

## A PROBLEMATIC WORD IN ANTHIMUS' DE OBSERVATIONE CIBORUM EPISTULA 43

The text of the relevant part of section 43 reads as follows<sup>1</sup>): *assae* [sc. *anguillae*] *ita, ut cappellentur partes et sic in brido assentur, aptiores sunt quam elixae, ita, ut in salemoria tangantur, dum assant, ut magis durior fiat ipsa caro.* The

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1) Anthimi De obseruatione ciborum, iter. cur., ed., et . . . trans. E. Liechtenhan, CML VIII,1 Berlin 1963, p. 19.

phrase in *brido* has caused translators and commentators many problems. In his second edition of the text of Anthimus V. Rose<sup>2)</sup> suggested that *bridum* might perhaps be of Germanic origin, the equivalent of *brød* or 'sauce', and he drew attention to the Anglosaxon parallel *braedan*. This interpretation was accepted by the Thesaurus Linguae Latinae<sup>3)</sup>, which posits tentatively the alternatively gendered *bridus*, and by S. H. Weber<sup>4)</sup>, who translated the word by 'broth'. But 'broth' seems unlikely given the context, since Anthimus elsewhere uses *ius* or *iuscellum* of 'sauce' (for example in sections 3, 5, 10, 23, 34, 64)<sup>5)</sup>, coupled with a verb such as *elixere*<sup>6)</sup> or *coquere*<sup>7)</sup>, not *assare*<sup>8)</sup>; of particular note is the phrase in section 10 *elixi uel in iuscello et assi in furno*. Furthermore, if in *brido assentur* meant 'they should be roasted in broth', it would be superfluous for additional liquid in the form of *saemorina* or 'brine' to be used as a baste.

In his first edition of Anthimus V. Rose<sup>9)</sup> hesitated between *ias unarium* and εἶδος ἄγγελου. J. B. Hofmann, in his revised edition of A. Walde's *Lateinisches Etymologisches Wörterbuch*<sup>10)</sup>, gave 'eine Art Kochgeschirr' with the caveat 'wohl germ. Wort', and put forward an etymological connection with Old High German *brātan* ('to roast' or 'bake'). However, it seems strange that Anthimus should require the cook to prepare eels in a presumably highly specialised sort of utensil: different pots are certainly mentioned, for instance *olla* (sections 3 and 75), *gauata* and *missorium* (section 34), and *uas* (section 76), but these are all adequately explained by lexicographical writers such as Isidore of Seville and mediaeval glossaries<sup>11)</sup>, whilst *bridum* meaning 'pot' receives no mention anywhere.

It would be tempting to take in *brido* to mean 'in pastry' or similar. Ancient culinary writers laud dishes of breaded squid<sup>12)</sup>, and fruit<sup>13)</sup>, fowl<sup>14)</sup> or ham<sup>15)</sup> wrapped in pastry and baked in the oven. *Bridum* could possibly be linked phonologically with German *brod*, Danish *brød*, Gothic *braud*, and especially Anglosaxon *bread*; the variant manuscript readings of *breto*, *breto*, and *bredu* add some support to this link. Finally a mediaeval glossary quoted by L. Diefenbach<sup>16)</sup> juxtaposes *bri-a*, *-da*, and *-ca* with, among other things, *farina*; and with *capellare* being a late equivalent for *caedere* or 'to cut up fine', some sort of covering to bind the pieces of eel together would be necessary. This idea, however, runs into dif-

2) Anthimi De obseruatione ciborum epistula ad Theudericum regem Francorum, Leipzig 1877, p. 49, s. v. *bridu(m)*.

3) TLL 2, col. 2191, s. v. *bridum* (-us?).

4) Anthimus, De obseruatio (*sic*) ciborum: Text, Commentary, and Glossary, with a Study of the Latinity, Leiden 1924, p. 137.

5) N. Groen, *Lexicon Anthimeum*, Amsterdam 1926, p. 53.

6) *Ibid.*, p. 37.

7) *Ibid.*, p. 31.

8) *Ibid.*, p. 22.

9) Anecdota Graeca et Graecolatina: Mitteilungen aus Handschriften zur Geschichte der griechischen Wissenschaft, Berlin 1864, p. 99, s. v. *bridus*.

10) Vol. 1, Heidelberg 1938, p. 115, s. v. *bridum*.

11) *ganata*: Isid. orig. 20.4.11, Hsch. s. v. γαβαθόν, Märt. 7.48.3; *missorium*: Isid. orig. 20.4.10.

12) Ath. 4.147b.

13) Ruf. ap. Orib. 4.2.20.

14) Apic. 6.5.6.

15) Apic. 7.9.1.

16) Glossarium Latino-Germanicum Mediae et Infimae Aetatis e codicibus manuscriptis et libris impressis, Frankfurt 1857, p. 81.

facilities since basting with salt would merely add savour to the pastry and would be unlikely to penetrate to and firm up the flesh.

A. Souter<sup>17)</sup>, like V. Rose and J. B. Hofmann, thought of an item of cooking equipment, namely a 'roasting-jack', but his following question mark and lack of supporting evidence perhaps betrays a reasoned guess. But *bridum* need surely be no more than 'skewer'. In his second edition of Anthimus E. Liechtenhan<sup>18)</sup> translated this word by 'Spieß': 'Gebraten in der Weise, daß sie in Stücke zerschnitten und so am Spieß gebraten werden, sind sie zuträglicher als gesotten.' However, as in his first edition<sup>19)</sup>, he is forced to admit that nothing more can be said about this hapax than that it can be compared questionably with *braten*. There is a reference in the *Dictionary of Medieval Latin from British Sources*<sup>20)</sup> to a word *brida*, cognate with French *bride* and ultimately derived from a Frankish root, which is said to mean 'bridle' in a document of c. 1213, and 'trapping of a horse' in a manuscript dating to 1305. It may not be so far fetched to see a link between the two types of metal equipment, equestrian and culinary. Otherwise the origins and ancestry of the word *bridum* seem shrouded in darkness and obscurity.

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17) A Glossary of Later Latin to 600 A.D., Oxford 1949, p. 32.

18) Op. cit., p. 42.

19) CML VIII,1 Leipzig 1928, index verborum memorabilium.

20) Vol. 1, London 1975, p. 217, s. v. *brida*.