

Title:

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 15th century.

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Summary/Abstract:

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 15th century but, with this manuscript as a surviving record, it has been possible to reintroduce them to the world of Romance linguistics.

Key words: 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 its place of origin as Castello Aragonese, Ischia¹. 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 (1396-1458), 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, 1442-3². 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's wife Maria of Castile, Queen of Aragon (1401-58), although he also had a mistress, Giralda Carlino (1401-68), who was the mother of his daughters Leonor d'Aragon (b.1421-married off. 1444) and Mary d'Aragon (b.1425-married 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 Latin³. 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.

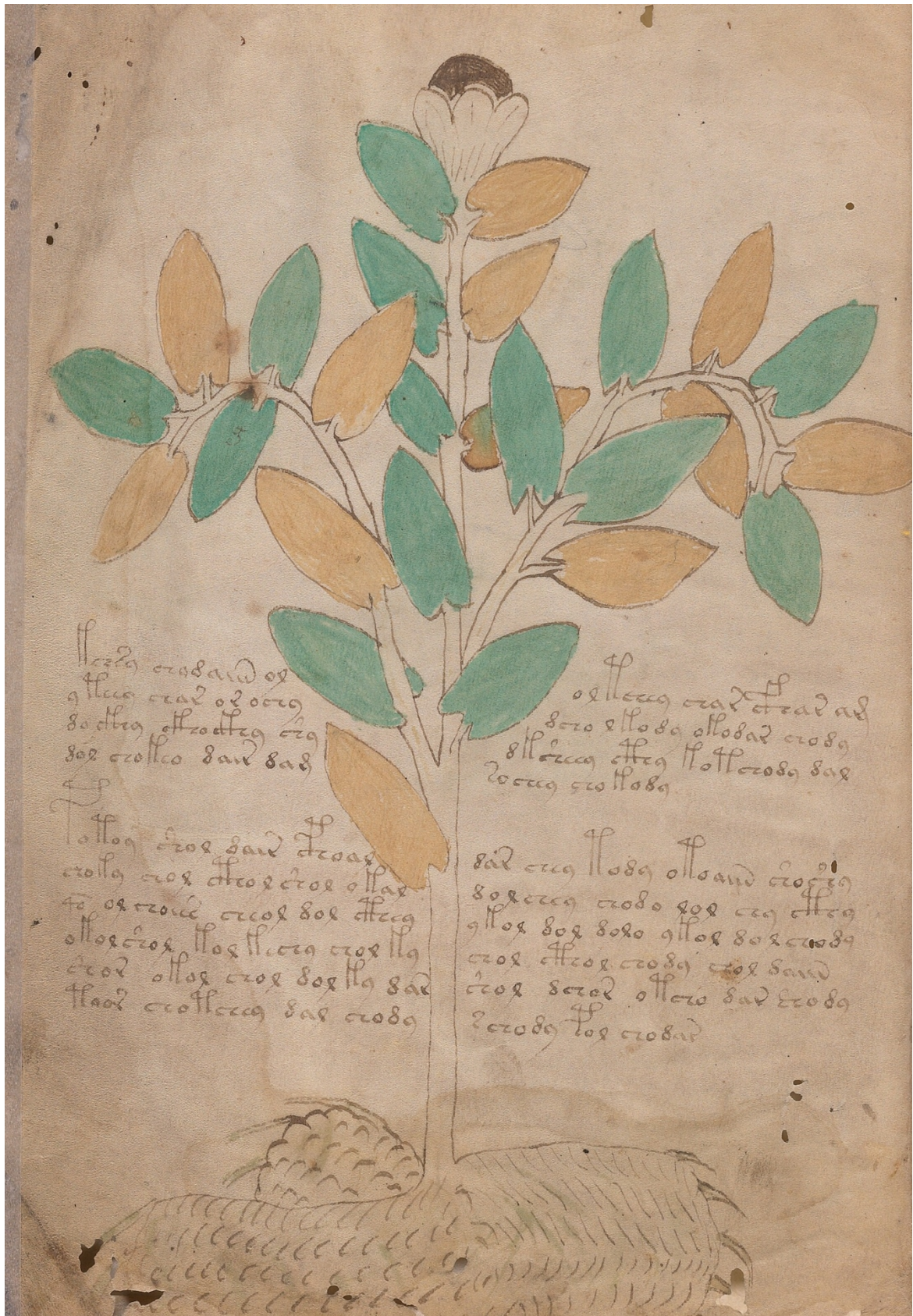
The southern region of the Tyrrhenian Sea, including the Aeolian islands, Sicily, and the western coast of Italy as far north as Ischia and Naples, had been settled by Ionian Greek diasporic populations since antiquity, as part of Magna Graecia (Greater Greece). In addition, the citadel of Ischia included 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 15th 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.



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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 set-phrases 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 forms⁴. *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^{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 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.

ἰεταὶ τοῦ δαυτοῦ οἱ ὀρμηταὶ ταῦτ' αὖθις

léta	éo	naus	or	orméia	éas	eque	as	asa
		na'us		ormé'ia		e'que		
		gnathus	ora	hormé ia		e que	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 γνάθος (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 ορμή (hormi).

Line 2.


ἡ ἥτις ταῦτ' ὁρμητὰ δατοῖ ἡ νεώτα ὁλοδαὶ τοῖς

a	meia	éas	os	oéa	néo	r	lona	olo	nas	éona
	me'ia			o'é'a						é'ona
	metia			o é a	néo	remedium	lona	ollos		é bona
to	measure doses	those	regarding	it is the	newest	cure for	ageing	eyes	them	it is good


Modern paraphrase:

To measure doses for which it is the newest cure for those ageing eyes, it is good.

The Galician-Portuguese word metia (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: i.e. to age like a weatherworn sail. In line 4 the word lona is used again, but this time in the literal sense to mean a piece of sailcloth: a rag.

Line 3.										
										
no	elea	ileo	ilea	æa	n l	æ'è'a	emia	lo	méona	nar
	ele'a					æèa	emi'a		mé'o'na	
	elega	illeo	illea	aia	non licet	ai è a	emita		mélos na	
of this	I announce	boys	girls	herbal magic	not allowed	there will be to	given out	the	body parts in	hellfire
Modern paraphrase: <i>Of this I announce: for boys and girls the medicine is not allowed, as from it will be sent the body parts in hellfire.</i>										

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 nar is used synonymously with extreme suffering and unpleasantness: i.e. 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 Αἰαία, the name of a mythical Tyrrhenian Sea island which was home to Circe, the Greek goddess of herbal medicine. The Latin words for boys (ileo) and girls (illea) are masculine and feminine variants of ille, 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 (μέλος) means body parts, members, components, organs, etc.

Line 4.							
							
nor	éolio	nais	nasa	to	éia	éo	lona
	éoli'o						
norma	eólico	naes		tolos			
normal	Aeolian Islands	foetus	snare-trap	to entirely	evacuate	it is	a cloth
Modern paraphrase: <i>The normal Aeolian Islands foetus snare-trap to entirely evacuate it is to a cloth.</i>							

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 εἶᾱ (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.									
pomoa	æor	nais	epeoar	nas	éia	mona	omoaus	æo	æa
pomo'a							omo'aus		
pomosa	æora	naes					homosaus	aio	
berries	agitate	foetus	encourage	them	evacuate	vagina	as one	aided by	herbal magic
Modern paraphrase: <i>Berries agitate the foetus and encourage it to evacuate the vagina as one, aided by the herbal magic.</i>									

The most intriguing word is the Latinized Greek æor (æora), which referred 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 αἰώρα (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 ὁμόζως (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.

ετολγ ετορ εθεο ρ ετορ ολλαρ δ ο ρ εταγ ετοδ ορορ ετα εθεγ

éola	éor	emio	r	æor	o lar	n o r	éia	éon	o ror	éa	emia
éo'la	é'or	emi'o									emi'a
éo la	ésor	emito	remedium	æora		nostrorum opus res					emita
it is here	inside	given	remedy	agitation	of Lar	the matter of work	evacuate	baby spirit	the red dew	it to	given 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.

δοορ ετοιετ ετορ δορ εθεγ γηρορ δορ δορο γηρορ δορ ετοδγ

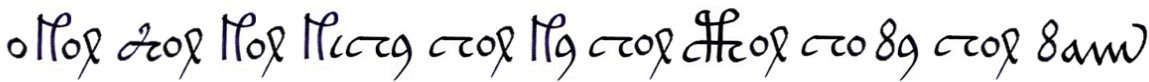
do or	éoiēt	éior	nor	emiia	a lor	nor	noro	a lor	nor	éona
	éo'ie't	é'ior		emi'ia						é'ona
do ora	éo iect	sénior		emitia			noroeste			é bona
of the time	it is hunted	ripe	usually	crop	of them	usually	northwest lands	of them	usually	it is good

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 *iect* (hunted) derives from the Latin *iecto*, *jecto*, which relate to the random scattering and despoiling 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	lor	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:

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 *εσώρ*, 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 *λύεται* (*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.

ἄ οὐ οἴσῃ τοῦ δὸς ἡ δαὲ ἀτοῦ δατοῦ οἴσῃ δαὲ τοῦ δῶ

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:

There are normally pains regarding the inside, as here their agitation renews the body parts where it is at.

The Latinized Greek word νέος (νέος) 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.

ἡ δαὲ τοῦ ἡτοῦ δαὲ τοῦ δα τ τοῦ δα τ τοῦ δα τ τοῦ δα τ

maos	éo	méia	nar	éo na	t	éo na	por	éo	nas
ma'os		mé'ia							
malos		média			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 malos 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 (πόρτα) 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-	g	a / -a	æ	æ	ais / aix
aw	aus / aux	do	do	c / l ><	e / i ><	é
cc	è	l	l	ele / ile	m	
eme / emi	n	n	n	o	p	
epe	qu	eque	r			
s / c / z	sa / ca	t	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
æ			
æ: ai	there	Galician-Portuguese	from Galician alí: there
æa: aia	herbal medicine, herbal magic	Latinized Greek	Greek: Αἰα: 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
æo: aio	aided by, assisted by, thanks to	Galician-Portuguese	from Portuguese alio: to ally, unite, befriend
æor: æora	oscillate, jolt, contort, agitate the body physical therapy equivalent to Latin gestatio	Latinized Greek	Greek: αἰώρα (aióra): hammock, swing, seesaw Greek: αἰρω (aeirō): move up & down
d			
do	of, from, to, about	Galician-Portuguese	from Portuguese de o: 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: εἶα (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: ἐλέγα (élega): I am saying, I allege
emía: emitia	given out, emitted, sent, comes	Galician-Portuguese	from Latin emitta: send forth, send out
emíia: emitia	issued, produced, offered	Galician-Portuguese	from Latin emitti: to broadcast, give off, provide
emío: emitio	given, administered, dosed	Galician-Portuguese	from Latin emitto: introduce, send in
emior: emitior	pushed, shoved, forced, driven	Latin	from Latin emitto: send forth
éo: é o	it is	Galician-Portuguese	from Latin est ao: it is
éoiét: éoi iet	it is sowed, it is scattered, it is cast	Latin	see: éoi, iet
éola: éoi la	it's the to, it is to, it is there	Galician-Portuguese	see éoi, 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

Lexicon continued.

éor: ésor	inside, within, under, beneath	Latinized Greek	Greek: εσωρ (esór): inward, into, under
epeoar	urge, hasten, quicken	Latinized Greek	Greek: ἐπειγω (epeigō): impel, urge, encourage
equē: 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	from Latin: iecto: descried, aspiied, searched. and Latin: jecta: thrown, spread
ilea: ilea	girls	Latin	from Latin ille a: those ones (female)
ileo: ileo	boys	Latin	from Latin ille o: those ones (male)
l			
la: ala	here, over there, to	Galician-Portuguese	from Latin ad iliac (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: λύεται (lýetai): loosened, untied, set free, solved
lo	the, it	Galician-Portuguese	from l'o: the it, the one
lona	cloth, rag, canvas, sailcloth	Galician-Portuguese	from French coastal area Olonne where fabric was made
lona	euphemism: to age, grow old, to fatigue	Galician-Portuguese	euphemism: to age like an old sail
lor	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: me'ia	measure out, put in, insert, apply	Galician-Portuguese	from Latin métor: 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: μέλος (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)

Lexicon continued.

naus: na'us: gnathus	feeding, eating, consuming	Latinized Greek	Greek: γνάθος (gnathos) 'to jaw, to chew' equivalent Latin mando (chew), from mandibula
néo	newest, latest, most recent	Latinized Greek	Greek: νέο (neo): latest, current
néos: néoç	renews, rejuvenates, refreshes	Latinized Greek	Greek: νέος (néos): fresh, young, new
n l	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
n o r	the matter of work	Latin abbreviation	Latin: nostrorum opus res
noro	northwest, Islote Noroeste	Galician-Portuguese	from Portuguese noroeste: northwest northwest Iberia or Islote Noroeste (Northwest Island)
o			
o	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 o, é, a
olo: olho: olo	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: ὁμός (homós: alike) + -ως (-ōs: aus): as alike
ona: bona	good, effective	Galician-Portuguese	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: ορμή (hormi): urge, momentum, force
orméia: hormé ia	rapid assault - that way	Latinized Greek, Galician-Portuguese	see: ormé: ia
os	concerning, regarding, about, relevant to	Latinized Greek	Greek: ως (os), έως (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: πόρτα (pórta): door, gateway
q			
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: τολώς (tolós): wholly, totally, completely

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