A few Thomas’ Neologisms (from the Commentary on John) not registered in Lexicons. A contribution to the study of Thomas’ language and Medieval Latin Lexicography

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Abstract: Our objective is twofold: 1) to point out the convenience of incorporating some possible neologisms or other words found in Aquinas’ Commentary on John in future editions of lexicons or in new works devoted to Medieval Latin; 2) to reflect on the problems that a non-specialist reader may face when consulting the common Latin dictionaries.

Keywords: Thomas Aquinas - lexicon - neologism - Commentary on John

Unos pocos neologismos de Tomás (del Comentario a Juan) no registrados en diccionarios. Una contribución al estudio del lenguaje tomista y a la lexicografía latina medieval

Resumen: Nuestro objetivo tiene dos aspectos: 1) destacar la conveniencia de incorporar algunos posibles neologismos u otras palabras halladas en el Comentario a Juan del Aquinate en futuras ediciones de diccionarios o en nuevas obras dedicadas al latín medieval; 2) reflexionar sobre los problemas que un lector no especialista puede enfrentar al consultar los diccionarios comunes de latín.

Palabras-clave: Tomás de Aquino - diccionario - neologismo - Comentario a Juan

As a natural outcome of our Spanish translation of Aquinas’ Commentary on John¹, we have published a short book with this title: El Comentario a Juan de Tomás de Aquino. Rasgos de latín mediev-

¹ The translation was made from the edition of CAI (1952) whose numeration we follow.
dieval y actitudes filológicas. In its first chapter, we have analysed the different characteristics of the Late and Medieval Latin present in the text, paying special attention to the morphological and syntactical aspect, as well as the lexical one. Regarding the vocabulary, we have noticed that it is possible to make a humble contribution about Thomas’ language in several aspects.

2 Cavallero (2014).

3 The studies on Thomas’ language are numerous; cf. for example fr. Hubert (1949), where the author points out the influence of the Classical, Biblical and Patristic traditions, the influence of Boethius, of the Aristotelian translations; Hubert says: «Les solutions souvent hardies adoptées en ces cas par les grands maîtres qualifient le latin médiéval comme une langue philosophique authentique et originale» (p. 225); Chenu (1950), who refers to Thomas’ Latin as «le latin ‘barbare’ du moyen âge» (p. 87) but praises the «vivacité créatrice» of the scholastic language (p. 97); the same expression is used by Hubert (1949: 231), who points out that in Thomas «la langue est consubstantielle à la pensée» (p. 104); Hubert (1952); Hubert (1956); Hubert (1957-1969); Hubert (1984); Busa (1983-1985). Hubert, with great erudition, was concerned with the sense of some terms or turns (ianae, unicornis / cattus, restautario gemmarum), he was also dealt with the tool-words that aid to mark punctuation or that give an expositive order; and he considered the words that are not registered in lexicons (deiectivus); but he did not consider the words that we include here. General studies are, for example, Che- nu (1927) and Chenu (1952).

4 With the expression «dictionaries of Medieval Latin» (we consider that the Middle Ages start in 476 a.C.) we make reference to: Blaise (1967); Forcellini (1864-1871); Arnaldi (1939-1964. Italian Latin until 1050 a.C.), Arnaldi-Blatt-UAI (1957-); Souter (1949, until 600 a.C.); the Thesaurus linguæ Latiniæ until 600 a.C. Cf. the next note.

5 Blaise (1975); even though the author states that this work is not exhaustive in the Scholastic field (p. vi), nevertheless he usually cites Thomas’ words; Niermeyer (1976), although it is also oriented primarily toward historical texts and documents until c. 1150; Du Cange (1678). This last work, although outdated, can contain the words we are concerned with. Cf. Roques (1951-2). In addition, it is possible to check the édition augmentée de Favre (1883), «aucta pluribus verbis aliorum scriptorium».

6 Thesaurus linguæ Latiniæ; Brepols’ Library of Latin Texts.

In order to determine the possible novelties existent in this corpus, we have looked up in classical and Medieval Latin dictionaries whether the terms were listed and, if so, with what (different/new) senses; if the terms did not appear therein, we paid special attention to the specific dictionaries of the Late Middle Ages. We have verified if these entries were consistent with those of the TLL and with those of the LLT, since these
corpora allow for a more reliable and trustworthy access to the sources. In the case of Thomas, another advantage of these corpora is the possibility to look up the specific works about his language, and the *Index Thomisticus*, works that excel over any other previous production.

Our goal now is to reconsider our earlier approach in order to make some new observations about the situation of the dictionaries in relation to Thomistic language. But we must warn the reader that the goal of this work is to a certain extent hypothetical, for several reasons: a) we do not have a critical edition of the *Commentarium*, and, therefore, we cannot control the textual variants; b) this commentary was made by Thomas in Paris between 1269-1272 and we conserve a Latin version that a student wrote based on Thomas’ oral exposition and that was revised by Reginald of Piperno (something similar to the situation of the texts of Aristotle or Ferdinand de Saussure). These notes would form a *reportatio* or *lectura*; but Tolomeus of Luca reports that the first five chapters were dictated by Thomas and the rest was corrected by Reginald on the base of the pupil’s notes: the result is, then, an *ordinatio* or *expositio*. Therefore, some questions arise: is this language Thomas’ or is it a ‘Universitary’ language? The revision suggests Thomas’ style, but we cannot claim it. Thus, we must take these results as a hypothetical advance.

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7 We have checked the *Dictionary of Medieval Latin from British sources* (= DMLBS), which was very useful, and the *Glossaire du latin philosophique* de l’Institut de Recherche et Histoire des Texts (= GLPh): http://gestion-fiches.irht.cnrs.fr/. These “fiches” include only *aliqualiter*, *explicitae*, *participative*, *conditionalis* and *grossities* amongst the words we consider here. Cfr. Michaud-Quentin (1958), Merle (1979-1980), Verbeke (1978), Hamesse (2010). Habel-Gröbel (1989) has no citation for the meanings of the listed words. We had no access to the *Mittellateinisches Wörterbuch* nor to Peter Stotz, *Handbuch zur lateinischen Sprache des Mittelalters*, 1996-2004.

8 i.e. Deferrari-Barry-McGuinness (1948-1949). Later, Deferrari-Barry (1956).

9 Busa (1974-1980), 56 voll. Cfr. http://www.corpusthomisticum.org/it/index.age.

10 de Bergame (1497), and other editions; Schütz (1881), with reprints. Cfr. the “Indices” in vol. vii of *Thomae Aquinatis Opera omnia iussu edita Leonis xiii* (Romae, ad Sanctae Sabinae, 1948) but there is no *index verborum*. Hubert (1956) p. 258, in his critic consideration of these works, says that none of them secures a «dépouillement complet».

11 The Leonine edition does not include the text of *Super Ioannem*. Cfr. Luna (2005). Dahan (2005), p. 13 compares some loci of Thomas’ *John* with the text of the Weber’s edition of the *Vulgata* and the citations of Hughes de Saint-Cher. See also Dauphinais-Levering (2005), where we can find studies about *Super Ioannem*: the Theological role of the Fathers, the speculative doctrine of the Trinity, the relation between *theologia* and *oikonomia*, the Creation, eternity and time, divine Providence, the concept of life, Christ as teacher, Jesus’ human knowledge, anti-docetism, the influence on the *Summa* about Christ’s resurrection, the Church militant, wisdom and Eucharist and the role of the Apostles. About the chapter 14, cfr. Baglow (2005).

12 Torrell (1993), p. 496 says «Il paraît peu probable que Thomas ait revu lui-même le texte». Cfr. Keating-Levering (2010), p. ix. See also Torrell (2005), p. 199.
False neologisms

First of all, in our research on the *Comm. on John* we identified some terms that appeared in the Medieval Period (as from the 6th century) and we focused particularly on those which pertain to Aquinas’ time, viz., 13th century. We have noticed that there are words, which, though already in use in his time, acquire a new meaning in Aquinas’ texts. Nevertheless, if the reader Consults the DMLBS or the LLT, he finds that, for some of these words, the meaning used by Thomas appears as present already in earlier authors. In addition, a non-specialist reader of Thomas’ work who searches these words in other dictionaries, can be led to think that the meanings that appear there are valid for Thomas Aquinas, when this is not the case.

13 Hubert (1956), p. 262 has affirmed that Thomas did not use Medieval senses of Classical words.

14 This is the case of words that were used by Ildefonseus Toletanus, 7th century, praeparatiuus (1836: the number refers to Thomas’ paragraph of the *Commentary on John*), preparatory (LLT); Johannes Scotus Eriugena, 9th century: connexim (1793), «transitively, accordingly» (LLT), that Busa lists apparently as a *hapax legomenon*; Guillelmus a Sancto Theodorico, 1080-1148: uiiificatiuus (744, 780, 914, 959, 1118, 1471, 1516), «revitalizing, life-giving» (LLT); Ranulphus de Glanville, 1112-1190: acceptio (102) «meaning» or «semantic value of a word», according to the DMLBS; Johannes de Salisbury, 1120-1180: conformitas (748), «harmony between members», according to the DMLBS; Innocentius III, 1161-1216: comcomitantia (1876), according to the LLT; Robertus Grossetestius, c. 1170-1253: influentia (86) «influence»; causalitas (38, 76, 84, 88, 94) «causality» (DMLBS); cognoscitiuus (443 et alii), «cognositive» (DMLBS); incomposibilis (2051), «mutually impossible», according to DMLBS; quidditas (603), technical term (cfr. Summa I 3,4 ob.2 etc.), «essence, nature of a thing» (DMLBS); prædominor (706), «that which causes sadness» (DMLBS); Faivre (1883) p. 187 registers it in letters of the fourteenth century, but we have found it in the Aristoteles latinus, translation of Guillelmus de Moerbecke (1215-1286) and many later authors like Iohannis Peckham (1230-1292); besides, lenitiuus (1599), «softening» (DMLBS); præmiatio (485), «prize, award» (LLT). Rodericus Ximenius de Rada, 1170-1247: aletas (1912), «otherness», according to the LLT; Gervasius Tiburenisis, 1177-1222: dispensatiaue (551) «in the way of an exemption, leaving the law aside», according to the DMLBS; Guillelmus Alvernus, 1180-Paris 1249: mititas (923), «suavity» (LLT); this word is registered by Blaise (1975), without examples, as a synonym of miticitas and of mititia. Alexander Halensis, 1185-1245, who died in Paris the same year when Thomas visited this city: certitudinaliter (1554, 2531), «with certainty»; consiliatiuus (1656), «reflexive», according to the LLT; imaginatiuus (1742), «able to imagine» (LLT); immutatiuus (366), «that which causes change, which has the power to transform» (LLT); notionaliuer (753 etc.) (LLT); summariue (575), «concisely, briefly» (LLT); artificatiuam (1142), «mechanism, device» (LLT); impeditiuus (2036), «impeding, stopping» (LLT); praedomining (706), «to prevail» (LLT); promotiuus (1732), «that which moves forward, promoter» (LLT); Balduinus de Forda and Bartholomaeus Exoniensis, 12th century: infallibilitas (2203), «infallibility» (LLT); this noun could seem a Thomas’ neologism apud Blaise’s Lexicon s.v.); Eberhardus Bethuniensis, 12-13th century: expositiuae (2360), «explanatorily» (LLT).
specific usage, which could make the reader think that a term is a neologism, when it is not. Other words are not considered to be Thomas’ neologisms, although, in some cases (e.g., *consiliatiuus*), the sense could be new. Thus, the word *acceptio* appears in the 12th century, according to Niermeyer; Blaise (1975) gives the sense «acception (d’un mot)» without examples; but Deferrari-Barry does not register the sense «meaning» or «semantic value of a word» which is the one used by Thomas (cfr. 8-9); in addition, Deferrari-Barry does not include *incompossibilis* (2051), «mutually impossible», and presents *artificiatum* (1142), «mechanism, device», only as an adjective. As we can see, in many cases dictionaries can be deceptive and mislead the reader.

**‘Possible’ neologisms**

There are words that appear in authors who are contemporary to Thomas. We are not sure, then, if they were coined by Thomas himself. We say that these are “possible” neologisms, because Busa and Deferrari cite authors who were born after Thomas Aquinas (and in some cases –we highlight that–, the word is not registered in Deferrari). In addition, the date of the writing of the works is usually uncertain. It is impossible, therefore, to determine with accuracy the first use of the word.

This is the case of:

- *ablutiuus* (1748), «that which washes», that appears in Albertus Magnus (*LLT*);
- *accessorie* (896), «in an accessory way»; it is listed by Blaise’s *Lex* without examples. Deferrari-Barry does not include this word. Busa registers this Thomas’ *locus* and only one usage that occurs in Petrus de Alvernia (1240-1304); in the Du Cange *édition augmentée*, the manuscript text of the *Constitutiones ordinis Cluniacensis* is cited, but without date. The *LLT* adds 3 cases of Sigerus de Brabantia (1240-1280). The *DMLBS* registers the word in documents of the 13th century;
- *aliqualiter* (1681 *et alii*), «in some way», registered by the *LLT* already in Albertus Magnus (1206-1280), in Bonaventura, Thomas’ schoolmate, and Rogerus Bacon;
- *exaltatiuus* (1732, 1734), «that which extols», is registered by the *LLT* only in the two *loci* of *Super Ioannem*, but we found that the adjective already appears in Thomas Vercellensis or Gallus (1200-1246);\(^{15}\)
- *explicite* (580), «explicitly»: the *LLT* adds some uses by contemporary authors like Albertus Magnus, Bonaventura, Augustinus de Dacia († 1285);
- *participatiue* (1460 etc.), «participatively», adverb used –according to *LLT*– by Albertus Magnus, Rogerus Bacon, Bonaventura.

\(^{15}\) Cfr. Venerabilis Thomae Vercellensis Commentarius hierarchicus in Canticum canticorum, in Pez (1721), II p. 612. Later, in Philippus Aranda (1642-1695), cfr. Aranda (1694), p. 581 A.
Some of these words, such as *ablutiua*, *alterabilis*, *artificiatum* (sust.), *promotiuus*, are not registered in the «general» lexicons. The cases of *praeparatius* and *connexim* are significant because these adjectives are used already in the 7th and the 9th century respectively; then, they should have been registered in many Medieval Latin lexicons.

**Thomas’ neologisms**

More important are the following cases. We argue that these should be considered ‘Thomistic neologisms’:

- *contristatiuus* (2078), «that which causes sadness;» Busa registers this adjective in 11 Thomas’ cases, but does not mention it in other authors. The *LLT* gives 9 Thomas’ *loci*;

- *irreversibilitas* (438), «the condition of irreversible;». Busa finds this word once in *Super Iohannem* and once in *De ueritate*; he mentions no other authors. The *LLT* confirms Thomas’ *loci* and adds no other. The word, then, seems to be a neologism;

- *obumbrate* (1554), «secretly, stealthily»; Busa finds the adverb 6 times in Thomas’ *Summa*, *Catena* and *Super Iohannem*; but in no other authors. The *LLT* lists 14 cases, but these *loci* are forms of the feminine participle *obumbratae*. This adverb, then, seems to be Thomas’ creation;

- *sputatio* (1309), «spit, sputum,» «the action of spiting»; Busa lists it in *Super Iohannem*, as a *hapax legomenon* and the *LLT* confirms it. But it is not a hapax: the word seems a Thomistic neologism embraced later by the Medical language.16

- *terdenarius* (880), «number of three tens»; Busa lists this adjective in *Super Iohannem*, as a *hapax legomenon*. The *LLT* confirms it.17

16 We found the term in a modern text, a document of the Church teaching: *Benedictus XVI* Adhortatio apostolica postsynodalis «Sacramentum Caritatis », Nº 29.

17 We find that the word appears later six times in the medical treatise of Jacobus Hollery Stempanus (16th century), other times in a similar work of Antonius Constantinus (17th century), five times in Gerardus van Switen (1700-1772).

18 «Per triginta autem signatur perfectio novi testamenti, quae deerat legi: nam si ipsa quinquem multiplicentur per sex, qui est numerus perfectus, consurgit numerus terdenarius».

19 It is interesting to stress that Martinus’ *Lexicon philologicum* includes this word with the sense «τρισκαίδεκας, numerus tredecim» (1655, *uide sub uoce triscadechas*), which is another sense. Accordingly, in *Explicación de la syntaxis de Torrella* it is stated that *terdenarius* means «thirteenth» and that the sense «thirtieth» is said *tricenarius: Torrella* (1777), p. 184; the author said it already in his *Synopsis* (1761), p. 137; an identical concept is given by Marcos Márquez de Medina (1825), p. 194, to *terdenarius*. And the curious Richelet’s Dictionary says «Treizain. *terdenarius*» (1702), p. 33): in these cases, the meanings are different from that of Thomas'.
New senses in Thomas’ usage

There are some cases, which seem to have a new sense in Thomas’ usage:

• **claria** (1826 «gloria enim dicitur quasi claria»), «praise, extolment» apparently this word is coined on the base of gloria, because it cannot be the plural neuter of clarus (clara): cfr. «nam gloria dicitur quasi claria», Summa II-2 q.103 a. 1 ad 3. Only Blaise’s Lexicon gives the entry claria, but it designates an «uncovered carriage.» Deferrari-Barry links the word to the Greek «κληρία, glory» (158 a). Busa includes these two Thomas’ loci; all the others are forms of the adjective clarus. The LLT lists these loci and texts with the adjective or with Claria as proper noun;

• **conditionalis**: Thomas employs it as a grammatical term (1285), a meaning that does not appear in the lexicons.20 Busa includes 155 cases (occurrences) in Thomas; many of them have the meaning of «adverbial conditional proposition in a text»; there are 41 cases in unknown authors, 3 in Leonardsus Pistoriensis, 6 in Helvicus Theutonicus (14th century) and 1 in Cajetanus (15-16th century). But not all these usages, in Thomas and in the others, have the linguistic sense. The unknown author of Summa totius logicae Aristotelis declares (VII 16): «Sed quia ex propositionibus conditionibus et disjunctivis aliter fiunt syllogismi quam in propositionibus categoricos, ideo...», where there is an explicit reference to the linguistic meaning of this word;

• **grossities** (2549), «coarseness». As «fatness, thickness», it is registered by Niermeyer in the 12th century, but here it seems to have another meaning. Busa registers 40 cases in Thomas, including that of Super Iohannem, but all the others have the meaning of «thickness» or «width»; the unknown author of De sacramento Eucharistiae says «Item tam longa est longitudo turris sicut ipsa turris, et tam lata quam lata est latitudo, et grossitates ita grossa»; and Petrus de Alvernia says: «subtilitas autem et grossities sunt idem quod magnitudo et parvitas; subtile enim dicimus, quod est parvarum partium; quod enim multum extensum est per rarefactionem subtile est; tale autem est quod componitur ex corporibus parvis. Grossum autem est quod est magnarum partium»21. Thomas’ usage here, then, seems to be new;

• **ministerialiter** (2542), «as an instrument, as a way or means». Blaise’s Lex. registers this adverb with two meanings: «by virtue of

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20 Blaise’ Lex. gives no entry of the term; Niermeyer registers it as «1. conditional» without any example or clarification, «2. concerning servile status».

21 De caelo et mundo continuatio III 9. The same sense we find in other five loci of Petrus de Alvernia, one of Petrus Iohannis Olivii, one of Helvicus Theutonicus and three of unknown authors.
his ministry;» III Hispanic Council, without date; and as a synonym of instrumentaliter («instrumentalement, comme un instrument, un moyen») opposite to per auctoritatem or auctoritativum or principaliter (= «à la façon d’un auteur, d’un maître»), and this value appears in Thomas, Summa III 8: 1 ad 123; Busa registers 12 cases in Thomas, 2 in unknown authors and 1 in Johannis Michaelis (17th century).

The verb ueneo has no new meaning, but in № 1602 Thomas points out that this verb is equivalent to the passive form of the active verb uendo, also a classical one23; this indication suggests that back in his time the verb ueneo was unusual or its meaning was obscure24.

22 Thomas himself makes the synonymy in Summa III q. 8 a.1 ad 1: «Augustinus autem negat Christum, secundum quod est homo, dare Spiritum Sanctum per auctoritatem. Instrumentaliter autem sive ministerialiter, etiam ali sancti dicuntur dare Spiritum Sanctum».

23 It is glossed by Aquinas as «unguentum non venit, idest venditum est» (cfr. Johannes 12: 5); this verb had an active form with passive sense («to be sold, to be put on sale»).

24 Blaise’s Dict. glosses it as uendo but cites only Hilary of Poitiers; in Niermeyer’s it is not included and the Medieval Lexicon refers to the Acta of the Holy See. The DMLBS provides no entry of this word. Hubert (1956) p. 262, n. 1, has affirmed that Thomas did not utilise active verbs made from Classical deponent verbs. Thomas also employs the turn of phrase de novo «miraculose de novo creat vel format» («he creates miraculously or he forms something new», 2598), which indicates object, not a point of departure.

There are some theological neologisms that have succeeded in time25. In addition to this, it is evident that there is a trend to make adjectives with the suffix -iitus26 and to create adverbs finished in -e27, and this trend is confirmed, if we consider other terms coined in the 12th and 13th centuries that are not Thomas’.

Besides the words accessorius, connexim, exaltatiuus and incompossibilitas, sputatio, terdenarius.

The additions of Antoine Thomas28 do not include any of the words that have been considered in these tables. On his behalf, Arnaldi includes only acceptio and aliqualiter. How-

25 causalitas, quidditas, cognoscitius, prae­dominari, uiuificatius, imaginatius, alterabilis, praeparatius, infallibilis.

26 cognoscitius, uiuificatius, lenitius, consiliatius, promotius, exaltatius, imaginatius, ablatius, praeparatius, impeditius, contristatius. Cfr. Hubert (1957), p. 291, about deiectius, where the author mentions the classical suffix as a frequent one in Thomas (primitius, affirmatius, manifestatius, aestimatius, dillusius, determinatius, productius, potestatius). Bautier-Duchet-Suchaux (1983-1985), p. 48, mention «le grand suc­cès au Moyen Âge des adjectifs en -ivius (maiestatius, minoratius). Il s’agit des créations si naturelles qu’un oeil non exercé n’en décèle pas toujours immédiatement la nouveauté».

27 summarie, explicite, accessorius, participatiue, obumbrate, expositie. Cfr. Bautier­Duchet-Suchaux (1983-1985), p. 49-50. The authors mention the examples ma­terne, mediate, meditatiue, malodiace, maledice.

28 Cfr. Roques (1951-1952).
ever, the DMLBS does not include many terms29 because –it seems– they are absent in British sources. But this tool incorporates earlier registers of causalitas, incompossibilis, lenitiuus, quidditas and tristabilis in Grossetestis, who was ten or fifteen years older than Alexander Halensis: these words, then, could be his creations. Regarding the other words, the DMLBS provides examples extracted from documents or authors of the 13th century or later30.

With this study we aim at calling the lexicologists’ attention to the fact that some of the terms just mentioned do not appear with the new sense that is found in Thomas or his contemporaries in the lexicons that we have mentioned. We observe, therefore, that, in works that sometimes incorporate terms used by Thomas, some words are missing or the meanings are incomplete, even those included among those senses that are identified specifically as of this author. This does not only limit the information available to the reader, but it can also create methodological problems. The clarification expressed in this work is not intended to censure these texts, but serves as an indication or warning to the scholar or the reader interested in Medieval Latin. If he is not a specialist in Thomas or has no access to Busa’s or Deferrari’s works or to the GLPh, when he searches a word in the common dictionaries, he could be misled.

Conclusions

What would we contribute, then, to Thomas’ Lexicography and to Medieval Latin Lexicography?

1) The words that seemed neologisms according to the «general» dictionaries’ entries must be considered:

1.a. Creations of other earlier authors, according to the data items of databases31. These words, then, are not Thomas’ creations.

1.b. «Possible» Thomas’ neologisms, because the words appear also in other authors, contemporary to Thomas: i.e. ablutius.
1.c. Thomas’ neologisms, because of their sense.

2) The words that had no entry in «general» dictionaries but have it in Busa’s and Deferrari’s lexicons could be broken down as follows:

2.a. Words that were coined by very earlier authors or by few earlier authors (second half of 12th century). These terms are medieval creations that in many cases Thomas has spread.

2.b. Words that are «possible» neologisms, because they appear in authors contemporary to Thomas, many of them in Albertus Magnus;

2.c. Words that seem to be really Thomas’ neologisms.

3) Among the words that are not included in Deferrari-Barry, we can find:

3.1. A term that is a medieval creation: connexim (Eriugena, 9th century);

3.2. A term that could be coined slightly earlier in time: exaltatiuus (Thomas Vercellensis, 1200-1246);

3.3. Some terms that seem to be Thomas’ neologisms.

We stress that Busa or the LLT are not exhaustive in some cases. In addition, the adjective praeparatiuus (Ildephonsus Toletanus, 7th century), and the adverb connexim, (Eriugena, 9th century), ought to be included in many Early Medieval Latin lexicons.

Then, we point out:

1) That the following words seem to be Thomas’ neologisms: a) because of their sense: claria, conditionalis, grossities, ministerialiter, ueneo; b) because they appear in Thomas for the first time: contristatiuus, irreversibilitas, obumbrate, sputatio, terdenarius, even though they are not hapax legomena of the Commentary on John (and, in this case, the other uses claim the authenticity of Thomas’ words). These words

35 As in the registers of ablutiuus, exaltatiuus, impeditiue, lenitiuus, sputatio, uiuificatiuus.

36 About the neologisms in Medieval Latin, cfr. Bautier-Duchet Suchaux (2005) and the complete volume 63, 2005, of Archivum Latinitatis Medii Aevii. These words are not registered in Habel-Gröbel (1989) either.
confirm Thomistic novelty, even if Hubert considers that «S. Thomas est le plus classique de ses contemporains»37. These words would be kept in mind in a global study on Thomas’ neologisms.

2) That the following words are «possible» Thomas’ neologisms, because they are used also by coetaneous authors: ablutiuus, accessorie, aliqualiter, explicite, participatiue.

3) That it would be desirable to incorporate the terms that Blaise’s Lexicon has not included, as an appendix in future editions (like it was made in LSJ, for example), keeping in mind that Blaise’s Lexicon includes many of said words, attributing them to Thomas or to «theol.» This incoherence creates confusion when consulting the Lexicon as a general work of Medieval Latin, even though the author advises about the scholastic vocabulary «dans ce domaine, il ne faut pas s’étendre outre mesure. Le plus important pour nous est sûrement le vocabulaire liturgique, théologique et ascétique» (p. vi; the highlight is ours). What is this limit or measure? Something similar could be said about Niermeyer’s Lexicon, because the limit that the author establishes (c. 1150, cfr. «Avant propos» p. iii)38 is not clearly declared or specified in the title «minus», as really do, for example, Souter and Arnaldi. In addition, there is no excuse to omit some words such as praeparatiuus or connexim in these dictionaries.

4) That it would be desirable that the Busa’ and De Ferrari-Barry’s works be completed, since, provided they are specific works on Thomas or on Thomas and his time, they ought to give certain and reliable data for the specialist researcher; even though De Ferrari-Barry tries to be complete only about the Summa, the expression «and selected passages of his other works» may create

37 Cfr. HUBERT (1956), p. 263. Hubert points out that Thomas could learn his classicism in Monte Cassino; and he makes an effort to demonstrate it comparing the epigraphic Christian vocabulary collected by KNOTT (1956), especially in 72 ff, with the work of De Ferrari-Barry. Cfr. also BUSA (1983-1985) where he laments that in this time some works similar to his Index Thomisticus did not exist: it was not possible to make a certain study about Thomas’ linguistic originality, but it was possible to «mettre en évidence quelques qualités de sa langue et quelques contenus de sa linguistique» (p. 66). He points out the Classical morphology of Thomas, but «le latin de ST est un autre latin» (p. 69); also the philosophical vocabulary is «très large et en quelque mesure encyclopédique». About the vocabulary, he emphasizes four aspects: the words that do not exist in FORCELLINI; the terms that Thomas did not write; the hapax; the progressive appearance of the words in his different works (cfr. p. 70 and Tables 14, 27, 29 in vol. 10 of the Index).

38 « Aussi nous sommes-nous borné, pour la plupart des mots nouveaux et des acceptions nouvelles du bas Moyen Âge, à une simple indication de l’époque à laquelle ils apparaissent, en ajoutant, les cas échéant, la région à laquelle ils appartiennent. Nos citations se situent donc en grande majorité, dans les six siècles compris entre 550 et 1150.»
confusion about what the reader can find, whether or not the word searched is Thomas’. Something similar could be said about the LLT, where some testimonies that introduce a different starting date of the usage of the word are omitted. If this tool were complete and easily accessible, it could supply—it is true—all the others; and it would be even more useful if it gave the data in strict chronological order.

5) It would be desirable to compile a more general and complete new lexicon about Mediaeval Latin, using the information or data provided by the modern databases, since said databases are very useful and more exact (accurate). If neither Blaise nor Niermeyer or Du Cange are complete and reliable lexicons, then, there would be a new one compiling all the results of the recent investigations, even if not giving all the text citations in each of the entries. This work would be a very useful tool for any person who would like to search the existence, the occurrence and the sense/s of a Medieval Latin word. It is obviously a hard and long task, because there are many medieval texts that are unedited and because we do not have, therefore, modern databases of all Medieval Latin literature. But we think—and we hope—that these works will be created over time, and that in the future one will have at his disposal a «general» dictionary that will say «this word exists», “this word means this”, “this word was used first by this author with this sense». We hope and we encourage the UAI to devote itself to this endeavour by providing here some simple clues.

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