*Distinctiones Cestrensis Monachi*  
The *Distinctions* of Ranulph Higden  
(Worcester Cathedral MS. F 128, fols.1–125)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No. | Latin entry | English translation | Incipit | fol. |
| 1 | Abicere | To Cast off | Secundum *Phisiologos,* columba, propter calorem quem habet (According to the *Phisiologos*, the dove, because of the heat which it has) | 1ra |
| 2 | Abscondit | He conceals | Deus abscondit, diabolus abscondit, homo abscondit (God conceals, the devil conceals, and man conceals) | 1ra |
| 3 | Abstinencia | Abstinence | Abstinencia duplex est: quedam a victualibus, quedam a viciis (Abstinence is double: some part from food, some part from vices) | 1va |
| 4 | Accedere | To Approach | Accedendum est ad Christum. Primo ad intuendum exemplum (It is necessary to approach Christ. First for contemplating) | 2ra |
| 5 | Accidia | Sloth | Accidia secundum doctores est tedium siue desercio boni spiritualis (Sloth, according to the learned, is weariness or forsaking the spiritual) | 2ra |
| 6 | Accingere | To Gird up | Secundum Hugonem, accinguntur bellaturi, precinguntur ituri (According to Hugh, those going to war are girded up) | 2va |
| 7 | Adiutorium uel Auxilium | Help or Assistance | Apud omnes gentes consuetum est adiutorium petere a domino (Among all races it is the custom to seek help from a more powerful) | 2va |
| 8 | Adorare | To adore | Solus Deus adorandus adoracione latria, quod est theosebia (Only God is to be adored with adoration or service (*latria*) | 2vb |
| 9 | Aduersitas | Adversity | Aduenit tam bonis quam malis, set propter alium et alium finem (It comes for the good as well as the evil, but because of one) | 3ra |
| 10 | Adulacio | Flattery | Gregorius, nutrix peccatorum est adulacio, et magna ira Dei (Gregory says that flattery is the nurse of sins, and the great anger) | 3rb |
| 11 | Amaritudo | Bitterness | Secundum Philosophum, in libro *De sensu et sensato* (According to the Philosopher, in the book *De sensu et sensato*) | 3vb |
| 12 | Ambulare | To Walk | Ambulant boni, ambulant mali. Mali vero per latam viam culpe (The good walk, the evil walk. In truth the evil walk on the broad way) | 4ra |
| 13 | Agnus | Lamb | Est agnus gregis, agnus legis, agnus regis (There is the lamb of the flock, the lamb of the law) | 4vb |
| 14 | Amor | Love | Duplex legitur amor: naturalis, gratuitus, innaturalis (It is read that love is double: natural, spontaneous, and unnatural) | 4vb |
| 15 | Altare | Altar | Est quadruplex et quodlibet eorum duplex (It is fourfold and each of them is double) | 5va |
| 16 | Angelus | Angel | Angelus super sanctos non est nomen nature, set officii (An angel, over and above the saints, is not a name) | 5va |
| 17 | Angulus | Corner | Secundum Bernardum, vbi angulus ibi sordes (According to Bernard, where there is a corner there is uncleanness) | 6rb |
| 18 | Angustia | Anguish | De hoc satis dictum est capitulo [9] De aduersitate et [11] De amaritudine (Concerning this enough has been said in the chapter [9] Adversity) | 6rb |
| 19 | Anima | Soul | Secundum Macrobium, *Super sompnium Scipionis*, libro primo (According to Macrobius, *Super sompnium Scipionis*, first book) | 6rb |
| 20 | Apparere | To Appear | *Apparuit gracia*, etc. [Tit. 2:11], id est, apparicio Christi (“For grace of God our Savior has appeared,” etc., [Tit. 2:1]) | 6va |
| 21 | Aqua | Water | Designat graciam sine qua nichil potest crescere (It designates grace without which nothing can grow) | 6vb |
| 22 | Archus | Rainbow | A quatuor elementis sibi appositis, contrahitur quatuor colores (From the four elements placed near to it, the rainbow assembles four) | 7va |
| 23 | Archa | Ark | Archa federis Dei quam fecit Moyses, Exod. 25[:12] (The ark of the covenant of God which Moses made, Exod. 25[:12]) | 7vb |
| 24 | Argentum | Silver | Aliquando accipitur literaliter pro metallo materiali (Sometimes silver is accepted literally for the material metal) | 8ra |
| 25 | Ancilla | Handmaid | Duplex reperitur, mala et bona. Mala quidem triplex (A handmaid is found to be double, evil and good) | 8ra |
| 26 | Arguere | To Accuse | Arguit homo, arguit Deus, set homo tantum in presenti (Man accuses, God accuses, but man only in the present) | 8rb |
| 27 | Adulterium | Adultery | Dicitur quasi ad alterum, ad alterius viri thorum cum accessio (It is said as if to another (*ad alterum*), to the bed of another man) | 9ra |
| 28 | Arbor | Tree | Est arbor quedam sterilis et maledicta, Matt. 21[:19] (Sometimes a tree is sterile and reviled, Matt. 21[:19]) | 9ra |
| 29 | Arma | Arms | Secundum Ysidorum, libro 8, capitulo 41, arma dicuntur generaliter (According to Isidore, book 8, chapter 41, arms) | 9rb |
| 30 | Ascendente | Ascending | Nichil ascendit naturaliter nisi quod de sui natura est leue (Nothing ascends naturally unless of its nature it is light) | 9vb |
| 31 | Aperire | To Open | Debet homo tria, Deo et proximo, scilicet, cor, os, et manum (Man ought to open to God and neighbor in three ways) | 11ra |
| 32 | Aspicere | To Look at | Debet homo presencia preterita et futura (Man ought to look at the present, the past, and the future) | 11ra |
| 33 | Auaricia | Avarice | Est immoderatus amor pecunie acquirende seu retinendo (Avarice is the immoderate love of acquiring or retaining money) | 11rb |
| 34 | Audire | To Hear | Licet visus et auditus sint duo sensus dissiplinabiles (Although seeing and hearing are two senses for learning) | 12ra |
| 35 | Auris | The Ear | Dicitur ab hauriendo, quia ad hauriendum verba ordinatur (The ear (*auris*) is said to be from drawing water (*hauriendo*) | 12va |
| 36 | Aurora | Dawn | Dicitur quasi aurea hora, quia mittit ad nos rorem (Dawn (*aurora*) is said as if the golden hour (*aurea hora*) | 12va |
| 37 | Aurum | Gold | Designat caritatem propter eius preciositatem, Apoc. 3[18] (Gold designates charity because of its preciousness, Apoc. 3[:18]) | 12vb |
| 38 | Baculus | Staff | Valet ad duo: ad sustentacionem infirmorum et ad fugacionem nociuorum (A staff is effective for two purposes: for the support of the weak) | 12vb |
| 39 | Beatus uel Beatitudo | Blessed or Beatitude | Secundum Ysidorum, *Ythimologiarum*, libro quarto, capitulum 6 (According to Isidore, book four, chapter six, of the *Etymologiae*) | 12vb |
| 40 | Bellum | War | In uita presenti Deus exponit nos bello ut experimur (In this present life God exposes us to war so that we may experience) | 13rb |
| 41 | Benedictio | Benediction | Triplex reperitur, scilicet, hominis ad hominem, Dei ad hominem (It is found to be threefold, namely, of man to man, of God to man) | 13vb |
| 42 | Benefacere | To Do Good | Ad faciendum multa mouent. Primo, magnitudo premii (Many things ought to move one for doing good) | 14ra |
| 43 | Bona | Goods | Bonorum quinque sunt genera. Quorum primum est bonum nature (There are five kinds of goods. Of which the first is the good of nature) | 14ra |
| 44 | Bonus homo | A Good Man | Seneca, *Ad Lucilum Epistula* 118, quicquid potest facere hominem (Seneca, *Ad Lucilium, Epistula* 118, all that goes to make you a good man ) | 14va |
| 45 | Cadere | To Fall | Est casus in malo et casus in bono. Casus in malo est triplex (There is a fall in evil circumstances and a fall in good circumstances) | 14va |
| 46 | Canis | Dog | Dicitur peccator, quia si sit extra societatem hominum (The dog is said to be the sinner, because if he is outside) | 15ra |
| 47 | Capillus | Hair | Aliquando signat cogitacionem, aliquando diuiciarum (Sometimes hair is a sign of thought, sometimes of riches) | 15ra |
| 48 | Carbo | Coal | Per carbonem intelligitur peccator quia, proprie loquendo (Through coal is understood a sinner because, properly speaking) | 15rb |
| 49 | Caritas | Charity | Secundum Bernardus in libro, *De amore*, caritas est amor illuminatus (According to Bernard in the book, *De amore*, charity is love illuminated) | 15rb |
| 50 | Caro | Flesh | Nomine carnis quandoque natura designatur (In the name of flesh sometimes nature is designated) | 16ra |
| 51 | Castitas | Chastity | Secundum Augustinum, *De ciuitate*, libro primo, capitulis 17 et 18 (According to Augustine, *De civitate*, book one, chapters 17 and 18) | 16rb |
| 52 | Cecus uel Cecitas | Blind or Blindness | Secundum Hieronimum, *Epistola* 67, ne doleas si non habes (According to Jerome, *Epistola* 67, you should not sorrow if you do not have) | 16vb |
| 53 | Celum | Heaven | Est triplex: suppremum quod est empireum, medium (Heaven is triple: the highest which is the fiery empyrean) | 17ra |
| 54 | Cinis | Ashes | Homo comparatur cinerem propter finalem resolucionem (Man is compared to ashes because of his final release) | 17rb |
| 55 | Circulus vel Circuitus | Circle or Circuit | Salomon ordinauit de ambulatoria in circuitu templi (Solomon ordered the ambulatory of the temple to be round) | 17va |
| 56 | Ciuitas | City | Secundum Augustinum, primo, *De ciuitate*, capitulo 16 (According to Augustine, first book, chapter 16, *De civitate*) | 17vb |
| 57 | Clamare uel Clamor, Clamat | To Proclaim, or a Shout, One Cries Out | Deus clamat, scelus clamat, homo clamabat (God proclaims, the evil deed cries out, and man cries out) | 18va |
| 58 | Claudus | Lame | Aliqui claudicant ad vnum partem, aliqui ad vtramque (Some limp on one side, others on both) | 18vb |
| 59 | Clauis | Key | Augustinus ad hoc, libro 4, capitulo 11, [*De doctrina christiana*] (Augustine on this, book 4, chapter 11, *De doctrina christiana*) | 19ra |
| 60 | Clemencia | Mercy | Prou. 11[:19]: *Clementia preparat vitam* (Prov. 11[:19: “Clemency prepares life.”) | 19ra |
| 61 | Claudere | To Close | Clausio regni quadruplex legitur. Nam quedam vniversalis (It is read that the closure of the kingdom is fourfold) | 19ra |
| 62 | Clericus | Cleric | Clericus dicitur a cleros, Grece, quod est sors, Latine (Cleric is said to be from lot (*kleros*) in Greek, which is lot (*sors*) | 19ra |
| 63 | Cognoscere | To Perceive | Cum, secundum Philosophum, omnis nostra cognicio a sensu ortum (According to the Philosopher, since all our knowledge has its origin) | 19rb |
| 64 | Cogitare | To Think | Secundum Ysidorum, *De summo bono*, libro 2, non solum factis (According to Isidore, *De summo bono*, book 2, we fail) | 19vb |
| 65 | Coluber | Serpent | Coluber dicitur ethimologice quasi colens vmbram (A serpent (*coluber*) is said etymologically as if worshipping a shadow) | 20ra |
| 66 | Columba | Dove | Secundum *Glossam* super Cantica, columba felle caret (According to the *Gloss*, on the Canticles, the dove is lacking in bile) | 20ra |
| 67 | Comedere | To Eat | Ad hoc, debet homo comedere ut possit laborare (For this, man ought to eat so that he can work) | 20ra |
| 68 | Concordia | Harmony | Job 25[:2], dicitur de Deo, *Qui facit concordiam* (In Job 25[:2], it is said concerning God, “He who makes peace) | 20rb |
| 69 | Confessio | Confession | Multiplex est confessio. Nam quedam est laudis, quedam fidei (Confession is multiple. For sometimes it is of praise, sometimes of faith) | 20va |
| 70 | Congregare | To Gather Together | Triplex est congregacio: infima, media, supprema (Gathering is triple: the lowest, the middle, and the highest) | 21va |
| 71 | Compassio | Sympathy | Compassio debet esse ad tria: ad auxiliandum, ad corrigendum (Our sympathy ought to be toward three: for helping, for correcting) | 21vb |
| 72 | Consciencia | Conscience | Dicit Apostolus, 2 Cor. 1[:12]: *Gloria nostra hec est* (The Apostle says, 2 Cor. 1[:12]: “Our glory is this) | 22ra |
| 73 | Considerare | To Consider | Homo debet considerare supra se, in celo agnum glorie ut emat (Man ought to consider above himself, in heaven so that he may buy) | 22rb |
| 74 | Consilium | Counsel | In consilio quatuor debent considerari: expediens, facile, certum (In counsel four things ought to be considered: the expedient, the easy) | 22va |
| 75 | Consolacio | Consolation | Hic nota quod consolacio quedam diuina, quedam mundana (Note here that consolation is something divine and something worldly) | 22va |
| 76 | Consuetudo | Custom | Beatus Hieronimus dicit, *Epistola* 89, quod Magnus Alexander (Blessed Jerome says, *Epistola* 89, that Alexander the Great) | 22vb |
| 77 | Consummacio | Consummation | Dominus considerat finem consummacionis plusquam principium (The Lord considers the end of the consummation more) | 22vb |
| 78 | Contricio | Contrition | Contricio est dolor cordis voluntarie assumptus pro peccato (Contrition is the sorrow of heart voluntarily assumed) | 23ra |
| 79 | Conuersio | Conversion | Ad conuersionem peccatoris quatuor requiritur (For the conversion of the sinner four things are required) | 23ra |
| 80 | Cor | Heart | Aliquando cor ponitur pro anima, sicut dicit Augustinus (Sometimes the heart (*cor*) is placed for the soul (*anima*) | 23va |
| 81 | Corona | Crown | Secundum Chrisostomum, homilia 83, *Super Matthaeum* (According to Chrysostom, homily 83, *Super Mattheum*) | 24rb |
| 82 | Cornu | Horn | Secundum Philosophum, tercio, *De animalibus*, c. 3 (According to the Philosopher, book three, *De animalibus*, c. 3) | 24vb |
| 83 | Correccio | Correction | Plura de ista materia vide supra, capitulo [26] Arguere (For more of these matters see above, chapter [26] To Accuse (*Arguere*) | 24vb |
| 84 | Corpus | Body | Sicut in vno corpore multa membra habemus (Just as in one body we have many members) | 25rb |
| 85 | Crux | Cross | Secundum Gregorium, *Homilia* 17, a cruciatu dicitur (According to Gregory, *Homilia* 17, a cross (*crux*) is said) | 25rb |
| 86 | Credere | To Believe | Debet homo Deum Deo in Deum, secundum Magister *Sentenciarum* (Man ought to believe God [exists], God [is true], and in God) | 25va |
| 87 | Crescere | To Increase | Secundum mandatum Domini, Gen. 1[:22] (According to the commandment of the Lord, Gen. 1[:22]) | 25vb |
| 88 | Cupiditas | Greed | Secundum doctores, est inordinatus et immoderatus appetitus boni (According to the teachers, greed is the inordinate and immoderate) | 26va |
| 89 | Currere | To Run | Augustinus in libello, *De perfeccione justicie*, capitulo 19 (Augustine in his little book, *De perfeccione justicie*, chapter 19) | 26va |
| 90 | Custodia uel Custodire | Guard or To Guard | Custodia triplex est: humana, anglica, et diuina (A guard is triple: human, angelic, and divine) | 27ra |
| 91 | Colligere | To Collect | Debet homo quedam pertinacia ad seipsum, quedam ad proximum (Man ought to collect some determinations for himself) | 27rb |
| 92 | Dare | To Give | Deus dat aliquid homini, sicut sponsus sponse, ut magis ametur (God gives something to man, just as a spouse to his bride) | 27va |
| 93 | Debitum | Debt | Duplex inuenitur debitum, legale et morale (Debt is found to be double, legal and moral) | 28rb |
| 94 | Decem | Ten | Aristoteles in *Problematibus* suis, querit vltra decem non proceditur (Aristotle in his *Problems* asks why beyond ten) | 28rb |
| 95 | Descendere | Descend | Secundum Augustinum, Dei Filius descendit in cor virginis (According to Augustine, the Son of God descended into the heart) | 28va |
| 96 | Desertum | Desert | Domus carnis et mundi desertum est, quo ad Deum (The home of the flesh and the world is the desert, as far as God) | 28vb |
| 97 | Detractor uel Detrahere | A Slanderer or To Slander | Sapiens, volens nos informari contra detraccionem, dicit, Sap. 1[:11] (The wise man, wishing us to be informed against slander) | 29ra |
| 98 | Desperacio uel Desperare | Desperation or To Despair | Secundum Augustinum, peccatum cum desperacione certa mors est (According to Augustine, a sin with despair is certain death) | 29va |
| 99 | Decime | Tithes | Dande sunt decime omni datori de iure naturali in signum vniuersalis (Tithes are to be given by every giver from the natural law) | 29vb |
| 100 | Delicie | Delights | Deliciarum tria sunt genera carnales, spirituales, celestes (The three kinds of delights are carnal, spiritual, and celestial) | 29vb |
| 101 | Deus | God | Deus ostenditur in scriptura summe potens, summe sapiens (God is shown in scriptures as all powerful, all wise, and all good) | 30ra |
| 102 | Dextra | On the Right Hand | Secundum Ysidorum, 11, *Ethymologiarum* capitulo 9 (According to Isidore, book 11, chapter 9, of the *Etymologies*) | 30va |
| 103 | Dicere | To Say | Dicit Deus, dicit homo. Deus dicit quedam docendo (God speaks, man speaks. God says certain thing by teaching) | 30va |
| 104 | Disciplina uel Discere | Study or To Learn | Homo debet discere sex lecciones ad hoc quod perueniat ad perfectionem (Man ought to learn six lessons to this end which will arrive at perfection) | 30vb |
| 105 | Dies | Days | Sunt dies preteriti, presentis, et futuri. Preteriti dies sunt memorandi (There are days past, present, and future. Past days are to be remembered) | 30vb |
| 106 | Diligere uel Dileccio | To Love or Love | Homo debet tria diligere: seipsum, proximum, Deum (Man ought to love three: himself, his neighbor, and God) | 32ra |
| 107 | Dirigere | To Guide | Secundum Hugonem, est ad diuersa regere et dirigi (According to Hugo, to rule and to be guided are diverse) | 32ra |
| 108 | Dissimulacio | Concealment | Aliquando procedit ex necligencia, quandoque ex prudencia (Sometimes concealment proceeds from negligrence) | 32ra |
| 109 | Dispersio | Scattering | In exercitu est signum quod populus est victus aut cito vincendus (Scattering in an army is the sign that the people have been conquered) | 32ra |
| 110 | Diuicie uel Diues | Riches or a Rich Man | Eccle. 5[:9] dicitur, *Qui amat diuicias fructum non capiet* (In Eccle. 5[:9] it is said, “He that loves riches shall reap no fruit) | 32rb |
| 111 | Dominus | Lord | Hoc nomen tribus personis in Trinitate appropriate (This name, Lord, is appropriate to the three persons in the Trinity) | 33ra |
| 112 | Domus | House | Cum domum Dei considero, aliud reperio infra me, aliud superna me (When I consider the house of God, I find something below me) | 33rb |
| 113 | Dormire | To Sleep | Dormicio quedam est naturalis ad fometum nature concessa (Some sleep is a natural concession as a poultice of nature) | 33va |
| 114 | Duo | Two | In Eccle. 4[:9], dicitur, *Melius est duos esse similis* (In Eccle. 4[:9], it is said, “It is better therefore that two should be) | 34ra |
| 115 | Duodecim | Twelve | Duodenarius numerus valet ad supportandum in fabrica structure (The number containing twelve is strong for supporting in the building) | 34rb |
| 116 | Ducere | To Lead | Ductus est Jhesus ad quatuor et propter quatuor (Jesus is led to four places and because of four reasons) | 34rb |
| 117 | Durum | Hard | Dicitur ab expertis quod viator molliter ambulat, set dure sedeat (It is said by those experienced that the traveler walks softly) | 34rb |
| 118 | Ebrietas | Drunkenness | Consistit in immoderata potacione quod potest contingere tripliciter (It consists in immoderate drinking which can happen in three ways) | 34va |
| 119 | Ecclesia | Church | Duplex legitur ecclesia. Vna materialis, que consistit (The church is read to be double. One is material, which consists) | 34vb |
| 120 | Egressus siue Exitus | Departure or Egress | Inueneritur triplex: diuinus, humanus, angelicus (It is found to be triple: divine, human, and angelic) | 35ra |
| 121 | Eleccio uel Eligere | Choice or To Choose | Eligit homo, eleccio dominica est quadruplex (Man chooses. The choice of the Lord is fourfold) | 35vb |
| 122 | Elemosina | Alms | Circa hanc naturam, nota quod triplex est (Concerning the nature of this, note that alms are threefold) | 36va |
| 123 | Ego | I | Hoc pronomen, ego, notat in Christo triplicem excellenciam (This pronoun, I, denotes in Christ a triple excellence) | 37va |
| 124 | Eloquencia | Eloquence | Designatur per aurum quod inter cetera metalla multum (It is designated by gold because among other metals it is the best) | 37va |
| 125 | Edificatio | Constructing | Triplex inuenitur: terrestris, spiritualis, et celestis (It is found to be triple: earthly, spiritual, and celestial) | 37va |
| 126 | Empcio uel Emere | Purchase or To Buy | Empcione duplici eget homo, passiua et actiua (Man needs a double purchase, passive and active) | 37vb |
| 127 | Eucaristia | Eucharist | Dicitur magnum sacramentum et racione subiecti et racione effectus (It is said to be a great sacrament both by reason of the subject and by reason of the effect) | 38rb |
| 128 | Exaltare uel Eleuare | Exalt or to Elevate | Aliquando fit exaltacio in bono, Ezech. 17[:24] (Sometimes exaltation happens for the good, Ezech. 17[:24]) | 38va |
| 129 | Extendere | To Stretch Out | Deus extendit manum suam homini (God stretches out his hand to man) | 39rb |
| 130 | Exultare | To Exult | Duplex exultacio inuenitur secundum duplicem statum hominis (Exultation is found to be double according to the double state of man) | 39rb |
| 131 | Expectare | To Wait For | Expectacio triplex legitur: diuina, diabolica, et humana (Expectation is read to be triple: divine, diabolical and human) | 39ra |
| 132 | Facere | To Make | Secundum Philosophum, 2 *Ethicorum*, scire parum valet ad virtutem sine virtute (According to the Philosopher, 2 *Ethics*, to know is of insufficient value) | 39rb |
| 133 | Facies | Face | Graue est diligenti si dilectus suus auertat faciem suam (It is serious for the lover if his beloved averts her face) | 40ra |
| 134 | Fama uel Infamia | Fame or Infamy | *Fama bona impinguat ossa*, Prou. 15[:30] (“A good name makes the bones fat,” Prov. 15[:30]) | 40ra |
| 135 | Fames | Hunger | Secundum Eccli. 39[:35]: *Ignis, grando, fames, mors* (According to Eccli. 39[:35]: “Fire, hail, famine, and death) | 40va |
| 136 | Fides | Faith | Secundum Apostolus, Heb. 11[:1]: *Fides est substantia* (According to the Apostle, Heb. 11[:1]: “Faith is the substance) | 40va |
| 137 | Fidelitas | Faithfulness | Triplex legitur: Dei ad hominem, hominis ad Deum, hominis ad hominem (It is read to be triple: of God to man, of man to God, and of man to man) | 41rb |
| 138 | Filius | Son | Secundum ethimologiam, filius dicitur quia fit ut ille (According to etymology son (*filius*) is said he becomes (*fit*) as that one (*ille*) | 41va |
| 139 | Filia | Daughter | Dicitur anima racionalis, secundum illud Psal. [44:11] (She is said to be the rational soul, according to that of the Psal. [44:11) | 41va |
| 140 | Fidelitas | Faithfulness | Inter omnes condiciones, fidelitas potissime laudatur, Prou. 28[:20] (Among all the conditions, faithfulness is particularly to be praised, Prov. 28[:20]) | 41vb |
| 141 | Flos | Flower | De homine dicitur Job 14[:1-2]: *Homo natus de muliere* (Concerning man, it is said, Job 14[:1-2]: “Man born of a woman) | 42ra |
| 142 | Flere | To Weep | Flendum est hic propter tria: Primo, propter temporis congrauitate (Weeping is because of three things: First, because of the hardness of the time) | 42va |
| 143 | Fons | Fountain | Iustus potest dici fons signatus per fidem, Can. 4[:12] (The just man can be called a fountain marked by faith, Can. 4[:12]) | 42va |
| 144 | Frenum | Bridle | Sicut equus freno ducitur quo cessor voluerit, sic diabolus (Just as a horse is guided by a bridle wherever the rider wishes, so the devil) | 42vb |
| 145 | Formica | Ant | Socios iuuat. Ecce caritas solicitat, laborat (It helps its companions. Behold charity arouses, strives) | 42vb |
| 146 | Fornax | Furnace | Alia est bonorum qua iusti probantur, Eccli. [27:6] (It is one of good things by which the just men are tested, Eccli.) | 42vb |
| 147 | Finis | End | Inuenitur triplex: temporum, locorum, hominum (It is found to be triple: of times, of places, and of men) | 43ra |
| 148 | Flagellum | Whip | Duplex est flagellum, Dei et hominis (The whip is double, of God and of man) | 43ra |
| 149 | Frater, Fraternitas | Brother, Brotherhood | Quadruplex fraternitas reperitur: naturalis et spiritualis (Brotherhood is found to be fourfold: natural and spiritual) | 43ra |
| 150 | Fructus | Fruit | Matt. 12[:33] dicitur, *ex fructu cognoscitur arbor* (In Matt. 12[:33] it is said, “By the fruit the tree is known) | 43rb |
| 151 | Fugere | To Flee | Debet homo multa, et primo per diuersam societatem (Man ought to flee many things, and first through the contrary) | 43vb |
| 152 | Funis vel Funiculus | Rope or Cord | Duplex est funiculus quo ligantur homines vnus vite alius mortis (The cord by which men are tied is double, one of life, the other of death) | 44rb |
| 153 | Foris | Out of Doors | Peccator dicitur esse foris, nam qui non potest soluere pensionem domus sue (The sinner is said to be out of doors, for one who cannot make the payment) | 44 va |
| 154 | Filii Dei | Sons of God | Probantur per multa. Primo, per similitudinis expressionem (They are proven through many ways. First, through the expression of likeness) | 44va |
| 155 | Gaudium | Joy | Triplex est gaudium. Nam quoddam est peruersorum quod fugiendum est (Joy is triple. For some joy is of the perverse which is to be fled) | 44vb |
| 156 | Gladius | Sword | In Scriptura Sacra per gladium aliquando intelligitur potestas iurisdictionis (In Sacred Scripture through the sword is sometimes understood the power) | 45rb |
| 157 | Gloria | Glory | Tripliciter distinguitur. Est enim gloria mundana et gloria humana (It is distinguished in three ways. For there is worldly glory and human glory) | 45va |
| 158 | Gracia | Grace | Gracia commendatur multipliciter, quia est innocencie nutrimentum (Grace is commended in many ways, because it is the nourishment of innocence) | 45vb |
| 159 | Gula | Gluttony | Est immoderatus amor deleccionis secundum gustum (It is immoderate love of delight according to taste) | 46ra |
| 160 | Generacio | Generation | Duplex est generacio, diuina et humana. Diuina adhuc triplex (Generation is double, divine and human. Divine up to now has been triple) | 46vb |
| 161 | Homo | Man | Circa studium condicionis humane, considerare possumus ingressum (Concerning the study of the human condition, we can consider the entry) | 46vb |
| 162 | Homicidium | Murder | Duplex est homicidium, scilicet, corporale et spirituale (Murder is double, namely bodily or spiritually) | 47rb |
| 163 | Humilitas | Humility | Secundum Bernardum, *De gradibus humilitatis*, humilitas est virtus (According to Bernard, De gradibus humilitatis, humility is a virtue) | 47va |
| 164 | Hereditas | Heredity | Celestis hereditas non minuitur nec coangustatur heredum multitudine (Celestial heredity is not lessened nor restricted by the multitude of heirs) | 48va |
| 165 | Homo | Man | Debet attendere duo in seipso, scilicet, dignitatem ne vilescat (He ought to attend to two things in himself, namely, his dignity lest he become worthless) | 48va |
| 166 | Honor | Esteem | Tria genera hominum sunt honoranda, scilicet, precedentens, parentes (Three kinds of men are to be esteemed, namely, those going before us, our parents) | 49rb |
| 167 | Hostis | Enemy | Hostem triplicem habet homo: mundum, carnem, demonem (Man has a triple enemy: the world, the flesh, and the devil) | 49va |
| 168 | Jacere | To Lie Prostrate | Si homo iaceat signum est aut doloris aut corporis aut laboris (If a man lies prostrate it is a sign of suffering either of the body or of labor) | 49vb |
| 169 | Jeiunium | Fasting | Nota hic primo quod Deus instituit ieiunium in paradiso (Note here first that God instituted fasting in paradise) | 49vb |
| 170 | Jhesus | Jesus | Hoc *nomen est super omne nomen* [Philip. 2:9] (This “name is above all names” [Philip. 2:9]) | 50ra |
| 171 | Jeiunium | Fasting | Auis macillenta facilius aufungit ancipitrem et altius volat (A lean bird more easily escapes the hawk and flies higher) | 50va |
| 172 | Jerusalem | Jerusalem | Quatuor modes accipitur Ierusalem secundum quod habet quatuor theoricos (Jerusalem is understood four ways according to that there are four theories) | 51ra |
| 173 | Jactancia | Boasting | Procedit de superbia et facit hominem amittere fructum operum suorum (It proceeds from pride and makes a man to lose the fruit of his works) | 51ra |
| 174 | Ignis | Fire | Triplex ignis legitur, spiritualis, artificialis, naturalis (Fire is read to be triple, spiritual, artificial, and natural) | 51rb |
| 175 | Infirmare uel Infirmitas | To Weaken or Infirmity | Nota hic quot varietates languorum tot species viciorum (Note here there are as many varieties of feebleness as so many kinds of vices) | 51va |
| 176 | Incarnacio | Incarnation | Qualem et quantum effectum habeat Deus ad genus humanum patet per eius (What kind and how much an effect God has on human kind is evident by his incarnation) | 51vb |
| 177 | Ingratitudo | Ingratitude | Secundum Bernardum in quodam *Sermone*, nichil ita displicet in filiis (According to Bernard in some *Sermon*, nothing so displeases in the sons of grace) | 52ra |
| 178 | Imago | Image | Triplex est imago. Est enim imago creacionis et illa est nature (An image is threefold. For there is an image of creation and that is of nature) | 52rb |
| 179 | Inclinare | To Bend | Duplex est inclinacio. Vna Dei ad ymaginem. (Inclination is double. One of God to the image) | 52rb |
| 180 | Induere | To Put On | Secundum varietatem statuum parantur varia indumenta (According to the variety of estates various garments are prepared) | 52rb |
| 181 | Infernus | Hell | Multiplex est pena in inferno, quia ibi est pena dampni quod est carencia visionis (The pain in hell is multiple, because there is the pain of the damned) | 52va |
| 182 | Inuenire | To Find | Christus inuenitur in quinque locis. Primo in presepio a pastoribus (Christ is found in five places. First in the manger by the shepherds) | 52vb |
| 183 | Intelligere | To Understand | Debemus intelligere ea que supra nos, Luc. 2[:50] Deum (We ought to understand those matters which are above us, Luke 2[:50] God) | 52vb |
| 184 | Inuidia | Envy | Secundum doctores inuidia est dolor seu tristicia de alieno bono (According to the teachers, envy is sorrow or sadness concerning another’s good) | 53rb |
| 185 | [H]ipocrisis | Hypocrisy | Hoc vicium multum dissuadetur a Christo sicut patet Matt. 6[:16] (This vice dissuades many from Christ as is evident in Matt. 6[:16]) | 53vb |
| 186 | Ira | Anger | Secundum Augustinum, *Contra Faustum*, ira est concitati animi perturbacio (According to Augustine, *Contra Faustum*, anger is the disturbance) | 54ra |
| 187 | Jugum | Yoke | Est duplex, iugum Dei et diaboli. Iugum Dei reuera leue est licet graue videatur (It is double, the yoke of God and of the devil. The yoke of God is truly light) | 54vb |
| 188 | Judex | Judge | Duo sunt a quibus debent iudices cauere: ira et auaricia (There are two about which judges ought to beware: anger and avarice) | 55ra |
| 189 | Judicium | Judgment | Multiplex iudicum reperitur. Nam quoddam est metuendum (Judgment is found to have many meanings. For a certain thing is to be feared) | 55rb |
| 190 | Justicia | Justice | Secundum Philosophum, 5 *Ethicorum*, justicia duplex. Vna que est virtus (According to the Philosopher, *Ethics*, book 5, justice is double) | 56va |
| 191 | Jurare | To Swear | Saluator vetat iurarentum, Matt. 5[:34] (Our Savior forbids swearing, Matt. 5[:34]) | 57ra |
| 192 | Labor | Work | Job 5[:7]: *Homo nascitur ad laborem, et avis ad volatum* (Job 5[:7]: “Man is born to labor and the bird to fly.”) | 57rb |
| 193 | Lacrime | Tears | Quidam lacrimatur inutiliter ut finaliter impenitentes (Some cry uselessly such as the finally impenitent and the damned) | 57vb |
| 194 | Lapis | Stone | In lapide sunt tria: ponderositas, frigiditas, duricies fit in corde infideli (In a stone, there are three matters: weight, coldness, and hardness) | 58ra |
| 195 | Lauare | To Wash | Duplex sit lotio in homine corporis et anime (Washing is double in man, of body and soul) | 58ra |
| 196 | Laus, Laudare | Praise, To Praise | Solet aliquid dandari tripliciter. Uel comparacione rei nobilis (Something is accustomed to be given in three ways. Either by comparison to a noble object) | 58va |
| 197 | Leo | Lion | Leo studiosus est industria naturali, generosus est in naturali irrationali (A lion is attentive in its natural diligence, generous in its irrational nature) | 58va |
| 198 | Leticia | Joy | Triplex inuenitur. Nam quedam est periculosa ut mundanorum qui letantur (It is found to be threefold. For something is dangerous as those of the world) | 59ra |
| 199 | Lepra | Leprosy | Designat peccatum eo quod sit morbus contagiosus, periculosus, odiosus (It designates sin because it is an illness that is contagious, dangerous, and odious) | 59rb |
| 200 | Lex | Law | Lex Dei commendatur propter octo partes quas continet (The law of God is commended because of the eight parts which it contains) | 59va |
| 201 | Liber | Book | Quadruplex liber reperitur, scilicet, consciencie, scripture, creature, vite (A book is found to be fourfold, namely, of conscience, scripture, creature, and life) | 59vb |
| 202 | Liberare | To Free | Liberat nos Christus a laqueo peccati et a domino diaboli (Christ frees us from the snare of sin and from the dominion of the devil) | 60rb |
| 203 | Ligare | To Bind | Solent ligari tria rerum genera: quia homines ut crucientur (Three kinds of things are to be bound: namely men that they may be tortured) | 60va |
| 204 | Lignum | Wood | Super lignum onus portatur; ex ligno ignis mittitur; lignum liquores alterat (Upon wood a burden is carried; fire is emitted from wood; wood alters liquors) | 60va |
| 205 | Lilium | Lily | In lilio nota moralis puritas quando vir sanctus ei comparatur, Ose. [14:6] (In the lily note the moral purity when a holy man is compared to it, Ose. [14:6]) | 61ra |
| 206 | Lingua | Tongue | Quatuor facit: format sermones, discernit sapores, concordat homines (The tongue does four things: it forms words, discerns tastes, makes peace between men) | 61va |
| 207 | Loqui | To Speak | Deus loquitur homini et homo Deo, sed Deus loquitur dupliciter (God speaks to man and man to God, but God speaks doubly) | 61vb |
| 208 | Locus | Place | Quatuor sunt loca quibus anime nunc habitant (There are four places in which souls now dwell, namely, hell, purgatory, paradise, and this world) | 62va |
| 209 | Lugere, Luctus | To Grieve, Sorrow | Quidam lugent vtiliter, quidam inutiliter (Some grieve usefully, some uselessly. They grieve usefully in the present who bewail sins) | 62vb |
| 210 | Lucerna | Lamp | Predicator potest dici lucerna, Psal. [131:17] (A preacher can be called a lamp, Psal. [131:17]) | 63ra |
| 211 | Luna | Moon | Luna habet quedam in apparencia tantum, quedam in apparencia et existencia (The moon has certain properties in appearance only, certain others in appearance) | 63rb |
| 212 | Lux | Light | In corporalibus est vehiculum caloris (In corporal substances light is the vehicle of heat) | 63va |
| 213 | Luxuria | Lust | Luxuria est libidinose voluptatis appetitus (Lust is an appetite for wanton desire) | 64rb |
| 214 | Macula | Stain | Deus uult sibi seruiri sine macula, Can. 4[:7] (God wants to be served without stain, Cant. 4[:7]) | 65ra |
| 215 | Magister | Master | Magister dicitur Christus, Matt. 23[:10] (The master is said to be Christ, Matt. 23[:10]) | 65rb |
| 216 | Magnum | Great | Secundum Philosophum, 7, *Politicarum*, c. 7, ad iudicandum (According to the Philosopher, in the book 7 of the *Politics*, chapter 7, to judge) | 65rb |
| 217 | Malum | Evil | In Psal. [89:15] scribitur, *Lætati sumus pro diebus* (In Psal. [89:15] it is written, “We have rejoiced for the days) | 65va |
| 218 | Maledicere | To Curse | Maledictione tolerande sunt, exemplo Christi, Jer. 15[:10-11] (Speaking evil is to be tolerated, by the example of Christ) | 65vb |
| 219 | Mandatum | Commandment | Per tria potest homo impediri a complecione mandatorum Dei (Through three matters a man can be impeded from fulfilling the commandments of God) | 65vb |
| 220 | Manus | Hand | Secundum Philosophum secundo *De anima*, manus est organum (According to the Philosopher in the second book of *De anima*, the hand is the organ of organs) | 66rb |
| 221 | Manducate | Eat | Manducacio est triplex: corporalis et sacramentalis, celestis (Eating is triple: bodily, sacramentally, and heavenly) | 66va |
| 222 | Mare | Sea | Mare vno modo dicitur penitencia (The sea in one way is said to be penance) | 66vb |
| 223 | Maria | Mary | Maria ex fide commendatur. Quod enim omnes clerici mundi non probarent (Mary is commended by the faith. For what all the clerics of the world do not prove) | 67rb |
| 224 | Mater | Mother | Sicut colligitur ex dictis angelis *libro De bono coniugali* (As it is gathered from the angels’ words in the book *De bone*) | 67vb |
| 225 | Medicus, Medicina, Mederi | Physician, Medicine, To Cure | Medicina duplex est. Nam quedam est curatiua infirmitatis, quedam conseruantia sanitatis (Medicine is double. For some is curative of sickness, some conservative) | 67vb |
| 226 | Melior | Better | Vna res melior alia tribus de causis, utpote si sit securior sit (One thing is better than another for three reasons, for example if it would be more secure) | 68rb |
| 227 | Mendacium | Lie | Secundum Augustinum, libro *De mendacio*, et secundum Magister (According to Augustine, in the book *De mendacio*, and according to the Master) | 68va |
| 228 | Memorari | To Remember | Quilibet debet esse memor pertinencium ad seipsum (Anyone ought to be mindful of the prerogatives for oneself) | 68vb |
| 229 | Merces | Wages | Fidelis dominus fideliter seruienti mercedem reddit iuxta opera sua (The faithful Lord pays faithfully to the one serving his wages according to his works) | 68vb |
| 230 | Miles, Militia, Militancium | Soldier, Military Service, Serving in the Military | Diuersa genera. Nam quedam militant contra nos (These are of diverse genres. For certain ones are in warfare against us) | 69ra |
| 231 | Minister | Attendant | Ministrorum Christi consideranda sunt merita (The merits of the attendants of Christ are to be considered) | 69rb |
| 232 | Medium | Middle | Christus tenuit medium. Primo, iacens in medio dominum animalium (Christ holds the middle. First, lying in the middle of domestic animals) | 69va |
| 233 | Miraculum | Miracle | Secundum Gregorium, homilia 4 *Super Mattheum*, infirmos curate (According to Gregory, homily 4, *Super Mattheum*, cure the sick) | 69vb |
| 234 | Misericordia | Mercy | Misericordia duplex est: misericordia diuina et humana (Mercy is double: divine and human mercy | 69vb |
| 235 | Mittere | Send | Quantum diligat homines patet ex eis missionibus (How much God loves men is evident from those sent to them) | 70vb |
| 236 | Mons | Mountain | Aliquando mons sumitur pro beatitudine, Abd. 1[:17] (Sometimes a mountain is assumed for beatitude, Abd. 1[:17]) | 70vb |
| 237 | Mors, Mori | Death, To Die | Secundum Augustinum, 13 *De civitate*, mors est triplex: nature, culpe (According to Augustine, book 13, *De civitate*, death is triple: of nature, of fault, and of hell) | 71rb |
| 238 | Mulier | Woman | In veteri lege triplex erat maledictio mulieribus inflicta (In the Old Law, a triple curse was inflicted on women) | 72ra |
| 239 | Mundus | World | Iste est locus peregrinacionis, tribulationis, operacionis (This is the place of pilgrimage, tribulation, work) | 72vb |
| 240 | Mundus -da -dum, Mundare, Mundicia | Clean, To Clean, Cleanliness | Multa sunt in nobis mundanda et per multa. Nam primo mundanda est cogitacio (Many things are to be cleaned in us and by many means) | 73vb |
| 241 | Mutare, Mutacio | Change, Mutation | Nota hic quod mutacio non cadit in Deum, secundum illud Mal. 3[:6] (Note here that change does not fall from God, according to that of Mal. 3[:6]) | 74rb |
| 242 | Nasci, Natus | To Be Born, Born | Sicut legimus, in Christo tres substantias: diuinitatem, carnem, spiritum (Just as we read, there are three substances in Christ: divinity, flesh, and spirit) | 74va |
| 243 | Necgligencia | Neglect | Legitur Exod. 9[:21] in illa plaga que fuit de grauedine (It is read in Exod. 9[:21] in that plague which was of a heavy) | 74vb |
| 244 | Negociari | To Trade | Augustinus, *De achademicis questionibus*, dicit non simus rerum (Augustine, *De academicis questionibus*, says we are not the possessors) | 74vb |
| 245 | Nauis | Ship | Triplex nauis inuenitur. Prima fuit innocencie (Ship is found triply. First was of innocence) | 74vb |
| 246 | Nomen | Name | Habet Deus nomina sua. Habet diabolus nomina sua (God has his names. The devil has his names) | 75rb |
| 247 | Nouum | New | In sacra scriptura nouum quandoque dicitur innouans ut ibi [Joan. 13:34] (In sacred scriptures new sometimes is called renewing as there [John 13:34]) | 75vb |
| 248 | Nox | Night | Aliquando nox designat tempus veteris testamenti quia onerosum (Sometimes night designates the time of the old testament because it was burdensome) | 76ra |
| 249 | Nubes | Cloud | In nube potest notari status cuiuslibet victoris (In a cloud the status of any conqueror can be noted) | 76rb |
| 250 | Nuditas, Nudus | Nakedness, Naked | Qui incidunt nudi in aquam facilius euadunt quam homines vestiti (Whoever falls naked into water escapes more easily than men who are clothed) | 76va |
| 251 | Numerus, Numerare | Number, To Number | Secundum arithmeticas raciones numerorum alius est diminutus (According to the arithmetical reasons of numbers, one is subtractive) | 76vb |
| 252 | Nunc operandum est viriliter | Now one must work manfully | Et primo proper periculositatem loci in quo sumus (And first because of the perilousness of the place in which we are) | 77ra |
| 253 | Nupcie | Marriage | Illud magnum coniugium quod olim fuit in Abrahe promissum (That great marriage that formerly was promised in Abraham) | 77rb |
| 254 | Obediencia | Obedience | Obediencia duplex est. Vna perfecta que se extendit (Obedience is double. One is perfect which extends) | 77rb |
| 255 | Obliuio, Obliuisti | Oblivion, You Have Forgotten | Aliqua debent tradi obliuioni utpote iniurie, aliqua non utpote beneficia (Somethings ought to be handed over to oblivion as injuries, some not as benefits) | 78ra |
| 256 | Occidere | To Kill | Ad iudices pertinet occidere eos qui nocent rei publice (For it pertains to judges to execute those who harm the republic) | 78rb |
| 257 | Ocium siue Ociositas | Leisure or Idleness | Ocium sine litteris est viui hominis sepultura, secundum Seneca (Leisure without study is a tomb for the living man, according to Seneca) | 78rb |
| 258 | Oblacio | Oblation | Offere oblacionem placet Deo ratione offerentis (To offer an oblation pleases God by reason of the one offering) | 78rb |
| 259 | Oculus | The Eye | Materialis oculus habet tria: actum, objectum, defectum (The material eye has three: act, object, and defect) | 78va |
| 260 | Odium | Hatred | Odiuntur aliqua diuersis rationibus et respicientibus (Some are hated for different reasons and respects) | 79vb |
| 261 | Oleum | Oil | Oleum valet ad multa, quia uulnera sanat, Luc. 10[:34] (Oil is useful for many things, because it heals wounds, Luke) | 80ra |
| 262 | Opus, Operari | Work, To Work | Ad operari tria exiguntur in operante: scire, posse, velle (To work three things are required in working: to know, to be able, and to desire) | 80ra |
| 263 | Oracio, Orare | Prayer, To Pray | Secundum Damasium, libro tercio, capitulo 24, oratio est ascensus (According to Damascene, book three, chapter 24, prayer is the ascent) | 81rb |
| 264 | Ordo | Order | Sicut est ordo in rebus quod leue est sursum et graue deorsum (Just as there is order in things because light is up and heavy is down) | 82rb |
| 265 | [H]ortus | Garden | Secundum Ysidorum, *Ethymologiarum*, libro 17, hortus dicitur eo quod in aliquid oriatur (According to Isidore, *Etymologiae*, book 17, a garden (*hortus*) | 82vb |
| 266 | Os, Oris | Mouth, Of the Mouth | Secundum Philosophum, *De Animalibus*, quedam animalia habent os magnum (According to the Philosopher, *De animalibus*, some animals have a large) | 83ra |
| 267 | Osculum | Kiss | Aliquando datur osculum causa adulationis, sicut patet 2 Reg. 19[:39] (Sometimes a kiss is given as a cause of adulation, as is evident in 2 Kings 19) | 83ra |
| 268 | Oves | Sheep | Secundum Philosophum, 7, *De animalibus*, ouis est animal quietum (According to the Philosopher, book 7, *De animalibus*, a sheep is a quiet animal) | 83rb |
| 269 | Os, Ossis | Bone, Of a Bone | Ossa dicuntur electi quia compaginati fide (Bones are called chosen because they are joined by faith) | 83va |
| 270 | Paciencia | Patience | Paciencia est virtus qua sustinentur aduersa (Patience is the virtue by which adversities are borne) | 83va |
| 271 | Panis | Bread | Quadruplex panis inuenitur, scilicet, nature, doctrine, penitentie, elemosine (Bread is found in four ways, namely, in nature, doctrine, penance, alms) | 84rb |
| 272 | Paries | Wall | Per parietem designatur aliquando caro Christi (By wall is designated sometimes the flesh of Christ) | 84va |
| 273 | Pastor uel Pascere | Shepherd or To Feed | Cum triplex sit cibus. Materialis, de quo in Matt. [4:4] (Since food is triple: Material, about which in Matt. [4:4]) | 84vb |
| 274 | Paruus uel Paruulus | Little or Very Little | Est paruus etate, paruus sensu, paruus malicia (One is little in years, little in sense, or little in evil) | 85rb |
| 275 | Passio Christi | The Passion of Christ | Passio Christi mirabile non est quod iustus iudex ordiuit culpa in penam (The passion of Christ is not marvelous because a just judge ordered the fault) | 85rb |
| 276 | Pascha | Easter | Aliquando pasca sumitur pro die, ut Luc. [22:1] (Sometimes Easter is assumed for the day, as Luke [22:1]) | 86ra |
| 277 | Pater | Father | Augustinus in *Sermone Domini* de modo sermonandi 2, dicit (Augustine in a *Sermone* of the Lord concerning the way of making a sermon 2, says) | 86ra |
| 278 | Paupertas | Poverty | Eligenda est paupertas propter tria. Primo, propter Christi (Poverty ought to be chosen because of three things. First, because of the approbation of Christ) | 86rb |
| 279 | Pax | Peace | Est triplex pax: temporis, pectoris, eternitatis (There is a triple peace: of time, of the breast, and of eternity) | 86vb |
| 280 | Peccatum, Peccare | Sin, To Commit a Sin | Tribus modis peccatur: ex infirmitate seu impotentia, aliquando ex ignorancia (In three ways a sin is committed: from infirmity or impotency) | 87rb |
| 281 | Pecunia | Money | Secundum Ysidorum, pecunia dicitur quasi pecudia a pecore (According to Isidore, money (*pecunia*) is said as if a herd (*pecudia*) from cattle (*pecore*) | 88va |
| 282 | Penitencia | Penanace | Secundum Magister, quarto *Sententiis*, prima tabula salutis humane (According to the Master, book four, *Sententiis*, in the first table of human salvation) | 88vb |
| 283 | Pena | Penalty | In tribus locis infligitur pena: in hoc seculo, in purgatorio, in inferno (In three places penalty is inflicted: in this world, in purgatory, and in hell) | 90ra |
| 284 | Perseuerancia | Perseverance | In virtutibus et bonis operibus requiritur omnino perseuerancia (In virtues and good works perseverance is required) | 90rb |
| 285 | Perfectus | Perfection | Noe legitur primus perfectus, Gen. 6[:9] (Noah is read to be the first perfect man, Gen. 6[:9]) | 90va |
| 286 | Perire, Periculum | To Perish, Peril | Pullus derelinquens parentem uel incidit in spinas uel in vrticas (The chick abandoning its parent either falls into the thorns or in the briars) | 90va |
| 287 | Pes | Foot | Dicit Augustinus, *Super Psalmis*, pes meus amor meus (Augustine says, *Super Psalmis*, my foot is my love) | 90vb |
| 288 | Petere | To Seek | Hic est aduertendum quod quidam nec petunt nec accipiunt, ut desparantes (Here it is to be noted that certain ones neither seek nor accept, as those despairing) | 90vb |
| 289 | Petra | Rock | Quantum colligi potest ex scriptura, petra est res apta ad fundamentum (As far as can be collected from scripture, a rock is the apt thing for a foundation) | 91rb |
| 290 | Porta | Gate | Per portam designatur ecclesia militans, Gen. 28[:17] (By a gate is designated the Church militant, Gen. 28[:17]) | 91rb |
| 291 | Pontifex | Pontiff | Christus dicitur pontifex propter quatuor officia que spectant ad pontificem (Christ is said to be the pontiff because of the four offices which regard the pontiff) | 91va |
| 292 | Puer | Boy | In sacra scriptura puer aliquando dicitur a pueritia (In sacred scripture boy (*puer*) is sometimes is said from childhood (pueritia) | 91va |
| 293 | Pulcritudo | Beauty | Est pulcritudo triplex: corporalis, virtualis, eternalis (Beauty is triple: bodily, virtual, eternal) | 92ra |
| 294 | Plenum, Plenitudo | Full, Fullness | Vas iudicatur plenum per tria. Quando, scilicet, de diuidancia sua (A vessel is judged to be full by three indications. When, namely, from its dividing) | 92va |
| 295 | Preceptum | Precept | Nota quod hic proprie loquendo est imperium faciendi aliquid (Note that here properly speaking is the authority of doing something) | 92va |
| 296 | Predicor, Predicare | Preacher, To Preach | Primum, quod debet predicator facere ante sermonem est orare (First, what the preacher ought to do before the sermon) | 92vb |
| 297 | Prelatus | Prelate | Prelatus preesse, Augustinus, *De duodecim abusionibus*, dicitur omnis qui (A prelate is to superintend, Augustine, *De duodecim abusionibus*, as it is said) | 93rb |
| 298 | Perjurium | Perjury | Nota hic quod periurans siue periurus. Primo, obligat se diabolo (Note here that one who is perjuring is a perjurer. First, he obligates himself to the devil) | 94rb |
| 299 | Propheta | Prophet | Hoc nomen cum habeat h. post p. non descendit a profor, profaris (This name when it has “h” after “p” does not descend from “I speak out, you speak) | 94va |
| 300 | Prope | Near | Dominus est prope homini. Primo, ut custodiat eum (The Lord is near to man. First, so that he may guard him) | 94vb |
| 301 | Proprium, Proprietas | Property, Possession | In primitiua ecclesia, omnis qui credebant erant pariter et erant illis omnia (In the primitive Church, everyone who believed was equal and they held all their things) | 94vb |
| 302 | Prudencia | Prudence | Secundum Philosophum, 6, *Ethicorum*, prudencia est recta ratio agibilium (According to the Philosopher, book 6, *Ethica*, prudence is the right reason) | 94vb |
| 303 | Quatuor | Four | Secundum Augustinum, 11, *De civitate*, capitulo 31, numerus quaternarius (According Augustine, book 11, *De civitate*, chapter 31, the number four) | 95rb |
| 304 | Quinque | Five | Numerus quinarius est primus recedens a quaternario (The number five is the first receding from the number four) | 95rb |
| 305 | Querere | To Seek | Quedam querunt diuina et non inueniunt (Some seek divine things and they do not find them) | 95rb |
| 306 | Quadraginta | Forty | Numerus quadragenarius in Sacra Scriptura est sacratus in sacris misteriis (The fortieth number in Sacred Scripture is made sacred and open) | 96ra |
| 307 | Racio | Reason | Racio dupliciter accipitur: vno modo pro animi potentia (Reason (and reckoning) are understood in two ways: one way for the power of the mind) | 96ra |
| 308 | Radix | Root | Sicut arbor sine radice non stat in uento nec crescit nec fructificat (Just as a tree without a root does not stand in the wind nor grow nor bear fruit) | 96rb |
| 309 | Rectum | Straight | Secundum Euclidem, rectum dicitur cuius medium non exit ab extremis (According to Euclid, a straight (line segment) is said to be one whose middle does not extend) | 96rb |
| 310 | Rector | Guide | Rector aliorum debet habere auctoritatem in imperiis, Eccli. 17[:14] (A guide of others ought to have authority in commanding, Eccli. 17[:14]) | 96vb |
| 311 | Reddere | To Return | Redditur quandoque malum pro bone, sicut Iudei Christo, Psal. [34:12] (Sometimes evil is returned for good, just as the Jews did to Christ, Psal. [34:12]) | 96vb |
| 312 | Redempcio, Redempto, uel Redimere | Redemption, Redeemed, or To Redeem | Quamuis filii Israel redempti fuissent de seruitute Egipciata corporali (Although the children of Israel were redeemed from the servitude of Egypt by reason) | 97ra |
| 313 | Recolere uel Recordari | To Remember or To Record | Homo debet pertinere recolere pertinencia ad Deum et ad seipsum (Man ought to remember particularly the prerogatives for God and for himself) | 97rb |
| 314 | Regnum | Kingdom | Regnum triplex est. Vnum intra nos quod debemus conseruare (Kingdom is triple. One is inside us which we must conserve) | 97vb |
| 315 | Religio | Religion | Religio dicitur frugis uite melioris, Extra. *De statu monachorum* (Religion is said to be the fruit of a better life, Extra. *De statu monachorum*) | 98rb |
| 316 | Relinquere | To Leave | Multa sunt relinquenda, sed potissime tria secundum Chrisostum (Many things are to be left, but three in particular according to Chrysostom) | 98vb |
| 317 | Rex | King | Cum dicat sapientia, Prou. 8[:15]: *Per me reges regnant* (Since wisdom says, Prov. 9[:15]: “By me kings reign.”) | 99ra |
| 318 | Replere | To Refill | Augustinus, 10, *Confessiones* ca. 29, dicit cum inhesero tibi, non erit mihi labor (Augustine, book 10, *Confessiones* c. 29, says when I cleave to you) | 99rb |
| 319 | Requies, Requiescere | Rest, To Repose | Duplex est requies. Vna apparens et non existens et ideo vera (Rest is double. One is apparent and not existing and therefore) | 99va |
| 320 | Resurgere, Resurrectio | To Rise from the Dead, Resurrection | Duplex est resurrectio secundum Augustinus. Vna mentium in hoc mundo (Resurrection is double according to Augustine. One of minds in this world) | 99vb |
| 321 | Respicere | To Look Back | Homo debet respicere secundum sex habitudines, quia, superius, inferius (Man ought to look back according to six dispositions, namely, above, below) | 100rb |
| 322 | Rethe | Net | Christus volens ostendere misticum sensum retium (Christ wishing to show the mystical sense of nets) | 100rb |
| 323 | Reuerti | To Return | Augustinus in libello suo *De nouo cantico*, dicit quod inter viatores (Augustine in his little book *De nouo cantico* says that among pilgrims) | 100va |
| 324 | Sacerdos | Priest | Circa ministerium sacerdotis contingit tria reperire: ordo sacerdotii (Concerning the ministry of the priest it requires looking into for three matters: the order) | 101ra |
| 325 | Sagitta | Arrow | Secundum Gregorium, 6 *Moralium*, sagitta quandoque dicitur predicacio (According to Gregory, book 6 *Moralia*, an arrow sometimes is said to be) | 101va |
| 326 | Salus, Saluare | Health, To Save | Omnia animalia naturaliter appetunt salutem suam (All animals naturally seek their health) | 101vb |
| 327 | Sanctus, Sanctitas | Holy, Holiness | Aliter sanctificat homo, aliter Deus (Man sanctifies one way, God another) | 102ra |
| 328 | Sanitas | Health | Sanitas spiritualis recuperatur: primo, per lacrimosam contritionem (Spiritual health is recuperated: first, by tearful contrition) | 102va |
| 329 | Sabbatum | Sabbath | Quandoque ponitur pro tota hebdomada sicut ibi [Luc. 18:12] (Sometimes it is placed for the whole week as there [Luke) | 102vb |
| 330 | Sanguis | Blood | Jesus sanguis erat Judeis interdictus in signum et detestacionem effusionis (The blood of Jesus was forbidden by the Jews in sign and detestation of the spilling) | 103ra |
| 331 | Sal | Salt | Consulit Marcus euangelista capitulo 9[:49] sic, *Habete in vobis sal* (The evangelist Mark counseled in chapter 9[:49] thus, “Have salt in you.”) | 103va |
| 332 | Sapiencia | Wisdom | Quidam videntur sapientes et non sunt, sicut auricalcum apparet (Some seem wise and are not, just as brass appears) | 103vb |
| 333 | Sacrilegium | Sacrilege | Sacrilegium est sacre rei violacio uel vsurpacio (Sacrilege is the violation of a consecrated thing or the usurpation of it) | 104rb |
| 334 | Satisfactio | Satisfaction | Quia tripliciter pecco, scilicet, corde, ore, et opere (Because I sin in three ways, namely, in thought, word, and deed) | 104va |
| 335 | Septenarius | Seven | Septenarius est numerus integritatis infra primum limitem (Seven is the number of wholeness below the first limit) | 104va |
| 336 | Separacio | Separation | Nota quod quatuor de causis fit separacio in rebus (Note that there are four reasons for separation in things) | 104vb |
| 337 | Sequi | To Follow | Multum refert inter sequelam hominum et sequelam canum bestiam (There are many differences between the following of men and the following of dogs) | 104vb |
| 338 | Semen | Seed | Semen est sui multiplicatum et sub nutrimentum (Seed is for the multiplication of itself and nutrification) | 105ra |
| 339 | Serpens | Snake | Sunt alique proprietates serpentis laudabilis (There are some praiseworthy properties of the snake) | 105rb |
| 340 | Sermo | Word | Secundum Philosophum, primo *Politice*, cum quadam animalia habeant vocem (According to the Philosopher, the first book of Politics, whereas some animals) | 105rb |
| 341 | Seruare | To Keep | Manifeste probat Christus se diligi (Christ proves openly that he is to be loved) | 105va |
| 342 | Seruire, Seruus | To Serve, Servant | Sicut varii sunt domini, varii sunt serui (Just as there are various lords, there are various servants) | 105va |
| 343 | Sentite | Be Sensible Of | Hoc sentite in vobis quod et in Christo (Be sensible of what is in you and in Christ) | 106ra |
| 344 | Scire | To Know | Sciencia tribus modis deuenitur ad noticiam rei (Knowledge comes to the notice of consideration by three ways) | 106rb |
| 345 | Scriptura | Scripture | Scriptura sacra est velud Spiritus Sancti apotheca (Sacred scripture is like a drugstore of the Holy Spirit) | 106vb |
| 346 | Socius, Societas, Socialis | Companion, Fellowship, Social | Vita securior est socialis vita quam solitaria, Eccle. 4[:9] (The social life is more secure than the solitary life, Eccle.) | 107ra |
| 347 | Solus, Solitarius | Alone, Solitary | An plus expediat solitaria vita quasi communis (Whether the solitary life is more expedient than the common) | 107va |
| 348 | Sol | The Sun | Secundum Philosophum, et alios, sol dicitur oculus mundi (According to the Philosopher, and others, the sun is) | 107va |
| 349 | Superbia | Pride | Nota hic primo quod aliqua superbia est laudanda (Note here first that some pride is praiseworthy) | 108va |
| 350 | Surgere | To Stand Up | Mouet nos surgere oportunitas temporis in quo nunc viuimus, cum enim triplex (The opportunity of time, in which we now live, moves us to stand up) | 109vb |
| 351 | Spiritus | Spirit | Secundum Augustinum Spiritus Sanctus est optimum donum (According to Augustine, the Holy Spirit is the best gift) | 110ra |
| 352 | Sponsus | Bridegroom | Christus est fidelis sponsus eo quod non deserat, Osee 2[:20] (Christ is the faithful bridegroom because he does not desert) | 110va |
| 353 | Stare | To Stand | Solent pugnantes stare in duello, perorantes in iudicio (Fighters are accustomed to stand in a duel, pleaders in a judgment) | 110vb |
| 354 | Stella | Star | Quandoque stella designat angelum quia sicut stella habet subtantiam (Sometimes a star designates an angel because just like a star has a clear and pure substance) | 111ra |
| 355 | Tabernaculum | Tent | Legimus de quodam tabernaculo materiali et historico que facta fuit (We read about a certain material and historical tent which was made under Moses) | 111rb |
| 356 | Talentum | Talent | Apud diuersos, diuersum est talentum (Among diverse people, diverse is the talent) | 111va |
| 357 | Tacere | To Be Silent | Eccle. 3[:1, 7] dicitur, *Omnia tempus habent ... tempus tacendi* (Eccle. 3[:1, 7] it is said, “All things have their season … A time to keep silence) | 111va |
| 358 | Templum | Temple | Dupliciter in scriptura accipitur templum: spiritualiter et literaliter (In scripture a temple is understood in two ways: spiritually and literally) | 111vb |
| 359 | Temptacio | Temptation | Tres sunt qui temptant: Deus, demon, homo (There are three who tempt: God, the demon, and man) | 112ra |
| 360 | Tempus | Time | Triplex est tempus: presens, preteritum, et futurum (Time is triple: present, past, and future) | 112vb |
| 361 | Temporalia | Temporal Matters | Augustinus, *De verbis Apostoli*, ergo Gregorius, temporalia non cessant (Augustine, *De verbis apostoli*, therefore Gregory, temporal matters to come) | 113rb |
| 362 | Tenere | To Hold | Homo in periculo tenet et apprehendit quicquit putat eum posse iuuare (A man in danger holds and apprehends whatever he thinks can help him) | 113rb |
| 363 | Tenebre | Darkness | Dicuntur peccata quia tenebrosum faciunt in tenebris fiunt (Sins are said to be dark because they do them in darkness, they become dark) | 113va |
| 364 | Terra | Earth | Quandoque terra dicitur beata Virgo, sicut in Psal. [84:2] (Sometimes earth is said to be the Blessed Virgin, just as in Psal.) | 113va |
| 365 | Testis, Testimonium | Witness, Testimony | Viri iusti habent testimonium in hoc mundo a tribus (Just men have testimony in this world from three things) | 114ra |
| 366 | Timor | Fear | In vita presenti multiplex est timor. Est enim timor naturalis (In the present life fear is multiplex. For there is natural fear) | 114rb |
| 367 | Tristicia | Sadness | Est aliqua tristicia ex peccatorum consideracione (There is some sadness from the consideration of sins) | 114va |
| 368 | Tria | Three | Numerus ternarius multa continet sacramenta (The third number contains many mysteries) | 114vb |
| 369 | Tribulacio | Affliction | Multe sunt tribulationis vtilitates (Many are the uses of affliction) | 114vb |
| 370 | Trahere | To Pull | Secundum naturales tria naturaliter attrahunt: simile, calidum, vacuum (According to the naturalists three things attract naturally: the like, heat) | 115vb |
| 371 | Vas | Vessel | Nota quod triplex est genus vasis (Note that the subdivision of a vessel is triple) | 116rb |
| 372 | Venire | To Come | Venit Deus ad hominem, et econtro homo ad Deum (God came to man, and on the other hand man came to God) | 116rb |
| 373 | Vertere uel Conuertere | To Turn or To Convert | Secundum Bernardum, *Super Cantica*, Homilia 39, qui nolunt conuerti (According to Bernard, *Super Cantica*, Homily 39, they who do not wish to be) | 117rb |
| 374 | Veritas | Truth | Duplex est veritas: increata et creata (Truth is double: uncreated and created) | 117va |
| 375 | Verbum | Word | Est verbum quod corde concipitur. Est verbum quod ore profertur (The word is what is conceived in the heart. The word is what is produced by the mouth) | 118ra |
| 376 | Ventus | Wind | Ventus multas habet efficacias. Nam desiccat, refrigerat, emundat (Wind has many efficacies. For it dries, cools) | 118ra |
| 377 | Vestis | Clothing | In veste exigitur quod sit munda. Hoc fit per continentiam et penitentiam (In clothing it is needed that it be clean. This happens through continence and penance) | 118rb |
| 378 | Via | Road | Vita nostra quedam autem via est. Cuius principium est fetidum et pollutum (Our life however is a certain road. Of which the beginning is stinking and defiled) | 118rb |
| 379 | Victoria, Vincere | Victory, To Overcome | Secundum Augustinum, 29, *De civitate*, c. 12, victoria nil aliud quam subiectio (According to Augustine, book 29, *De civitate*, c. 12, a victory is nothing else) | 118vb |
| 380 | Videre | To See | Differt visio corporalis a visione mentali (Corporeal vision differs from mental) | 119ra |
| 381 | Vigilare | To Watch | Multa faciunt hominem vigilare spiritualiter sicut et corporaliter (Many things make man to watch spiritually just as also corporeally) | 120ra |
| 382 | Umbra | Shadow | Quia umbra multas habet proprietates similes vite presenti (Because a shadow has many properties like present life) | 120ra |
| 383 | Vinum | Wine | Per vinum quandoque designatur gratia (Through wine sometimes grace is designated) | 120rb |
| 384 | Vincula | Bonds | Vinculorum quedam sunt desideranda quia a Deo (There are some bonds that are desirable because they are from God) | 120va |
| 385 | Virga | Staff | Virga dicitur beata Virgo. Nam sicut virga habet temeritudinem (A staff (*virga*) is said to be the Blessed Virgin. For just as a staff has boldness) | 120vb |
| 386 | Virginitas | Virginity | Virginitas hec virtus proferenda est coniugio, et virginitas viduitati (This virtue virginity is to be preferred to marriage, and virginity to widowhood) | 121ra |
| 387 | Vir | Man | In hoc nomine notatur moralis condicio siue morum strenuitas (In this name is noted the moral condition or the hard work of character) | 121rb |
| 388 | Virtus | Strength | Virtuosus comparatur ligno fructuoso, alioquin producuntur glandes et foli (The strong are compared to a fruitful tree, although acorns and leaves are produced) | 121va |
| 389 | Visitatio | Visitation | Visitat Deus, visitat homo, visitat angelus (God visits, man visits, and the angel) | 121vb |
| 390 | Vita | Life | Triplex est vita: nature, gratie, glorie (Life is triple: of nature, of grace, and of glory) | 122rb |
| 391 | Undecim | Eleven | Secundum Gregorium, 32 *Moralium*, omne peccatum vndenarium est (According to Gregory, book 32 *Moralia*, every sin is of the number eleven | 122vb |
| 392 | Unum, Unitas | One, Oneness | In hoc nomine vnum notatur coniuncto seu conglutinatio deliciosa (In this name one is noted the conjunction or the splendid joining) | 123ra |
| 393 | Vocare | To Call | Vocat nos Deus. Vocat nos hiis versibus: per promissa, minas (God calls us. He calls us by these verses: by promises) | 123rb |
| 394 | Vinea | Vine | Vinea potest dici ecclesia uel religio. Nam sicut vinea habet laborem (A vine can be called the church or religion. For just as the vine has labor) | 124ra |
| 395 | Voluntas | Will | Quia voluntas Dei est prima et recta regula omnium aliarum voluntatum (Because the will of God is the first and right rule of all other wills) | 124rb |
| 396 | Vulnera | Wounds | Peccator uulneratus est quando incidit in aliud mortale peccatum, Job 24[:12] (A sinner is wounded when he falls in some mortal sin, Job 24[:12]) | 124va |
| 397 | [Xpi] Christianus | Christian | Augustinus in libello suo, *De vita Christiana*, quem scribit sorori sue (Augustine in his little book, *De vita Christiana*, which he wrote to his sister) | 124vb |
| 398 | [Xp] Christus | Christ | Secundum Augustinum, *De vera sermone* 3, c. 3, aliam significationem habet (According to Augustine, *De vera sermone* 3, c. 3, Jesus has one meaning) | 124vb |
| 399 | Y | Y | Hanc litteram excogitauit primitus Pictagoras Samius philosophus (This letter the philosopher Pythagoras of Samos first thought of as an example) | 125ra |
| 400 | Ymago | Image | Secundum Aristotelem, 6 *Topicis*, ymago est cuius generata per imitacionem est (According to Aristotle, book 6, *Topics*, an image is of something generated) | 125ra |
| 401 | [H]ypocrita, [H]ypocrisis | Hypocrite, Hypocrisy | Christus predicans contra hypocrisim, Luc. 12[:1] dicit (Christ preaching against hypocrisy, Luke 12[:1] says) | 125rb |
| 402 | Zelus | Zeal | Legimus zelum duplicem, Dei et hominis (We read that zeal is double, of God and of man) | 125va |