## Reintroducing a vanished Romance Language

Linguistic analysis of a Medieval manuscript has revealed a hitherto unknown Romance language that was a hybrid of two linguistic cultures coming together on a Mediterranean island due to territorial conquest in the $15^{\text {th }}$ century.

> This paper presents a complete palaeographic study of a page of text from a Medieval manuscript. Analysis demonstrates that the language used for the manuscript is a unique lingua franca, combining a form of Iberian-Romance with a form of Graeco-Latin. The writing system of the manuscript also uses a unique set of alphabet symbols and grammar structure that required elucidating. Both the language and the writing system lasted for only a short while in the $15^{\text {th }}$ century but, with this manuscript as a surviving record, it has been possible to reintroduce them to the world of Romance linguistics.

Keywords: Iberian-Romance, Graeco-Latin, Ischia Manuscript, Medieval Linguistics, Lingua Franca

Initial translations and related research of a Medieval manuscript, filed as Beinecke MS 408 but here named the Ischia Manuscript, revealed sufficient information to date its creation to 1443-45 and it place of origin as Castello Aragonese, Ischia ${ }^{1}$. It has also been possible to determine that it was written as an aide memoire and medicinal almanac for the noblewomen of the court of Castello Aragonese, Ischia. Alfonso V, King of the Crown of Aragon (13961458), had declared Ischia an Aragonese colony in 1438 and was using the castle as a refuge for his female court whilst he dealt with Angevin uprisings, having recently conquered the Kingdom of Naples,1442-3 ${ }^{2}$. Ischia is nineteen miles from the city of Naples, so it was a useful maritime safehouse.

The Crown of Aragon (1137-1469) was a Medieval kingdom that extended across the Mediterranean from eastern Iberia to southern Italy and Sicily, including the Balearics, Sardinia, Corsica and the islands of the southern Tyrrhenian Sea.

The Ischia Manuscript may have been created specifically for Alfonso' wife Maria of Castile, Queen of Aragon (1401-58), although he also had a mistress, Giraldona Carlino (1401-68), who was the mother of his daughters Leonor d'Aragon (b.1421-married off. 1444) and Mary d'Aragon (b.1425married off. 1444). A second mistress was Lucrezia d'Alagno (1430-79). Alfonso also had a daughter-in-law, Isabella of Clermont (1424-65) by his son Ferdinand I of Naples (1423-94), married 1444. Thus, a number of noblewomen are likely to have been present at court in Castello Aragonese whilst the Ischia Manuscript was in the process of being created and might have benefitted from its store of information and guidance.

As the Ischia Manuscript was intended for female eyes, its contents are largely concerned with Medieval women's issues, such as attraction, seduction, sex, pregnancy, abortion, miscarriage, labour, gynaecological matters, childbirth, parenting, ageing, illness, mortality and beliefs. Among the 204
pages of text there are many illustrations, including images of the noblewomen themselves and over 120 medicinal plants. It has therefore been possible to cross reference text translations with these plant images and associated research, in order to verify their meaning and begin assembling a lexicon for the Ischia Manuscript language.

Many of the translated words were found to be self-evident as they are Classical Latin ${ }^{3}$. Also, the Crown of Aragon spoke a vernacular form of Romance most similar to Galician-Portuguese, so it was initially possible to translate enough of the text to acquire a reasonable understanding of what was being discussed or described. The next stage, therefore, was to perfect the process in order to translate all words and so reveal the finer details. This was achieved by considering historical linguistic factors about the Tyrrhenian Sea, in which Ischia is located.

The southern region of the Tyrrhenian Sea, including the Aeolian islands, Sicily, and the western coast of Italy as far north as Ischia and Naples, had been settled by Ionian Greek diasporic populations since antiquity, as part of Magna Graecia (Greater Greece). In addition, the citadel of Ischia included a Basilian monastery and nunnery, which was based on the Greek Orthodox church. It was therefore logical and likely that the Ischia Manuscript language was a lingua franca, a common language, combining the Ibero-Latin language of the Aragonese newcomers and the Graeco-Latin language of the natives. As Ischia had been occupied by the Crown of Aragon since 1438, sufficient time had passed to allow the two languages to merge before the Ischia Manuscript was written. In fact, Alfonso had married-off the wives and daughters of the expelled islanders to the men of his own garrison, so effective communication would have evolved rather rapidly through necessity.

The supposition of Greek linguistic ancestry proved to be correct, as the inclusion of Graeco-Latin immediately enabled translation of the remaining words that had previously been elusive. Thus, the translation technique was perfected as it now became possible to identify and define all of the words and so reveal the textual information in its entirety.

Presented here is the complete translation of a sample medicinal plant page as a demonstration of the translation technique and applied linguistics in revealing some of the valuable information contained by the Ischia Manuscript, which has lain hidden in plain sight since the document was last read in the $15^{\text {th }}$ century, prior to its language and those who spoke it disappearing from the linguistical landscape of the Mediterranean. The sample page is listed as MS 408: Portfolio 2, Left.

Palaeography often requires a certain level of educated intuition and instinct because handwriting can be difficult to interpret, but here the symbols are written individually and clearly, with an excellent state of preservation, so there is no likelihood of error in that regard.


Beinecke Library
Iberian Nightshade (Atropa baetica). The Ischia Manuscript, Portfolio 2. Left. Showing the ten lines of translated text and the plant illustration.

It is apparent that the spoken version of the Ischia Manuscript language was highly enclitic, which means that little vocal emphasis was made on clear pronunciation of the words, as is quite common in the Romance language
family. This usually results in many consonants becoming either phonetically silent or junctural between syllables, and so absent in speech but still included in writing. However, the writing system of the Ischia Manuscript imitated speech faithfully, so the words are spelled entirely phonetically, leaving the reader to insert the missing consonants.

In addition, the writing system uses no formal framework of grammar: it has no punctuation marks, it has no upper and lowercase letters, and many setphrases have their words conjoined or abbreviated to initial letters. Also, the symbols for the alphabet are a mix of familiar quasi-Italic forms and idiosyncratic forms ${ }^{4}$. The symbol key is provided below. The result is text that, although clearly written, does require considered transcription and editing before translation and paraphrasing into English, or any other modern language.

The medicinal plant species illustrated on the sample page is known as Iberian Nightshade (Atropa baetica), which belongs to the same genus as Deadly Nightshade (Atropa belladonna) and replaces it on the Iberian Peninsula with some hybridization where their populations overlap. Due to the presence of volatile toxins, nightshade berries are very well documented in European Medieval and Renaissance manuscripts and books for their use as poison, for their use as a beautifying cosmetic of the eyes, and for their use as an abortifacient: i.e. for inducing the abortion of unwanted pregnancies by causing the uterus to reject the foetus.

These historical pharmaceutical peculiarities served to provide the exact frame of reference necessary for precisely translating the ten lines of text accompanying the illustration of Iberian Nightshade.

Analysis of the lexicon assembled for the sample page shows that the Ischia Manuscript language comprises Ibero-Latin (Galician-Portuguese) and Graeco-Latin (Latinized Greek) words in a ratio of about 3:1 $1^{5,6}$. There are also a few Classical Latin words and abbreviations, and one Latinized Arabic word ${ }^{7,8}$. The lexicon is provided below.

Thus, the evidence shows that the language of the Ischia Manuscript was indeed a lingua franca. It would have lasted only a short while though, as Ischia remained an Aragonese colony only until the death of Alfonso, in 1458. The aforementioned mistress Lucrezia d'Alagno remained on Ischia and died there in 1479. She may have been the last person able to read the Ischia Manuscript for 540 years.

The term Galician-Portuguese is used by historians of linguistics to describe Medieval versions of Galician and Portuguese which predominated in Iberia at that time and were virtually alike. In the modern day, they survive in the west of Iberia, in Portugal and in Galicia, having largely been replaced in central and eastern Iberia by Castilian (Spanish) and Valencian (Catalan) due to political, cultural, commercial, religious and linguistic flux. Of course, the four languages are somewhat similar anyway as they are all Iberian Romance languages.

Two Italian enclaves still speak a form of Graeco-Latin, known as Griko, or Italiot Greek. They are on the southernmost peninsulas of mainland Italy, in Salento and Calabria, and the languages remain for the greater part Ionian

1 Greek, not least due to continued contact with Greece across the Ionian Sea. As such, they share little with the Ischia Manuscript language of the Tyrrhenian Sea, although they do demonstrate commonality in the roots of the Latinized Greek words.


Julián Fuentes Carretero
A wild specimen of Iberian Nightshade (Atropa baetica) growing in Iberia and bearing ripe berries,

Line 1.

# Mra29 crosam of optlecg crap* ar ar l 

| léta | éo | naus | or | orméia | éas | eque | as | asa |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  | na'us |  | ormé'ia |  | e'que |  |  |
|  |  | gnathus | ora | hormé ia |  | eque | assim | acá |
| lethal | it is | consuming | now | rapid assault that way | those | is that | thus | to there |

Modern paraphrase:
It is lethal when consumed as immediately a rapid assault for those therefore to death.

The Latinized Greek na'us (gnathus), means to eat or to consume. Latin has the more familiar word mando (to eat, to consume) which relates to mandibula (jawbone). In this instance gnathus is the Latinized version of gnáthos [to eat, to chew] from the Greek $\gamma v \alpha \dot{\theta} \theta o s$ (jawbone). Thus, na'us is an enclitic spelling of gnathus with a silent ' $g$ ' and a junctural 'th'. The word survives in scientific nomenclature such as eurygnathus (wide-jawed). Both mando and gnathus therefore mean to eat or to consume (literally 'to jaw') using the same linguistic model but different linguistic root. The Latinized Greek word ormé (hormé) is also notable. It means to rush forwards, attack swiftly, rapidly assault and derives from ориض́ (hormi).

## Line 2.

9 Mech crap orocrg 8 cro \& 11089 olfo 8 ar cro8g

| a | mejia | éas | os | oéa | néo | $r$ | Iona | olo | nas | éona |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | me'ia |  |  | o'é'a |  |  |  |  |  | éona |
|  | metia |  |  | oé a | néo | remedium | lona | ollos |  | é bona |
| to | measure <br> doses | those | regarding | it is the | newest | cure for | ageing | eyes | them | it is good |

## Modern paraphrase: <br> To measure doses for which it is the newest cure for those ageing eyes, it is good.

The Galician-Portuguese word meta (insert, put in) derives from the Latin to 'measure out' or 'give a dose'. Another interesting Galician-Portuguese word is lona. In literal translation it means sail or sailcloth, but it is also used as a euphemism for ageing: ie. to age like a weatherworn sail. In line 4 the word Iona is used again, but this time in the literal sense to mean a piece of sailcloth: a rag.

Line 3.

## 80 deg afro offer org 8 M orcus CHen Mo Mr rosa 8 ap

| no | elea | ileo | ilea | aa | nI | æ'è'a | emia | lo | méona | nar |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | ele'a |  |  |  |  | æèa | emi'a |  | mé'o'na |  |
|  | elega | illeo | illea | aia | non lice | ai è a | emita |  | mélos na |  |
| of <br> this | I <br> announce | boys | girls | herbal <br> magic | not <br> allowed | there will <br> be to | given <br> out | the | body parts <br> in | hellfire |

Modern paraphrase:
Of this I announce: for boys and girls the medicine is not allowed, as from it will be sent the body parts in hellfire.

Perhaps the most interesting word is the Arabic nar, which means fire, hellfire or hell and derives from نار (nar). Here in line three, and in line ten, the word ar is used synonymously with extreme suffering and unpleasantness: ie. as if being tortured and burned in hell. The Latinized Greek word æa (aia) refers to the herbal medicine provided by the nightshade. The word derives from Aidía, the name of a mythical Tyrrhenian Sea island which was home to Circe, the Greek goddess of herbal medicine. The Latin words for boys (illeo) and girls (illea) are masculine and feminine variants of ale, which means 'those ones'. This is because children were not socially qualified as people until they reached reproductive age, largely due to high infant mortality in the Medieval. So we have, 'those ones male' and 'those ones female'. The Latinized Greek word mélos ( $\mu \varepsilon ́ \lambda \circ \rho$ ) means body parts, members, components, organs, etc.

Line 4.

## Sol crollio saw sail To crag crollo89

| nor | éolio | nais | nasa | to | éia | éo | Iona |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | éoli'o |  |  |  |  |  |  |
| norma | eólico | naes |  | tolos |  |  |  |
| normal | Aeolian Islands | foetus | snare-trap | to entirely | evacuate | it is | a cloth |

Modern paraphrase:
The normal Aeolian Islands foetus snare-trap to entirely evacuate it is to a cloth.

Here, the most revealing word is the Portuguese éoli'o (éolico) meaning Aeolian, as it associates the manuscript with the volcanic islands of the southern Tyrrhenian Sea and with the Portuguese language brought there by the Crown of Aragon. Ischia was formerly under Sicilian governance along with the Aeolian Islands. The Latinized Greek word éia (evacuate) is used
three times in the ten lines from this page, in reference to the evacuation of the foetus from the uterus when stimulated by the nightshade toxins. The word éia derives from the Greek $\varepsilon^{\prime} \bar{\alpha}$ (abandon, neglect, dismiss).

The Galician-Portuguese word nasa (snare-trap) derives from the Latin nassa, which refers to various forms of trap for catching fish in particular. As the foetus develops within amniotic fluid, then we can appreciate the parallel in Medieval thought, as the foetus is snatched away from its waters.

## Line 5.

## 

| pomona | æor | nais | epeoar | nas | éia | mona | omoaus | æo | aa |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| pomo'a |  |  |  |  |  |  | omo'aus |  |  |
| pomosa | æora | naes |  |  |  |  | homosaus | aio |  |
| berries | agitate | foetus | encourage | them | evacuate | vagina | as one | aided by | herbal <br> magic |

## Modern paraphrase:

Berries agitate the foetus and encourage it to evacuate the vagina as one, aided by the herbal magic.

The most intriguing word is the Latinized Greek æor (æora), which refered to a physical form of therapy, where the body was contorted and jostled up and down to treat internal complaints. Here, it is used to refer to the physical reaction in the abdomen caused by the nightshade. The Greek is $\alpha$ io $\rho \alpha$ (hammock, swing, seesaw) in allusion to the abrupt physical movement. The Latin equivalent word is gestatio, from which we have the English word gestation, due to the carrying of a child and the physicality of movement during labour and childbirth.

The Galician-Portuguese word mona (vagina) is a slang euphemism, which literally means monkey, just as the English language has the word pussy (vagina), which literally means cat. The Latinized Greek word homosaus (as one, unified) derives from oj $\mu$ ós $\omega \varsigma$ (as alike) and is where we get the English homologous (the same). Here it refers to the aborted matter as a mass of similar looking, bloody substance.

Line 6.

## 

| éola | éor | emo | r | dor | o lar | n or | éia | éon | o cor | éa | emma |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| éo'la | é'or | emi'o |  |  |  |  |  |  |  |  | emi'a |
| éo la | ésor | emito | remedium | fora |  | nostrorum <br> opus res |  |  |  | emita |  |
| it is <br> here | inside | given | remedy | agitation | of <br> Lar | the matter <br> of work | evacuate | baby <br> spirit | the <br> red <br> dew | it <br> to | given <br> out |

## Modern paraphrase.

The agitation remedy is inserted, and it is Lar's work to evacuate the baby spirit, ejected as bloody discharge.

The Latin word lar (Lar) refers to a Roman domestic spirit that was believed to bring protection in the bedroom or in the home generally. Here, Lar was believed to offer protection by undertaking the dangerous process of using the nightshade to abort the pregnancy, which might otherwise end in death. The Galician-Portuguese words emito and emita both mean to emit (send, give), but the former means to receive (send, give inwardly) and the latter means to eject (send, give outwardly).

Line 7.


## Modern paraphrase:

It is normal to search for it when ripe, usually harvested from the northwest lands, from where usually it is good.

The Galician-Portuguese word noro refers to the northwest (noroeste) of Iberia, otherwise known as Galicia. Off the Atlantic coast of Galicia there is an island named Islote Noro (Northwest Island), which may have been a specific location for harvesting the plant, as it lies northwest of Pontevedra, which was an important religious, commercial and maritime city in the Medieval period. The Galician-Portuguese word rect (hunted) derives from the Latin iecto, jecto,
which relate to the random scattering and descrying of the nightshade plants. The plant was once found sporadically over much of Iberia and the Balearic Islands, but is now endangered due to overharvesting for the medicinal uses described in this text.

| Line 8. |  |  |  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |  |  |  |
| o lor | æor | Ior | liéa | éor | la éor | emior | éo na | éor | naus |
|  |  |  | lié'a |  | la é'or | emi'or |  | é'or | na'us |
|  |  |  | liéta | ésor | la ésor | emittor |  | ésor | gnathus |
| of them | agitate | they | released | internally | there under | pushed | it is at | inside | consumed |
| Modern paraphrase: <br> Of those that agitate, they are released inside beneath, where it is pushed inside and consumed. |  |  |  |  |  |  |  |  |  |

The Latinized Greek word ésor is used three times in line 8. It derives from the Greek $\varepsilon \sigma \omega \rho$, which variously means inside, inward, internal, interior, within, under, beneath, etc. Thus, the specific definition differs with each use of the word. The Latinized Greek word liéta derives from the Greek $\lambda$ v́ $\varepsilon \tau \alpha$ (lyetai), which means to release, set free, untie, solve, deal with, resolve, etc. Here, the Latinized Greek word na'us (gnathus) refers to the medicine being consumed by the mouth of the vagina. In line 1 the same word refers to the medicine being consumed by the mouth of the face.

| Line 9. |  |  |  |  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |  |  |  |  |
| æ OS | olor | éor | nor | la nas | æor | néos | o méo | nas | éo | na |
|  |  | é'or |  |  |  |  | o mé'o |  |  |  |
| ai os | dolor | ésor |  | la nas | æora | néoç | o mélos |  |  |  |
| here regarding | pain | inside | normally | there them | agitation | renews | of the body parts | them | it is | at |
| Modern paraphrase: <br> There are normally pains regarding the inside, as here their agitation renews the body parts where it is at. |  |  |  |  |  |  |  |  |  |  |

The Latinized Greek word néoç (véoc) means to renew, refresh, replace, rectify, replenish, etc. Thus, the nightshade was used to remove the foetus and then believed to encourage the reproductive organs to recover.

Line 10.

## Mao cro Mcrug 8 al cru ba 2 cro Ba tैol fro Ba?

| mas | éo | méia | nat | éo na | t | éo na | bor | éo | nas |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| ma'os |  | mé'ia |  |  |  |  |  |  |  |
| malos |  | media |  |  | terminus |  | porta |  |  |
| pain | it is | moderated | hellfire | it is at | finish | it is at | way out | it is | them |
|  |  |  |  |  |  |  |  |  |  |
| Modern paraphrase: |  |  |  |  |  |  |  |  |  |
| The pain it is moderated, the hellfire it is at the finish, and the door is opened for them to leave. |  |  |  |  |  |  |  |  |  |

The Galician-Portuguese and Latin word makos means badness, evils, unpleasantness, nastiness, painfulness, distress, etc, in allusion to the spasms of aches and pains brought about by the nightshade. The Galician-Portuguese and Latin word média means reduce, moderate, even out, mediate, average, etc. The Latinized Greek word porta ( $\pi$ ó $\rho \tau \alpha$ ) has become ubiquitous among the Romance languages, meaning doorway, gateway, way in, way out, exit, entrance, passageway.

The text in summary.
Paragraph One (Lines 1-4).
It is lethal when consumed, as immediately a rapid assault for those therefore to death. To measure doses for which it is the newest cure for those ageing eyes, it is good. Of this I announce: for boys and girls the herbal magic is not allowed, as from it will be sent the body parts in hellfire. The normal Aeolian Islands foetus snare-trap to entirely evacuate it is to a cloth.

Paragraph Two (Lines 5-10).
Berries agitate the foetus and encourage it to evacuate the vagina as one, aided by the herbal magic. The agitation remedy is inserted, and it is Lar's work to evacuate the baby spirit, ejected as bloody discharge. It is normal to search for it when ripe, usually harvested from the northwest lands, from where usually it is good. Of those that agitate, they are released inside beneath, where it is pushed inside and consumed. There are normally pains regarding the inside, as here their agitation renews the body parts where it is at. The pain it is moderated, the hellfire it is at the finish, and the door is opened for them to leave.

## Conclusion

The first paragraph describes the use of Iberian Nightshade as a cosmetic for ageing eyes and as an abortifacient, whilst warning that it is lethal when eaten and especially dangerous to children.

The second paragraph describes the abortion procedure, the unpleasant internal effects and convalescence, as well as the acquisition of the berries for the purpose. In addition the text explains their belief that the domestic protective spirit Lar was responsible for overseeing the process safely from administration to recovery.

Transliteration Key: Manuscript standard symbols paired with Italic equivalents.

| a | -a- / a- | 9 | $a /-a$ | 2 | æ | aw | ais / aix |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| amw | aus / aux | $40$ | do | $\underset{><}{C / C}$ | $\underset{><}{e / i}$ | $C$ | é |
| $C C$ | è | $\mathbb{N}$ | I | $\stackrel{H}{C}$ | ele / ile | $4$ | m |
| H゙C | eme / emi | 8 | n | 0 | 0 | 9 | $p$ |
| $\mathscr{\oiiint}$ | epe | $p$ | qu | $\stackrel{H}{C}$ | eque | $\ell$ | $r$ |
| 2 | $s / c / z$ | 8 | sa/ca | 2 | t | $\ell$ | ta |

Lexicon for Iberian Nightshade (Atropa baetica). Portfolio 2. Left.

| Word | Definition | Language | Origin |
| :---: | :---: | :---: | :---: |
| a |  |  |  |
| a | from, of, for, to, the | Galician-Portuguese, Latin | from Latin ab: from, out of, away, on, at |
| as: assi: assim | thus, therefore, so | Galician-Portuguese, Latin | from Latin ad sic: to be |
| asa: acá | to there, to here, hither | Galician-Portuguese | from Portuguese a cá: to here, to there |
| $\boldsymbol{æ}$ |  |  |  |
| æ: ai | there | Galician-Portuguese | from Galician alí: there |
| æa: aia | herbal medicine, herbal magic | Latinized Greek | Greek: Aiaía: home of Circe, Greek goddess of herbal medicine |
| æèa: ai è a | there shall be to, there will be | Galician-Portuguese | see ai, è, a |
| æ๐: aio | aided by, assisted by, thanks to | Galician-Portuguese | from Portuguese alio: to ally, unite, befriend |
| æor: æora $\underset{\omega}{ }$ | oscillate, jolt, contort, agitate the body physical therapy equivalent to Latin gestatio | Latinized Greek | Greek: aıúpa (aióra): hammock, swing, seesaw Greek: ázípo (aeírō): move up \& down |
| d |  |  |  |
| do | of, from, to, about | Galician-Portuguese | from Portuguese de 0: regarding, concerning, pertaining to |
| e |  |  |  |
| é: e: y | and, is, he/she/it, to be, out of, from | Galician-Portuguese, Latin | from Latin et: and. est: is |
| è: èra | has, was, will be, shall be, to be | Galician-Portuguese | from Latin erat: was, has been, shall be |
| éa: é a | it to, is the | Latin | see é, a |
| éas | those, all | Latin | from Latin ea plural: its, hes, shes, |
| éia | to abandon, yield, give up, eject, reject, | Latinized Greek | Greek: عīā (eíā): to disregard, neglect, leave, cede |
| é'ior: sénior | ripe, mature | Galician-Portuguese | from Latin senior: older, fully grown |
| elea: ele'a: elega | I state, I say, I instruct | Latinized Greek | Greek: |
| emia: emita | given out, emitted, sent, comes | Galician-Portuguese | from Latin emitta: send forth, send out |
| emiia: emitia | issued, produced, offered | Galician-Portuguese | from Latin emitti: to broadcast, give off, provide |
| emio: emito | given, administered, dosed | Galician-Portuguese | from Latin emitto: introduce, send in |
| emior: emittor | pushed, shoved, forced, driven | Latin | from Latin emitto: send forth |
| éo: é o | it is | Galician-Portuguese | from Latin est ao: it is |
| éoiet: éo iet | it is sowed, it is scattered, it is cast | Latin | see: éo, iet |
| éola: éo la | it's the to, it is to, it is there | Galician-Portuguese | see éo, la |
| éolio: éoli’o: éolico | of the Aeolian islands | Galician-Portuguese | from Portuguese Eólico: Aeolian Islands, Tyrrhenian Sea |
| éon | gnostic baby spirit of life | Galician-Portuguese | from Latin: eon (eternal): eternal life, supernatural spirit |
| éona: é ona: é bona | it is good | Galician-Portuguese | see: é, ona |

2020-4049-AJHA - 14 DEC 2020

| éor: ésor | inside, within, under, beneath | datinized Greek | Greek: $\varepsilon \sigma \omega$ ) (esór): inward, into, under |
| :---: | :---: | :---: | :---: |
| epeoar | urge, hasten, quicken | gatinized Greek | Greek: غ́тยíy ${ }^{\text {a }}$ (epeígō): impel, urge, encourage |
| eque: e que | is that, is what | Galician-Portuguese | see: e, que |
| i |  |  |  |
| ia: via: vir: ir | going, start, run, depart, that way, path | Galician-Portuguese | from Latin via: path, road, journey, way, a-b |
| iet: iect, ject, jecto | scattered, sown, cast, spread, projected, located, found, sighted, spotted | Galician-Portuguese $\stackrel{0}{2}$ | from Latin: iecto: descried, aspied, searched. and Latin: jecta: thrown, spread |
| ilea: illea | girls | Latin | from Latin ille a: those ones (female) |
| ileo: illeo | boys | Latin | from Latin ille o: those ones (male) |
| I |  |  |  |
| la: ala | here, over there, to | Galician-Portuguese | from Latin ad illac (to that way) |
| lar | Lar: a protective domestic spirit (pl. Lares) | Latin | from Lares Domestici: Roman domestic guardian deities |
| léta | lethal, deadly, fatal, life removing | Latin | from Latin leto (to end life). letum (annihilate, ruin, demolish) |
| liéa: liéta | released, unbound, freed | Latinized Greek | Greek: $\lambda$ ú $\mathrm{T}_{\text {aı }}$ (lýetai): loosened, untied, set free, solved |
| 10 | the, it | Galician-Portuguese | from l'o: the it, the one |
| Iona | cloth, rag, canvas, sailcloth | Galician-Portuguese | from French coastal area Olonne where fabric was made |
| Iona | euphemism: to age, grow old, to fatigue | Galician-Portuguese | euphemism: to age like an old sail |
| Ior | them, their | Galician-Portuguese, Latin | from Latin illorum: of them |
| m |  |  |  |
| ma'os: malos | badness, evils, unpleasantness | Galician-Portuguese | from Latin malos: pains, discomfort, distress |
| meia: me'ia: metia | measure out, put in, insert, apply | Galician-Portuguese | from Latin mētor: measure |
| mé'ia: média | evened out, moderate, midway | Galician-Portuguese | from Latin medius: moderate, reduce. média: midway |
| méo: mélos | body parts, organs, the body | Latinized Greek | Greek: $\mu$ ć入os (mélos): limbs, members, components |
| mé'o'na: mélos na | body in | Latin | see méo, na |
| mona: monna | vagina, female genitals | Galician-Portuguese, Latin | euphemism: Portuguese mona (monkey), Latin madonna (lady), as with euphemism pussy (vagina) |
| n |  |  |  |
| na | at, in, in the, into | Galician-Portuguese | from Old Portuguese em a, en a: in the |
| nais: naes: maes | pregnancy, foetus, embryo, venter | Galician-Portuguese | from Portuguese mães: mother,, spawn, reproduce |
| nar | fire, hellfire, hell, torture, suffering, death | Latinized Arabic | Arabic: نار (nar): fire of hell, heat, flames |
| nas | them, they | Galician-Portuguese | Galician and Portuguese feminine plural of as: them |
| nasa | trap, snare, snare-trap, gin, creel | Galician-Portuguese | from Latin: nassa (fish trap, snare, net) |


| naus: na'us: gnathus | feeding, eating, consuming | Latinized Greek | Greek: yváӨos (gnathos) 'to jaw, to chew' equivalent Latin mando (chew), from mandibula |
| :---: | :---: | :---: | :---: |
| néo | newest, latest, most recent | Latinized Greek | Greek: vદ́o (neo): latest, current |
| néos: néoç | renews, rejuvenates, refreshes | Latinized Greek | Greek: vह́os (néos): fresh, young, new |
| n I | not allowed, not licensed | Latin abbreviation | Latin: non licet (not allowed) |
| no | for the, of this, in the | Galician-Portuguese | from Old Portuguese en o: in the |
| nor: norma | normal, usual, standard | Galician- Portuguese, Latin | from Latin norma: standardized, as a rule |
| nor | the matter of work | Latin abbreviation | Latin: nostrorum opus res |
| noro | northwest, Islote Noroeste | Galician-Portuguese | from Portuguese norteoeste: northwest northwest Iberia or Islote Noroeste (Northwest Island) |
| 0 |  |  |  |
| 0 | of, of the, it's the, is | Galician-Portuguese | from Portuguese ao: to the, of the |
| Oéa: o é a | of is the, there is the | Galician-Portuguese | see 0, é, a |
| olo: olho: ollo | eye | Galician-Portuguese | from Latin oculo (eye) |
| olor: dolor | pains, aches, cramps, suffering, | Galician-Portuguese, Latin | from Latin dolo (to cut, chop) |
| omoaus: homosaus | homogenized, blended, as on | Latinized Greek | Greek: ó ${ }^{\text {ós ( }}$ (homós: alike) + -w̧ (-ōs: aus): as alike |
| ona: bona | good, effective | Galician-Portugese | from Latin bona: good |
| or: ora | now, when, then, the time | Galician-Portuguese | from Latin hora: the hour |
| ormé: hormé | rapid assault, rapid attack | Latinized Greek | Greek: ophń (hormi): urge, momentum, force |
| orméia: hormé ia | rapid assault - that way | Latinized Greek, GalicianPortuguese | see: ormé. ia |
| OS | concerning, regarding, about, relevant to | Latinized Greek | Greek: $\omega \varsigma$ (os), $\dot{\varepsilon} \omega$ ( éos): as, as is, until, as far as |
| p |  |  |  |
| pomoa: pomo'a: pomosa | berries, fruits | Latin | from Latin pomum: a fruit |
| por: porta | doorway, door, exit, gate, way out, portal | Latinised Greek | Greek: пópta (pórta): door, gateway |
| 9 |  |  |  |
| que | that, what | Galician-Portuguese | from Latin: quid (what, that, but) |
| r |  |  |  |
| $r$ | remedy, cure, elixir, treatment | Latin abbreviation | from Latin remedium: remedy, elixir |
| ror: ro'r | dew, drizzle, drip, leak blood, miscarriage, abortion, red discharge | Latin | from Latin roro, roris: fluid, liquid, juice, wetness from Latin: ros ruber: red dew |
| t |  |  |  |
| t | the end, the finish, completed | Latin abbreviation | Latin: terminus (the end, finish, terminal) |
| to: tolos | to entirely, to completely, at once, in unity | Latinized Greek | Greek: to入ús (tolós): wholly, totally, completely |

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