nerves include cramps, numbness, convulsions, tremor and paralysis”: B5V-0393-01.
- “diuretics, or medicines to increase urination”: B5V-0402-05.
- “dizzy, spinning, and moonstruck”: B5V-0395-04.
- “do not inflame the blood and increase the disease”: B5V-0426-03.
- “Do these and similar differences of heat and cold come from stars governing particular places”: B5V-0436-01.
- “during his fit”: B5V-0424-06.
- “Ecstasy is a taste of future happiness”: B5V-0414-10.
- “entirely filled with incense and scents” [note translation]: B5V-0433-08.
- “epidemic diseases that afflict whole kingdoms, territories, and cities”: B5V-0383-04.
- “Epidemic, such as plague, plica, etc.”: B5V-0383-01.
- “Every lover is pale; this colour suits a lover”: B5V-0409-02.
- “Eyes that just now were lightning bolts are now rivers of tears”: B5V-0407-06.
- “False shame hides the untreated sores of fools.”: B5V-0422-05.
- “Fear disperses the spirits, taints the heart, and weakens the soul”: B5V-0435-04.
- “feel their arteries”: B5V-0416-09.
- “fell down as though dead in a swoon”: B5V-0417-03.

- “fell into a cold palsy”: B5V-0393-03.
- “finer and better for the hops that thin it”: B5V-0435-01.
- “first wounds and then heals”: B5V-0421-11.
- “fits of laughter, weeping and trance”: B5V-0424-04.
- “fits of the falling sickness”: B5V-0392-02.
- “fomentations, or sponges soaked in decoctions”: B5V-0432-01.
- “for a dry one cannot weep”: B5V-0407-03.
- “for fear of fainting or dying”: B5V-0417-04.
- “for stuttering or faltering in speech”: B5V-0410-03.
- “for that would produce apoplexy or epilepsy”: B5V-0391-01.
- “For the belly, make a warm application of oil”: B5V-0432-02.
- “for the most part, all grief discharges itself in tears”: B5V-0407-04.
- “Forehead dressings are well known to every housewife”: B5V-0431-03.
- “frenzy, lethargy, melancholy”: B5V-0398-02.
- “Fumigating substances, perfumes, smoke”: B5V-0433-01.
- “giddy, restless, unable to decide on any business”: B5V-0395-03.
- “gives the French pox”: B5V-0386-04.
- “go to hell in a stupor or a dream”: B5V-0398-06.
- “Gods, turn such a plague away from the earth”: B5V-0428-08.
- “Gracious Venus bore Paleness, and Fear with him”: B5V-0409-05.
- “grievously ill with the stone”: B5V-0389-01.
- “Guianerius adds vertigo, nausea, much spitting”: B5V-0418-01.
- “has a most grievous fit perhaps once in his life”: B5V-0424-03.
- “has something of Democritus about it”: B5V-0414-09.
- “He can afflict us through his creations”: B5V-0385-02.
- “he cannot even spit”: B5V-0420-06.
- “He has sent pestilence”: B5V-0385-01.
- “he imagined everyone who came near him smelled of it”: B5V-0415-07.
- “he immediately faints for lack of denser air to cool the heart”: B5V-0417-06.
- “he is reluctant to leave”: B5V-0418-08.
- “He was so weakened by fasting and vigils” [note translation]: B5V-0435-10.
- “he who burns in silence burns the more”: B5V-0411-08.
- “He would spit in my face”: B5V-0420-09.
- “hear without noticing”: B5V-0412-06.

- “Hearing, then, is deceived as often as sight”: B5V-0412-08.
- “herself afflicted with leprosy, she built a house for people with leprosy” [note translation]: B5V-0387-07.
- “herself suffering from leprosy, devoted her whole inheritance to building a hospital for people with leprosy”: B5V-0387-02.
- “His memory stinks like a candle’s burnt wick when it is put out”: B5V-0415-09.
- “Homer was blind”: B5V-0413-06.
- “Hydrophobia is a kind of madness”: B5V-0396-01.
- “I hear fresh news every day”: B5V-0412-02.
- “I shall touch briefly on these”: B5V-0416-02.
- “I tried to turn my eyes away from the girl, but they resisted” [note translation]: B5V-0428-05.
- “If it breaks out onto the skin, it causes leprosy”: B5V-0387-01.
- “if it is in a heart that has been moved”: B5V-0416-11.
- “If it is long-established or violent”: B5V-0425-01.
- “if our disordered imaginings have not become deeply rooted”: B5V-0425-04.
- “If, on the other hand, he is safe and sound, free from every kind of infirmity”: B5V-0380-02.
- “imitate the voices of almost all birds and brute beasts”: B5V-0410-06.
- “in preparation for what follows”: B5V-0427-01.
- “in the Florentine Antidotary”: B5V-0434-09.
- “inarticulate, disordered sounds”: B5V-0410-04.
- “incentives to lust” [note translation]: B5V-0432-06.
- “intermittent, coming and going in attacks”: B5V-0424-02.
- “is epileptic and unchaste”: B5V-0392-06.
- “is purged through the stools or urine”: B5V-0402-07.
- “it aggravates dropsy” [note translation]: B5V-0390-02.
- “it deserves no attention in chronic diseases”: B5V-0402-03.
- “It is common for those who are well to laugh”: B5V-0380-03.
- “it produces inflammation of the head”: B5V-0426-02.
- “It thins the melancholic humour” [note translation]: B5V-0435-11.
- “it was almost as beneficial when smelled as when drunk”: B5V-0415-11.
- “it was her silence, not the water, that effected the cure”: B5V-0411-09.
- “it wounds and is wounded”: B5V-0421-08.
- “its appointed period of growth, as it does of decline”: B5V-0399-02.

- “Its object is odour, arising from a compound body as it breaks down”: B5V-0415-02.
- “Its object is sound, or what is heard; its medium, air; its organ, the ear.”: B5V-0412-01.
- “its object, taste or flavour, a quality in the fluid”: B5V-0414-02.
- “Its symptoms or signs.”: B5V-0381-01.
- “Jason’s golden hair set Medea’s heart on fire”: B5V-0398-07.
- “Just as a sick person frets and raves during attacks”: B5V-0424-09.
- “keep your intentions to yourself”: B5V-0411-06.
- “lack deliverance”: B5V-0380-09.
- “languishing eyes”: B5V-0409-04.
- “laugh at this dejected faint-heartedness”: B5V-0408-03.
- “Laughter is an attribute peculiar to human beings”: B5V-0408-06.
- “lessens fearful frenzies” [note translation]: B5V-0435-08.
- “let him turn his thoughts away from what occasions his scruples”: B5V-0428-06.
- “Let the diet be reduced” [note translation]: B5V-0435-09.
- “Let them be diverted by any means from every fixed thought” [note translation]: B5V-0428-10.
- “like an ulcer continually afflicting the body”: B5V-0422-08.
- “Like arthritis or wandering gout”: B5V-0388-02.
- “Like arthritis or wandering gout”: B5V-0388-03.
- “like sleep on the grass to the weary”: B5V-0398-05.
- “like so many ulcers and boils”: B5V-0422-06.
- “like someone with dropsy, who grows thirstier the more he drinks”: B5V-0390-03.
- “listen to no one but himself”: B5V-0412-04.
- “loathe honey and love sour grape juice”: B5V-0418-10.
- “loathing and dislike of medicine”: B5V-0418-06.
- “Love makes the pulse uneven”: B5V-0403-07.
- “lover’s pulse”: B5V-0381-11.
- “Lucian makes Podagra, gout, a goddess”: B5V-0388-06.
- “made matters worse with other loathsome examples”: B5V-0418-03.
- “madness, dizziness, plague, hell”: B5V-0395-05.
- “making an antidote from the very thing that was the chief cause of my disease”: B5V-0434-01.
- “making us swell beyond our proper limits”: B5V-0423-03.
- “many fresh wounds”: B5V-0421-01.

- “Medicine cannot remove the knotted swellings of gout”: B5V-0388-07.
- “melancholic derangements take many forms”: B5V-0381-05.
- “Melancholy is generally silent; this is clamorous”: B5V-0411-02.
- “mingled with tears and sighs”: B5V-0406-04.
- “Mixed diseases require mixed remedies”: B5V-0379-06.
- “Most authorities prohibit it, and will on no account allow exercise to go beyond the onset of sweating”: B5V-0401-05.
- “Most recommend things that stimulate urination, but not sweating”: B5V-0401-06.
- “moved internally by the spirits and the pulse”: B5V-0403-01.
- “Music cures the frenzy of Saint Vitus” [note translation]: B5V-0397-05.
- “nausea, an urge to vomit”: B5V-0418-02.
- “never turning her eyes away”: B5V-0428-04.
- “No potent liquid or plaster can relieve”: B5V-0431-06.
- “not love’s general class but a symptom of it”: B5V-0381-10.
- “O blessed health”: B5V-0380-10.
- “O blessed health! You are above all gold and treasure”: B5V-0380-01.
- “of having a taint of atheism”: B5V-0414-11.
- “offensive because of their smells”: B5V-0415-04.
- “old and gouty as he was”: B5V-0388-08.
- “old possessions, long-established riches”: B5V-0425-05.
- “on pain of dismissal”: B5V-0400-03.
- “one did nothing but sing, the other sigh”: B5V-0406-01.
- “or a posset made from it”: B5V-0437-01.
- “or at intervals”: B5V-0424-08.
- “Or particular, such as gout, dropsy”: B5V-0388-01.
- “Others sweat and gasp for breath”: B5V-0405-05.
- “our eyes ache from reading and our fingers from turning the pages”: B5V-0400-02.
- “overcome demons and the mind's phantoms with long courses of syrups”: B5V-0429-03.
- “pain at the mouth of the stomach that makes the patient think the heart itself aches”: B5V-0400-06.
- “Palpitation of the heart comes from vapours, and heaviness and aching from the same cause”: B5V-0400-07.
- “Paracelsus calls it the lascivious dance”: B5V-0397-02.
- “penetrating philosophers”: B5V-0382-05.

- “people suffering from vertigo, they think that everything turns and moves, that everyone else is mistaken”: B5V-0395-06.
- “perfuming his hair”: B5V-0433-04.
- “plague, apoplexy, leprosy”: B5V-0387-06.
- “Plasters consist of herbs, flowers, roots and so on, mixed and boiled together with oils and other liquids”: B5V-0431-01.
- “Plasters for the spleen” [note translation]: B5V-0431-08.
- “plasters to raise blisters”: B5V-0431-04.
- “poisoning you like a basilisk”: B5V-0384-08.
- “pounded into posset drink, tempered with a little liquorice or aniseed to prevent its nauseating taste”: B5V-0437-02.
- “prepare a soothing application”: B5V-0432-05.
- “prescribes relaxing poultices, or dry purging medicines”: B5V-0430-02.
- “proceed from gentle laxatives to preparatives, and then to purgatives”: B5V-0427-05.
- “Puffed up with knowledge”: B5V-0423-09.
- “purging, vomiting, spitting, sweating”: B5V-0420-03.
- “quickly, far away, slowly”: B5V-0385-09.
- “Rapid speech, a symptom in a few”: B5V-0410-05.
- “rash and dizzy commentators”: B5V-0395-07.
- “recipes, dosage, preparation and other cautions”: B5V-0427-06.
- “relieve his wounded soul”: B5V-0421-12.
- “Remedies that divert the humours and those that purge them must go together”: B5V-0428-01.
- “rend, tear and wound people’s consciences”: B5V-0421-10.
- “repeated attacks of gout”: B5V-0388-09.
- “retain an unpleasant taste”: B5V-0414-03.
- “Rumbling in the bowels is caused by wind”: B5V-0419-06.
- “savours too much of secular learning”: B5V-0414-08.
- “Scaliger’s sixth sense of tickling, if you please”: B5V-0416-03.
- “scented substances, scent balls, perfumes and bouquets to smell”: B5V-0433-02.
- “scented with opopanax, sagapenum, asafoetida”: B5V-0433-06.
- “scurvy, smallpox, plica, sweating sickness, the French disease”: B5V-0386-01.
- “sensitive about his reputation, will be deeply wounded”: B5V-0421-02.
- “serum, the substance from which urine is made”: B5V-0402-01.
- “sets our souls aflame with divine heat”: B5V-0426-06.

- “she is more envious than the pox”: B5V-0386-08.
- “she was “the queen of diseases, and inexorable,””: B5V-0388-05.
- “Sickness is the mother of humility”: B5V-0379-07.
- “sight is considered the most precious and the best”: B5V-0413-01.
- “Signs of his foolishness.”: B5V-0381-02.
- “Sleepless nights waste young men’s bodies”: B5V-0435-06.
- “Smell is an external sense that perceives through the nostrils drawing in air”: B5V-0415-01.
- “so many widespread, painful and poisonous diseases”: B5V-0383-03.
- “so unbearable a scourge”: B5V-0385-12.
- “so universal a malady, so widespread a disease”: B5V-0383-02.
- “sobs, burning sighs, a sorrowful expression”: B5V-0406-05.
- “Some add palpitations of the heart and cold sweat as usual symptoms”: B5V-0405-01.
- “Some have disordered hearing”: B5V-0412-07.
- “Some say “until flushed, not until sweating,” lest the body become too dry”: B5V-0401-04.
- “Some signs are hidden, some apparent”: B5V-0381-04.
- “someone numb with cold who sits shivering”: B5V-0404-02.
- “sometimes pain in the belly and stomach after food that is hard to digest”: B5V-0400-05.
- “sometimes the rational faculty too, if the disorder is long established” [note translation]: B5V-0425-02.
- “sopor, coma vigilia and vigil coma”: B5V-0398-03.
- “sorrow is both a cause and a symptom of this disease”: B5V-0381-06.
- “sound commentaries”: B5V-0380-11.
- “sour belching”: B5V-0419-04.
- “speaking little”: B5V-0411-03.
- “Speech is a remedy for the wounded mind”: B5V-0421-05.
- “speech, which Lullius considers the sixth external sense”: B5V-0410-02.
- “spittle in her mouth”: B5V-0420-08.
- “squeeze her fingers firmly, and sigh as you do so”: B5V-0406-03.
- “stone, strangury, gout”: B5V-0389-03.
- “substances that promote urination”: B5V-0402-06.
- “such as profound stupor, vertigo, nightmare oppression, apoplexy and the falling sickness”: B5V-0398-01.

- “suffering from a disease of the bladder” [note translation]: B5V-0389-02.
- “suffering from epilepsy” [note translation]: B5V-0392-05.
- “superstition, the most pestilent of all plagues”: B5V-0385-10.
- “suspicious and anxiously protective of their health”: B5V-0380-05.
- “sweat and tears, the waste humours produced by the third stage of digestive processing”: B5V-0401-01.
- “sweat and tears, the waste humours produced by the third stage of digestive processing”: B5V-0407-01.
- “sweet-smelling flowers at their windows”: B5V-0415-08.
- “swell to the size of an ox”: B5V-0423-02.
- “swollen with pride, arrogance and self-conceit”: B5V-0423-04.
- “symptoms of incredible jealousy”: B5V-0381-12.
- “Symptoms, then, are either universal or peculiar to individuals or kinds of the disease”: B5V-0381-03.
- “Syrups are very good and often used to prepare this humour for evacuation”: B5V-0429-01.
- “take this as a sample”: B5V-0414-07.
- “taking antidotes so they can hold their drink better”: B5V-0434-04.
- “Taste is a necessary sense that perceives all flavours through the tongue and palate”: B5V-0414-01.
- “Tear this plague, this ruin, away from me”: B5V-0385-08.
- “Tears are not affections but actions”: B5V-0407-02.
- “tears in their eyes and a penitent heart”: B5V-0407-08.
- “that it should inflict so deep a wound”: B5V-0421-09.
- “that kingdom, that country, must be discontented and melancholy. Its body is sick and needs reform.”: B5V-0379-04.
- “the absence of notable signs in the stomach, hypochondria or elsewhere”: B5V-0381-09.
- “the air scorching, the earth ablaze”: B5V-0426-05.
- “the appearance of varicose swelling or haemorrhoids”: B5V-0423-07.
- “the bodily constitution and disposition of the humours cooperate”: B5V-0427-02.
- “the burned or ulcerated place allowed to discharge for a considerable time”: B5V-0422-04.
- “the case is heard and settled”: B5V-0412-05.
- “the eyes of our soul generally see best”: B5V-0413-07.
- “the fault is in our taste”: B5V-0414-05.

- “The fields will laugh”: B5V-0408-08.
- “The form accompanied by laughter is the safest, mildest and least severe of all”: B5V-0408-05.
- “the form of health is contained in the physician's mind”: B5V-0380-06.
- “the French disease”: B5V-0386-02.
- “the heart palpitates, they faint”: B5V-0417-02.
- “the hinges on which our health turns”: B5V-0380-07.
- “the image of a dog in their urine”: B5V-0396-03.
- “the instrument of voice, joined to the heart like an orator to a king”: B5V-0410-01.
- “the mad dance of Saint Vitus”: B5V-0397-04.
- “The mind’s eye begins to see keenly”: B5V-0382-07.
- “the most reputable physicians”: B5V-0396-04.
- “The mother favoured the gentleman”: B5V-0410-09.
- “the Neapolitan disease”: B5V-0386-03.
- “the observer’s eyes are infected by contagion”: B5V-0384-03.
- “The organ is the eye, especially its pupil”: B5V-0413-02.
- “The outcome usually confirming the fact itself” [note translation]: B5V-0397-03.
- “the parts beneath the heart are drawn upwards”: B5V-0394-05.
- “The son and heir is commonly tired of his father”: B5V-0379-08.
- “the soul of a man in love is full of perfumes and sweet scents”: B5V-0433-05.
- “the soul’s cramp and convulsion”: B5V-0394-06.
- “the veins around the eyes look red and swell from vapours and wind”: B5V-0423-06.
- “The voice of those who are afraid trembles because the heart is shaken”: B5V-0404-05.
- “their faces are inflamed and red”: B5V-0426-04.
- “their hair stood on end with fear and their hearts shook”: B5V-0404-03.
- “their heads will feel light and dizzy”: B5V-0395-02.
- “Their pulse is infrequent and slow”: B5V-0403-02.
- “There is a certain pleasure in weeping”: B5V-0407-05.
- “there is a surfeit of everything that ends in disgust”: B5V-0418-04.
- “There is no better way to avoid folly and madness than keeping quiet”: B5V-0411-01.
- “These classes are leprosy, gout, dropsy and epilepsy”: B5V-0387-05.
- “they are mad like Seneca’s blind woman”: B5V-0413-04.
- “They are poisoned jokes, leave a sting behind them”: B5V-0434-06.
- “They cannot bear their own foul belching”: B5V-0419-05.

- “They had so inflamed his soul that no water could quench it”: B5V-0426-07.
- “they leave an incurable wound”: B5V-0421-03.
- “They love and loathe in every combination”: B5V-0418-09.
- “they often laugh and seem extraordinarily merry, as they will in spells”: B5V-0408-02.
- “they puff themselves up in this life as though they were immortal demigods”: B5V-0423-01.
- “They sometimes feel ready to faint”: B5V-0417-05.
- “They taint the blood”: B5V-0384-07.
- “They were no less a plague to humanity”: B5V-0385-03.
- “they will enter plague-infected houses”: B5V-0384-09.
- “thin saliva or a watery fluid”: B5V-0420-02.
- “thins, digests and disperses all thick vapours and sooty humours”: B5V-0435-05.
- “this causes hypochondriacal wind” [note translation]: B5V-0394-04.
- “This sense is an instrument of health”: B5V-0380-04.
- “This sense is an instrument of health”: B5V-0415-03.
- “This tickling moves the sense”: B5V-0408-04.
- “those Gaibots in Gascony, hereditary lepers”: B5V-0387-03.
- “Those with this windy, flatulent melancholy have one advantage over other melancholic people: “lucid intervals.””: B5V-0419-09.
- “though it may disgust the reader”: B5V-0418-05.
- “though sometimes a report or something heard anticipates it—or, rather, inflames it”: B5V-0412-10.
- “through no fear, but through a hidden power that amulets possess”: B5V-0405-04.
- “tickle the ear and give delight”: B5V-0416-07.
- “tickles the diaphragm”: B5V-0416-06.
- “to administer a julep, a syrup or some similar medicine”: B5V-0429-02.
- “to make them agreeable to the palate and pleasant to taste and take”: B5V-0414-04.
- “to see a gouty old man, and a bishop, among the dancers” [note translation]: B5V-0388-11.
- “to taste every dish and sip from every cup”: B5V-0414-06.
- “To these crocodile tears they add sobs”: B5V-0407-07.
- “To these you may add scented preparations, perfumes and fumigations”: B5V-0433-03.
- “topical or external medicines”: B5V-0436-02.
- “Touch is the last and least noble of the senses”: B5V-0416-04.

- “tremble afresh at the memory”: B5V-0404-04.
- “troubled by cramp”: B5V-0394-02.
- “truly bound together and touched by this charity”: B5V-0416-08.
- “turn away a drunkard” [note translation]: B5V-0428-09.
- “Turn away your eyes”: B5V-0428-03.
- “turn pale at no guilt and feel no scruple about anything they do”: B5V-0409-06.
- “turning his spirit from sadness”: B5V-0428-07.
- “under dropsy, fevers, jaundice, bodily wasting and so on”: B5V-0390-01.
- “under gout, the stone, colic, toothache, headache”: B5V-0388-04.
- “under leprosy, ulcers, itching disorders, scaly eruptions, scabs”: B5V-0422-01.
- “undertook all this labour”: B5V-0400-01.
- “Unless it is tears and sighs: through these they may perhaps find a little relief”: B5V-0406-06.
- “using stones and fumigations to make women urinate and confess I know not what in their sleep”: B5V-0433-07.
- “varies with the intensity of their passions or emotional disturbances”: B5V-0403-03.
- “vertigo and dizziness come in fits”: B5V-0395-01.
- “Warm applications to the regions beneath the ribs are very good: wine and water”: B5V-0432-03.
- “waste our bodies”: B5V-0435-03.
- “wasting illnesses, dropsies and diseases of the eyes” [note translation]: B5V-0390-04.
- “wasting illnesses, dropsies and diseases of the eyes” [note translation]: B5V-0399-06.
- “Wax-based dressings are applied to various parts”: B5V-0431-02.
- “Weak eyesight, together with a groundless conviction, may have the same effect”: B5V-0413-05.
- “weakness, fainting fits and melancholy”: B5V-0417-07.
- “what a wasting of the breast it is to envy another” [note translation]: B5V-0399-07.
- “what all this equipment was for”: B5V-0427-03.
- “what has been done cannot be undone”: B5V-0384-10.
- “What intolerable pain it must be”: B5V-0400-08.
- “what others hear or read about, I have felt and practised myself”: B5V-0412-03.
- “What preparations are made for his reception”: B5V-0427-04.
- “What you might think would have bred disgust”: B5V-0418-07.
- “when his strength was weakened and he suffered from ill health”: B5V-0435-07.

- “wherever there is sensation there is also pleasure and pain”: B5V-0400-04.
- “whether from a boil, ulcer, drainage sore”: B5V-0422-02.
- “Whether smells nourish”: B5V-0415-10.
- “while the sore remained open”: B5V-0422-03.
- “Who is not affected by it, more or less, as an established condition or a passing disposition?”: B5V-0416-01.
- “wind by poor digestion, weakness of natural heat, or disordered heat and cold”: B5V-0419-07.
- “windy vapours rise to the brain, disturbing the imagination”: B5V-0419-08.
- “with fluttering eyes”: B5V-0405-02.
- “With syrup of citron peel, make an electuary”: B5V-0429-06.
- “with this syrup alone, a purge having first been given” [note translation]: B5V-0429-07.
- “without any ostentatious, inflated language”: B5V-0423-10.
- “without losing heart”: B5V-0417-09.
- “Work out your salvation with fear and trembling”: B5V-0404-06.
- “would not touch her”: B5V-0416-10.
- “would sometimes clear their throats or cough”: B5V-0420-07.
- “you are speaking to a deaf man”: B5V-0412-11.
- “You are spiritually sick; your heart is heavy and your mind distressed”: B5V-0379-09.
- ““a throbbing near the back,” a beating about the back”: B5V-0403-04.
- ““altogether silent,” whom their friends could not get to speak”: B5V-0411-04.
- ““rouse a dormant disease,” as Heurnius complains: they stir up a silent illness”: B5V-0411-05.
- ““the heart is close to the mouth,” says Aristaenetus. Their heart leaps into their mouth”: B5V-0405-06.
- ““the physicians’ whore,” the most deceitful thing of all”: B5V-0402-04.
- ““urine scanty, acrid and bilious” (Aretaeus)—not much in quantity”: B5V-0402-02.
- Additional modern wording “Sleepless cares waste the wretched body” [note translation]: B5V-0435-06; N03084.
- Additional modern wording “lessens fears and fits of rage”: B5V-0435-08; DJR-085-06.
- Additional modern wording “cramping in the bowels”: B5V-0394-02; DJR-062-14.
- Additional modern wording “recommend diuretics”: B5V-0402-05; DJR-106-39.
- Additional modern wording “definition, number, and classification”: B5V-0383-01; DJR-020-12.

- Additional modern wording “for three whole days afterwards he did nothing but laugh”: B5V-0408-02; DJR-060-21.
- Additional modern wording “a Democritus to laugh at Democritus”: B5V-0408-03; DJR-009-02.
- Additional modern wording “inactive, silent, hard to stir”: B5V-0411-04; DJR-059-41.
- Additional modern wording “no perfume at all”: B5V-0433-02; DJR-121-43.
- Additional modern wording “commonly lie bleaching in the sun to dry their sores”: B5V-0386-05; DJR-036-35.
- Additional modern wording “prepare this humour for evacuation”: B5V-0427-05; DJR-101-25.
- Additional modern wording “Sour belches” [note translation]: B5V-0419-04; N04664.
- Additional modern wording “as fumigations”: B5V-0433-08; DJR-169-08.
- Additional modern wording “not universal symptoms”: B5V-0381-03; DJR-062-12.

Editorial comparison and lookup forms

These editorial search labels may normalize spelling, supply a dictionary headword, name a sense or identify an editorial comparison. They are not additional attestations.

- a preparative to the rest: B5V-0427-01.
- ache: B5V-0400-02.
- aching: B5V-0400-02, B5V-0400-07.
- acidi ructus: B5V-0419-04.
- acris: B5V-0402-02.
- actions: B5V-0407-02.
- acute: B5V-0382-01.
- acute cernere: B5V-0382-07.
- acute fever: B5V-0382-02.
- ad ruborem: B5V-0401-04.
- affected tone: B5V-0410-08.
- affections: tears: B5V-0407-02.
- affectus inveteratus: B5V-0425-02.
- aggravates dropsy: B5V-0390-02.
- akes: B5V-0400-02.
- aketh: B5V-0400-06.
- aking: B5V-0400-07.
- Altomarus syrup: B5V-0429-07.
- amatorius: B5V-0403-05.
- amorous pulse: B5V-0381-11.
- antidotarium [dictionary access form]: B5V-0434-09.
- antidotary: B5V-0434-09.
- antidote: B5V-0434-01.
- antidote [exercise]: B5V-0434-05.
- antidote [sleep]: B5V-0434-05.
- Antidote [writing]: B5V-0434-01.
- antidote against jealousy: B5V-0434-10.
- antidote of love: B5V-0434-05.
- antidotes [drinking]: B5V-0434-04.
- Apoplexia: B5V-0391-02.

- apoplexie: B5V-0391-01.
- apoplexies: B5V-0391-01.
- apoplexy: B5V-0391-01.
- apple of the eye: B5V-0413-02.
- apple syrup: B5V-0429-05.
- appropriate symptoms: B5V-0381-07.
- approved: B5V-0396-04.
- Arthritis: B5V-0388-03.
- at intervals: B5V-0424-08.
- attenuant: B5V-0435-06.
- attenuare [Latin dictionary access form]: B5V-0435-06.
- attenuat [humour]: B5V-0435-11.
- attenuat [music]: B5V-0435-08.
- attenuat melancholiam: B5V-0435-11.
- attenuate: B5V-0435-03.
- attenuate [humours]: B5V-0435-05.
- attenuate [waste]: B5V-0435-03.
- attenuates: B5V-0435-04.
- attenuates [thinning]: B5V-0435-05.
- attenuates the soul: B5V-0435-04.
- attenuatis: B5V-0435-07.
- attenuatus [diet]: B5V-0435-09.
- attenuatus [person]: B5V-0435-10.
- avert: B5V-0428-02.
- avert a plague: B5V-0428-08.
- avertantur: B5V-0428-10.
- avertantur [N06097]: B5V-0428-06.
- avertat: B5V-0428-06.
- avertat cogitationem: B5V-0428-06.
- averte: B5V-0428-03.
- averte oculos: B5V-0428-03.
- avertebat: B5V-0428-04.
- avertens: B5V-0428-07.
- avertens animam: B5V-0428-07.

- avertere: B5V-0428-05.
- averters: B5V-0428-01.
- Averters of melancholy: B5V-0428-01.
- avertit: B5V-0428-09.
- avertite: B5V-0428-08.
- avertite pestem: B5V-0428-08.
- averto [Latin dictionary access form]: B5V-0428-03, B5V-0428-05.
- bad smells: B5V-0415-04.
- basilisk infection: B5V-0384-08.
- beating about the back: B5V-0403-04.
- Bedlam dance: B5V-0397-04.
- beginning sweat: B5V-0401-05.
- belching: B5V-0419-03.
- belchings: B5V-0419-03.
- belly pain: B5V-0400-05.
- bezoar: B5V-0389-04.
- bezoar stone: B5V-0389-04.
- Bezoars stone: B5V-0389-04.
- biliosa: B5V-0402-02.
- bladder disease: B5V-0389-02.
- blanch: B5V-0409-06.
- bleaching [sun exposure]: B5V-0386-05.
- blind: B5V-0413-06.
- blind woman: B5V-0413-04.
- blinde: B5V-0413-06.
- blindness: bodily: B5V-0413-06.
- blindness: love: B5V-0413-08.
- blindness: self-recognition: B5V-0413-04.
- blistering plaster: B5V-0431-04.
- blow short: B5V-0405-05.
- bodily decline: B5V-0399-02.
- bodily health: B5V-0380-01.
- broom syrup: B5V-0429-04.
- burning sighs: B5V-0406-05.

- by fits [at intervals]: B5V-0424-08.
- by fits [illness]: B5V-0424-02.
- calastick: B5V-0430-02.
- calastick Cataplasms: B5V-0430-02.
- canker: B5V-0422-07.
- caro: B5V-0398-01.
- carry their drink: B5V-0434-04.
- cataplasm [dictionary access form]: B5V-0430-01.
- Cataplasmes: B5V-0430-01.
- Cataplasms: B5V-0430-01.
- cause and symptom: B5V-0381-06.
- cerate [dictionary access form]: B5V-0431-02.
- cerate [Latin-linked access form]: B5V-0431-07.
- cerote: B5V-0431-02.
- cerotes: B5V-0431-02.
- cerots: B5V-0431-02.
- cerotum: B5V-0431-07.
- chemical preparations: B5V-0427-07.
- Chorus sancti Viti: B5V-0397-01.
- Chorus sancti viti: B5V-0397-01.
- chronic: B5V-0382-01.
- chronic disease: B5V-0382-04.
- chronick: B5V-0382-01.
- chronicus: B5V-0382-03.
- Chymical preparatives: B5V-0427-07.
- cito longe tarde: B5V-0385-09.
- citron-peel syrup: B5V-0429-06.
- clamorous: contrast: B5V-0411-02.
- clancular: B5V-0434-03.
- clancular poisons: B5V-0434-03.
- closely caught: B5V-0384-04.
- cold palsy: B5V-0393-03.
- cold sweat: B5V-0401-03.
- collective disease: B5V-0383-04.

- coma [hair]: B5V-0398-07.
- coma [sleep-and-waking label]: B5V-0398-04.
- coma resolvit: B5V-0398-07.
- coma vigilia: B5V-0398-04.
- comam resolvit [editorial comparison]: B5V-0398-07.
- comitiali: B5V-0392-05.
- commentatores: B5V-0395-07.
- consumption: B5V-0399-03.
- consumption [decline]: B5V-0399-02.
- consumption [envy]: B5V-0399-04.
- consumption of the lungs: B5V-0399-01.
- consumptions: B5V-0399-03.
- contagious transmission: B5V-0384-03.
- continuate cough: B5V-0420-05.
- continuate disease: B5V-0382-04.
- convelluntur: B5V-0394-05.
- convulsion: B5V-0394-01.
- convulsion of the soul: B5V-0394-06.
- convulsions: B5V-0394-01.
- cor proximum ori: B5V-0405-06.
- corresponding disease: B5V-0379-05.
- corrupt hearing: B5V-0412-07.
- cough: B5V-0420-01.
- cough: courtship signal: B5V-0420-07.
- cough: interpreted signal: B5V-0420-04.
- cough: symptom: B5V-0420-01.
- counter-smiles: B5V-0408-07.
- counterfeit tears: B5V-0407-07.
- counterfeit voices: B5V-0410-06.
- cramp: B5V-0394-02.
- cramp of the soul: B5V-0394-06.
- crampes: B5V-0394-02.
- cramping: B5V-0394-02.
- cramps: B5V-0394-02.

- crocodile tears: B5V-0407-07.
- de gutta: B5V-0388-10.
- de pomis: B5V-0429-05.
- deaf: B5V-0412-09.
- deaf: figurative refusal: B5V-0412-11.
- deafness: B5V-0412-09.
- deep sighs: B5V-0406-02.
- deformis: B5V-0409-03.
- degeneration of disease: B5V-0391-03.
- deluded hearing: B5V-0412-08.
- derisive laughter: B5V-0408-03.
- difference of pulse: B5V-0403-06.
- digest [prepare humour]: B5V-0427-05.
- disease; diseases: B5V-0379-01.
- diseases of the mind: B5V-0379-03.
- dissimilar likeness: B5V-0381-08.
- distaste: B5V-0418-06.
- Diureticks: B5V-0402-05.
- diuretics: B5V-0402-05.
- divert from fixed thought: B5V-0428-10.
- divine heat: B5V-0426-06.
- divine wounding: B5V-0421-11.
- dizziness: B5V-0395-01.
- dizzy: B5V-0395-02.
- dormant disease: B5V-0411-05.
- dropsical thirst: B5V-0390-03.
- dropsie: B5V-0390-01.
- dropsies: B5V-0390-01.
- dropsy: B5V-0390-01.
- dry [thirsty]: B5V-0396-02.
- dumb comment: B5V-0411-07.
- Earth inflamed: B5V-0426-05.
- ease through sighs: B5V-0406-06.
- elephantiasis (historical disease-name): B5V-0387-07.

- elephantiasis hospital: B5V-0387-07.
- Emplaisters: B5V-0431-01.
- emplaster: B5V-0431-01.
- emplastra: B5V-0431-08.
- envious pox: B5V-0386-08.
- epidemic: B5V-0383-01.
- epidemic diseases: B5V-0383-03.
- epidemical: B5V-0383-01.
- epidemicall: B5V-0383-01.
- epidemici: B5V-0383-03.
- epilepsie: B5V-0392-01.
- epilepsies: B5V-0392-01.
- epilepsy: B5V-0392-01.
- epileptic: B5V-0392-04.
- epileptic paroxysm: B5V-0424-05.
- epileptic seizure: B5V-0392-03.
- epileptica: B5V-0392-06.
- epileptical: B5V-0392-04.
- epileptick: B5V-0392-03.
- Epileptick Paroxysme: B5V-0424-05.
- epilepticus: B5V-0392-04.
- eructation: B5V-0419-03.
- evacuates: B5V-0407-04.
- extenuant [editorial comparison, N03084]: B5V-0435-06.
- extenuate [music]: B5V-0435-08.
- faces are inflamed: B5V-0426-04.
- faint heart: B5V-0417-08.
- faint not: B5V-0417-09.
- faint: bodily: B5V-0417-02.
- faint: lose heart: B5V-0417-09.
- fainting fits: B5V-0417-07.
- fainting: hope: B5V-0417-08.
- fainting: thin air: B5V-0417-06.
- faintness: B5V-0417-05.

- falling sicknes: B5V-0392-02.
- falling sicknesse: B5V-0392-02.
- falling-sicknes: B5V-0392-02.
- falling-sickness: B5V-0392-02.
- falling-sicknesse: B5V-0392-02.
- falter: B5V-0410-03.
- fast speaking: B5V-0410-05.
- faulter: B5V-0410-03.
- fear and trembling: B5V-0404-06.
- fear of water: B5V-0396-01.
- fessis: B5V-0398-05.
- few words: B5V-0411-03.
- fiery sighs: B5V-0406-05.
- fig poultice [editorial access form]: B5V-0430-03.
- fit [anger]: B5V-0424-06.
- fit [episode]: B5V-0424-01.
- fit [rare attack]: B5V-0424-03.
- fit of wild fancy: B5V-0424-07.
- fits: B5V-0424-02.
- fits [passion]: B5V-0424-06.
- fits [sickness analogy]: B5V-0424-09.
- flatulent: B5V-0419-09.
- flatuous: B5V-0419-09.
- flatus: B5V-0394-04.
- flava coma: B5V-0398-07.
- flere: B5V-0407-05.
- floods of tears: B5V-0407-06.
- flumina: B5V-0407-06.
- flushing: exercise limit: B5V-0401-04.
- fluttering eyes: B5V-0405-02.
- fomenta: B5V-0432-06.
- fomenta libidinum: B5V-0432-06.
- fomentation: B5V-0432-01.
- fomentation of oil: B5V-0432-02.

- fomentations: B5V-0432-01.
- fomentations to the hypochondries: B5V-0432-03.
- fomentum: B5V-0432-04.
- fomentum [nursing]: B5V-0432-05.
- fomentum libidinis: B5V-0432-04.
- fomentum paret: B5V-0432-05.
- forehead dressing: B5V-0431-03.
- form of health: B5V-0380-06.
- foul belching: B5V-0419-05.
- fragrant: B5V-0415-06.
- French disease: B5V-0386-02.
- fresh wound: B5V-0421-01.
- frontal: B5V-0431-03.
- frontlet: B5V-0431-03.
- fuel for lust: B5V-0432-04.
- full of perfumes: B5V-0433-05.
- fumigating substances: B5V-0433-01.
- fumigatory tests: B5V-0433-07.
- furor Sancti Viti [dictionary access form]: B5V-0397-05.
- furorem: B5V-0397-05.
- Gaibots: B5V-0387-03.
- gasping: B5V-0405-05.
- generall [universal]: B5V-0381-03.
- gentle speech: B5V-0410-07.
- geometrical acute: B5V-0382-06.
- giddiness: B5V-0395-01.
- giddy judgment: B5V-0395-03.
- gout: B5V-0388-01.
- gout class: B5V-0388-04.
- gouts: B5V-0388-09.
- gouty: B5V-0388-08.
- gowt: B5V-0388-01.
- gowts: B5V-0388-09.
- gowty: B5V-0388-08.

- gravel [editorial access form, not an attested Burton form]: B5V-0389-01.
- great pox (editorial comparison): B5V-0386-04.
- green wound: B5V-0421-01.
- grief: bodily pain: B5V-0400-06.
- grievous fit: B5V-0424-03.
- griping [abdominal pain]: B5V-0394-02.
- groans: B5V-0406-02.
- guts: rumbling: B5V-0419-06.
- guttosus (dictionary headword): B5V-0388-10.
- healing by touch: B5V-0416-05.
- health anxiety: B5V-0380-05.
- health as salvation: B5V-0380-09.
- healthy observers: B5V-0380-03.
- hear: listen: B5V-0412-04.
- hear: reports: B5V-0412-02.
- heard: reported knowledge: B5V-0412-03.
- heare: B5V-0412-03.
- hearing without attention: B5V-0412-06.
- hearing: legal: B5V-0412-05.
- hearing: love by report: B5V-0412-10.
- hearing: sense: B5V-0412-01.
- heart ache: B5V-0400-06.
- heart at the mouth: B5V-0405-06.
- heart palpitations: B5V-0405-01.
- hem: B5V-0420-07.
- hempseed posset: B5V-0437-03.
- hereditary leprosy: B5V-0387-03.
- hidden poisons: B5V-0434-03.
- hidden power: B5V-0405-04.
- hinges of health: B5V-0380-07.
- hujus solius syrupi usu: B5V-0429-07.
- hunting preparation: B5V-0427-03.
- hydropem: B5V-0390-02.
- hydropes: B5V-0390-04.

- hydrophobia: B5V-0396-01.
- hydrops: B5V-0390-04.
- hypochondriacal convulsions: B5V-0394-03.
- hypochondriacos: B5V-0394-04.
- hypochondrial fomentation: B5V-0432-03.
- illness: B5V-0379-01.
- imaginations be not inveterate: B5V-0425-04.
- imitated voices: B5V-0410-06.
- immortal vision: B5V-0413-10.
- importunus sudor: B5V-0401-03.
- impudica: B5V-0392-06.
- in gramine: B5V-0398-05.
- in his fits: B5V-0424-09.
- inarticulate: B5V-0410-04.
- incense [love image]: B5V-0433-08.
- incondite voices: B5V-0410-04.
- inconstancy: B5V-0395-03.
- incurata: B5V-0422-05.
- inexorable gout: B5V-0388-05.
- infecting books: B5V-0384-05.
- infecting the heart: B5V-0384-02.
- infection of the brain: B5V-0384-01.
- infectum: B5V-0384-10.
- inficiunt: B5V-0384-07.
- inflame: B5V-0426-03.
- inflame [erotic desire]: B5V-0426-07.
- inflame [spiritual kindling]: B5V-0426-06.
- inflame the blood: B5V-0426-03.
- inflamed [scorching heat]: B5V-0426-05.
- inflamed blood: B5V-0426-03.
- inflamed faces: B5V-0426-04.
- inflamed his soul: B5V-0426-07.
- inflames our souls: B5V-0426-06.
- inflammation: B5V-0426-01.

- inflammation of the head: B5V-0426-02.
- inflammations: B5V-0426-01.
- inflati: B5V-0423-09.
- inflation: knowledge: B5V-0423-09.
- inflationes [contrast in N02554]: B5V-0426-02.
- insensible plague: B5V-0385-04.
- instrument of health: B5V-0380-04.
- intellectual sight: B5V-0413-07.
- intellectually acute: B5V-0382-05.
- intended: B5V-0403-03.
- intensity of passions: B5V-0403-03.
- intermittent: B5V-0424-02.
- interrupt: B5V-0424-02.
- Inveterata: B5V-0425-03.
- Inveterata melancholia incurabilis: B5V-0425-03.
- inveterate: B5V-0425-01.
- inveterate imaginings: B5V-0425-04.
- inveterate melancholy: B5V-0425-03.
- inveteratus: B5V-0425-02.
- inveteratus [Latin dictionary access form]: B5V-0425-02.
- inveteratæ: B5V-0425-05.
- inveteratæ divitiæ: B5V-0425-05.
- jealous dizziness: B5V-0395-05.
- jealous fits: B5V-0424-06.
- julep [modern access form]: B5V-0429-02.
- julip: B5V-0429-02.
- Julips: B5V-0429-02.
- keenly: B5V-0382-07.
- keeping counsel: B5V-0411-06.
- lachrymarum: B5V-0407-06.
- lachrymis: B5V-0407-06.
- languishing eyes: B5V-0409-04.
- Lascivam Choream [marginal form, N01529]: B5V-0397-02.
- lascivious dance: B5V-0397-02.

- laugh: B5V-0408-01.
- laugh at: B5V-0408-03.
- laugh: landscape: B5V-0408-08.
- laughed: B5V-0408-01.
- laughing: B5V-0408-01.
- laughing fields: B5V-0408-08.
- laughing: human property: B5V-0408-06.
- laughter: B5V-0408-01.
- laughter by fits: B5V-0408-02.
- laughter: prognosis: B5V-0408-05.
- leaping: B5V-0405-03.
- lepers: B5V-0387-02.
- leprosie: B5V-0387-01.
- leprosies plural: B5V-0387-06.
- leprosus (dictionary headword): B5V-0387-04.
- leprosy: B5V-0387-01.
- leprous: B5V-0387-04.
- lessen frenzy: B5V-0435-08.
- lethargie: B5V-0398-02.
- lethargies: B5V-0398-02.
- lethargy [bodily]: B5V-0398-02.
- lethargy [moral]: B5V-0398-06.
- lienis: B5V-0423-05.
- loath: loathe: B5V-0418-09.
- loath: reluctant: B5V-0418-08.
- loathe: B5V-0418-09.
- loathing medicine: B5V-0418-06.
- loathing: expected but absent: B5V-0418-07.
- loathing: nausea: B5V-0418-02.
- loathing: preference: B5V-0418-10.
- loathsom: B5V-0418-03.
- loathsome: B5V-0418-03.
- local gods: B5V-0436-03.
- local stars: B5V-0436-01.

- long courses of syrups: B5V-0429-03.
- long-established: B5V-0425-01.
- long-established riches: B5V-0425-05.
- longis syrupis: B5V-0429-03.
- lothing: B5V-0418-02.
- love-plague: B5V-0385-08.
- lover’s paleness: B5V-0409-02.
- lover’s pulse: B5V-0381-11, B5V-0403-05.
- lues venerea (editorial expansion): B5V-0386-06.
- manifest signs: B5V-0381-04.
- marcentes: B5V-0409-04.
- matter of urine: B5V-0402-01.
- medicinal fumigation: B5V-0433-03.
- medicine and poison: B5V-0434-08.
- melancholy fits: B5V-0424-01.
- Member [editorially emended to number]: B5V-0383-01.
- meretrix medicorum: B5V-0402-04.
- might have been poison: B5V-0434-08.
- mind’s eye: B5V-0413-07.
- mixed diseases: B5V-0379-06.
- morbus comitialis [dictionary access form]: B5V-0392-05.
- morbus sonticus: B5V-0382-03.
- moth of the soul: B5V-0399-04.
- mother’s voice: B5V-0410-09.
- move urine: B5V-0402-06.
- multiform melancholic derangements: B5V-0381-05.
- narras: B5V-0412-11.
- nausea: B5V-0418-01.
- nausea: readerly disgust: B5V-0418-05.
- nauseam: B5V-0418-05.
- Neapolitan disease: B5V-0386-03.
- near-fainting: B5V-0417-05.
- new fit: B5V-0424-06.
- nodosam podagram: B5V-0388-07.

- non ad sudorum: B5V-0401-04.
- non ebrium avertit: B5V-0428-09.
- not inveterate: B5V-0425-04.
- notable signs: B5V-0381-09.
- noysome savour: B5V-0415-05.
- odores: B5V-0415-10.
- odoriferous: B5V-0415-06.
- odour: B5V-0415-02.
- odours: nourishment: B5V-0415-10.
- oil application: B5V-0432-02.
- olfactu: B5V-0415-11.
- omnino taciturnos: B5V-0411-04.
- on apoplexy: B5V-0391-02.
- On Venereal Disease: B5V-0386-06.
- onset of sweating: B5V-0401-05.
- open sore: B5V-0422-03.
- open wound: B5V-0421-07.
- opportunity of speech: B5V-0410-07.
- ordinary illness: B5V-0379-02.
- otherwise poison: B5V-0434-08.
- outward medicines: B5V-0436-02.
- pain: love suffering: B5V-0400-08.
- pain: penalty: B5V-0400-03.
- pain: sensation: B5V-0400-04.
- painful urination: B5V-0389-03.
- pains: effort: B5V-0400-01.
- palatable: B5V-0414-04.
- pale: B5V-0409-01.
- paleness: B5V-0409-01.
- Paleness: personification: B5V-0409-05.
- pallescere: B5V-0409-06.
- Pallidus: B5V-0409-02.
- pallidus: B5V-0409-02.
- pallor: B5V-0409-03.

- Pallor: personification: B5V-0409-05.
- Pallorem: B5V-0409-05.
- palpitantes: B5V-0405-02.
- palpitation: B5V-0405-01.
- palpitation: hidden power: B5V-0405-04.
- palsie: B5V-0393-01.
- palsie: shaking: B5V-0404-07.
- palsies: B5V-0393-01.
- palsy: B5V-0393-01.
- paralysin: B5V-0393-04.
- paralysis: B5V-0393-01, B5V-0393-04.
- paroxysm: B5V-0392-03.
- paroxysm [normalized access form]: B5V-0424-04.
- paroxysme: B5V-0392-03.
- Paroxysme: B5V-0424-05.
- paroxysmes: B5V-0424-04.
- particular symptoms: B5V-0381-03.
- pauca: B5V-0402-02.
- pauciloqui: B5V-0411-03.
- penitential tears: B5V-0407-08.
- perfume: B5V-0433-02.
- perfumed: B5V-0433-04.
- perfumed [foul gums]: B5V-0433-06.
- perfumed closet: B5V-0433-04.
- perfumed gloves: B5V-0433-04.
- perfumes: B5V-0433-02.
- perfumes [fumigation]: B5V-0433-07.
- perfumes [lover’s soul]: B5V-0433-05.
- perfuming: B5V-0433-04.
- person with leprosy: B5V-0387-02.
- personal plague: B5V-0385-07.
- perspiration: B5V-0401-01.
- pestes: B5V-0385-03.
- pestiferous: B5V-0385-06.

- pestilence: B5V-0385-01.
- pestilent: B5V-0385-11.
- pestilential fever: B5V-0385-05.
- pestilentissima: B5V-0385-10.
- pestis: B5V-0385-08.
- pestium: B5V-0385-10.
- phantastical fit: B5V-0424-07.
- phthises: B5V-0399-06.
- phthisim [normalized access form]: B5V-0399-05.
- phthisis [dictionary access form]: B5V-0399-05, B5V-0399-06.
- physicians’ whore: B5V-0402-04.
- plague: B5V-0385-01.
- plague-infected houses: B5V-0384-09.
- plagued: B5V-0385-02.
- plaister: B5V-0431-01.
- plaister [jealousy]: B5V-0431-06.
- plaisters to raise blisters: B5V-0431-04.
- plaster: B5V-0431-01.
- plaster [figurative wound]: B5V-0431-06.
- plasters for the spleen: B5V-0431-08.
- pleasant poison: B5V-0434-07.
- pleasing speech: B5V-0410-08.
- pleasure and pain: B5V-0400-04.
- pleasure in weeping: B5V-0407-05.
- pocky quean: B5V-0386-07.
- podagra: B5V-0388-06.
- podagram: B5V-0388-07.
- podagricus (dictionary headword): B5V-0388-11.
- poison: B5V-0434-02.
- poisoned jests: B5V-0434-06.
- poisoned jokes: B5V-0434-06.
- poisons: B5V-0434-02.
- political disease: B5V-0379-04.
- political scourges: B5V-0385-03.

- posset: B5V-0437-01.
- posset [medicinal vehicle]: B5V-0437-02.
- posset [sleep drink]: B5V-0437-01.
- posset drink: B5V-0437-02.
- posset of hemp-seed: B5V-0437-03.
- potu: B5V-0415-11.
- poultice [modern access form]: B5V-0430-01.
- Pox: B5V-0386-05.
- pox-ridden: B5V-0386-07.
- poyson: B5V-0434-02.
- poysoned jests: B5V-0434-06.
- poysons: B5V-0434-02.
- preparation [arrangements]: B5V-0427-04.
- preparation [bodily readiness]: B5V-0427-02.
- preparation [devotional]: B5V-0427-08.
- preparation [drug making]: B5V-0427-06.
- preparation [equipment]: B5V-0427-03.
- preparation of humors: B5V-0427-02.
- preparations: B5V-0427-04.
- preparative [exposition]: B5V-0427-01.
- preparative to devotion: B5V-0427-08.
- preparatives: B5V-0427-05.
- preparatives [prepared medicines]: B5V-0427-07.
- preparatory medicines: B5V-0427-05.
- prepare [before purging]: B5V-0427-05.
- principal leprosy class: B5V-0387-05.
- procure urine: B5V-0402-05.
- profound stupor: B5V-0398-01.
- proper passion: B5V-0408-06.
- provoke urine: B5V-0402-06.
- præcipites: B5V-0395-07.
- præcordia: B5V-0394-05.
- pthisim: B5V-0399-05.
- pulmonary consumption: B5V-0399-01.

- pulsatio: B5V-0403-04.
- pulsation: B5V-0403-04.
- Pulse: B5V-0403-01.
- pulse change: B5V-0403-06.
- pulse variation: B5V-0403-07.
- pulses: B5V-0403-01.
- pultises: B5V-0430-01.
- pupil: B5V-0413-02.
- purged by the urine: B5V-0402-07.
- quake: B5V-0404-03.
- quaked: B5V-0404-03.
- quaking: B5V-0404-03.
- qualified with [tempered]: B5V-0437-02.
- rabies [editorial comparison]: B5V-0396-01.
- rapid speech: B5V-0410-05.
- rare pulse: B5V-0403-02.
- rarefy [modern dictionary access form]: B5V-0435-01.
- rarifies: B5V-0435-01.
- rarifies melancholy: B5V-0435-02.
- rarify: B5V-0435-01.
- raving fit: B5V-0424-07.
- reciprocal smiles: B5V-0408-07.
- recta mens [dictionary access form]: B5V-0394-07.
- reduced diet: B5V-0435-09.
- regina morborum (marginal Latin equivalent): B5V-0388-05.
- relaxing poultices: B5V-0430-02.
- repel: B5V-0428-02.
- reputable physicians: B5V-0396-04.
- rumbling: B5V-0419-06.
- running sore: B5V-0422-04.
- S. Vitus Bedlam dance: B5V-0397-04.
- S. Vitus dance: B5V-0397-01.
- Saint Vitus’s dance: B5V-0397-01.
- saliva: B5V-0420-02.

- saltum in multis corporis partibus: B5V-0405-03.
- salves [local synonym]: B5V-0430-01.
- sanitatis: B5V-0380-10.
- satiety: loathing: B5V-0418-04.
- saucius: B5V-0421-05.
- savor: B5V-0414-02.
- savor of: B5V-0414-08.
- savory: B5V-0414-04.
- savour: B5V-0414-02.
- savour of: B5V-0414-08.
- savour: characteristic manner: B5V-0414-09.
- savour: smell: B5V-0415-05.
- savour: suspected taint: B5V-0414-11.
- savours: B5V-0414-02.
- savoury: B5V-0414-04.
- scent: B5V-0415-07.
- scented [negative]: B5V-0433-06.
- scenting: B5V-0433-04.
- secret signs: B5V-0381-04.
- secret vertue: B5V-0405-04.
- seeing: B5V-0413-01.
- sent: smell: B5V-0415-07.
- several plasters: B5V-0431-05.
- shaken heart: B5V-0404-05.
- shaking: B5V-0404-02.
- shaking palsy: B5V-0393-02.
- shaking with palsy: B5V-0404-07.
- shaking: feared imitation: B5V-0404-07.
- sharp belching: B5V-0419-04.
- shiver: B5V-0404-02.
- shivering: B5V-0404-02.
- short breath: B5V-0405-05.
- sick of someone: B5V-0379-08.
- sicknes: B5V-0379-07.

- sickness: B5V-0379-07.
- sigh: B5V-0406-01.
- sigh withall: B5V-0406-03.
- sighed: B5V-0406-01.
- sighes: B5V-0406-01.
- sighing: B5V-0406-01.
- sighs: B5V-0406-01.
- sighs: love letter: B5V-0406-04.
- sighs: relief: B5V-0406-06.
- sight overwhelmed: B5V-0413-09.
- sight: faculty: B5V-0413-01.
- signes: B5V-0381-01.
- significant signs: B5V-0381-09.
- signs: B5V-0381-01.
- silence: B5V-0411-01.
- silence and water: B5V-0411-09.
- silence: causal contrast: B5V-0411-09.
- silent: B5V-0411-02.
- silent fraud: B5V-0411-07.
- silent intentions: B5V-0411-06.
- silent suffering: B5V-0411-08.
- silentem morbum: B5V-0411-05.
- sixth sense: tickling: B5V-0416-03.
- slow pulse: B5V-0403-02.
- small pox: B5V-0386-01.
- smallpox: B5V-0386-01.
- smell: instrument of health: B5V-0415-03.
- smell: odour: B5V-0415-02.
- smell: reputation: B5V-0415-09.
- smelling and drinking: B5V-0415-11.
- smelling: faculty: B5V-0415-01.
- smels: B5V-0415-04.
- sobbing: B5V-0406-05.
- sobs: B5V-0406-05.

- soothing application: B5V-0432-05.
- sopor [medical]: B5V-0398-03.
- sopor [ordinary sleep]: B5V-0398-05.
- sore: lesion: B5V-0422-03.
- souls health: B5V-0380-08.
- soul’s health: B5V-0380-08.
- sound: B5V-0380-03.
- sound doctrine: B5V-0380-11.
- soundness: B5V-0380-02.
- sour belching: B5V-0419-04.
- speech: B5V-0410-02.
- speeches: B5V-0410-02.
- spettle: B5V-0420-08.
- spinning: B5V-0395-04.
- spiritual sickness: B5V-0379-09.
- spiritual stupor: B5V-0398-06.
- spit: hostile gesture: B5V-0420-09.
- spit: inability: B5V-0420-06.
- spit: interpreted insult: B5V-0420-04.
- spitle: B5V-0420-02.
- spitting: expulsion: B5V-0420-03.
- spittle: B5V-0420-02.
- spittle: saliva: B5V-0420-08.
- splenic swelling: B5V-0423-08.
- spunges [fomentation vehicle]: B5V-0432-01.
- St Vitus’s dance: B5V-0397-01.
- stammer: B5V-0410-03.
- still rhetoric: B5V-0411-07.
- still rhetorick: B5V-0411-07.
- stink: B5V-0415-09.
- stinks: B5V-0415-09.
- stomach pain: B5V-0400-05.
- stone disease: B5V-0389-01.
- strangury: B5V-0389-03.

- stut: B5V-0410-03.
- stutter: B5V-0410-03.
- stutting: B5V-0410-03.
- subtil [beer consistency]: B5V-0435-01.
- successive remedies: B5V-0431-05.
- suffite: B5V-0433-01.
- suffites: B5V-0433-01.
- suffitibus: B5V-0433-08.
- suffitus [printed fumigation form]: B5V-0433-08.
- suffumigation [medicinal]: B5V-0433-03.
- surdo: B5V-0412-11.
- sursum: B5V-0394-05.
- suspiriis: B5V-0406-04.
- sweat: B5V-0401-01.
- sweat: prohibited evacuation: B5V-0401-06.
- sweating: expulsion: B5V-0401-02.
- sweet poison: B5V-0434-07.
- sweet poyson: B5V-0434-07.
- sweet-smelling: B5V-0415-08.
- swell: flattery: B5V-0423-03.
- swell: self-importance: B5V-0423-01.
- swell: veins: B5V-0423-06.
- swelling words: B5V-0423-10.
- swelling: frog and ox: B5V-0423-02.
- swelling: language: B5V-0423-10.
- swollen: pride: B5V-0423-04.
- swoln: B5V-0423-04.
- swone: B5V-0417-03.
- swoon: B5V-0417-01.
- swoon: apparent death: B5V-0417-03.
- swoon: feared: B5V-0417-04.
- swouning: B5V-0417-01.
- swounings: B5V-0417-07.
- symptom: B5V-0381-01.

- symptom versus genus: B5V-0381-10.
- symptome: B5V-0381-01.
- symptomes: B5V-0381-01.
- symptoms: B5V-0381-01.
- symptoms of jealousy: B5V-0381-12.
- symptoms of vanity: B5V-0381-02.
- syncope: B5V-0417-01.
- syphilis (editorial identification): B5V-0386-02.
- Syrrops: B5V-0429-01.
- syrup: B5V-0429-01.
- Syrup. de cort. citri: B5V-0429-06.
- Syrupe: B5V-0429-01.
- Syrupe de pomis: B5V-0429-05.
- Syrupes: B5V-0429-01.
- syrupi: B5V-0429-07.
- syrupis: B5V-0429-03.
- syrupo de pomis: B5V-0429-05.
- syrupos [Latin inflection in DJR-116-47]: B5V-0429-01.
- Syrups: B5V-0429-01.
- Syrupus: B5V-0429-04.
- Syrupus Genistæ: B5V-0429-04.
- tabes: B5V-0399-07.
- tabes pectoris: B5V-0399-07.
- taciturnity: B5V-0411-01.
- taciturnos: B5V-0411-04.
- tacitus: B5V-0411-08.
- tactu: B5V-0416-05.
- tainted age: B5V-0384-06.
- take pains: B5V-0400-01.
- tast: B5V-0414-03.
- taste: faculty: B5V-0414-01.
- taste: flavour: B5V-0414-02.
- taste: foretaste: B5V-0414-10.
- taste: perceiver’s judgement: B5V-0414-05.

- taste: sample: B5V-0414-07.
- taste: sampling knowledge: B5V-0414-06.
- teares: B5V-0407-01.
- tears: B5V-0407-01.
- tears: discharge: B5V-0407-04.
- tears: repentance: B5V-0407-08.
- thin the melancholic humour: B5V-0435-02.
- thirstier: B5V-0390-03.
- thought redirection: B5V-0428-06.
- tickle: B5V-0416-06.
- tickling: B5V-0408-04.
- tickling the ear: B5V-0416-07.
- titillation: B5V-0408-04, B5V-0416-03.
- titillation: laughter: B5V-0416-06.
- to plague: B5V-0385-02.
- to smell to: B5V-0433-02.
- tone: B5V-0410-08.
- topical medicine: B5V-0436-02.
- topical stars: B5V-0436-01.
- topicals: B5V-0436-02.
- topick [gods]: B5V-0436-03.
- topick [stars]: B5V-0436-01.
- topicks: B5V-0436-02.
- Topicks [title]: B5V-0436-04.
- Topics [book title]: B5V-0436-04.
- touch: mention: B5V-0416-02.
- touch: pulse examination: B5V-0416-09.
- touch: sense: B5V-0416-04.
- touch: sexual contact: B5V-0416-10.
- touched heart: B5V-0416-11.
- touched: affected: B5V-0416-01.
- touched: charity: B5V-0416-08.
- touching: B5V-0416-04.
- tremble: B5V-0404-04.

- trembled: B5V-0404-04.
- trembling: B5V-0404-04.
- trembling voice: B5V-0404-05.
- tremor: B5V-0404-01.
- true distance: sight: B5V-0413-03.
- tumidos [editorial comparison, N06249]: B5V-0435-08.
- tumor: B5V-0423-05.
- tumorem: B5V-0423-05.
- tumour: B5V-0423-07.
- tumour: swelling: B5V-0423-05.
- turn away [refuse]: B5V-0428-09.
- turn pale: B5V-0409-06.
- turning from sadness: B5V-0428-07.
- turning the eyes away: B5V-0428-04.
- twitching: B5V-0405-03.
- ugly paleness: B5V-0409-03.
- ulcer: B5V-0422-01.
- ulcer: conscience: B5V-0422-08.
- ulcer: discharge: B5V-0422-02.
- ulcer: erotic disillusion: B5V-0422-07.
- ulcera: B5V-0422-05.
- ulcerated: B5V-0422-04.
- ulceris: B5V-0422-08.
- ulcers: commonwealth: B5V-0422-06.
- ulcers: disease class: B5V-0422-01.
- unbearable scourge: B5V-0385-12.
- unchaste: B5V-0392-06.
- undisclosed antidote: B5V-0434-10.
- undone: B5V-0384-10.
- unequal pulse: B5V-0403-07.
- uneven pulse: B5V-0403-07.
- universal symptoms: B5V-0381-03.
- unqualified pox: B5V-0386-05.
- unsavoury taste: B5V-0414-03.

- unseasonable sweat: B5V-0401-03.
- untreated sores: B5V-0422-05.
- upright mind: B5V-0394-07.
- urina: B5V-0402-02.
- urinary calculi: B5V-0389-01.
- urination: B5V-0402-06.
- urine: B5V-0396-03, B5V-0402-01.
- Urine: B5V-0402-01.
- urine: deceitful sign: B5V-0402-04.
- urine: diagnostic uncertainty: B5V-0402-03.
- urine: evacuation: B5V-0402-07.
- urine: prognosis: B5V-0402-07.
- usually: B5V-0397-03.
- ut plurimum: B5V-0397-03.
- varicose swelling: B5V-0423-07.
- varicous: B5V-0423-07.
- vertigenous: B5V-0395-04.
- vertiginosos: B5V-0395-07.
- vertiginous: B5V-0395-02.
- vertiginous judgment: B5V-0395-06.
- vertigo: B5V-0395-01.
- vesica: B5V-0389-02.
- victus attenuatus: B5V-0435-09.
- vigil coma: B5V-0398-04.
- viribus attenuatis: B5V-0435-07.
- voice: B5V-0410-01.
- voice: preference: B5V-0410-09.
- voices: B5V-0410-01.
- voyce: B5V-0410-01.
- voyces: B5V-0410-01.
- vulnus: B5V-0421-06.
- wandering gout: B5V-0388-02.
- warm application: B5V-0432-01.
- wasting diseases: B5V-0399-03.

- wasting illness: B5V-0399-03.
- water [urine]: B5V-0396-03.
- wax-based dressing: B5V-0431-02.
- weak eyesight: B5V-0413-05.
- weaken the soul: B5V-0435-04.
- weakened by fasting: B5V-0435-10.
- weepest: B5V-0407-03.
- weeping: B5V-0407-03.
- wept: B5V-0407-03.
- wholly silent: B5V-0411-04.
- widespread melancholy: B5V-0383-02.
- wind: digestive: B5V-0419-07.
- winde: B5V-0419-07.
- windy vapours: B5V-0419-08.
- windy: vain: B5V-0419-02.
- windy: wind-producing: B5V-0419-01.
- withall: accompanying action: B5V-0406-03.
- wound healed: B5V-0421-07.
- wound: bodily and inward: B5V-0421-06.
- wound: changing plasters: B5V-0421-04.
- wound: conscience: B5V-0421-10.
- wound: erotic sight: B5V-0421-08.
- wound: jealousy: B5V-0421-09.
- wound: words: B5V-0421-03.
- wounded mind: B5V-0421-05.
- wounded soul: B5V-0421-12.
- wounded: reputation: B5V-0421-02.
- woundeth: B5V-0421-11.
- wounds: B5V-0421-08.

Thematic source map

These groups are reading paths, not new lexical entries or rigid medical categories.

- Disease names and classifications: Disease and sickness; Health and soundness; Symptoms and signs; Acute and chronic; Epidemical; Contagion and infection; Pestilence and plague; Pox and morbus Gallicus; Leprosy; Gout; Stone and gravel; Dropsy; Apoplexy; Epilepsy and falling sickness; Palsy; Convulsion and cramp; Vertigo; Hydrophobia; St Vitus’s dance; Coma and lethargy; Consumption and phthisis.
- Bodily signs and expressive acts: Pain and ache; Sweat; Urine; Pulse and pulsation; Trembling and shaking; Palpitation; Sighs and sighing; Tears and weeping; Laughter; Pallor and paleness; Speech and voice; Silence and taciturnity.
- Sensation and bodily disorders: Hearing and deafness; Sight and blindness; Taste and savour; Smell and odour; Touch and titillation; Swoon and syncope; Nausea and loathing; Belching and wind; Cough and spittle; Wounds; Ulcers; Swelling and tumour.
- Course, preparations and therapeutic operations: Fits and paroxysms; Inveterate; Inflammation; Preparatives; Avert and averters; Syrup and julep; Poultice and cataplasm; Plaster and cerate; Fomentation; Perfumes and suffumigation; Antidote and poison; Attenuate and rarify; Topick and topicks; Posset.

Passage reading routes

Routes follow the order of the supplied edition, not the numerical order of repeated printed pages. Article links may lead to contextual discussion; they do not by themselves claim that the headword occurs in that passage. Open the annotated EPUB at its matching DJR anchor, or locate the same DJR identifier in the parallel text.

DJR-170-07 · Source page 8. Articles: BAL-0381; Vocabulary: B5V-0381-02.

DJR-170-53 · Source page 16. Articles: BAL-0424; Vocabulary: B5V-0424-06.

DJR-170-55 · Source page 16. Articles: BAL-0385; Vocabulary: B5V-0385-07.

DJR-002-01 · Source page 3. Articles: BAL-0414; Vocabulary: B5V-0414-06.

DJR-002-02 · Source page 3. Articles: BAL-0414.

DJR-002-06 · Source page 3–4. Articles: BAL-0412; Vocabulary: B5V-0412-02.

DJR-002-08 · Source page 4. Articles: BAL-0412.

DJR-003-07 · Source page 5. Articles: BAL-0434.

DJR-003-08 · Source page 5. Articles: BAL-0434; Vocabulary: B5V-0434-01.

DJR-003-09 · Source page 6. Articles: BAL-0400, BAL-0434; Vocabulary: B5V-0400-01.

DJR-003-11 · Source page 6. Articles: BAL-0412; Vocabulary: B5V-0412-03.

DJR-003-12 · Source page 6. Articles: BAL-0387; Vocabulary: B5V-0387-02.

DJR-004-09 · Source page 7. Articles: BAL-0384; Vocabulary: B5V-0384-05.

DJR-004-15 · Source page 8. Articles: BAL-0400; Vocabulary: B5V-0400-02.

DJR-006-19 · Source page 16. Articles: BAL-0379.

DJR-006-20 · Source page 16. Articles: BAL-0379.

DJR-006-23 · Source page 16. Articles: BAL-0414; Vocabulary: B5V-0414-08.

DJR-006-26 · Source page 17. Articles: BAL-0381.

DJR-006-27 · Source page 17. Articles: BAL-0381.

DJR-006-28 · Source page 17. Articles: BAL-0381.

DJR-007-06 · Source page 18. Articles: BAL-0416; Vocabulary: B5V-0416-01.

DJR-008-09 · Source page 23. Articles: BAL-0407, BAL-0408; Vocabulary: B5V-0408-01.

DJR-008-11 · Source page 24. Articles: BAL-0408.

DJR-008-12 · Source page 24. Articles: BAL-0408.

DJR-008-17 · Source page 25. Articles: BAL-0423; Vocabulary: B5V-0423-01.

DJR-009-02 · Source page 27. Articles: BAL-0408; Vocabulary: B5V-0408-03.

DJR-010-07 · Source page 33. Articles: BAL-0385; Vocabulary: B5V-0385-03.

DJR-010-09 · Source page 33. Articles: BAL-0385.

DJR-010-10 · Source page 33. Articles: BAL-0385.

DJR-010-15 · Source page 34. Articles: BAL-0433.

DJR-011-14 · Source page 38. Articles: BAL-0414; Vocabulary: B5V-0414-07.

DJR-011-18 · Source page 39. Articles: BAL-0379, BAL-0413; Vocabulary: B5V-0379-03, B5V-0413-04.

DJR-011-19 · Source page 39. Articles: BAL-0379.

DJR-011-23 · Source page 40. Articles: BAL-0412; Vocabulary: B5V-0412-04.

DJR-012-27 · Source page 45. Articles: BAL-0382; Vocabulary: B5V-0382-05.

DJR-012-36 · Source page 46. Articles: BAL-0395; Vocabulary: B5V-0395-04.

DJR-013-01 · Source page 46. Articles: BAL-0379.

DJR-013-02 · Source page 46. Articles: BAL-0379.

DJR-013-03 · Source page 46–47. Articles: BAL-0379.

DJR-013-04 · Source page 47. Articles: BAL-0379; Vocabulary: B5V-0379-04.

DJR-013-25 · Source page 49. Articles: BAL-0385; Vocabulary: B5V-0385-04.

DJR-013-35 · Source page 50–51. Articles: BAL-0412; Vocabulary: B5V-0412-05.

DJR-015-05 · Source page 56–57. Articles: BAL-0422.

DJR-015-06 · Source page 57. Articles: BAL-0422; Vocabulary: B5V-0422-06.

DJR-015-31 · Source page 59–60. Articles: BAL-0383, BAL-0386; Vocabulary: B5V-0386-03.

DJR-016-06 · Source page 61. Articles: BAL-0388; Vocabulary: B5V-0388-08.

DJR-016-07 · Source page 61. Articles: BAL-0388.

DJR-016-23 · Source page 63. Articles: BAL-0415; Vocabulary: B5V-0415-04.

DJR-016-30 · Source page 64. Articles: BAL-0400; Vocabulary: B5V-0400-03.

DJR-017-28 · Source page 69. Articles: BAL-0380.

DJR-017-42 · Source page 70. Articles: BAL-0382; Vocabulary: B5V-0382-05.

DJR-018-35 · Source page 74. Articles: BAL-0384; Vocabulary: B5V-0384-06.

DJR-018-39 · Source page 74. Articles: BAL-0411.

DJR-018-40 · Source page 74. Articles: BAL-0411; Vocabulary: B5V-0411-01.

DJR-018-41 · Source page 74. Articles: BAL-0411.

DJR-019-15 · Source page 76. Articles: BAL-0379.

DJR-019-17 · Source page 76. Articles: BAL-0379; Vocabulary: B5V-0379-02.

DJR-019-18 · Source page 76. Articles: BAL-0383.

DJR-019-19 · Source page 76. Articles: BAL-0383.

DJR-019-20 · Source page 76. Articles: BAL-0383; Vocabulary: B5V-0383-02.

DJR-019-27 · Source page 77. Articles: BAL-0414; Vocabulary: B5V-0414-09.

DJR-019-32 · Source page 78. Articles: BAL-0424.

DJR-019-33 · Source page 78. Articles: BAL-0424; Vocabulary: B5V-0424-07.

DJR-019-34 · Source page 78. Articles: BAL-0424.

DJR-020-12 · Source page 97. Articles: BAL-0383, BAL-0385, BAL-0388, BAL-0390; Vocabulary: B5V-0383-01, B5V-0388-01, B5V-0390-01.

DJR-020-22 · Source page 97. Articles: BAL-0381; Vocabulary: B5V-0381-01.

DJR-020-29 · Source page 98. Articles: BAL-0386.

DJR-020-53 · Source page 99. Articles: BAL-0388, BAL-0391; Vocabulary: B5V-0391-01.

DJR-020-55 · Source page 100. Articles: BAL-0395; Vocabulary: B5V-0395-01.

DJR-020-56 · Source page 100. Articles: BAL-0394.

DJR-020-62 · Source page 100. Articles: BAL-0391.

DJR-021-13 · Source page 2. Articles: BAL-0385.

DJR-021-14 · Source page 2. Articles: BAL-0383.

DJR-021-15 · Source page 2. Articles: BAL-0380; Vocabulary: B5V-0380-09.

DJR-021-16 · Source page 2. Articles: BAL-0385; Vocabulary: B5V-0385-01.

DJR-021-22 · Source page 3. Articles: BAL-0380; Vocabulary: B5V-0380-08.

DJR-021-23 · Source page 3. Articles: BAL-0380; Vocabulary: B5V-0380-02.

DJR-021-29 · Source page 4. Articles: BAL-0383, BAL-0385; Vocabulary: B5V-0385-01.

DJR-021-34 · Source page 4. Articles: BAL-0434; Vocabulary: B5V-0434-02.

DJR-021-35 · Source page 4–5. Articles: BAL-0434.

DJR-021-37 · Source page 5. Articles: BAL-0383.

DJR-022-02 · Source page 6. Articles: BAL-0379, BAL-0380; Vocabulary: B5V-0379-01.

DJR-022-03 · Source page 6. Articles: BAL-0379, BAL-0383.

DJR-022-05 · Source page 6. Articles: BAL-0379, BAL-0383, BAL-0386; Vocabulary: B5V-0386-01, B5V-0386-02.

DJR-022-06 · Source page 6–7. Articles: BAL-0379.

DJR-022-10 · Source page 7. Articles: BAL-0379, BAL-0382; Vocabulary: B5V-0382-01.

DJR-022-11 · Source page 7. Articles: BAL-0379.

DJR-022-13 · Source page 7. Articles: BAL-0379.

DJR-022-14 · Source page 7–8. Articles: BAL-0379, BAL-0391, BAL-0392, BAL-0393, BAL-0394, BAL-0395, BAL-0398, BAL-0404; Vocabulary: B5V-0393-01, B5V-0394-01, B5V-0394-02, B5V-0398-01, B5V-0398-02, B5V-0398-03, B5V-0398-04, B5V-0404-01.

DJR-022-15 · Source page 8. Articles: BAL-0379, BAL-0391, BAL-0396, BAL-0397, BAL-0416; Vocabulary: B5V-0391-02, B5V-0416-02.

DJR-022-19 · Source page 8. Articles: BAL-0382, BAL-0411, BAL-0426; Vocabulary: B5V-0382-02, B5V-0411-02, B5V-0426-01.

DJR-022-20 · Source page 8–9. Articles: BAL-0382.

DJR-022-24 · Source page 9. Articles: BAL-0396, BAL-0397.

DJR-022-30 · Source page 10. Articles: BAL-0396; Vocabulary: B5V-0396-01.

DJR-022-31 · Source page 10. Articles: BAL-0396; Vocabulary: B5V-0396-01, B5V-0396-02.

DJR-022-32 · Source page 10. Articles: BAL-0392, BAL-0396; Vocabulary: B5V-0392-02.

DJR-022-33 · Source page 10. Articles: BAL-0396.

DJR-022-34 · Source page 10. Articles: BAL-0396; Vocabulary: B5V-0396-04.

DJR-022-35 · Source page 10. Articles: BAL-0393, BAL-0397; Vocabulary: B5V-0397-01, B5V-0397-02.

DJR-022-36 · Source page 10–11. Articles: BAL-0397.

DJR-022-37 · Source page 11. Articles: BAL-0393, BAL-0397.

DJR-023-14 · Source page 12. Articles: BAL-0399.

DJR-023-15 · Source page 12–13. Articles: BAL-0399, BAL-0420, BAL-0425; Vocabulary: B5V-0399-01, B5V-0420-01, B5V-0425-01.

DJR-023-16 · Source page 13. Articles: BAL-0399.

DJR-023-19 · Source page 13. Articles: BAL-0382, BAL-0400, BAL-0424; Vocabulary: B5V-0382-03, B5V-0382-04, B5V-0424-01.

DJR-023-34 · Source page 15. Articles: BAL-0401, BAL-0402, BAL-0407; Vocabulary: B5V-0401-01, B5V-0402-01, B5V-0407-01.

DJR-023-35 · Source page 15. Articles: BAL-0417.

DJR-023-36 · Source page 15. Articles: BAL-0417; Vocabulary: B5V-0417-01.

DJR-024-13 · Source page 18. Articles: BAL-0426.

DJR-024-16 · Source page 19. Articles: BAL-0410; Vocabulary: B5V-0410-01.

DJR-024-30 · Source page 21. Articles: BAL-0401, BAL-0402, BAL-0420; Vocabulary: B5V-0401-02, B5V-0420-03.

DJR-024-31 · Source page 21. Articles: BAL-0399; Vocabulary: B5V-0399-02.

DJR-024-32 · Source page 21. Articles: BAL-0399.

DJR-024-33 · Source page 21. Articles: BAL-0399.

DJR-025-03 · Source page 21–22. Articles: BAL-0403; Vocabulary: B5V-0403-01.

DJR-025-04 · Source page 22. Articles: BAL-0410, BAL-0416; Vocabulary: B5V-0410-02, B5V-0416-03.

DJR-025-05 · Source page 22. Articles: BAL-0413, BAL-0414, BAL-0416.

DJR-025-06 · Source page 22. Articles: BAL-0413, BAL-0416.

DJR-025-07 · Source page 22. Articles: BAL-0413; Vocabulary: B5V-0413-01.

DJR-025-08 · Source page 22. Articles: BAL-0413; Vocabulary: B5V-0413-02, B5V-0413-03.

DJR-025-09 · Source page 22. Articles: BAL-0413.

DJR-025-10 · Source page 22. Articles: BAL-0412; Vocabulary: B5V-0412-01.

DJR-025-11 · Source page 22. Articles: BAL-0412.

DJR-025-12 · Source page 22–23. Articles: BAL-0415; Vocabulary: B5V-0415-01, B5V-0415-02.

DJR-025-13 · Source page 23. Articles: BAL-0380, BAL-0415; Vocabulary: B5V-0380-04, B5V-0415-03.

DJR-025-14 · Source page 23. Articles: BAL-0414, BAL-0420; Vocabulary: B5V-0414-01, B5V-0414-02, B5V-0420-02.

DJR-025-15 · Source page 23. Articles: BAL-0416; Vocabulary: B5V-0416-04.

DJR-025-17 · Source page 23. Articles: BAL-0412.

DJR-025-26 · Source page 24. Articles: BAL-0400; Vocabulary: B5V-0400-04.

DJR-025-29 · Source page 25. Articles: BAL-0425.

DJR-025-34 · Source page 25. Articles: BAL-0403.

DJR-027-02 · Source page 31. Articles: BAL-0427; Vocabulary: B5V-0427-01.

DJR-027-03 · Source page 31. Articles: BAL-0381.

DJR-027-05 · Source page 31. Articles: BAL-0384; Vocabulary: B5V-0384-01.

DJR-027-09 · Source page 31. Articles: BAL-0393, BAL-0394; Vocabulary: B5V-0393-01, B5V-0394-02.

DJR-027-10 · Source page 31. Articles: BAL-0385; Vocabulary: B5V-0385-05.

DJR-027-14 · Source page 32. Articles: BAL-0391, BAL-0392; Vocabulary: B5V-0391-01, B5V-0392-01.

DJR-027-22 · Source page 33. Articles: BAL-0425.

DJR-027-40 · Source page 34. Articles: BAL-0387.

DJR-027-41 · Source page 34. Articles: BAL-0387.

DJR-027-42 · Source page 34. Articles: BAL-0387; Vocabulary: B5V-0387-01.

DJR-027-48 · Source page 35. Articles: BAL-0381.

DJR-027-49 · Source page 35. Articles: BAL-0424; Vocabulary: B5V-0424-02.

DJR-027-54 · Source page 36. Articles: BAL-0379, BAL-0389.

DJR-027-55 · Source page 36. Articles: BAL-0379, BAL-0388, BAL-0389; Vocabulary: B5V-0389-01.

DJR-027-56 · Source page 36. Articles: BAL-0379.

DJR-027-57 · Source page 36. Articles: BAL-0379.

DJR-028-05 · Source page 37. Articles: BAL-0387.

DJR-028-06 · Source page 37. Articles: BAL-0387.

DJR-028-12 · Source page 38. Articles: BAL-0385; Vocabulary: B5V-0385-02.

DJR-031-11 · Source page 52. Articles: BAL-0384, BAL-0434.

DJR-031-12 · Source page 52. Articles: BAL-0384, BAL-0434; Vocabulary: B5V-0434-03.

DJR-031-24 · Source page 53. Articles: BAL-0394, BAL-0424.

DJR-031-25 · Source page 53–54. Articles: BAL-0424; Vocabulary: B5V-0424-04.

DJR-031-26 · Source page 54. Articles: BAL-0424.

DJR-031-51 · Source page 56. Articles: BAL-0416.

DJR-031-52 · Source page 56. Articles: BAL-0388, BAL-0391, BAL-0392, BAL-0393, BAL-0416; Vocabulary: B5V-0416-05.

DJR-032-07 · Source page 57–58. Articles: BAL-0388.

DJR-032-12 · Source page 58. Articles: BAL-0392.

DJR-032-20 · Source page 59. Articles: BAL-0382; Vocabulary: B5V-0382-06.

DJR-032-44 · Source page 62. Articles: BAL-0386, BAL-0387, BAL-0388, BAL-0389; Vocabulary: B5V-0387-03.

DJR-032-45 · Source page 62. Articles: BAL-0379; Vocabulary: B5V-0379-05.

DJR-033-07 · Source page 63. Articles: BAL-0383, BAL-0387; Vocabulary: B5V-0383-03, B5V-0387-04.

DJR-033-21 · Source page 64. Articles: BAL-0387.

DJR-033-22 · Source page 64–65. Articles: BAL-0387, BAL-0388, BAL-0392.

DJR-033-23 · Source page 65. Articles: BAL-0387, BAL-0388, BAL-0392.

DJR-033-24 · Source page 65. Articles: BAL-0387.

DJR-033-32 · Source page 65–66. Articles: BAL-0427; Vocabulary: B5V-0427-02.

DJR-033-46 · Source page 67. Articles: BAL-0389; Vocabulary: B5V-0389-01.

DJR-034-18 · Source page 69. Articles: BAL-0384; Vocabulary: B5V-0384-07.

DJR-034-21 · Source page 69. Articles: BAL-0403.

DJR-034-30 · Source page 70. Articles: BAL-0406; Vocabulary: B5V-0406-01.

DJR-034-31 · Source page 70. Articles: BAL-0406.

DJR-034-36 · Source page 71. Articles: BAL-0435.

DJR-034-37 · Source page 71. Articles: BAL-0435; Vocabulary: B5V-0435-01.

DJR-034-40 · Source page 71. Articles: BAL-0390.

DJR-034-41 · Source page 71. Articles: BAL-0390.

DJR-034-45 · Source page 72. Articles: BAL-0433.

DJR-034-46 · Source page 72. Articles: BAL-0433; Vocabulary: B5V-0433-04.

DJR-034-47 · Source page 72. Articles: BAL-0433.

DJR-035-24 · Source page 74. Articles: BAL-0434; Vocabulary: B5V-0434-04.

DJR-035-25 · Source page 74. Articles: BAL-0434.

DJR-035-40 · Source page 76. Articles: BAL-0419; Vocabulary: B5V-0419-01.

DJR-036-06 · Source page 78. Articles: BAL-0426; Vocabulary: B5V-0426-02.

DJR-036-19 · Source page 80. Articles: BAL-0422; Vocabulary: B5V-0422-02, B5V-0422-03.

DJR-036-21 · Source page 80. Articles: BAL-0388.

DJR-036-22 · Source page 80. Articles: BAL-0426.

DJR-036-28 · Source page 81. Articles: BAL-0384; Vocabulary: B5V-0384-02.

DJR-036-32 · Source page 82. Articles: BAL-0426; Vocabulary: B5V-0426-05.

DJR-036-35 · Source page 82. Articles: BAL-0386; Vocabulary: B5V-0386-05.

DJR-036-38 · Source page 82. Articles: BAL-0426.

DJR-037-22 · Source page 85. Articles: BAL-0404.

DJR-037-23 · Source page 85. Articles: BAL-0404; Vocabulary: B5V-0404-02.

DJR-038-23 · Source page 90. Articles: BAL-0434; Vocabulary: B5V-0434-05.

DJR-038-24 · Source page 90. Articles: BAL-0434.

DJR-038-41 · Source page 92. Articles: BAL-0389.

DJR-039-04 · Source page 92–93. Articles: BAL-0412; Vocabulary: B5V-0412-06.

DJR-039-19 · Source page 94–95. Articles: BAL-0393.

DJR-039-20 · Source page 95. Articles: BAL-0396; Vocabulary: B5V-0396-03.

DJR-039-23 · Source page 95. Articles: BAL-0394; Vocabulary: B5V-0394-02.

DJR-039-24 · Source page 95. Articles: BAL-0385.

DJR-039-27 · Source page 95–96. Articles: BAL-0388, BAL-0421; Vocabulary: B5V-0421-01.

DJR-040-07 · Source page 96 repeated [PDF198]. Articles: BAL-0381; Vocabulary: B5V-0381-06.

DJR-040-18 · Source page 97 repeated [PDF199]. Articles: BAL-0394, BAL-0400; Vocabulary: B5V-0394-03.

DJR-040-23 · Source page 98 [supplied]. Articles: BAL-0401, BAL-0404, BAL-0405, BAL-0409, BAL-0417; Vocabulary: B5V-0417-02.

DJR-040-37 · Source page 100 [PDF200]. Articles: BAL-0421; Vocabulary: B5V-0421-02.

DJR-041-13 · Source page 102. Articles: BAL-0399; Vocabulary: B5V-0399-04.

DJR-041-17 · Source page 102–103. Articles: BAL-0423; Vocabulary: B5V-0423-02.

DJR-041-30 · Source page 104. Articles: BAL-0424; Vocabulary: B5V-0424-06.

DJR-041-33 · Source page 104. Articles: BAL-0424; Vocabulary: B5V-0424-06.

DJR-041-36 · Source page 105. Articles: BAL-0385.

DJR-041-37 · Source page 105. Articles: BAL-0385; Vocabulary: B5V-0385-06.

DJR-043-11 · Source page 111. Articles: BAL-0435; Vocabulary: B5V-0435-03.

DJR-043-20 · Source page 112 [122]. Articles: BAL-0434; Vocabulary: B5V-0434-07.

DJR-043-21 · Source page 112 [122]. Articles: BAL-0419; Vocabulary: B5V-0419-02.

DJR-043-26 · Source page 113. Articles: BAL-0423.

DJR-044-31 · Source page 118. Articles: BAL-0427; Vocabulary: B5V-0427-03.

DJR-045-17 · Source page 121. Articles: BAL-0423; Vocabulary: B5V-0423-03.

DJR-045-30 · Source page 123 [printed 113]. Articles: BAL-0436.

DJR-045-31 · Source page 123 [printed 113]. Articles: BAL-0436; Vocabulary: B5V-0436-04.

DJR-045-32 · Source page 123 [printed 113]. Articles: BAL-0436.

DJR-045-46 · Source page 124. Articles: BAL-0423.

DJR-045-47 · Source page 124–125. Articles: BAL-0423; Vocabulary: B5V-0423-04.

DJR-046-26 · Source page 128. Articles: BAL-0388, BAL-0399; Vocabulary: B5V-0399-03.

DJR-050-27 · Source page 146 [sequence; printed 142]. Articles: BAL-0386.

DJR-050-28 · Source page 146 [sequence; printed 142]. Articles: BAL-0386, BAL-0387.

DJR-050-29 · Source page 146 [sequence; printed 142]. Articles: BAL-0386.

DJR-050-30 · Source page 146–147 [sequence; printed 142–143]. Articles: BAL-0386.

DJR-050-31 · Source page 147 [sequence; printed 143]. Articles: BAL-0386; Vocabulary: B5V-0386-05, B5V-0386-06.

DJR-050-32 · Source page 147 [sequence; printed 143]. Articles: BAL-0386.

DJR-051-10 · Source page 146. Articles: BAL-0396; Vocabulary: B5V-0396-01.

DJR-051-13 · Source page 147. Articles: BAL-0414, BAL-0415, BAL-0418; Vocabulary: B5V-0415-05, B5V-0418-03.

DJR-051-17 · Source page 147. Articles: BAL-0417; Vocabulary: B5V-0417-03.

DJR-051-18 · Source page 147. Articles: BAL-0392; Vocabulary: B5V-0392-04.

DJR-051-21 · Source page 148. Articles: BAL-0404; Vocabulary: B5V-0404-03.

DJR-051-22 · Source page 148. Articles: BAL-0404; Vocabulary: B5V-0404-04.

DJR-051-40 · Source page 150. Articles: BAL-0421; Vocabulary: B5V-0421-03.

DJR-051-52 · Source page 151. Articles: BAL-0434; Vocabulary: B5V-0434-06.

DJR-052-03 · Source page 152. Articles: BAL-0418; Vocabulary: B5V-0418-04.

DJR-052-29 · Source page 155. Articles: BAL-0427; Vocabulary: B5V-0427-04.

DJR-054-06 · Source page 161. Articles: BAL-0406.

DJR-054-07 · Source page 161–162. Articles: BAL-0406; Vocabulary: B5V-0406-02.

DJR-055-25 · Source page 167. Articles: BAL-0389.

DJR-056-19 · Source page 170. Articles: BAL-0380; Vocabulary: B5V-0380-10.

DJR-056-20 · Source page 170. Articles: BAL-0380; Vocabulary: B5V-0380-01.

DJR-056-52 · Source page 173. Articles: BAL-0398.

DJR-056-53 · Source page 173. Articles: BAL-0398; Vocabulary: B5V-0398-02.

DJR-056-55 · Source page 173. Articles: BAL-0426; Vocabulary: B5V-0426-01.

DJR-056-57 · Source page 173. Articles: BAL-0385, BAL-0386, BAL-0391, BAL-0392; Vocabulary: B5V-0386-04, B5V-0391-03.

DJR-057-09 · Source page 174. Articles: BAL-0426; Vocabulary: B5V-0426-03.

DJR-057-12 · Source page 175. Articles: BAL-0426.

DJR-057-13 · Source page 175. Articles: BAL-0426.

DJR-057-14 · Source page 175. Articles: BAL-0426.

DJR-057-21 · Source page 175–176. Articles: BAL-0426.

DJR-057-22 · Source page 176. Articles: BAL-0426.

DJR-057-37 · Source page 177. Articles: BAL-0423; Vocabulary: B5V-0423-05.

DJR-057-38 · Source page 177. Articles: BAL-0423.

DJR-057-43 · Source page 177. Articles: BAL-0424.

DJR-058-02 · Source page 178. Articles: BAL-0381.

DJR-058-03 · Source page 178. Articles: BAL-0381.

DJR-058-04 · Source page 179. Articles: BAL-0381; Vocabulary: B5V-0381-03, B5V-0381-04.

DJR-058-05 · Source page 179. Articles: BAL-0381; Vocabulary: B5V-0381-05.

DJR-058-06 · Source page 179. Articles: BAL-0381.

DJR-058-07 · Source page 179. Articles: BAL-0409; Vocabulary: B5V-0409-01.

DJR-058-09 · Source page 179. Articles: BAL-0419; Vocabulary: B5V-0419-03.

DJR-058-10 · Source page 179. Articles: BAL-0405; Vocabulary: B5V-0405-01, B5V-0405-03.

DJR-058-11 · Source page 179. Articles: BAL-0405, BAL-0410; Vocabulary: B5V-0405-02.

DJR-058-12 · Source page 179. Articles: BAL-0410.

DJR-058-16 · Source page 180. Articles: BAL-0381, BAL-0382, BAL-0402, BAL-0403; Vocabulary: B5V-0403-02, B5V-0403-03.

DJR-058-17 · Source page 180. Articles: BAL-0381, BAL-0382, BAL-0402, BAL-0403.

DJR-058-18 · Source page 180. Articles: BAL-0381, BAL-0382, BAL-0402; Vocabulary: B5V-0402-02, B5V-0402-03.

DJR-058-19 · Source page 180. Articles: BAL-0405.

DJR-058-20 · Source page 180. Articles: BAL-0391.

DJR-058-22 · Source page 180. Articles: BAL-0381.

DJR-058-23 · Source page 180–181. Articles: BAL-0381.

DJR-058-24 · Source page 181. Articles: BAL-0381.

DJR-058-30 · Source page 181. Articles: BAL-0417; Vocabulary: B5V-0417-04.

DJR-058-41 · Source page 182. Articles: BAL-0434.

DJR-058-42 · Source page 182. Articles: BAL-0404, BAL-0424.

DJR-058-43 · Source page 182. Articles: BAL-0392, BAL-0393, BAL-0404, BAL-0424; Vocabulary: B5V-0392-03, B5V-0393-02, B5V-0404-07, B5V-0424-05.

DJR-058-45 · Source page 183. Articles: BAL-0381; Vocabulary: B5V-0381-07.

DJR-058-46 · Source page 183. Articles: BAL-0381, BAL-0418; Vocabulary: B5V-0418-05.

DJR-059-02 · Source page 183. Articles: BAL-0408; Vocabulary: B5V-0408-02.

DJR-059-16 · Source page 185. Articles: BAL-0420; Vocabulary: B5V-0420-04.

DJR-059-17 · Source page 185. Articles: BAL-0420.

DJR-059-18 · Source page 185. Articles: BAL-0395; Vocabulary: B5V-0395-03.

DJR-059-29 · Source page 186. Articles: BAL-0393; Vocabulary: B5V-0393-03.

DJR-059-39 · Source page 188. Articles: BAL-0411.

DJR-059-40 · Source page 188. Articles: BAL-0411; Vocabulary: B5V-0411-03, B5V-0411-04.

DJR-059-41 · Source page 188. Articles: BAL-0411; Vocabulary: B5V-0411-04.

DJR-059-49 · Source page 188–190. Articles: BAL-0381.

DJR-059-50 · Source page 190. Articles: BAL-0381.

DJR-059-53 · Source page 190. Articles: BAL-0381; Vocabulary: B5V-0381-08.

DJR-060-17 · Source page 191. Articles: BAL-0420.

DJR-060-18 · Source page 191. Articles: BAL-0425; Vocabulary: B5V-0425-01.

DJR-060-19 · Source page 191. Articles: BAL-0408.

DJR-060-20 · Source page 191–192. Articles: BAL-0408.

DJR-060-21 · Source page 192. Articles: BAL-0408; Vocabulary: B5V-0408-02.

DJR-060-35 · Source page 193–194. Articles: BAL-0412, BAL-0415, BAL-0433; Vocabulary: B5V-0412-07, B5V-0415-06.

DJR-060-36 · Source page 194. Articles: BAL-0415, BAL-0433; Vocabulary: B5V-0415-07.

DJR-061-11 · Source page 195. Articles: BAL-0388, BAL-0424; Vocabulary: B5V-0388-02, B5V-0388-03, B5V-0424-02.

DJR-061-12 · Source page 195. Articles: BAL-0424; Vocabulary: B5V-0424-03.

DJR-061-21 · Source page 196. Articles: BAL-0410; Vocabulary: B5V-0410-04.

DJR-061-22 · Source page 196. Articles: BAL-0410.

DJR-061-27 · Source page 197. Articles: BAL-0381.

DJR-061-28 · Source page 197. Articles: BAL-0381, BAL-0388, BAL-0389, BAL-0390; Vocabulary: B5V-0389-01, B5V-0390-01.

DJR-061-29 · Source page 197. Articles: BAL-0381.

DJR-062-02 · Source page 198. Articles: BAL-0426; Vocabulary: B5V-0426-01.

DJR-062-05 · Source page 198. Articles: BAL-0392, BAL-0395; Vocabulary: B5V-0392-04, B5V-0395-02.

DJR-062-06 · Source page 198. Articles: BAL-0381; Vocabulary: B5V-0381-09.

DJR-062-11 · Source page 199. Articles: BAL-0381.

DJR-062-12 · Source page 199. Articles: BAL-0381; Vocabulary: B5V-0381-03.

DJR-062-13 · Source page 199. Articles: BAL-0400, BAL-0401, BAL-0419; Vocabulary: B5V-0400-05, B5V-0401-03, B5V-0419-04.

DJR-062-14 · Source page 199–200. Articles: BAL-0394, BAL-0395, BAL-0401, BAL-0419, BAL-0423; Vocabulary: B5V-0394-02, B5V-0394-05, B5V-0395-01, B5V-0419-05, B5V-0423-06.

DJR-062-15 · Source page 200. Articles: BAL-0400, BAL-0405; Vocabulary: B5V-0400-06.

DJR-062-16 · Source page 200. Articles: BAL-0395, BAL-0418, BAL-0420, BAL-0423; Vocabulary: B5V-0418-01, B5V-0418-02.

DJR-062-18 · Source page 200. Articles: BAL-0419; Vocabulary: B5V-0419-08.

DJR-062-19 · Source page 200. Articles: BAL-0419.

DJR-062-21 · Source page 201. Articles: BAL-0400, BAL-0419; Vocabulary: B5V-0419-09.

DJR-062-23 · Source page 201. Articles: BAL-0409.

DJR-062-24 · Source page 201. Articles: BAL-0409.

DJR-062-29 · Source page 202. Articles: BAL-0426.

DJR-063-01 · Source page 202–203. Articles: BAL-0403, BAL-0424; Vocabulary: B5V-0403-04.

DJR-063-02 · Source page 203. Articles: BAL-0417, BAL-0426; Vocabulary: B5V-0417-05, B5V-0426-04.

DJR-063-03 · Source page 203. Articles: BAL-0424, BAL-0425; Vocabulary: B5V-0424-02, B5V-0425-01.

DJR-063-24 · Source page 206. Articles: BAL-0380, BAL-0404, BAL-0408; Vocabulary: B5V-0380-03, B5V-0408-03.

DJR-064-09 · Source page 208. Articles: BAL-0401, BAL-0404, BAL-0406, BAL-0407, BAL-0410; Vocabulary: B5V-0404-05, B5V-0407-02, B5V-0410-03, B5V-0410-05.

DJR-064-10 · Source page 208. Articles: BAL-0400, BAL-0401, BAL-0405, BAL-0419; Vocabulary: B5V-0400-07, B5V-0419-06, B5V-0419-07.

DJR-064-15 · Source page 209. Articles: BAL-0407, BAL-0408, BAL-0416; Vocabulary: B5V-0407-03, B5V-0408-04, B5V-0416-06.

DJR-064-19 · Source page 209–210. Articles: BAL-0413.

DJR-064-25 · Source page 210. Articles: BAL-0413; Vocabulary: B5V-0413-05.

DJR-064-26 · Source page 210. Articles: BAL-0433.

DJR-064-27 · Source page 210–211. Articles: BAL-0433; Vocabulary: B5V-0433-01.

DJR-064-28 · Source page 211. Articles: BAL-0433.

DJR-064-29 · Source page 211. Articles: BAL-0410.

DJR-064-30 · Source page 211. Articles: BAL-0410; Vocabulary: B5V-0410-06.

DJR-065-01 · Source page 211. Articles: BAL-0410, BAL-0412; Vocabulary: B5V-0412-08.

DJR-065-06 · Source page 212. Articles: BAL-0408; Vocabulary: B5V-0408-05.

DJR-065-08 · Source page 212. Articles: BAL-0387, BAL-0390, BAL-0402; Vocabulary: B5V-0402-07.

DJR-065-09 · Source page 213. Articles: BAL-0388, BAL-0425; Vocabulary: B5V-0388-05, B5V-0425-03.

DJR-065-11 · Source page 213. Articles: BAL-0391, BAL-0392, BAL-0394; Vocabulary: B5V-0391-01, B5V-0391-03, B5V-0392-01, B5V-0394-01.

DJR-065-12 · Source page 213. Articles: BAL-0392, BAL-0394.

DJR-065-21 · Source page 214–215. Articles: BAL-0394; Vocabulary: B5V-0394-06.

DJR-065-23 · Source page 215. Articles: BAL-0388.

DJR-065-24 · Source page 215. Articles: BAL-0388.

DJR-065-26 · Source page 215. Articles: BAL-0388.

DJR-065-27 · Source page 215. Articles: BAL-0388.

DJR-067-15 · Source page PDF324. Articles: BAL-0429.

DJR-067-17 · Source page PDF324. Articles: BAL-0430, BAL-0431, BAL-0432; Vocabulary: B5V-0430-01, B5V-0431-01, B5V-0431-02, B5V-0432-01.

DJR-067-19 · Source page PDF325. Articles: BAL-0429; Vocabulary: B5V-0429-01, B5V-0429-02.

DJR-067-23 · Source page PDF325. Articles: BAL-0428; Vocabulary: B5V-0428-01.

DJR-067-24 · Source page unnumbered; PDF326. Articles: BAL-0432; Vocabulary: B5V-0432-02.

DJR-067-29 · Source page PDF326. Articles: BAL-0427.

DJR-067-34 · Source page 216. Articles: BAL-0425; Vocabulary: B5V-0425-01.

DJR-067-39 · Source page 220. Articles: BAL-0388.

DJR-067-52 · Source page 221. Articles: BAL-0433.

DJR-067-53 · Source page 221. Articles: BAL-0433.

DJR-068-04 · Source page 222. Articles: BAL-0420.

DJR-068-10 · Source page 222. Articles: BAL-0430; Vocabulary: B5V-0430-03.

DJR-068-22 · Source page 224. Articles: BAL-0397.

DJR-068-23 · Source page 224. Articles: BAL-0397.

DJR-068-25 · Source page 224. Articles: BAL-0388, BAL-0392, BAL-0397.

DJR-068-27 · Source page 224. Articles: BAL-0388; Vocabulary: B5V-0388-06.

DJR-069-11 · Source page 227. Articles: BAL-0411; Vocabulary: B5V-0411-05.

DJR-069-12 · Source page 227. Articles: BAL-0429.

DJR-069-13 · Source page 227. Articles: BAL-0429; Vocabulary: B5V-0429-03.

DJR-069-19 · Source page 228. Articles: BAL-0387.

DJR-069-20 · Source page 228. Articles: BAL-0387.

DJR-069-21 · Source page 228. Articles: BAL-0422.

DJR-069-22 · Source page 228. Articles: BAL-0422; Vocabulary: B5V-0422-05.

DJR-069-23 · Source page 228. Articles: BAL-0380, BAL-0422; Vocabulary: B5V-0380-10.

DJR-069-28 · Source page 228. Articles: BAL-0385.

DJR-069-29 · Source page 228–229. Articles: BAL-0380, BAL-0418; Vocabulary: B5V-0418-06.

DJR-069-30 · Source page 229. Articles: BAL-0380; Vocabulary: B5V-0380-05.

DJR-069-31 · Source page 229. Articles: BAL-0380.

DJR-069-32 · Source page 229. Articles: BAL-0380.

DJR-069-33 · Source page 229. Articles: BAL-0380; Vocabulary: B5V-0380-06.

DJR-069-34 · Source page 229. Articles: BAL-0421, BAL-0431; Vocabulary: B5V-0421-04, B5V-0431-05.

DJR-069-35 · Source page 229. Articles: BAL-0431.

DJR-069-39 · Source page 230. Articles: BAL-0434.

DJR-069-40 · Source page 230. Articles: BAL-0434.

DJR-069-41 · Source page 230. Articles: BAL-0434.

DJR-070-06 · Source page 230–231. Articles: BAL-0379, BAL-0387, BAL-0388, BAL-0389, BAL-0390, BAL-0391, BAL-0392, BAL-0393, BAL-0422; Vocabulary: B5V-0387-05, B5V-0388-04, B5V-0390-01, B5V-0392-02, B5V-0393-01, B5V-0422-01.

DJR-070-07 · Source page 231. Articles: BAL-0379, BAL-0387, BAL-0388, BAL-0389, BAL-0390, BAL-0391, BAL-0392, BAL-0393, BAL-0422.

DJR-070-11 · Source page 231. Articles: BAL-0380.

DJR-070-12 · Source page 231. Articles: BAL-0380; Vocabulary: B5V-0380-07.

DJR-070-13 · Source page 231. Articles: BAL-0380.

DJR-070-43 · Source page 234. Articles: BAL-0414; Vocabulary: B5V-0414-03.

DJR-071-35 · Source page 238. Articles: BAL-0401.

DJR-072-02 · Source page 239. Articles: BAL-0392.

DJR-072-05 · Source page 240. Articles: BAL-0392.

DJR-072-06 · Source page 240. Articles: BAL-0392, BAL-0393.

DJR-073-37 · Source page 247. Articles: BAL-0424; Vocabulary: B5V-0424-08.

DJR-074-01 · Source page 248. Articles: BAL-0436.

DJR-074-02 · Source page 248. Articles: BAL-0436; Vocabulary: B5V-0436-01.

DJR-074-03 · Source page 248. Articles: BAL-0436.

DJR-074-27 · Source page 251. Articles: BAL-0417; Vocabulary: B5V-0417-06.

DJR-075-01 · Source page 252. Articles: BAL-0424.

DJR-075-02 · Source page 252. Articles: BAL-0424; Vocabulary: B5V-0424-08.

DJR-076-20 · Source page 259. Articles: BAL-0384.

DJR-076-24 · Source page 259. Articles: BAL-0384.

DJR-076-33 · Source page 260–261. Articles: BAL-0380.

DJR-076-34 · Source page 261. Articles: BAL-0380.

DJR-077-18 · Source page 263. Articles: BAL-0415, BAL-0433; Vocabulary: B5V-0415-08.

DJR-077-19 · Source page 263. Articles: BAL-0433.

DJR-078-02 · Source page 265. Articles: BAL-0434; Vocabulary: B5V-0434-05.

DJR-078-11 · Source page 266–267. Articles: BAL-0401.

DJR-078-12 · Source page 267. Articles: BAL-0401; Vocabulary: B5V-0401-04.

DJR-078-13 · Source page 267. Articles: BAL-0401; Vocabulary: B5V-0401-05.

DJR-081-16 · Source page 281. Articles: BAL-0390; Vocabulary: B5V-0390-03.

DJR-081-17 · Source page 281. Articles: BAL-0418; Vocabulary: B5V-0418-07.

DJR-082-22 · Source page 286. Articles: BAL-0380, BAL-0395, BAL-0399; Vocabulary: B5V-0399-03.

DJR-082-35 · Source page 288. Articles: BAL-0437.

DJR-082-36 · Source page 288. Articles: BAL-0437; Vocabulary: B5V-0437-01.

DJR-082-37 · Source page 288. Articles: BAL-0435; Vocabulary: B5V-0435-02.

DJR-082-38 · Source page 288. Articles: BAL-0435.

DJR-083-03 · Source page 289. Articles: BAL-0428.

DJR-083-06 · Source page 290. Articles: BAL-0384, BAL-0435; Vocabulary: B5V-0384-02, B5V-0435-04.

DJR-083-19 · Source page 291. Articles: BAL-0434; Vocabulary: B5V-0434-07.

DJR-083-20 · Source page 291. Articles: BAL-0434.

DJR-083-31 · Source page 292. Articles: BAL-0414; Vocabulary: B5V-0414-05.

DJR-083-32 · Source page 292–293. Articles: BAL-0414.

DJR-083-36 · Source page 293. Articles: BAL-0398; Vocabulary: B5V-0398-05.

DJR-084-07 · Source page 295. Articles: BAL-0425; Vocabulary: B5V-0425-04.

DJR-084-13 · Source page 295–292 [296]. Articles: BAL-0421.

DJR-084-15 · Source page 292 [296]. Articles: BAL-0385.

DJR-084-16 · Source page 292 [296]. Articles: BAL-0385; Vocabulary: B5V-0385-09.

DJR-084-20 · Source page 292 [296]. Articles: BAL-0410.

DJR-084-21 · Source page 292 [296]–297. Articles: BAL-0410, BAL-0421; Vocabulary: B5V-0410-07, B5V-0421-05.

DJR-085-06 · Source page 299. Articles: BAL-0435; Vocabulary: B5V-0435-08.

DJR-085-15 · Source page 300. Articles: BAL-0397; Vocabulary: B5V-0397-04.

DJR-085-37 · Source page 302. Articles: BAL-0433.

DJR-085-38 · Source page 302–303. Articles: BAL-0433; Vocabulary: B5V-0433-04.

DJR-085-39 · Source page 303. Articles: BAL-0433.

DJR-086-11 · Source page 304. Articles: BAL-0408.

DJR-086-31 · Source page 306. Articles: BAL-0390.

DJR-087-01 · Source page 308. Articles: BAL-0383; Vocabulary: B5V-0383-04.

DJR-087-02 · Source page 308. Articles: BAL-0383.

DJR-087-38 · Source page 312. Articles: BAL-0412, BAL-0413; Vocabulary: B5V-0412-09.

DJR-087-42 · Source page 312. Articles: BAL-0413; Vocabulary: B5V-0413-06.

DJR-087-43 · Source page 312. Articles: BAL-0382, BAL-0413; Vocabulary: B5V-0382-07, B5V-0413-07.

DJR-088-01 · Source page 313. Articles: BAL-0421; Vocabulary: B5V-0421-06.

DJR-088-12 · Source page 313. Articles: BAL-0379; Vocabulary: B5V-0379-07.

DJR-088-13 · Source page 313. Articles: BAL-0379.

DJR-088-16 · Source page 314. Articles: BAL-0388.

DJR-088-17 · Source page 314. Articles: BAL-0389; Vocabulary: B5V-0389-01.

DJR-088-29 · Source page 315. Articles: BAL-0425; Vocabulary: B5V-0425-05.

DJR-089-37 · Source page 320–321. Articles: BAL-0386, BAL-0390, BAL-0391, BAL-0393; Vocabulary: B5V-0390-01, B5V-0393-01.

DJR-089-43 · Source page 321. Articles: BAL-0388.

DJR-089-44 · Source page 321. Articles: BAL-0388; Vocabulary: B5V-0388-09.

DJR-090-12 · Source page 323. Articles: BAL-0382.

DJR-090-29 · Source page 324. Articles: BAL-0415.

DJR-090-30 · Source page 324. Articles: BAL-0415; Vocabulary: B5V-0415-09.

DJR-092-28 · Source page 334. Articles: BAL-0388, BAL-0394; Vocabulary: B5V-0388-01, B5V-0394-07.

DJR-092-47 · Source page 335. Articles: BAL-0417; Vocabulary: B5V-0417-08.

DJR-093-38 · Source page 339. Articles: BAL-0435; Vocabulary: B5V-0435-07.

DJR-094-35 · Source page 343. Articles: BAL-0407.

DJR-094-36 · Source page 343. Articles: BAL-0407; Vocabulary: B5V-0407-04.

DJR-094-37 · Source page 343. Articles: BAL-0407; Vocabulary: B5V-0407-05.

DJR-094-38 · Source page 343. Articles: BAL-0407.

DJR-094-39 · Source page 343. Articles: BAL-0407.

DJR-095-30 · Source page 347. Articles: BAL-0417; Vocabulary: B5V-0417-09.

DJR-097-41 · Source page 357–358. Articles: BAL-0384; Vocabulary: B5V-0384-10.

DJR-098-14 · Source page 360. Articles: BAL-0411; Vocabulary: B5V-0411-06.

DJR-098-25 · Source page 361. Articles: BAL-0425; Vocabulary: B5V-0425-01.

DJR-098-26 · Source page 361. Articles: BAL-0386, BAL-0387, BAL-0389; Vocabulary: B5V-0387-06, B5V-0389-01.

DJR-099-17 · Source page 364. Articles: BAL-0388, BAL-0389, BAL-0391; Vocabulary: B5V-0389-03.

DJR-099-18 · Source page 364. Articles: BAL-0388; Vocabulary: B5V-0388-07.

DJR-099-19 · Source page 364. Articles: BAL-0402, BAL-0403; Vocabulary: B5V-0402-04.

DJR-099-24 · Source page 365. Articles: BAL-0389, BAL-0391.

DJR-100-13 · Source page 369. Articles: BAL-0392; Vocabulary: B5V-0392-02.

DJR-100-14 · Source page 369. Articles: BAL-0392; Vocabulary: B5V-0392-02.

DJR-100-16 · Source page 369. Articles: BAL-0435; Vocabulary: B5V-0435-01.

DJR-100-21 · Source page 369. Articles: BAL-0434; Vocabulary: B5V-0434-09.

DJR-100-38 · Source page 371. Articles: BAL-0389.

DJR-100-41 · Source page 372. Articles: BAL-0427; Vocabulary: B5V-0427-07.

DJR-100-43 · Source page 372. Articles: BAL-0382.

DJR-100-44 · Source page 372. Articles: BAL-0382.

DJR-101-05 · Source page 372–373. Articles: BAL-0429; Vocabulary: B5V-0429-01.

DJR-101-08 · Source page 373. Articles: BAL-0429; Vocabulary: B5V-0429-02.

DJR-101-14 · Source page 374. Articles: BAL-0379, BAL-0414; Vocabulary: B5V-0379-06.

DJR-101-15 · Source page 374. Articles: BAL-0414; Vocabulary: B5V-0414-04.

DJR-101-20 · Source page 374. Articles: BAL-0387.

DJR-101-21 · Source page 374. Articles: BAL-0387.

DJR-101-22 · Source page 374–375. Articles: BAL-0387.

DJR-101-24 · Source page 375. Articles: BAL-0426.

DJR-101-25 · Source page 375. Articles: BAL-0427, BAL-0429; Vocabulary: B5V-0427-05, B5V-0429-01.

DJR-101-26 · Source page 375. Articles: BAL-0427, BAL-0429; Vocabulary: B5V-0427-05, B5V-0429-02.

DJR-101-28 · Source page 375. Articles: BAL-0430.

DJR-101-29 · Source page 375. Articles: BAL-0430, BAL-0431; Vocabulary: B5V-0430-01, B5V-0431-01.

DJR-101-30 · Source page 375. Articles: BAL-0430, BAL-0431, BAL-0432, BAL-0433; Vocabulary: B5V-0431-02, B5V-0431-03, B5V-0432-01, B5V-0433-02.

DJR-101-31 · Source page 376. Articles: BAL-0437.

DJR-101-32 · Source page 376. Articles: BAL-0437; Vocabulary: B5V-0437-02.

DJR-101-33 · Source page 376. Articles: BAL-0437.

DJR-101-37 · Source page 376. Articles: BAL-0388.

DJR-101-38 · Source page 376–377. Articles: BAL-0425.

DJR-102-05 · Source page 377. Articles: BAL-0434.

DJR-102-06 · Source page 377. Articles: BAL-0434.

DJR-102-07 · Source page 377–378. Articles: BAL-0434; Vocabulary: B5V-0434-08.

DJR-102-31 · Source page 380. Articles: BAL-0387.

DJR-102-33 · Source page 380–381. Articles: BAL-0387, BAL-0388.

DJR-102-34 · Source page 381. Articles: BAL-0427; Vocabulary: B5V-0427-06.

DJR-102-37 · Source page 381. Articles: BAL-0429; Vocabulary: B5V-0429-04.

DJR-102-38 · Source page 381. Articles: BAL-0429.

DJR-102-40 · Source page 381. Articles: BAL-0434; Vocabulary: B5V-0434-09.

DJR-102-45 · Source page 382. Articles: BAL-0433; Vocabulary: B5V-0433-03.

DJR-103-03 · Source page 382. Articles: BAL-0382.

DJR-103-04 · Source page 382–383. Articles: BAL-0382.

DJR-103-09 · Source page 383. Articles: BAL-0431; Vocabulary: B5V-0431-04.

DJR-103-10 · Source page 383. Articles: BAL-0431.

DJR-103-23 · Source page 384. Articles: BAL-0426; Vocabulary: B5V-0426-03.

DJR-103-25 · Source page 384–385. Articles: BAL-0423; Vocabulary: B5V-0423-07.

DJR-103-31 · Source page 385. Articles: BAL-0427; Vocabulary: B5V-0427-05.

DJR-103-32 · Source page 385. Articles: BAL-0427; Vocabulary: B5V-0427-05.

DJR-103-33 · Source page 385. Articles: BAL-0427.

DJR-103-34 · Source page 385. Articles: BAL-0427.

DJR-103-40 · Source page 386. Articles: BAL-0429.

DJR-103-43 · Source page 386. Articles: BAL-0429; Vocabulary: B5V-0429-05.

DJR-103-47 · Source page 387. Articles: BAL-0429.

DJR-103-50 · Source page 387. Articles: BAL-0427; Vocabulary: B5V-0427-07.

DJR-103-51 · Source page 387. Articles: BAL-0427.

DJR-103-52 · Source page 387. Articles: BAL-0427.

DJR-103-53 · Source page 387. Articles: BAL-0427.

DJR-103-54 · Source page 387. Articles: BAL-0427; Vocabulary: B5V-0427-07.

DJR-104-01 · Source page 388. Articles: BAL-0428.

DJR-104-02 · Source page 388. Articles: BAL-0428; Vocabulary: B5V-0428-01.

DJR-104-05 · Source page 388. Articles: BAL-0401, BAL-0402; Vocabulary: B5V-0401-06.

DJR-104-10 · Source page 388. Articles: BAL-0422; Vocabulary: B5V-0422-04.

DJR-104-13 · Source page 389. Articles: BAL-0421; Vocabulary: B5V-0421-07.

DJR-104-19 · Source page 389–390. Articles: BAL-0434, BAL-0435.

DJR-104-20 · Source page 390. Articles: BAL-0434, BAL-0435; Vocabulary: B5V-0435-05.

DJR-104-41 · Source page 391. Articles: BAL-0434.

DJR-104-42 · Source page 391. Articles: BAL-0434; Vocabulary: B5V-0434-08.

DJR-104-45 · Source page 392. Articles: BAL-0426.

DJR-105-04 · Source page 392. Articles: BAL-0389; Vocabulary: B5V-0389-04.

DJR-105-06 · Source page 392. Articles: BAL-0429; Vocabulary: B5V-0429-06.

DJR-105-07 · Source page 392–393. Articles: BAL-0417; Vocabulary: B5V-0417-07.

DJR-105-09 · Source page 393. Articles: BAL-0385.

DJR-105-10 · Source page 393. Articles: BAL-0429; Vocabulary: B5V-0429-05.

DJR-105-11 · Source page 393. Articles: BAL-0429; Vocabulary: B5V-0429-05.

DJR-105-16 · Source page 393. Articles: BAL-0415, BAL-0433; Vocabulary: B5V-0415-10.

DJR-105-17 · Source page 393. Articles: BAL-0415.

DJR-105-18 · Source page 393–394. Articles: BAL-0415; Vocabulary: B5V-0415-11.

DJR-105-24 · Source page 394. Articles: BAL-0432; Vocabulary: B5V-0432-02.

DJR-105-28 · Source page 394. Articles: BAL-0392, BAL-0405; Vocabulary: B5V-0405-04.

DJR-105-29 · Source page 394. Articles: BAL-0392; Vocabulary: B5V-0392-01.

DJR-105-34 · Source page 395. Articles: BAL-0428, BAL-0429; Vocabulary: B5V-0428-01.

DJR-105-35 · Source page 395. Articles: BAL-0429, BAL-0437.

DJR-105-36 · Source page 395. Articles: BAL-0429, BAL-0437; Vocabulary: B5V-0429-01.

DJR-105-38 · Source page 395. Articles: BAL-0437; Vocabulary: B5V-0437-03.

DJR-105-39 · Source page 395. Articles: BAL-0437.

DJR-105-46 · Source page 396. Articles: BAL-0431; Vocabulary: B5V-0431-03.

DJR-105-47 · Source page 396. Articles: BAL-0431; Vocabulary: B5V-0431-01.

DJR-105-48 · Source page 396. Articles: BAL-0431.

DJR-106-13 · Source page 398. Articles: BAL-0395, BAL-0405.

DJR-106-19 · Source page 398. Articles: BAL-0402; Vocabulary: B5V-0402-05.

DJR-106-25 · Source page 399. Articles: BAL-0427; Vocabulary: B5V-0427-05.

DJR-106-32 · Source page 400. Articles: BAL-0434.

DJR-106-33 · Source page 400. Articles: BAL-0434; Vocabulary: B5V-0434-08.

DJR-106-34 · Source page 400. Articles: BAL-0423; Vocabulary: B5V-0423-08.

DJR-106-36 · Source page 400. Articles: BAL-0428; Vocabulary: B5V-0428-01.

DJR-106-39 · Source page 400. Articles: BAL-0402; Vocabulary: B5V-0402-05, B5V-0402-06.

DJR-106-41 · Source page 401. Articles: BAL-0432; Vocabulary: B5V-0432-01.

DJR-106-42 · Source page 401. Articles: BAL-0436.

DJR-106-43 · Source page 401. Articles: BAL-0430, BAL-0431, BAL-0432, BAL-0436; Vocabulary: B5V-0431-02, B5V-0432-03, B5V-0436-02.

DJR-106-44 · Source page 401. Articles: BAL-0430, BAL-0431, BAL-0436; Vocabulary: B5V-0430-02.

DJR-106-45 · Source page 401. Articles: BAL-0430.

DJR-106-51 · Source page 402. Articles: BAL-0426, BAL-0432; Vocabulary: B5V-0426-03.

DJR-106-52 · Source page 402. Articles: BAL-0430, BAL-0432; Vocabulary: B5V-0430-01, B5V-0432-01.

DJR-106-53 · Source page 402. Articles: BAL-0430.

DJR-106-56 · Source page 402. Articles: BAL-0395; Vocabulary: B5V-0395-01.

DJR-108-03 · Source page 409. Articles: BAL-0416.

DJR-108-04 · Source page 409. Articles: BAL-0416.

DJR-108-05 · Source page 409. Articles: BAL-0416; Vocabulary: B5V-0416-07.

DJR-111-39 · Source page 428. Articles: BAL-0426; Vocabulary: B5V-0426-06.

DJR-111-40 · Source page 428. Articles: BAL-0416; Vocabulary: B5V-0416-08.

DJR-112-16 · Source page 430. Articles: BAL-0412, BAL-0420; Vocabulary: B5V-0412-11.

DJR-114-23 · Source page 440. Articles: BAL-0386, BAL-0388, BAL-0393; Vocabulary: B5V-0388-03, B5V-0388-09.

DJR-115-44 · Source page 445. Articles: BAL-0388, BAL-0420; Vocabulary: B5V-0420-05, B5V-0420-06.

DJR-115-49 · Source page 446. Articles: BAL-0381.

DJR-115-50 · Source page 446. Articles: BAL-0381.

DJR-115-51 · Source page 446. Articles: BAL-0381; Vocabulary: B5V-0381-10.

DJR-115-63 · Source page 447. Articles: BAL-0425; Vocabulary: B5V-0425-01.

DJR-116-46 · Source page 450–451. Articles: BAL-0429.

DJR-116-47 · Source page 451. Articles: BAL-0429; Vocabulary: B5V-0429-01.

DJR-116-48 · Source page 451. Articles: BAL-0429.

DJR-116-49 · Source page 451. Articles: BAL-0432.

DJR-116-50 · Source page 451. Articles: BAL-0432; Vocabulary: B5V-0432-04.

DJR-116-51 · Source page 451. Articles: BAL-0432.

DJR-117-04 · Source page 452. Articles: BAL-0412; Vocabulary: B5V-0412-10.

DJR-117-07 · Source page 452. Articles: BAL-0412.

DJR-117-30 · Source page 454–455. Articles: BAL-0411; Vocabulary: B5V-0411-07.

DJR-118-03 · Source page 457. Articles: BAL-0384.

DJR-118-50 · Source page 460. Articles: BAL-0421; Vocabulary: B5V-0421-08.

DJR-118-62 · Source page 461. Articles: BAL-0428.

DJR-119-04 · Source page 462. Articles: BAL-0384; Vocabulary: B5V-0384-08.

DJR-119-27 · Source page 463. Articles: BAL-0398; Vocabulary: B5V-0398-07.

DJR-119-62 · Source page 466. Articles: BAL-0426; Vocabulary: B5V-0426-07.

DJR-120-05 · Source page 467. Articles: BAL-0384.

DJR-120-07 · Source page 467. Articles: BAL-0384; Vocabulary: B5V-0384-03.

DJR-120-09 · Source page 467–468. Articles: BAL-0384.

DJR-120-16 · Source page 468. Articles: BAL-0384; Vocabulary: B5V-0384-04.

DJR-120-35 · Source page 470–471. Articles: BAL-0408; Vocabulary: B5V-0408-06, B5V-0408-07.

DJR-120-36 · Source page 471. Articles: BAL-0408.

DJR-121-10 · Source page 474. Articles: BAL-0427; Vocabulary: B5V-0427-04.

DJR-121-35 · Source page 476. Articles: BAL-0433.

DJR-121-36 · Source page 476. Articles: BAL-0433; Vocabulary: B5V-0433-04.

DJR-121-37 · Source page 476. Articles: BAL-0433.

DJR-121-42 · Source page 477. Articles: BAL-0432, BAL-0433.

DJR-121-43 · Source page 477. Articles: BAL-0433; Vocabulary: B5V-0433-02.

DJR-122-07 · Source page 478. Articles: BAL-0388.

DJR-122-17 · Source page 480. Articles: BAL-0406; Vocabulary: B5V-0406-03.

DJR-123-01 · Source page 483. Articles: BAL-0410; Vocabulary: B5V-0410-08.

DJR-123-27 · Source page 485–486. Articles: BAL-0384.

DJR-124-44 · Source page 492–493. Articles: BAL-0388; Vocabulary: B5V-0388-08.

DJR-125-35 · Source page 497. Articles: BAL-0406, BAL-0407; Vocabulary: B5V-0406-04, B5V-0407-06.

DJR-125-36 · Source page 497. Articles: BAL-0406, BAL-0407; Vocabulary: B5V-0406-05, B5V-0407-07.

DJR-126-21 · Source page 503. Articles: BAL-0409; Vocabulary: B5V-0409-02.

DJR-126-35 · Source page 503–504. Articles: BAL-0409; Vocabulary: B5V-0409-03, B5V-0409-04.

DJR-126-44 · Source page 504. Articles: BAL-0435.

DJR-126-45 · Source page 504. Articles: BAL-0435; Vocabulary: B5V-0435-06.

DJR-126-48 · Source page 505. Articles: BAL-0381, BAL-0403.

DJR-126-49 · Source page 505. Articles: BAL-0381, BAL-0403.

DJR-126-50 · Source page 505. Articles: BAL-0381, BAL-0403; Vocabulary: B5V-0381-11, B5V-0403-05.

DJR-126-51 · Source page 505. Articles: BAL-0381, BAL-0403, BAL-0406; Vocabulary: B5V-0403-06.

DJR-126-52 · Source page 505. Articles: BAL-0403, BAL-0416; Vocabulary: B5V-0403-07, B5V-0416-09.

DJR-126-54 · Source page 505. Articles: BAL-0404.

DJR-126-55 · Source page 505. Articles: BAL-0404, BAL-0405; Vocabulary: B5V-0405-05, B5V-0405-06.

DJR-127-23 · Source page 507. Articles: BAL-0428; Vocabulary: B5V-0428-04.

DJR-127-26 · Source page 508. Articles: BAL-0420; Vocabulary: B5V-0420-07.

DJR-127-31 · Source page 508. Articles: BAL-0418; Vocabulary: B5V-0418-08.

DJR-127-47 · Source page 510. Articles: BAL-0409.

DJR-127-48 · Source page 510. Articles: BAL-0409; Vocabulary: B5V-0409-05.

DJR-127-52 · Source page 510. Articles: BAL-0385; Vocabulary: B5V-0385-08.

DJR-127-53 · Source page 510. Articles: BAL-0385.

DJR-128-41 · Source page 514. Articles: BAL-0400; Vocabulary: B5V-0400-08.

DJR-128-51 · Source page 515. Articles: BAL-0406.

DJR-128-52 · Source page 515. Articles: BAL-0406, BAL-0407; Vocabulary: B5V-0406-06.

DJR-129-30 · Source page 519. Articles: BAL-0388.

DJR-129-31 · Source page 519. Articles: BAL-0388; Vocabulary: B5V-0388-08.

DJR-129-32 · Source page 519. Articles: BAL-0388.

DJR-130-02 · Source page 523. Articles: BAL-0433.

DJR-130-03 · Source page 523–524. Articles: BAL-0433; Vocabulary: B5V-0433-04.

DJR-131-09 · Source page 529. Articles: BAL-0408.

DJR-131-10 · Source page 529. Articles: BAL-0408; Vocabulary: B5V-0408-08.

DJR-131-50 · Source page 532. Articles: BAL-0433.

DJR-131-51 · Source page 532. Articles: BAL-0433; Vocabulary: B5V-0433-05.

DJR-132-19 · Source page 535. Articles: BAL-0433; Vocabulary: B5V-0433-04.

DJR-132-32 · Source page 536. Articles: BAL-0388; Vocabulary: B5V-0388-08.

DJR-133-45 · Source page 542. Articles: BAL-0426; Vocabulary: B5V-0426-01.

DJR-134-21 · Source page 545–546. Articles: BAL-0435.

DJR-134-22 · Source page 546. Articles: BAL-0435.

DJR-134-55 · Source page 549. Articles: BAL-0411; Vocabulary: B5V-0411-08.

DJR-135-05 · Source page 550. Articles: BAL-0428; Vocabulary: B5V-0428-03.

DJR-135-08 · Source page 550. Articles: BAL-0424; Vocabulary: B5V-0424-06.

DJR-135-11 · Source page 550. Articles: BAL-0426; Vocabulary: B5V-0426-07.

DJR-135-18 · Source page 551. Articles: BAL-0416; Vocabulary: B5V-0416-10.

DJR-135-31 · Source page 552. Articles: BAL-0434.

DJR-135-32 · Source page 552. Articles: BAL-0434; Vocabulary: B5V-0434-05.

DJR-135-33 · Source page 552. Articles: BAL-0434.

DJR-135-43 · Source page 552–553. Articles: BAL-0413.

DJR-135-44 · Source page 553. Articles: BAL-0413; Vocabulary: B5V-0413-08.

DJR-135-51 · Source page 553. Articles: BAL-0386, BAL-0387, BAL-0388, BAL-0389, BAL-0392, BAL-0399; Vocabulary: B5V-0389-03, B5V-0399-03.

DJR-135-52 · Source page 553–554. Articles: BAL-0386, BAL-0387, BAL-0428; Vocabulary: B5V-0387-02, B5V-0428-02.

DJR-135-53 · Source page 554. Articles: BAL-0392.

DJR-135-54 · Source page 554. Articles: BAL-0392; Vocabulary: B5V-0392-06.

DJR-136-36 · Source page 557. Articles: BAL-0386; Vocabulary: B5V-0386-07, B5V-0386-08.

DJR-136-47 · Source page 558. Articles: BAL-0433.

DJR-136-48 · Source page 558. Articles: BAL-0433; Vocabulary: B5V-0433-06.

DJR-136-51 · Source page 558. Articles: BAL-0388; Vocabulary: B5V-0388-08.

DJR-137-01 · Source page 559. Articles: BAL-0399; Vocabulary: B5V-0399-03.

DJR-137-09 · Source page 559. Articles: BAL-0422; Vocabulary: B5V-0422-07.

DJR-137-42 · Source page 561. Articles: BAL-0386; Vocabulary: B5V-0386-01.

DJR-137-49 · Source page 562. Articles: BAL-0420; Vocabulary: B5V-0420-08.

DJR-139-29 · Source page 570. Articles: BAL-0432.

DJR-139-30 · Source page 570. Articles: BAL-0432; Vocabulary: B5V-0432-05.

DJR-139-31 · Source page 570. Articles: BAL-0432.

DJR-139-54 · Source page 572. Articles: BAL-0390, BAL-0399.

DJR-140-26 · Source page 575. Articles: BAL-0418; Vocabulary: B5V-0418-09.

DJR-140-71 · Source page 576. Articles: BAL-0418; Vocabulary: B5V-0418-10.

DJR-140-84 · Source page 577. Articles: BAL-0410; Vocabulary: B5V-0410-09.

DJR-142-08 · Source page 580–581. Articles: BAL-0380.

DJR-142-60 · Source page 585. Articles: BAL-0428; Vocabulary: B5V-0428-07.

DJR-142-61 · Source page 585. Articles: BAL-0428.

DJR-143-44 · Source page 588. Articles: BAL-0398; Vocabulary: B5V-0398-07.

DJR-144-05 · Source page 591. Articles: BAL-0381.

DJR-144-06 · Source page 591. Articles: BAL-0381.

DJR-144-18 · Source page 592. Articles: BAL-0379; Vocabulary: B5V-0379-08.

DJR-144-25 · Source page 592–593. Articles: BAL-0380; Vocabulary: B5V-0380-07.

DJR-145-19 · Source page 598. Articles: BAL-0381.

DJR-147-04 · Source page 608. Articles: BAL-0395; Vocabulary: B5V-0395-05.

DJR-147-41 · Source page 612. Articles: BAL-0433; Vocabulary: B5V-0433-07.

DJR-147-42 · Source page 612. Articles: BAL-0381; Vocabulary: B5V-0381-12.

DJR-148-16 · Source page 615. Articles: BAL-0388; Vocabulary: B5V-0388-07.

DJR-148-17 · Source page 615. Articles: BAL-0431.

DJR-148-18 · Source page 615. Articles: BAL-0384, BAL-0431; Vocabulary: B5V-0431-06.

DJR-148-19 · Source page 615. Articles: BAL-0388, BAL-0431.

DJR-148-24 · Source page 616. Articles: BAL-0421; Vocabulary: B5V-0421-09.

DJR-150-27 · Source page 626. Articles: BAL-0385; Vocabulary: B5V-0385-11.

DJR-150-60 · Source page 629–630. Articles: BAL-0411.

DJR-150-61 · Source page 630. Articles: BAL-0411; Vocabulary: B5V-0411-09.

DJR-151-02 · Source page 630. Articles: BAL-0429; Vocabulary: B5V-0429-02.

DJR-151-13 · Source page 632. Articles: BAL-0434; Vocabulary: B5V-0434-10.

DJR-151-14 · Source page 632. Articles: BAL-0428; Vocabulary: B5V-0428-08.

DJR-151-21 · Source page 632. Articles: BAL-0381.

DJR-151-23 · Source page 632–633. Articles: BAL-0381.

DJR-151-41 · Source page 635. Articles: BAL-0413.

DJR-151-42 · Source page 635. Articles: BAL-0413; Vocabulary: B5V-0413-09.

DJR-151-43 · Source page 635. Articles: BAL-0413; Vocabulary: B5V-0413-10.

DJR-154-41 · Source page 650. Articles: BAL-0384.

DJR-155-01 · Source page 650. Articles: BAL-0384.

DJR-155-26 · Source page 652–653. Articles: BAL-0398; Vocabulary: B5V-0398-06.

DJR-155-27 · Source page 653. Articles: BAL-0398.

DJR-155-39 · Source page 654. Articles: BAL-0384, BAL-0423.

DJR-155-40 · Source page 654. Articles: BAL-0423; Vocabulary: B5V-0423-09.

DJR-156-03 · Source page 655. Articles: BAL-0427.

DJR-156-04 · Source page 655. Articles: BAL-0427; Vocabulary: B5V-0427-08.

DJR-156-05 · Source page 655. Articles: BAL-0427.

DJR-156-08 · Source page 656. Articles: BAL-0395, BAL-0435; Vocabulary: B5V-0395-02.

DJR-156-09 · Source page 656. Articles: BAL-0435.

DJR-156-10 · Source page 656. Articles: BAL-0414, BAL-0435; Vocabulary: B5V-0414-10.

DJR-156-23 · Source page 658. Articles: BAL-0427; Vocabulary: B5V-0427-08.

DJR-156-33 · Source page 651 [659]. Articles: BAL-0385; Vocabulary: B5V-0385-10.

DJR-156-34 · Source page 651 [659]. Articles: BAL-0385.

DJR-157-01 · Source page 660. Articles: BAL-0381.

DJR-157-15 · Source page 661. Articles: BAL-0380; Vocabulary: B5V-0380-11.

DJR-159-27 · Source page 672. Articles: BAL-0395.

DJR-159-28 · Source page 672. Articles: BAL-0395; Vocabulary: B5V-0395-06.

DJR-159-29 · Source page 672. Articles: BAL-0395.

DJR-160-08 · Source page 675. Articles: BAL-0380; Vocabulary: B5V-0380-11.

DJR-160-19 · Source page 676. Articles: BAL-0395; Vocabulary: B5V-0395-07.

DJR-160-20 · Source page 676–677. Articles: BAL-0384; Vocabulary: B5V-0384-09.

DJR-160-30 · Source page 678. Articles: BAL-0381.

DJR-161-30 · Source page 683. Articles: BAL-0434.

DJR-162-08 · Source page 686. Articles: BAL-0385.

DJR-162-09 · Source page 686. Articles: BAL-0385.

DJR-162-10 · Source page 686. Articles: BAL-0385.

DJR-162-11 · Source page 686. Articles: BAL-0412.

DJR-162-12 · Source page 686–687. Articles: BAL-0412.

DJR-162-48 · Source page 690. Articles: BAL-0385, BAL-0414; Vocabulary: B5V-0385-11, B5V-0414-11.

DJR-163-01 · Source page 690. Articles: BAL-0398, BAL-0409; Vocabulary: B5V-0398-06, B5V-0409-06.

DJR-163-02 · Source page 690. Articles: BAL-0398.

DJR-163-20 · Source page 692. Articles: BAL-0436.

DJR-163-21 · Source page 692. Articles: BAL-0436; Vocabulary: B5V-0436-03.

DJR-163-22 · Source page 692. Articles: BAL-0436.

DJR-164-05 · Source page 695. Articles: BAL-0380; Vocabulary: B5V-0380-09.

DJR-164-20 · Source page 696. Articles: BAL-0420.

DJR-164-21 · Source page 696–697. Articles: BAL-0420; Vocabulary: B5V-0420-09.

DJR-164-28 · Source page 697. Articles: BAL-0404.

DJR-164-29 · Source page 697. Articles: BAL-0404; Vocabulary: B5V-0404-06.

DJR-164-39 · Source page 698. Articles: BAL-0421; Vocabulary: B5V-0421-10.

DJR-164-46 · Source page 699. Articles: BAL-0422.

DJR-164-47 · Source page 699. Articles: BAL-0422; Vocabulary: B5V-0422-08.

DJR-166-17 · Source page 706. Articles: BAL-0434.

DJR-166-18 · Source page 706. Articles: BAL-0434.

DJR-166-26 · Source page 707. Articles: BAL-0407; Vocabulary: B5V-0407-08.

DJR-166-44 · Source page 708. Articles: BAL-0428.

DJR-166-45 · Source page 708. Articles: BAL-0428.

DJR-166-46 · Source page 708. Articles: BAL-0428.

DJR-167-12 · Source page 710. Articles: BAL-0416; Vocabulary: B5V-0416-11.

DJR-167-28 · Source page 712. Articles: BAL-0424.

DJR-167-29 · Source page 712. Articles: BAL-0424; Vocabulary: B5V-0424-09.

DJR-167-30 · Source page 712. Articles: BAL-0424.

DJR-168-27 · Source page 717–718. Articles: BAL-0385.

DJR-168-28 · Source page 718. Articles: BAL-0385; Vocabulary: B5V-0385-12.

DJR-168-40 · Source page 719. Articles: BAL-0417.

DJR-168-42 · Source page 719. Articles: BAL-0379.

DJR-168-43 · Source page 719. Articles: BAL-0379; Vocabulary: B5V-0379-09.

DJR-168-48 · Source page 720. Articles: BAL-0421; Vocabulary: B5V-0421-11.

DJR-169-07 · Source page 721. Articles: BAL-0433.

DJR-169-08 · Source page 721. Articles: BAL-0433; Vocabulary: B5V-0433-08.

DJR-169-10 · Source page 721. Articles: BAL-0433.

DJR-169-11 · Source page 721. Articles: BAL-0433.

DJR-169-14 · Source page 721. Articles: BAL-0433.

DJR-169-21 · Source page 722. Articles: BAL-0423; Vocabulary: B5V-0423-10.

DJR-169-27 · Source page 722. Articles: BAL-0428; Vocabulary: B5V-0428-06.

DJR-169-28 · Source page 722. Articles: BAL-0428.

DJR-169-31 · Source page 723. Articles: BAL-0421; Vocabulary: B5V-0421-12.

DJR-171-085 · Source page unnumbered Table. Articles: BAL-0430; Vocabulary: B5V-0430-01.

DJR-171-100 · Source page unnumbered Table. Articles: BAL-0397.

DJR-171-256 · Source page unnumbered Table. Articles: BAL-0396.

Records grounded in the source notes rather than a separately cited body passage: B5V-0387-07, B5V-0388-10, B5V-0388-11, B5V-0389-02, B5V-0390-02, B5V-0390-04, B5V-0392-05, B5V-0393-04, B5V-0394-04, B5V-0397-03, B5V-0397-05, B5V-0399-05, B5V-0399-06, B5V-0399-07, B5V-0425-02, B5V-0428-05, B5V-0428-09, B5V-0428-10, B5V-0429-07, B5V-0431-07, B5V-0431-08, B5V-0432-06, B5V-0435-09, B5V-0435-10, B5V-0435-11. Their N locators are listed in the source-note routes below.

Source-note routes

N identifiers name notes in the supplied annotated EPUB. “Burton” identifies a marginal source note; “Editor” identifies the edition’s explanatory apparatus. Source-note translations are the supplied edition’s translations, not newly collated versions.

N00162 · Editor note. Articles: BAL-0434.

N00170 · Burton marginal note. Articles: BAL-0387; Vocabulary: B5V-0387-07.

N00171 · Editor note. Articles: BAL-0387.

N00354 · Editor note. Articles: BAL-0381.

N00446 · Editor note. Articles: BAL-0407, BAL-0408.

N00694 · Editor note. Articles: BAL-0413; Vocabulary: B5V-0413-04.

N00815 · Editor note. Articles: BAL-0379.

N00816 · Editor note. Articles: BAL-0379.

N00962 · Editor note. Articles: BAL-0422.

N00998 · Editor note. Articles: BAL-0383, BAL-0386.

N01017 · Editor note. Articles: BAL-0388.

N01135 · Burton marginal note. Articles: BAL-0380.

N01244 · Burton marginal note. Articles: BAL-0411; Vocabulary: B5V-0411-01.

N01276 · Editor note. Articles: BAL-0379.

N01283 · Burton marginal note. Articles: BAL-0383.

N01284 · Editor note. Articles: BAL-0383.

N01325 · Editor note. Articles: BAL-0383; Vocabulary: B5V-0383-01.

N01326 · Editor note. Articles: BAL-0383, BAL-0390.

N01378 · Editor note. Articles: BAL-0383.

N01380 · Editor note. Articles: BAL-0380.

N01383 · Editor note. Articles: BAL-0385.

N01413 · Editor note. Articles: BAL-0383, BAL-0385.

N01452 · Editor note. Articles: BAL-0379.

N01458 · Editor note. Articles: BAL-0383, BAL-0386.

N01476 · Editor note. Articles: BAL-0391, BAL-0392, BAL-0398.

N01477 · Editor note. Articles: BAL-0398.

N01478 · Editor note. Articles: BAL-0398.

N01519 · Editor note. Articles: BAL-0396.

N01522 · Editor note. Articles: BAL-0396.

N01525 · Burton marginal note. Articles: BAL-0396.

N01527 · Editor note. Articles: BAL-0396.

N01528 · Burton marginal note. Articles: BAL-0397.

N01529 · Burton marginal note. Articles: BAL-0397; Vocabulary: B5V-0397-02.

N01530 · Burton marginal note. Articles: BAL-0397; Vocabulary: B5V-0397-03.

N01531 · Editor note. Articles: BAL-0397.

N01562 · Burton marginal note. Articles: BAL-0399, BAL-0425; Vocabulary: B5V-0399-05.

N01563 · Editor note. Articles: BAL-0399, BAL-0425.

N01570 · Editor note. Articles: BAL-0382.

N01699 · Editor note. Articles: BAL-0415.

N01800 · Editor note. Articles: BAL-0384.

N01813 · Editor note. Articles: BAL-0391.

N01830 · Burton marginal note. Articles: BAL-0425; Vocabulary: B5V-0425-02.

N01874 · Editor note. Articles: BAL-0387.

N01910 · Editor note. Articles: BAL-0387.

N02147 · Burton marginal note. Articles: BAL-0434.

N02148 · Burton marginal note. Articles: BAL-0434.

N02149 · Editor note. Articles: BAL-0434.

N02208 · Burton marginal note. Articles: BAL-0391, BAL-0393; Vocabulary: B5V-0393-04.

N02209 · Editor note. Articles: BAL-0391, BAL-0393.

N02288 · Editor note. Articles: BAL-0386, BAL-0387.

N02308 · Editor note. Articles: BAL-0383, BAL-0387.

N02328 · Burton marginal note. Articles: BAL-0392; Vocabulary: B5V-0392-05.

N02329 · Editor note. Articles: BAL-0387, BAL-0388, BAL-0392.

N02335 · Burton marginal note. Articles: BAL-0427.

N02361 · Editor note. Articles: BAL-0389.

N02421 · Burton marginal note. Articles: BAL-0435.

N02422 · Editor note. Articles: BAL-0435.

N02429 · Burton marginal note. Articles: BAL-0390; Vocabulary: B5V-0390-02.

N02430 · Editor note. Articles: BAL-0390.

N02554 · Burton marginal note. Articles: BAL-0426; Vocabulary: B5V-0426-02.

N02555 · Burton marginal note. Articles: BAL-0426.

N02556 · Burton marginal note. Articles: BAL-0426.

N02557 · Editor note. Articles: BAL-0426.

N02589 · Editor note. Articles: BAL-0422.

N02594 · Burton marginal note. Articles: BAL-0388; Vocabulary: B5V-0388-10.

N02595 · Editor note. Articles: BAL-0388.

N02608 · Editor note. Articles: BAL-0384.

N02626 · Burton marginal note. Articles: BAL-0386.

N02627 · Editor note. Articles: BAL-0386; Vocabulary: B5V-0386-05.

N02634 · Burton marginal note. Articles: BAL-0426.

N02635 · Editor note. Articles: BAL-0426.

N02785 · Editor note. Articles: BAL-0396.

N02792 · Editor note. Articles: BAL-0385.

N02796 · Editor note. Articles: BAL-0388.

N02850 · Burton marginal note. Articles: BAL-0394; Vocabulary: B5V-0394-04.

N02851 · Editor note. Articles: BAL-0394.

N02932 · Burton marginal note. Articles: BAL-0399; Vocabulary: B5V-0399-07.

N02933 · Editor note. Articles: BAL-0399.

N03084 · Burton marginal note. Articles: BAL-0435; Vocabulary: B5V-0435-06.

N03297 · Burton marginal note. Articles: BAL-0436.

N03298 · Editor note. Articles: BAL-0436.

N03389 · Editor note. Articles: BAL-0399.

N03656 · Burton marginal note. Articles: BAL-0386, BAL-0387.

N03662 · Editor note. Articles: BAL-0386.

N03718 · Editor note. Articles: BAL-0396.

N03732 · Editor note. Articles: BAL-0417.

N04225 · Editor note. Articles: BAL-0386, BAL-0391.

N04256 · Editor note. Articles: BAL-0426.

N04312 · Editor note. Articles: BAL-0381.

N04316 · Editor note. Articles: BAL-0381.

N04340 · Burton marginal note. Articles: BAL-0382.

N04341 · Editor note. Articles: BAL-0382.

N04386 · Burton marginal note. Articles: BAL-0434.

N04387 · Editor note. Articles: BAL-0434.

N04388 · Editor note. Articles: BAL-0392, BAL-0404.

N04606 · Editor note. Articles: BAL-0388.

N04648 · Editor note. Articles: BAL-0392.

N04664 · Burton marginal note. Articles: BAL-0419; Vocabulary: B5V-0419-04.

N04667 · Editor note. Articles: BAL-0394.

N04671 · Editor note. Articles: BAL-0418.

N04820 · Editor note. Articles: BAL-0387, BAL-0402.

N04821 · Burton marginal note. Articles: BAL-0425.

N04822 · Burton marginal note. Articles: BAL-0425.

N04823 · Burton marginal note. Articles: BAL-0388, BAL-0425; Vocabulary: B5V-0388-05.

N04824 · Editor note. Articles: BAL-0388, BAL-0425.

N04834 · Editor note. Articles: BAL-0391.

N04863 · Editor note. Articles: BAL-0388.

N04936 · Editor note. Articles: BAL-0431.

N04937 · Editor note. Articles: BAL-0429.

N04940 · Editor note. Articles: BAL-0428.

N04946 · Burton marginal note. Articles: BAL-0425.

N04947 · Burton marginal note. Articles: BAL-0425.

N04952 · Editor note. Articles: BAL-0388.

N04993 · Editor note. Articles: BAL-0430; Vocabulary: B5V-0430-03.

N05014 · Editor note. Articles: BAL-0388.

N05019 · Editor note. Articles: BAL-0388.

N05072 · Editor note. Articles: BAL-0387.

N05074 · Editor note. Articles: BAL-0380.

N05080 · Editor note. Articles: BAL-0385.

N05082 · Editor note. Articles: BAL-0380.

N05086 · Editor note. Articles: BAL-0380.

N05090 · Editor note. Articles: BAL-0380.

N05091 · Editor note. Articles: BAL-0380.

N05093 · Burton marginal note. Articles: BAL-0431.

N05094 · Editor note. Articles: BAL-0421, BAL-0431.

N05104 · Editor note. Articles: BAL-0434.

N05114 · Editor note. Articles: BAL-0387, BAL-0390.

N05431 · Editor note. Articles: BAL-0436.

N05740 · Editor note. Articles: BAL-0401; Vocabulary: B5V-0401-04.

N06048 · Editor note. Articles: BAL-0399.

N06072 · Editor note. Articles: BAL-0437; Vocabulary: B5V-0437-01.

N06074 · Burton marginal note. Articles: BAL-0435; Vocabulary: B5V-0435-11.

N06075 · Burton marginal note. Articles: BAL-0435.

N06076 · Editor note. Articles: BAL-0435.

N06097 · Burton marginal note. Articles: BAL-0428; Vocabulary: B5V-0428-06, B5V-0428-10.

N06150 · Editor note. Articles: BAL-0398.

N06176 · Burton marginal note. Articles: BAL-0425.

N06177 · Editor note. Articles: BAL-0425.

N06247 · Burton marginal note. Articles: BAL-0435; Vocabulary: B5V-0435-08.

N06248 · Burton marginal note. Articles: BAL-0435.

N06249 · Editor note. Articles: BAL-0435; Vocabulary: B5V-0435-08.

N06268 · Burton marginal note. Articles: BAL-0397; Vocabulary: B5V-0397-05.

N06269 · Burton marginal note. Articles: BAL-0397.

N06270 · Editor note. Articles: BAL-0397.

N06482 · Editor note. Articles: BAL-0413.

N06514 · Editor note. Articles: BAL-0388.

N06515 · Burton marginal note. Articles: BAL-0389; Vocabulary: B5V-0389-02.

N06516 · Editor note. Articles: BAL-0389.

N06534 · Editor note. Articles: BAL-0425.

N06661 · Editor note. Articles: BAL-0382.

N06870 · Editor note. Articles: BAL-0388.

N06979 · Editor note. Articles: BAL-0435.

N07045 · Editor note. Articles: BAL-0407.

N07315 · Editor note. Articles: BAL-0384.

N07397 · Editor note. Articles: BAL-0386, BAL-0387, BAL-0389.

N07450 · Editor note. Articles: BAL-0388.

N07524 · Burton marginal note. Articles: BAL-0435.

N07525 · Editor note. Articles: BAL-0435.

N07586 · Burton marginal note. Articles: BAL-0382.

N07587 · Burton marginal note. Articles: BAL-0382.

N07588 · Editor note. Articles: BAL-0382.

N07594 · Editor note. Articles: BAL-0429.

N07600 · Editor note. Articles: BAL-0429.

N07609 · Editor note. Articles: BAL-0379.

N07619 · Editor note. Articles: BAL-0387.

N07622 · Editor note. Articles: BAL-0387.

N07625 · Burton marginal note. Articles: BAL-0426.

N07626 · Editor note. Articles: BAL-0426.

N07627 · Editor note. Articles: BAL-0427; Vocabulary: B5V-0427-05.

N07631 · Editor note. Articles: BAL-0430, BAL-0431.

N07632 · Editor note. Articles: BAL-0431, BAL-0432; Vocabulary: B5V-0431-02.

N07633 · Burton marginal note. Articles: BAL-0437.

N07634 · Editor note. Articles: BAL-0437.

N07648 · Editor note. Articles: BAL-0388.

N07650 · Burton marginal note. Articles: BAL-0425.

N07651 · Burton marginal note. Articles: BAL-0425.

N07652 · Editor note. Articles: BAL-0425.

N07671 · Burton marginal note. Articles: BAL-0434.

N07672 · Editor note. Articles: BAL-0434.

N07725 · Editor note. Articles: BAL-0388.

N07730 · Editor note. Articles: BAL-0429.

N07731 · Burton marginal note. Articles: BAL-0429.

N07732 · Editor note. Articles: BAL-0429.

N07754 · Editor note. Articles: BAL-0431.

N07772 · Editor note. Articles: BAL-0423.

N07782 · Editor note. Articles: BAL-0427.

N07801 · Burton marginal note. Articles: BAL-0429.

N07802 · Editor note. Articles: BAL-0429.

N07815 · Burton marginal note. Articles: BAL-0429; Vocabulary: B5V-0429-07.

N07816 · Editor note. Articles: BAL-0429.

N07833 · Editor note. Articles: BAL-0428.

N07860 · Editor note. Articles: BAL-0421.

N07872 · Burton marginal note. Articles: BAL-0434, BAL-0435.

N07873 · Editor note. Articles: BAL-0434, BAL-0435.

N07931 · Editor note. Articles: BAL-0389; Vocabulary: B5V-0389-04.

N07935 · Editor note. Articles: BAL-0417.

N07940 · Editor note. Articles: BAL-0429.

N07949 · Burton marginal note. Articles: BAL-0433.

N07950 · Editor note. Articles: BAL-0433.

N07962 · Burton marginal note. Articles: BAL-0432.

N07971 · Editor note. Articles: BAL-0405.

N07985 · Editor note. Articles: BAL-0437.

N07999 · Editor note. Articles: BAL-0431.

N08068 · Editor note. Articles: BAL-0423.

N08073 · Editor note. Articles: BAL-0428.

N08087 · Burton marginal note. Articles: BAL-0431; Vocabulary: B5V-0431-07.

N08088 · Burton marginal note. Articles: BAL-0431; Vocabulary: B5V-0431-08.

N08090 · Burton marginal note. Articles: BAL-0430.

N08091 · Editor note. Articles: BAL-0430.

N08100 · Burton marginal note. Articles: BAL-0426, BAL-0432.

N08101 · Editor note. Articles: BAL-0426, BAL-0432.

N08102 · Burton marginal note. Articles: BAL-0430.

N08103 · Editor note. Articles: BAL-0430.

N08478 · Burton marginal note. Articles: BAL-0426.

N08479 · Burton marginal note. Articles: BAL-0426.

N08480 · Editor note. Articles: BAL-0426.

N08508 · Editor note. Articles: BAL-0412; Vocabulary: B5V-0412-11.

N08677 · Editor note. Articles: BAL-0388.

N08891 · Editor note. Articles: BAL-0432.

N09086 · Burton marginal note. Articles: BAL-0428; Vocabulary: B5V-0428-05.

N09170 · Burton marginal note. Articles: BAL-0426.

N09171 · Editor note. Articles: BAL-0426.

N09193 · Burton marginal note. Articles: BAL-0384.

N09194 · Editor note. Articles: BAL-0384.

N09199 · Editor note. Articles: BAL-0384.

N09205 · Editor note. Articles: BAL-0384.

N09215 · Editor note. Articles: BAL-0384.

N09245 · Editor note. Articles: BAL-0408.

N09354 · Burton marginal note. Articles: BAL-0432; Vocabulary: B5V-0432-06.

N09356 · Editor note. Articles: BAL-0433.

N09372 · Editor note. Articles: BAL-0388.

N09585 · Burton marginal note. Articles: BAL-0388; Vocabulary: B5V-0388-11.

N09586 · Editor note. Articles: BAL-0388.

N09758 · Editor note. Articles: BAL-0409; Vocabulary: B5V-0409-02.

N09773 · Editor note. Articles: BAL-0409.

N09795 · Editor note. Articles: BAL-0381, BAL-0403.

N09801 · Editor note. Articles: BAL-0403.

N09804 · Editor note. Articles: BAL-0404.

N09885 · Editor note. Articles: BAL-0409; Vocabulary: B5V-0409-05.

N09891 · Burton marginal note. Articles: BAL-0385.

N09892 · Editor note. Articles: BAL-0385.

N10267 · Burton marginal note. Articles: BAL-0433; Vocabulary: B5V-0433-08.

N10341 · Burton marginal note. Articles: BAL-0388; Vocabulary: B5V-0388-11.

N10342 · Editor note. Articles: BAL-0388.

N10436 · Burton marginal note. Articles: BAL-0426.

N10437 · Editor note. Articles: BAL-0426.

N10507 · Burton marginal note. Articles: BAL-0435; Vocabulary: B5V-0435-09.

N10577 · Editor note. Articles: BAL-0428; Vocabulary: B5V-0428-03.

N10647 · Editor note. Articles: BAL-0386, BAL-0388, BAL-0389.

N10648 · Editor note. Articles: BAL-0387, BAL-0428.

N10710 · Editor note. Articles: BAL-0386.

N10743 · Editor note. Articles: BAL-0422; Vocabulary: B5V-0422-07.

N10789 · Editor note. Articles: BAL-0386.

N10934 · Editor note. Articles: BAL-0432.

N10964 · Burton marginal note. Articles: BAL-0390, BAL-0399; Vocabulary: B5V-0390-04, B5V-0399-06.

N10965 · Editor note. Articles: BAL-0390.

N11069 · Editor note. Articles: BAL-0410.

N11247 · Editor note. Articles: BAL-0428.

N11297 · Editor note. Articles: BAL-0398; Vocabulary: B5V-0398-07.

N11711 · Burton marginal note. Articles: BAL-0388.

N11714 · Burton marginal note. Articles: BAL-0431.

N11715 · Editor note. Articles: BAL-0431.

N11894 · Editor note. Articles: BAL-0385.

N11954 · Editor note. Articles: BAL-0429.

N11973 · Editor note. Articles: BAL-0434.

N11974 · Editor note. Articles: BAL-0428.

N12309 · Burton marginal note. Articles: BAL-0435; Vocabulary: B5V-0435-10.

N12310 · Editor note. Articles: BAL-0435.

N12612 · Editor note. Articles: BAL-0384.

N12831 · Editor note. Articles: BAL-0385.

N12837 · Editor note. Articles: BAL-0398, BAL-0409.

N12865 · Editor note. Articles: BAL-0436.

N12905 · Editor note. Articles: BAL-0380.

N13073 · Editor note. Articles: BAL-0434.

N13114 · Burton marginal note. Articles: BAL-0428; Vocabulary: B5V-0428-09.

N13254 · Editor note. Articles: BAL-0379.

N13270 · Editor note. Articles: BAL-0433.

N13273 · Editor note. Articles: BAL-0433.

N13274 · Editor note. Articles: BAL-0433.

Printed-page directory

These page numbers refer to the accompanying PDF, not the original source edition or a reflowable EPUB. Article and vocabulary destinations are also linked for digital reading.

- Disease and sickness (BAL-0379): p. 4.
- Health and soundness (BAL-0380): p. 8.
- Symptoms and signs (BAL-0381): p. 11.
- Acute and chronic (BAL-0382): p. 16.
- Epidemical (BAL-0383): p. 19.
- Contagion and infection (BAL-0384): p. 22.
- Pestilence and plague (BAL-0385): p. 25.
- Pox and morbus Gallicus (BAL-0386): p. 29.
- Leprosy (BAL-0387): p. 32.
- Gout (BAL-0388): p. 36.
- Stone and gravel (BAL-0389): p. 41.
- Dropsy (BAL-0390): p. 44.
- Apoplexy (BAL-0391): p. 46.
- Epilepsy and falling sickness (BAL-0392): p. 48.
- Palsy (BAL-0393): p. 51.
- Convulsion and cramp (BAL-0394): p. 53.
- Vertigo (BAL-0395): p. 55.
- Hydrophobia (BAL-0396): p. 58.
- St Vitus’s dance (BAL-0397): p. 60.
- Coma and lethargy (BAL-0398): p. 62.
- Consumption and phthisis (BAL-0399): p. 64.
- Pain and ache (BAL-0400): p. 67.
- Sweat (BAL-0401): p. 69.
- Urine (BAL-0402): p. 71.
- Pulse and pulsation (BAL-0403): p. 73.
- Trembling and shaking (BAL-0404): p. 75.
- Palpitation (BAL-0405): p. 77.
- Sighs and sighing (BAL-0406): p. 79.
- Tears and weeping (BAL-0407): p. 81.
- Laughter (BAL-0408): p. 83.

- Pallor and paleness (BAL-0409): p. 86.
- Speech and voice (BAL-0410): p. 88.
- Silence and taciturnity (BAL-0411): p. 90.
- Hearing and deafness (BAL-0412): p. 92.
- Sight and blindness (BAL-0413): p. 95.
- Taste and savour (BAL-0414): p. 98.
- Smell and odour (BAL-0415): p. 100.
- Touch and titillation (BAL-0416): p. 103.
- Swoon and syncope (BAL-0417): p. 106.
- Nausea and loathing (BAL-0418): p. 108.
- Belching and wind (BAL-0419): p. 110.
- Cough and spittle (BAL-0420): p. 112.
- Wounds (BAL-0421): p. 114.
- Ulcers (BAL-0422): p. 117.
- Swelling and tumour (BAL-0423): p. 119.
- Fits and paroxysms (BAL-0424): p. 122.
- Inveterate (BAL-0425): p. 125.
- Inflammation (BAL-0426): p. 128.
- Preparatives (BAL-0427): p. 131.
- Avert and averters (BAL-0428): p. 134.
- Syrup and julep (BAL-0429): p. 137.
- Poultice and cataplasm (BAL-0430): p. 140.
- Plaster and cerate (BAL-0431): p. 143.
- Fomentation (BAL-0432): p. 146.
- Perfumes and suffumigation (BAL-0433): p. 149.
- Antidote and poison (BAL-0434): p. 153.
- Attenuate and rarify (BAL-0435): p. 157.
- Topick and topicks (BAL-0436): p. 160.
- Posset (BAL-0437): p. 162.
- Explained vocabulary: p. 164.
- Disease and sickness: p. 164.
- Disease (B5V-0379-01): p. 164.
- ordinary disease (B5V-0379-02): p. 164.
- diseases of the minde (B5V-0379-03): p. 164.

- sick body (B5V-0379-04): p. 165.
- symbolizing disease (B5V-0379-05): p. 165.
- Mixt diseases (B5V-0379-06): p. 165.
- Sicknesse (B5V-0379-07): p. 166.
- sick of (B5V-0379-08): p. 166.
- spiritually sick (B5V-0379-09): p. 166.
- Health and soundness: p. 167.
- health (B5V-0380-01): p. 167.
- safe and sound (B5V-0380-02): p. 167.
- such as are sound (B5V-0380-03): p. 167.
- Organ of health (B5V-0380-04): p. 167.
- jealous of their health (B5V-0380-05): p. 168.
- forme of health (B5V-0380-06): p. 168.
- hinges of our health (B5V-0380-07): p. 168.
- soules health (B5V-0380-08): p. 169.
- health (deliverance) (B5V-0380-09): p. 169.
- sanitas (B5V-0380-10): p. 169.
- sound (doctrine and commentary) (B5V-0380-11): p. 170.
- Symptoms and signs: p. 170.
- Symptomes or signes (B5V-0381-01): p. 170.
- symptomes of his vanity (B5V-0381-02): p. 170.
- universall or particular (B5V-0381-03): p. 171.
- secret; manifest (B5V-0381-04): p. 171.
- melancholica deliria multiformia (B5V-0381-05): p. 171.
- Cause and Symptome (B5V-0381-06): p. 172.
- appropriate all symptomes (B5V-0381-07): p. 172.
- similitudo dissimilis (B5V-0381-08): p. 172.
- no notable signs (B5V-0381-09): p. 173.
- not the genus, but a symptome (B5V-0381-10): p. 173.
- pulsus amatorius (B5V-0381-11): p. 173.
- symptomes of incredible jealousie (B5V-0381-12): p. 173.
- Acute and chronic: p. 174.
- Acute and Chronick (B5V-0382-01): p. 174.
- acute feaver (B5V-0382-02): p. 174.

- morbus sonticus, or Chronicus (B5V-0382-03): p. 174.
- Chronick or continuate disease (B5V-0382-04): p. 175.
- acute Philosophers (B5V-0382-05): p. 175.
- acute angle (B5V-0382-06): p. 175.
- acute (Latin adverb) (B5V-0382-07): p. 176.
- Epidemical: p. 176.
- Epidemicall; Particular (B5V-0383-01): p. 176.
- an Epidemical disease (B5V-0383-02): p. 176.
- morbi Epidemici (B5V-0383-03): p. 177.
- Epidemical diseases which afflict whole Kingdoms (B5V-0383-04): p. 177.
- Contagion and infection: p. 177.
- infection (B5V-0384-01): p. 177.
- infection of the heart (B5V-0384-02): p. 178.
- contagion (B5V-0384-03): p. 178.
- caught by infection (B5V-0384-04): p. 178.
- inficitur; infected (B5V-0384-05): p. 179.
- infecta (B5V-0384-06): p. 179.
- Sanguinem inficiunt (B5V-0384-07): p. 179.
- infect thee like a Basilisk (B5V-0384-08): p. 180.
- infected houses (B5V-0384-09): p. 180.
- infectum (contrast) (B5V-0384-10): p. 180.
- Pestilence and plague: p. 181.
- plague; Pestilence (B5V-0385-01): p. 181.
- plague us (B5V-0385-02): p. 181.
- pestes mortalium (B5V-0385-03): p. 181.
- unsensible plague (B5V-0385-04): p. 182.
- pestilent Fever (B5V-0385-05): p. 182.
- pestiferous perturbations (B5V-0385-06): p. 182.
- my sole plague (B5V-0385-07): p. 182.
- pestem (B5V-0385-08): p. 183.
- citò, longè, tardè (B5V-0385-09): p. 183.
- omnium pestium pestilentissima superstitio (B5V-0385-10): p. 183.
- pestilent (match or book) (B5V-0385-11): p. 184.
- insupportable plague (B5V-0385-12): p. 184.

- Pox and morbus Gallicus: p. 184.
- Small pox (B5V-0386-01): p. 184.
- Morbus Gallicus (B5V-0386-02): p. 185.
- morbus Neapolitanus (B5V-0386-03): p. 185.
- French pox (B5V-0386-04): p. 185.
- pox (B5V-0386-05): p. 186.
- de lue vener. (B5V-0386-06): p. 186.
- pocky (B5V-0386-07): p. 186.
- more envious then the pox (B5V-0386-08): p. 187.
- Leprosy: p. 187.
- Leprosie (B5V-0387-01): p. 187.
- leper; Lepers (B5V-0387-02): p. 187.
- hereditary Lepers (B5V-0387-03): p. 188.
- leprosi (B5V-0387-04): p. 188.
- Leprosy (principal head) (B5V-0387-05): p. 188.
- leprosies (B5V-0387-06): p. 189.
- elephantiasi; elephantiasis (B5V-0387-07): p. 189.
- Gout: p. 189.
- Gout (B5V-0388-01): p. 189.
- running gout (B5V-0388-02): p. 190.
- arthritis (B5V-0388-03): p. 190.
- Gout (principal head) (B5V-0388-04): p. 190.
- queen of diseases (B5V-0388-05): p. 191.
- Podagra (B5V-0388-06): p. 191.
- nodosam ... Podagram (B5V-0388-07): p. 191.
- gowty; gouty (B5V-0388-08): p. 192.
- Gouts; gowts (B5V-0388-09): p. 192.
- guttosum; gutta (B5V-0388-10): p. 192.
- podagricum (B5V-0388-11): p. 193.
- Stone and gravel: p. 193.
- Stone; the stone (B5V-0389-01): p. 193.
- Vesicæ morbo (B5V-0389-02): p. 193.
- Strangury (B5V-0389-03): p. 194.
- Bezoars stone; Bezoar stone (B5V-0389-04): p. 194.

- Dropsy: p. 194.
- Dropsie; dropsies (B5V-0390-01): p. 194.
- hydropem auget (B5V-0390-02): p. 195.
- the more he drinks the thirstier he is (B5V-0390-03): p. 195.
- hydropes (B5V-0390-04): p. 195.
- Apoplexy: p. 195.
- Apoplexie; Apoplexy (B5V-0391-01): p. 195.
- de Apoplexia (B5V-0391-02): p. 196.
- degenerate into (B5V-0391-03): p. 196.
- Epilepsy and falling sickness: p. 196.
- Epilepsie; Epilepsy (B5V-0392-01): p. 196.
- falling sickness (B5V-0392-02): p. 197.
- Epileptick Paroxysme (B5V-0392-03): p. 197.
- Epilepticus; Epileptical (B5V-0392-04): p. 197.
- Morbo comitiali (B5V-0392-05): p. 197.
- epileptica & impudica (B5V-0392-06): p. 198.
- Palsy: p. 198.
- Palsie; Palsy (B5V-0393-01): p. 198.
- shaking with the palsie (B5V-0393-02): p. 198.
- cold palsie (B5V-0393-03): p. 199.
- Paralysin (B5V-0393-04): p. 199.
- Convulsion and cramp: p. 199.
- Convulsion; convulsions (B5V-0394-01): p. 199.
- Crampes; cramp (B5V-0394-02): p. 199.
- hypochondriacall convulsions (B5V-0394-03): p. 200.
- hypochondriacos flatus (B5V-0394-04): p. 200.
- præcordia sursum convelluntur (B5V-0394-05): p. 200.
- the cramp and convulsion of the soul (B5V-0394-06): p. 201.
- rectam mentem (B5V-0394-07): p. 201.
- Vertigo: p. 201.
- Vertigo and giddiness (B5V-0395-01): p. 201.
- vertiginous [bodily] (B5V-0395-02): p. 201.
- vertiginous [inconstant] (B5V-0395-03): p. 202.
- vertigenous (B5V-0395-04): p. 202.

- vertigo [jealousy image] (B5V-0395-05): p. 202.
- vertiginous [error analogy] (B5V-0395-06): p. 202.
- Commentatores præcipites & vertiginosos (B5V-0395-07): p. 203.
- Hydrophobia: p. 203.
- Hydrophobia (B5V-0396-01): p. 203.
- dry (B5V-0396-02): p. 203.
- water urine (B5V-0396-03): p. 204.
- approved Physicians (B5V-0396-04): p. 204.
- St Vitus’s dance: p. 204.
- Chorus sancti Viti; S. Vitus dance (B5V-0397-01): p. 204.
- the lascivious dance (B5V-0397-02): p. 204.
- ut plurimum (B5V-0397-03): p. 205.
- S. Vitus Bedlam dance (B5V-0397-04): p. 205.
- furorem Sancti Viti (B5V-0397-05): p. 205.
- Coma and lethargy: p. 205.
- Caro (B5V-0398-01): p. 205.
- Lethargie; Lethargies (B5V-0398-02): p. 206.
- Sopor [medical label] (B5V-0398-03): p. 206.
- Coma Vigilia & vigil Coma (B5V-0398-04): p. 206.
- sopor fessis in gramine (B5V-0398-05): p. 207.
- Lethargy; lethargy [moral] (B5V-0398-06): p. 207.
- coma [Latin hair] (B5V-0398-07): p. 207.
- Consumption and phthisis: p. 207.
- a consumption of the lungs (B5V-0399-01): p. 207.
- consumption [decline] (B5V-0399-02): p. 208.
- Consumption; Consumptions [illness] (B5V-0399-03): p. 208.
- a consumption [envy image] (B5V-0399-04): p. 208.
- pthisim (B5V-0399-05): p. 208.
- Phthises (B5V-0399-06): p. 209.
- tabes pectoris (B5V-0399-07): p. 209.
- Pain and ache: p. 209.
- taken this pains (B5V-0400-01): p. 209.
- ake (B5V-0400-02): p. 210.
- upon pain of (B5V-0400-03): p. 210.

- Pleasure and pain (B5V-0400-04): p. 210.
- pain in the belly and stomack (B5V-0400-05): p. 210.
- hart it self aketh (B5V-0400-06): p. 211.
- aking (B5V-0400-07): p. 211.
- intolerable pain (B5V-0400-08): p. 211.
- Sweat: p. 211.
- Sweat (B5V-0401-01): p. 211.
- sweating (B5V-0401-02): p. 212.
- cold sweat; importunus sudor (B5V-0401-03): p. 212.
- ad ruborem ... non ad sudorum (B5V-0401-04): p. 212.
- a beginning sweat (B5V-0401-05): p. 212.
- provoke urine ... not sweat (B5V-0401-06): p. 213.
- Urine: p. 213.
- matter of Urine (B5V-0402-01): p. 213.
- urina pauca, acris, biliosa (B5V-0402-02): p. 213.
- not to be respected (B5V-0402-03): p. 213.
- meretrix medicorum (B5V-0402-04): p. 214.
- Diuretica (B5V-0402-05): p. 214.
- provoke urine (B5V-0402-06): p. 214.
- purged ... by the urine (B5V-0402-07): p. 214.
- Pulse and pulsation: p. 215.
- pulse (B5V-0403-01): p. 215.
- rare & slow (B5V-0403-02): p. 215.
- intended passions (B5V-0403-03): p. 215.
- pulsatio juxta dorsum (B5V-0403-04): p. 216.
- pulsus amatorius (B5V-0403-05): p. 216.
- Difference of Pulse (B5V-0403-06): p. 216.
- unequall pulse (B5V-0403-07): p. 216.
- Trembling and shaking: p. 217.
- Tremor (B5V-0404-01): p. 217.
- sits still shaking (B5V-0404-02): p. 217.
- hearts quaked (B5V-0404-03): p. 217.
- tremble afresh (B5V-0404-04): p. 217.
- the voice ... trembles (B5V-0404-05): p. 218.

- fear and trembling (B5V-0404-06): p. 218.
- shaking with the palsie (B5V-0404-07): p. 218.
- Palpitation: p. 218.
- palpitation of the heart (B5V-0405-01): p. 218.
- oculos habentes palpitantes (B5V-0405-02): p. 219.
- a leaping in many parts (B5V-0405-03): p. 219.
- secret vertue (B5V-0405-04): p. 219.
- blow short (B5V-0405-05): p. 219.
- cor proximum ori (B5V-0405-06): p. 220.
- Sighs and sighing: p. 220.
- sigh (B5V-0406-01): p. 220.
- deep sighs and groans (B5V-0406-02): p. 220.
- sigh withall (B5V-0406-03): p. 220.
- lachrymis & suspiriis (B5V-0406-04): p. 221.
- sobs, fiery sighs (B5V-0406-05): p. 221.
- a little ease (B5V-0406-06): p. 221.
- Tears and weeping: p. 221.
- Teares (B5V-0407-01): p. 221.
- actions, not affections (B5V-0407-02): p. 222.
- weep (B5V-0407-03): p. 222.
- evacuates it self by teares (B5V-0407-04): p. 222.
- flere voluptas (B5V-0407-05): p. 222.
- flumina lachrymarum (B5V-0407-06): p. 223.
- Crocodiles tears (B5V-0407-07): p. 223.
- tears in their eyes and a penitent heart (B5V-0407-08): p. 223.
- Laughter: p. 223.
- burst out a laughing (B5V-0408-01): p. 223.
- laugh ... by fits (B5V-0408-02): p. 224.
- laugh at (B5V-0408-03): p. 224.
- titillation (B5V-0408-04): p. 224.
- with laughter (B5V-0408-05): p. 224.
- proper passion (B5V-0408-06): p. 225.
- counter-smiles (B5V-0408-07): p. 225.
- The fields will laugh (B5V-0408-08): p. 225.

- Pallor and paleness: p. 225.
- pale (B5V-0409-01): p. 225.
- Pallidus omnis amans (B5V-0409-02): p. 226.
- pallor deformis (B5V-0409-03): p. 226.
- marcentes oculi (B5V-0409-04): p. 226.
- Pallorem (B5V-0409-05): p. 226.
- Nulla pallescere culpa (B5V-0409-06): p. 227.
- Speech and voice: p. 227.
- instrument of voice (B5V-0410-01): p. 227.
- Speech (B5V-0410-02): p. 227.
- stut or faulter (B5V-0410-03): p. 227.
- inarticulate, incondite voices (B5V-0410-04): p. 228.
- Fast speaking (B5V-0410-05): p. 228.
- counterfeit the voices (B5V-0410-06): p. 228.
- opportunity of speech (B5V-0410-07): p. 228.
- an affected tone (B5V-0410-08): p. 229.
- the mothers voice (B5V-0410-09): p. 229.
- Silence and taciturnity: p. 229.
- taciturnity (B5V-0411-01): p. 229.
- most part silent (B5V-0411-02): p. 229.
- pauciloqui (B5V-0411-03): p. 230.
- omnino taciturnos (B5V-0411-04): p. 230.
- silent disease (B5V-0411-05): p. 230.
- silent in thine intentions (B5V-0411-06): p. 230.
- dumb comment; silent fraud; still rhetorick (B5V-0411-07): p. 231.
- qui tacitus ardet magis uritur (B5V-0411-08): p. 231.
- her silence (B5V-0411-09): p. 231.
- Hearing and deafness: p. 231.
- Hearing (B5V-0412-01): p. 231.
- hear new news (B5V-0412-02): p. 232.
- hear or reade of (B5V-0412-03): p. 232.
- hear none but himself (B5V-0412-04): p. 232.
- the cause is heard (B5V-0412-05): p. 232.
- hear, and observe not (B5V-0412-06): p. 233.

- a corrupt ear (B5V-0412-07): p. 233.
- hearing is as frequently deluded as the sight (B5V-0412-08): p. 233.
- deafnesse (B5V-0412-09): p. 233.
- prevented by relation or hearing (B5V-0412-10): p. 234.
- surdo narras (B5V-0412-11): p. 234.
- Sight and blindness: p. 234.
- Sight (B5V-0413-01): p. 234.
- the apple of it (B5V-0413-02): p. 234.
- a true distance (B5V-0413-03): p. 235.
- Seneca’s blind woman (B5V-0413-04): p. 235.
- Weak sight (B5V-0413-05): p. 235.
- Homer was blinde (B5V-0413-06): p. 235.
- eyes of our soul (B5V-0413-07): p. 236.
- Lovers were blind (B5V-0413-08): p. 236.
- overcometh the sight (B5V-0413-09): p. 236.
- an immortall vision (B5V-0413-10): p. 236.
- Taste and savour: p. 237.
- Taste, a necessary sense (B5V-0414-01): p. 237.
- Taste, or savor (B5V-0414-02): p. 237.
- unsavory tast (B5V-0414-03): p. 237.
- savory to the palat (B5V-0414-04): p. 237.
- not in the meat, but in our taste (B5V-0414-05): p. 238.
- to taste of every dish (B5V-0414-06): p. 238.
- take this for a taste (B5V-0414-07): p. 238.
- savor too much of humanitie (B5V-0414-08): p. 238.
- savors a little of Democritus (B5V-0414-09): p. 239.
- a taste of future happiness (B5V-0414-10): p. 239.
- to savour of Atheism (B5V-0414-11): p. 239.
- Smell and odour: p. 239.
- Smelling (B5V-0415-01): p. 239.
- The object, Smell (B5V-0415-02): p. 240.
- an Organ of health (B5V-0415-03): p. 240.
- bad smels (B5V-0415-04): p. 240.
- noysome savour (B5V-0415-05): p. 240.

- odoriferous perfumes (B5V-0415-06): p. 241.
- sent of it (B5V-0415-07): p. 241.
- sweet smelling flowers (B5V-0415-08): p. 241.
- his memory stinks (B5V-0415-09): p. 241.
- an odores nutriant (B5V-0415-10): p. 242.
- æquè ferè profuisse olfactu & potu (B5V-0415-11): p. 242.
- Touch and titillation: p. 242.
- touched more or lesse (B5V-0416-01): p. 242.
- briefly touch and point at (B5V-0416-02): p. 242.
- Titillation (B5V-0416-03): p. 243.
- Touch (B5V-0416-04): p. 243.
- solo tactu (B5V-0416-05): p. 243.
- tickle the midriffe (B5V-0416-06): p. 243.
- tickle the ear (B5V-0416-07): p. 244.
- touched with this charity (B5V-0416-08): p. 244.
- touch their arteries (B5V-0416-09): p. 244.
- would not touch her (B5V-0416-10): p. 244.
- a touched heart (B5V-0416-11): p. 245.
- Swoon and syncope: p. 245.
- a Syncope or Swouning (B5V-0417-01): p. 245.
- Syncope (B5V-0417-02): p. 245.
- dead in a swone (B5V-0417-03): p. 245.
- for fear he should swoon (B5V-0417-04): p. 246.
- ready to swoon (B5V-0417-05): p. 246.
- faints instantly (B5V-0417-06): p. 246.
- faintness, swounings (B5V-0417-07): p. 246.
- the fainting of the heart (B5V-0417-08): p. 247.
- not to faint (B5V-0417-09): p. 247.
- Nausea and loathing: p. 247.
- nausea (B5V-0418-01): p. 247.
- a lothing (B5V-0418-02): p. 247.
- loathsome instances (B5V-0418-03): p. 248.
- a loathing satiety (B5V-0418-04): p. 248.
- licet nauseam paret lectori (B5V-0418-05): p. 248.

- a loathing & distaste of Physick (B5V-0418-06): p. 248.
- should have bred a loathing (B5V-0418-07): p. 249.
- loath to depart (B5V-0418-08): p. 249.
- love and loath (B5V-0418-09): p. 249.
- loath hony (B5V-0418-10): p. 249.
- Belching and wind: p. 250.
- windy drinks (B5V-0419-01): p. 250.
- a windy thing (B5V-0419-02): p. 250.
- stinking belchings (B5V-0419-03): p. 250.
- sharp belchings (B5V-0419-04): p. 250.
- fulsom belchings (B5V-0419-05): p. 251.
- Rumbling in the guts (B5V-0419-06): p. 251.
- wind (B5V-0419-07): p. 251.
- windy vapors (B5V-0419-08): p. 251.
- these windy flatuous (B5V-0419-09): p. 252.
- Cough and spittle: p. 252.
- a cough (B5V-0420-01): p. 252.
- thin spittle (B5V-0420-02): p. 252.
- spitting (B5V-0420-03): p. 252.
- cough, or spit (B5V-0420-04): p. 253.
- a continuate cough (B5V-0420-05): p. 253.
- may not spit from him (B5V-0420-06): p. 253.
- hem or cough (B5V-0420-07): p. 253.
- spettle (B5V-0420-08): p. 254.
- spit in my face (B5V-0420-09): p. 254.
- Wounds: p. 254.
- green wounds (B5V-0421-01): p. 254.
- deeply wounded (B5V-0421-02): p. 254.
- an incurable wound (B5V-0421-03): p. 255.
- a wound can never be cured that hath severall plasters (B5V-0421-04): p. 255.
- saucii animi (B5V-0421-05): p. 255.
- Vulnus non penetrat animum (B5V-0421-06): p. 255.
- so long as the wound was open (B5V-0421-07): p. 256.
- it wounds and is wounded (B5V-0421-08): p. 256.

- so deep a wound (B5V-0421-09): p. 256.
- wound mens consciences (B5V-0421-10): p. 256.
- he woundeth first and then healeth (B5V-0421-11): p. 257.
- relieve his wounded soul (B5V-0421-12): p. 257.
- Ulcers: p. 257.
- Ulcers (B5V-0422-01): p. 257.
- ulcer (B5V-0422-02): p. 257.
- the sore was open (B5V-0422-03): p. 258.
- ulcerated place (B5V-0422-04): p. 258.
- incurata ... ulcera (B5V-0422-05): p. 258.
- like so many Ulcers and Boils (B5V-0422-06): p. 258.
- an ulcer or canker (B5V-0422-07): p. 259.
- Instar ulceris corpus jugiter percellens (B5V-0422-08): p. 259.
- Swelling and tumour: p. 259.
- they swell in this life (B5V-0423-01): p. 259.
- swell till she was as big as an Oxe (B5V-0423-02): p. 259.
- swell beyond our bounds (B5V-0423-03): p. 260.
- swoln full of pride (B5V-0423-04): p. 260.
- tumorem lienis (B5V-0423-05): p. 260.
- swell from vapours and winde (B5V-0423-06): p. 260.
- varicous tumour (B5V-0423-07): p. 261.
- swelling of the spleen (B5V-0423-08): p. 261.
- scientia inflati (B5V-0423-09): p. 261.
- swelling terms (B5V-0423-10): p. 261.
- Fits and paroxysms: p. 262.
- Melancholy fits (B5V-0424-01): p. 262.
- by fits [intermittent illness] (B5V-0424-02): p. 262.
- a most grievous fit (B5V-0424-03): p. 262.
- paroxysmes (B5V-0424-04): p. 262.
- Epileptick Paroxysme (B5V-0424-05): p. 263.
- fit [emotional episode] (B5V-0424-06): p. 263.
- a phantastical fit (B5V-0424-07): p. 263.
- by fits [at intervals] (B5V-0424-08): p. 264.
- in his fits [sickness analogy] (B5V-0424-09): p. 264.

- Inveterate: p. 264.
- inveterate [illness] (B5V-0425-01): p. 264.
- inveteratus (B5V-0425-02): p. 264.
- Inveterata melancholia incurabilis (B5V-0425-03): p. 265.
- imaginations be not inveterate (B5V-0425-04): p. 265.
- inveteratæ divitiæ (B5V-0425-05): p. 265.
- Inflammation: p. 266.
- inflammation [bodily condition] (B5V-0426-01): p. 266.
- inflammation of the head [body wording] (B5V-0426-02): p. 266.
- inflame the blood (B5V-0426-03): p. 266.
- faces are inflamed (B5V-0426-04): p. 266.
- Earth inflamed (B5V-0426-05): p. 267.
- inflames our souls with a divine heat (B5V-0426-06): p. 267.
- inflamed his soul (B5V-0426-07): p. 267.
- Preparatives: p. 268.
- a preparative [expository] (B5V-0427-01): p. 268.
- preparation of humors (B5V-0427-02): p. 268.
- preparation [equipment] (B5V-0427-03): p. 268.
- preparation [arrangements] (B5V-0427-04): p. 268.
- preparatives [before treatment] (B5V-0427-05): p. 269.
- preparation [making a drug] (B5V-0427-06): p. 269.
- Chymical preparatives (B5V-0427-07): p. 269.
- a preparative to devotion (B5V-0427-08): p. 270.
- Avert and averters: p. 270.
- Averters (B5V-0428-01): p. 270.
- avert (B5V-0428-02): p. 270.
- averte oculos (B5V-0428-03): p. 270.
- avertebat [gaze] (B5V-0428-04): p. 271.
- avertere [attempt] (B5V-0428-05): p. 271.
- avertat cogitationem (B5V-0428-06): p. 271.
- avertens animam ejus à tristitia (B5V-0428-07): p. 272.
- avertite pestem (B5V-0428-08): p. 272.
- avertit [rejecting a person] (B5V-0428-09): p. 272.
- avertantur (B5V-0428-10): p. 272.

- Syrup and julep: p. 273.
- Syrupes; Syrupe; Syrups; Syrrops (B5V-0429-01): p. 273.
- Julips; julip (B5V-0429-02): p. 273.
- longis syrupis (B5V-0429-03): p. 273.
- Syrupus Genistæ (B5V-0429-04): p. 274.
- Syrupe de pomis; syrupo de pomis (B5V-0429-05): p. 274.
- Syrup. de cort. citri (B5V-0429-06): p. 274.
- hujus solius syrupi usu (B5V-0429-07): p. 274.
- Poultice and cataplasm: p. 275.
- Cataplasms, salves, or pultises (B5V-0430-01): p. 275.
- calastick Cataplasms (B5V-0430-02): p. 275.
- fig poultice [editorial access] (B5V-0430-03): p. 275.
- Plaster and cerate: p. 276.
- Emplaisters; Emplaster; plaisters; plasters (B5V-0431-01): p. 276.
- cerotes; Cerotes; Cerots (B5V-0431-02): p. 276.
- Frontals; Frontlets (B5V-0431-03): p. 276.
- plaisters to raise blisters [phrase] (B5V-0431-04): p. 276.
- severall plasters [phrase] (B5V-0431-05): p. 277.
- any plaister [jealousy image] (B5V-0431-06): p. 277.
- cerotum (B5V-0431-07): p. 277.
- Emplastra pro splene [phrase] (B5V-0431-08): p. 278.
- Fomentation: p. 278.
- Fomentations; fomentations (B5V-0432-01): p. 278.
- Fomentation of oyle [phrase] (B5V-0432-02): p. 278.
- Fomentations to the Hypocondries [phrase] (B5V-0432-03): p. 278.
- fomentum libidinis [Latin phrase] (B5V-0432-04): p. 279.
- fomentum paret [Latin phrase] (B5V-0432-05): p. 279.
- fomenta libidinum [Latin phrase] (B5V-0432-06): p. 279.
- Perfumes and suffumigation: p. 280.
- suffites (B5V-0433-01): p. 280.
- perfumes to smell to [family construction] (B5V-0433-02): p. 280.
- suffumigations [medicinal administration] (B5V-0433-03): p. 280.
- perfumed; perfuming [scenting] (B5V-0433-04): p. 280.
- full of perfumes [figurative phrase] (B5V-0433-05): p. 281.

- perfumed [disagreeable scent] (B5V-0433-06): p. 281.
- perfumes [fumigatory tests] (B5V-0433-07): p. 281.
- suffitibus (B5V-0433-08): p. 281.
- Antidote and poison: p. 282.
- make an Antidote [authorial metaphor] (B5V-0434-01): p. 282.
- poysons; poison [harmful substance] (B5V-0434-02): p. 282.
- clancular poysons [phrase] (B5V-0434-03): p. 282.
- Antidotes [drinking aids] (B5V-0434-04): p. 283.
- Antidote [regimen and activity] (B5V-0434-05): p. 283.
- poysoned jests [phrase] (B5V-0434-06): p. 283.
- sweet poyson; pleasant poison [figurative family] (B5V-0434-07): p. 283.
- otherwise poyson; might have been poison [conditional family] (B5V-0434-08): p. 284.
- Antidotary (B5V-0434-09): p. 284.
- an especial Antidote against Iealousie [phrase] (B5V-0434-10): p. 284.
- Attenuate and rarify: p. 285.
- rarifies [liquid consistency] (B5V-0435-01): p. 285.
- rarifies melancholy [phrase] (B5V-0435-02): p. 285.
- attenuate [bodily wasting] (B5V-0435-03): p. 285.
- attenuates the soul [phrase] (B5V-0435-04): p. 285.
- attenuates [humoral thinning] (B5V-0435-05): p. 286.
- Attenuant [Latin bodily wasting] (B5V-0435-06): p. 286.
- viribus attenuatis [Latin phrase] (B5V-0435-07): p. 286.
- attenuat [lessening frenzy] (B5V-0435-08): p. 287.
- Victus sit attenuatus [Latin phrase] (B5V-0435-09): p. 287.
- attenuatus [Latin personal weakening] (B5V-0435-10): p. 287.
- Attenuat melancholiam [Latin phrase] (B5V-0435-11): p. 287.
- Topick and topicks: p. 288.
- Topick stars [phrase] (B5V-0436-01): p. 288.
- Topicks [external medicines] (B5V-0436-02): p. 288.
- Topick gods [phrase] (B5V-0436-03): p. 288.
- Topicks [book-title use] (B5V-0436-04): p. 288.
- Posset: p. 289.
- a posset of the same [phrase] (B5V-0437-01): p. 289.
- posset drink (B5V-0437-02): p. 289.

- a posset of hemp-seed [phrase] (B5V-0437-03): p. 289.
- Original forms and phrases: p. 290.
- Modern expressions: p. 317.
- Editorial comparison and lookup forms: p. 333.
- Thematic source map: p. 361.
- Passage reading routes: p. 362.
- Source-note routes: p. 391.