OLD SPANISH READINGS
SELECTED ON THE BASIS OF CRITICALLY EDITED TEXTS
EDITED, WITH INTRODUCTION, NOTES AND VOCABULARY
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This book is intended to facilitate the study of the development of the Spanish language in the earlier period of its history. As scholars know, it is unfortunately the case that many of the Old Spanish monuments have been published by editors who modernized their aspect. For scientific purposes their editions are, of course, very unsatisfactory. Therefore, in the present instance, care has been taken to print selections from editions which do not deform the historical conditions of the language. In the Introduction the more elementary matters of Spanish phonology are treated. The Notes are concerned with both linguistic and literary subjects. The Vocabulary has been made as complete as possible, and, in the discussion of certain points, supplements the Notes. Much yet remains to be done in the way of verifying the etyma of Spanish words; the Vocabulary calls attention to a few of the doubtful cases.

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INTRODUCTION

Spanish is one of the Romance languages spoken in the Iberian peninsula. It is the speech of the larger and more central part of the region; in the western part we find Portuguese (with its dialect Galician, once much used for literary purposes), and in the eastern part Catalan (closely allied to Provençal). The Basques, who occupy the northeastern part of the territory, have a language of their own, with features quite unlike those of the general Indo-European group; it is thought by some scholars to derive from the ancient Iberian. Through colonial expansion Spanish has become the language of many millions of civilized beings in the New World: Mexico, Central America, Cuba, Porto Rico, and by far the greater part of South America (with the notable exceptions of Brazil and the Guianas), all own its sway. It was once much spoken in Texas and California; it still survives in New Mexico and sporadically in the neighboring districts. In the Philippines it has long been the official language, but has not displaced the native dialects; in the Canaries it has been firmly intrenched for over four centuries. The Spanish Jews, when expelled from Spain, carried the language with them, and they maintain it still in the places occupied by them in Turkey and elsewhere. Through colonial and general trading operations it has fixed itself in still other portions of the globe. On the whole, about twenty million persons speak Spanish in Spain and no less than forty million in foreign parts. As a medium of literary expression Spanish dates back to the 12th century.

In the Spanish of Spain there are discernible three chief dialects: Leonese-Asturian, Navarro-Aragonese, and Castilian. Andalusian does not differ radically enough from Castilian to
oblige us to regard it as a separate dialect. Of these dialects, Castilian alone has attained to real literary importance; it is therefore the form of the language that we are now undertaking to study, and it may be said that for the natives of all parts of Spain—and even of all the Spanish-speaking world—el castellano means 'Spanish.'

Spanish is one of the several modern spoken forms of Latin that we call the Romance languages. It does not represent in its essence the highly refined and somewhat artificial written Latin known to us as the classic speech of Vergil, Cicero, and the many writers of ancient Rome. On the contrary it perpetuates the Vulgar Latin, the spoken language of the masses in Italy and, in particular, of the Latin soldiers and colonists whom the Roman conquest brought to Spain and who settled there. This Vulgar Latin of everyday use, no less ancient than the classic form of the language, differed from the latter in not a few respects: morphologically it was simpler, disregarding as it did many of the flexional variations of the written Classic Latin; phonologically it differed also in no slight degree; and these differences are well reflected in the Romance languages. Written records of Vulgar Latin are scanty; inscriptions and the testimony of the Roman grammarians furnish us with some material, but it is mainly through a comparative study of the Romance languages that we have arrived at a knowledge of its forms. Of the Iberian and Celtic speeches already used in Spain before the advent of the Romans we need take little cognizance. So complete was the Romanization of the territory that they absolutely disappeared, barring some very few and doubtful survivals in the lexicon. The basis of the Spanish lexicon is Vulgar Latin, with certain accretions from Classic Latin, Germanic, Arabic, French, and Italian, and, in a less degree, from the Indian and other languages. In its phonology, morphology, and syntax, Spanish simply modifies or develops purely Latin features.

In the Notes and Vocabulary questions of morphology and syntax arising out of our texts have been given the notice that seemed necessary in this little manual. For the morphology and syntax of Spanish, reference may be had in general to the works of several authoritative scholars. The more important are these: G. Baist, Die spanische Sprache, in Gröber's Grundriss der romanischen Philologie, 2d ed., I. 878 ff.; R. Menéndez Pidal, Manual Elemental de Gramática Histórica Española, 2d ed., Madrid, 1905; A. Zauner, Altspanisches Elementarbuch, Heidelberg, 1908; id., Romanische Sprachwissenschaft, 2d ed., Leipzig, 1905; F. Hanssen, Spanische Grammatik, Halle, 1910; F. Diez, Grammatik der romanischen Sprachen, 3d ed., 1870–1872 (see also the French translation); W. Meyer-Lübke, Grammatik der romanischen Sprachen, Leipzig, 1890 et seq.; Bello-Cuervo, Gramática de la Lengua Castellana. A good and full etymological dictionary of Spanish has not appeared as yet; we can resort only to Diez's Etymologisches Wörterbuch der romanischen Sprachen, 5th ed., Bonn, 1887, and to G. Körting's Latein-Romanisches Wörterbuch, 3d ed., Paderborn, 1907, both of which leave a great deal to be desired. Valuable information respecting the Arabic element in Spanish may be gained from Dozy and Engelmann's Glossaire des mots espagnols et portugais dérivés de l'arabe, 2d ed., Leyden, 1869. This work is not definitive, however, and its lacunæ have not been filled up by Eguzkilaz, Pedro de Alcalá, Simonet, or the others who have treated of the subject. In what follows of our Introduction we shall deal with the more elementary matters of Spanish phonology; more complete information will be found in the various works just mentioned.

PHONOLOGY

I. Vowels

The ordinary vowels and diphthongs of Classic Latin had in Vulgar Latin these counterparts:

Cl. L. ā ē Ĩ ī ē̄ û û̄ au

V. L. a ē ē̄ q o u au
In Vulgar Latin, qualitative distinctions of open and close vowel took the place of the Classic Latin distinctions of quantity, long and short. The dot under a vowel indicates the close pronunciation; the hook marks an open pronunciation. For the development of the Vulgar Latin vowels into Spanish we have to consider separately the history of the accented and the unaccented syllables, and we shall confine our examples in general to the popular words as distinguished from the learned words.

1. Accented Vowels

When the influence of contiguous sounds did not interfere, the Vulgar Latin accented vowels listed above usually developed as follows in Spanish:

V. L. | a  e  i  q  o  au  u |
Sp.  | a  e  i  u  o  u |

It is seen that the open vowels diphthongized, and this diphthongization, contrary to the process followed in French and Italian, is carried out when the Vulgar Latin vowel is in a protected syllable as well as when it stands in a free syllable. When dealing with the individual Vulgar Latin vowels we shall consider the checking or modifying influences of the contiguous sounds. The Vulgar Latin oblique case, as denoted ordinarily by the accusative (whose -m was not pronounced except in monosyllables), became the norm for the development into Spanish.

(a) V. L. a, representing both the ā and the ā of Classic Latin, ordinarily maintained itself under the accent in Spanish:

āā > aá; pátēr, patrem > padre; par, parium > parte.

(b) An ā immediately following it, or attracted to it from the next syllable, could close the a to e. Hence a diphthong ei (ey), which simplified to e in Castilian:

laevus, laecum > legeo; basium > base; sartago, sartagma >
after loss of intervocalic g (g, i), sarte.
(b) A palatal element following the V. L. ɛ may close it to ɛ and prevent the diphthongization; sometimes this palatal element remains, and again it is carried over to the ɛ and absorbed in it:

supërèja > soberbía; matería > madera, cf. Ptg. madeira; stëdæ, V. L. *segat > sea.

The palatalizing force may be the result of the vocalization of a following consonant:

lèctum > *leilo (i.e. ɛ + palatal ɣ + a ɛ infected with the palatalizing force of the ɣ and approximating to ì or ð) > lecho, cf. Ptg. leito; integer, Integrum, V. L. intēgrum > entero, cf. Ptg. intero.

Here it is to be noticed that, although the closing seems to have occurred in speculum > *speclum > espejo, it has not in vetùlum > V. L. veclum > viejo. The V. L. veclum is attested by the Appendix Probi, and therefore, belonging to the pre-Romance period, would seem early enough to develop even as speculum did. While the palatal ɣ thus produced has usually been absorbed in the ɛ, it has remained in ñoa, i.e. ñoa > sea; plëtum, plëctrum > peine.

(c) Sometimes the diphthong ie was regularly developed and then a secondary ɣ (ɣ), occasioned by the loss of an intervening consonant, changed it to ì:

tibdum > *tibdio (i.e. ɛ + palatal ɣ + a ɛ infected with the palatalizing force ì or ð) > lecho, cf. Ptg. leito; integer, Integrum, V. L. intēgrum > entero, cf. Ptg. intero.

In like manner a following palatal ɣ changed ie through ìɛ to ï:


A preceding ɣ has taken up the ð of ie and been palatalized by it, at a rather recent date, in

lëvat > O. Sp. lieva (as opposed to lievar > O. Sp. levar) > mod. lieva.

The diphthong was thus simplified to ɛ wherever it appeared, and then the ì was generalized: hence lievar, etc.

(d) In hiatus the ie became ï:

Dios > Diiez >*Dios > Diês (with a later shift of accent); ìeum > mio (still Leonese) > mío.

Also after the O. Sp. palatal sibilant ì, the ì of the diphthong has been absorbed in the case of mulïrem, V. L. mulïrem > O. Sp. mugier > mod. mujer.

(e) Not well explained as yet are the cases in which O. Sp. ie before s + a consonant changed to ì. Examples:

vëspera > viëspera > mod. vëspera (note that the retention of the unaccented penult ì is not wholly popular); vespa > aviespa (with an a- probably due to the analogy of abeja < apiculd) > mod. aviespa; prësa > prïesaa > mod. prïesa and prïesa.

It is possible that by the act of raising the tongue and narrowing the air chamber in the mouth — an act necessary for the production of ìp and at — the ì of ie was raised and closed to ì, and the resulting combination was then reduced to ì.

(3) V. L. ɛ from L. ɛ, ì, ìc.

(a) Except when subjected to the further closing influence of some following sound, V. L. ɛ remained in Castilian:

sèa > sèa; plënum > lleno; cèb > ceb; bëhit > bebe; pëna > pena; fëctum > feo.

(b) A palatal element of the following syllable may close the ì to ì. Usually this palatalizing element (ì) remains in the Spanish word and is constantly exercising its force:

cèrñum > cèrio; vitùrum > vidùrio.

A secondary ì due to the loss of an intervening consonant produces the same effect and also remains:

Ìmpùlum > limpio.
(c) Where the palatalizing element is one that does not remain in Spanish, generally the $e$ persists. The $i$ (and $e - i$), if it follow the $e$ directly, is absorbed by it; if it be separated by another consonant, its force appears to be consumed in the palatalization of that consonant. So, too, an $i$ evolved out of a palatal consonant does not affect the $e$.

corrige, V. L. *correja (correya) > corre; dissidium, V. L. *dissego > dese; sitium > seo; triestia > triesta (and so in the many abstracts in -itia > -eia); consellium > consejo; ciliium, ntr. pl. cilia > ceja; parcilium (through *parcillum) > parejo (and so in all the diminutives in -cilium); regula > reja; testum > taho; striatum > estrecho; signum > seño; lignum > leño.

In cases such as tiñe < tingit, riñe < V. L. *ringit, the $i$ may be due to the analogy of other verbs with $e$ in the infinitive stem and $i$ under the accent in the stem-stressed forms. In tiña < tinea we may see the influence of tiñe.

(d) A following $u$ ($uo$) does not appear to have closed the $e$ to $i$ with any regularity. As opposed to O. Sp. mingua < V. L. *mimiat, L. minuit, we have the mod. mengua; and so, also, lengua has given lengua.

(e) In hiatus the V. L. $e$ became $i$:

$vea > viea; -ea$ (the impf. indic. ending, which arose in V. L. by dissimilation in such verbs as habebam > *habea, debebam > *debea) > $-ia$.

(f) Final unaccented $i$ reacted upon the accented $e$ and closed it to $i$:

$veni > viue; fie > O. Sp. fise, mod. hice$.

(4) V. L. $i$ for L. $a$.

V. L. $i$ remains in Spanish:

$ficam > higo; lis, Item > lid.$

(5) V. L. $e$ for L. $o$.

(a) V. L. $e$ under the accent, if no checking influence prevailed, gave in Castilian the diphthong $ue$, an earlier stage of which was $uo$, still found in dialects as well as in the sister language, Italian. The Castilian $ue$ has been found as early as the 10th century, but it has been argued (cf. Menéndez Pidal, Gramática del Cid, p. 143) that the 12th century Poema del Cid still has $ub$ in rhyme. However this may be, Castilian had $ue$ as the regular sound from the 13th century on, and $uo$ appearing sporadically in the MSS. can then be only dialectal. Perhaps the $e$ of $ue$ had from the beginning the very open value (like that of French $eu$ in poeu) which it now has. Examples:

$ficam > fuego; mars, mëtrem > muerte; bënum > bueno.$

The passage of $uo$ to $ue$, where there was no antecedent $o$, is seen in quëmodo, V. L. *quomo > O. Sp. cuerno beside O. Sp. como (the proclitic and unaccented form), mod. como.

(b) In general a following palatal, whatever its source, will close the V. L. $e$ to $o$ and prevent the diphthongization in Castilian:

hödie, V. L. *höye > hoy; földium > poyo; nox, nötem > noche; V. L. *coxum (cf. L. coco) > O. Sp. coco (i.e. coco with palatal $s$), mod. cojo; föllum, ntr. pl. fölla > hoja; këlïum > ojo.

In cases like O. Sp. fuerça, mod. fuerza < fortëa, the force of the $e$ was consumed in the assimilation of the $t$ and there remained no permanent palatal sound as there did in poye, noche, O. Sp. coco, O. Sp. ojo, or we may see here the analogy of fuerte. Apparently the palatal did not prevent the diphthongization in the combinations with $u$; cf.

$lënge > luëche (but there is the possible influence of luengo); Saxënua > Sansueña; Gascënua > O. Sp. Gascueña, mod.$
In certain cases the ue was developed in O. Sp. and later reduced to e. In some instances there is no clear reason for this change. If a labial combination of consonants preceded or followed the ue, the reduction might be due to dissimilation of the labial u. Again, if the ue in the same syllable with a foregoing group of two consonants, its disappearance might be due to the desire to soften a harsh combination of three consonants, since the y is itself a consonantal u.

Examples:


If the word containing the ue passed into a proclitic unaccented position, through being compounded with another word, the ue seems to have been reduced to e:

- *histem antiquam*, > O. Sp. *(h)uest antigua*, mod. *estantigua*;
- *aumn*, > O. Sp. *pao* (perhaps from an old form *pau*).

Some words developed in a double form. Their syntactical function explains the difference in development. If accented (and then they were generally used in a stronger and more literal sense), they had the diphthong; if thrown into a proclitic unaccented position, they did not diphthongize. Examples:

- *dominium*, > O. Sp. *dueno* ("master," "owner;", but *don* (and this may be L. *dominum*) if it is proclitic to a name (Don Juan, etc.);
- *comes*, cblütem > O. Sp. *cuende*, but cuende when it stood before a name (Conde Fernán González); later on *conde* was generalized in use and displaced cuende;
- *pons*, poñtem > *puente*, in the ordinary use as a noun, but puente in combinations forming place names (Puentedura; but dialectal circumstances should be considered here);
- *mons*, mintem, the rather common appearance of the word in place names also gave currency to the undiphthongized form (cf. Monteség, Montefrío, etc.).

The theory that the nasal adjacent to the o in all these words closed it has not received full approbation.

(b) V. L. o for L. ð and û, and au.

(a) If unaffected by an adjacent closing force, the V. L. o remained as o in Castilian:

- *vòtum*, pl. *vòta* > *boda*;
- *hora* > hora;
- *liizum* > lodo;
- *musca* > mosca.

(b) The V. L. diphthong au, corresponding to the L. au, likewise gave o in Castilian, as did also the secondary au due to the vocalization of a consonant or the attraction to the a of a y of the following syllable; cf. (1) (d). Apparently the y of the au — a semiconsonant in value — maintained itself long enough to prevent the following consonant from receiving the intervocalic treatment, and hence that consonant, if voiceless, did not voice:

- *anrum* > oro;
- *catium* > cato;
- *talpa* > topo (with change of gender);
- *aspit* > O. Sp. *sopo*.

Where the au remains in Castilian, it is of late or learned development:

- *causa* > causa;
- *captivum* > cautivo (cf. O. Sp. *cativo*);
- *actum* > astu (with apparently back or velar pronunciation of the c, which therefore vocalized as u and not as i).

(c) A palatalizing element preceding or following, whether primary or secondary (i derived from l or c before l;
the palatal factor in ˠ from gn, or ɲ; etc.), closed the ɲ to u:

jägum ~> yugo;

cëñò (rather than V. L. *cëño, required for French), V. L. *cëño, *cëño > cëño;

fëže, V. L. *fëzo > huyo (from this and other forms in which an f closed the e to u, the u passed to all the rest of the verb; hence O. Sp. fuer, fuído < V. L. *fëže, *fëžum became mod. huir, huile);

trëcta > *trëjola > trucha;

mültum > *mujol > mucho (the diphthong remains in muy, a proclitic reduction of *mujol);

vültur, vültürem > *vültre > buitre (the f remains because it was not consumed in a palatalization of the t; before another consonant the t could not be palatalized);

pügnum > puño;

cüñem > cuno (un > un palatalized too late to produce any effect: autümnum > oño);

rëllem > rúbi; plëcha > púaña; türbëldum > *turblo > turbio;

püntum > *püño (the ü became u before the consonant) > punto.

The combinations cl, lj, tj did not affect the ɟ; their palatal force did not go beyond the reaction upon the ɨ and t:

genë(j)lëm, L. genëcium > hinojo (and in general the diminutive suffix -jü(j)lëm gave -jüj; cüñëllum > coscojo; püñëm > poso.

(d) A situation not yet well understood has arisen when the j has been attracted from a following syllable to the V. L. ɟ. The result appears to be ue instead of the ui that we might expect; cf. vültürem > buitre:

cëñola > cüñola; V. L. *cëñëñum > riusñe; V. L. *cëñëñum > viduño, but also viduño and vidoño.

The form vidoño (cf. also terruño, etc.) might be thus explained: *vëñëñum > *vëdöño > *vëduño, and, with absorption of the j by the ü, vidoño.

For the result -ueño we have to suppose an opening of the epenthetic i to e, which seems rather unnatural, and yet appears to have happened also for the suffix -orium > uero (*co-opërëria > cobertura, mod. cobertura; see the Vocab.), and in augürium > agüero (cf. note to 417 and the Vocab. s.v. vergüenza). Or was the process ɟj > ɟe > ɟe > u? Portuguese and Leonese show the o stage: agoiro, etc. Perhaps the whole matter is largely one of suffix interchange. In the case of füit > fué (with shift of accent from füe), it is usually assumed that the hiatus produced the closing of ɟ > u; cf. O.Sp. fue and fo. But we must bear in mind the possible analogical force of füit > O. Sp. fui, füe, fu, mod. fu; and then, too, the closing might have occurred first in fuéron, O. Sp. fuess, etc.

(7) V. L. ü for L. ü remains in Castilian:

mütum > mudo; fümum > humo.

2. Unaccented Vowels

The history of the unaccented vowels varies according as to whether they are initial (i.e. either begin the word or stand in the first syllable), medial, or final. In the initial position they are more likely to maintain themselves; in the medial and final positions they often disappear. As e and € both became e, and o and q both became o in Castilian, when not accented, we have but five vowels, a, e, i, o and u, to deal with (besides the V. L. au which became o in Castilian). In the final position these were reduced to three, a, e, and o, inasmuch as i there opened to e at an early stage of O. Sp. and u from L. ü hardly existed in V. L., at least in really popular words.

a. Final Position

(i) a. V. L. a remains:

amico > omiga; amat > ama.

Any closing of the a to e is rather due to analogical influence or dialectal development: this is probably the
case for the impf. indic. ending -ia etc. > O. Sp. -ie, and the poss. adj. mie, tue, sue. Cf. the Notes, pp. 119 ff., and the Vocab. s.v. mi, tu, su.

(2) e. (a) V. L. ɛ, ө, and i became e and this dropped in O. Sp. if the preceding consonant was one that could stand at the end of a word. Thus, after d’ (from L. intervocalic t and often written t in the final position in O. Sp., as it was there unvoiced), l, n, r, s, and z (for both s and c, as the latter was not written in the final position), the e disappeared:

rete > red; civitatem > ciudad (also cibat in O. Sp.); stile > stil; panem > pan; mare > mar; memem, V. L. *mese > mar; velem > ves; plucem > pes.

In verb forms the modern language has restored the e where O. Sp. occasionally lost it; valet > O. Sp. val, mod. vale; dict > O. Sp. dis, mod. dize; foci > O. Sp. fian, fize and fia, mod. hito.

So, too, the modern language has restored the e often lost in O. Sp. in cases of enclisis: cf. manol = mano + le, 16 174; not = no(n) + te, 21 24; aguis = aguil + se, 17 185; etc. The loss of the e often superinduced further phonetic changes in O. Sp.; thus the Cid shows the forms nimbla = ni + me + la and did el cavallo = di te el c.; etc.

(b) After a consonant combination, and after b, v, ll, rr, and x (i.e. ʃ, the mod. j), the e remained as a vowel of support:

homพบ = hombres; undicium = O. Sp. onza, mod. onza; amabilis > amable; triaem > triaes; hibi > hibe; habie > O. Sp. ove, mod. hube; clavem > llave; fullem > fuellae; türrem > torre; axem > O. Sp. exe, mod. eje.

While in O. Sp. the e occasionally dropped after a consonant combination, the modern language regularly writes it: puente = puent, 16 150; noch (= nota), 15 137; etc.; the e occasionally dropped, too, after one of the consonantal sounds just mentioned: the Cid

has nuef = nueva (the v unvoiced in the final position), off = ove < habih; etc.

(c) Final e in hiatus may become y (i):

rigem, V. L. *reye > ey > rye; bécem, V. L. *breme > bée > buey.

(3) o. The o of V. L. remained in Castilian:

amo > amo; amisim > amigo.

The loss of the o, or the appearance of some other vowel instead of it, is to be explained as due to some syntactical reason (proclisis, etc.), or to analogy, or to some other cause; the phenomenon cannot be phonological. Thus un for uno, buen for bueno, etc. are all due to proclitic use.

b. Medial Position

(1) The unaccented penult of words accented on the antepenult.

(a) After the accent the unaccented vowel of the penult dropped, unless it was a or the resulting combination of consonants was impossible:

comitem = O. Sp. cuende and cone; lipñrem > libre; computum > cuento.

In some cases the loss had occurred already in V. L., as is shown by the failure of the voiceless intervocalic consonant to voice:

plicitum, V. L. postum > pueto; ríptuto, V. L. *repto > ricto.

(b) But a maintained itself:

anas, andem > anade; orphanum > ribano; orphanum > huérfano.

(c) Again, to prevent the juxtaposition of consonants that could not be pronounced together, the vowel remained:

lacrima > lágrima (but we expect *lagrama); hospes, hospèrem > huésped.

But most words of this class seem to be at least half-learned: e.g., ángel, césped, etc.
(d) Some words in -idus lost the intervocalic d early and the penult i remained as j in a word now accented on the penult:

tepturn > tibio; succidum > O. Sp. sujio, mod. sujio.

In others, however, the i went first:

utdum > neto.

(2) The unaccented vowel between the secondary and the chief accent.

(a) With the exception of a, a vowel between the secondary and the chief accent might drop, if the adjacent consonants permitted:

malldico ~> maldigo-, comitdtum > condado; catendtum > O. Sp. canado, mod. candado; septimana > O. Sp. semana, mod. semana.

(b) But a remained:

paradisum > paraíso; calaméllum > caramillo.

(c) If the surrounding consonants could not come together, the vowel remained:

tempestas, tempestatem > tempestad (but perhaps this is half-learned); multitudu, multitdidinem > muchedumbre (but this is perhaps only a formation on mucho).

(d) In the verb system analogy often explains the retention of the vowel:

adjüto > ayudo, and therefore ayudar < adjutare (cf. Fr. aider, Ital. aiutare).

c. Initial Position

(1) a. (a) Unless affected by a following palatal or labial sound, a remained:

cabaltum > caballo.

(b) Under the influence of a following j or y, the a was affected as it was under the accent:

mansio, mansiones, V. L. *masiones > majosn > mexón; V. L. *sergilia > ospesuela > O. Sp. seresuela, and, through the closing force of the y, > viruela; maxilla > O. Sp. mexilla, mod. mejilla; jactare > ochar, autumnum > ofia; supinum > O. Sp. supinos, mod. supinos; altrúm > oter (with change of sense).

(c) Assimilation, dissimilation, the interchange of real or seeming prefixes, etc. will explain other cases of alteration of the a:


(2) e. (a) The e remains unless closed by an j or a y of the accented syllable following:

legdlem (under the influence of ley) -> leal; lenticular lenteja; praeco, præcidentem > pregon; V. L. *similíare > semejar.

(b) The closing of the e to i by the j of the following accented syllable is, like that of o to u under the same conditions, a marked feature of Spanish. It is especially prominent in the verb system:

seminem > simiente; prescidentem > presion > prisida; servíamus > servamos > servaron > servieron; servíéndum > serviendo > serviendo.

(c) The closing by u is less common:

aequalem > O. Sp. igual > igual; V. L. *mindar > O. Sp. menguar beside menguar (only the latter has survived); O. Sp. veruela > mod. viruela.

(d) Other changes in initial e are to be regarded as due to especial circumstances, such as the obscuring force of adjacent r, borrowing from foreign languages, etc.: 

servactum > barbecho (possibly r > a under the influence of the r); silvaticum > salvaje (through O. Fr. salvage).
OLD SPANISH READINGS

II. Consonants

The fate of the Latin consonants in Spanish was dependent upon their position as initial, medial, or final. In the initial position they maintained themselves to a considerable degree; in the medial position they underwent certain changes necessary to adapt them to the surrounding vocalic conditions (the voiceless consonants voiced, some of the voiced disappeared, etc.); and in the final position, as a result of a weakening in their enunciation, they tended to vanish.

a. Final Consonants

Since for substantives it is the oblique (accusative) case which is the basis of development for the Romance word, many consonants apparently final in Latin were not so in the V.L. sources of our Spanish words. Even for neuter nouns we often have to suppose an oblique stem; thus, L. mel has not a final l from our point of view; we start with a V.L. *melle, whence Sp. miel. It is chiefly in the parts of speech not substantival that we can accept a Classic Latin final consonant as final for our purposes.

(1) s, n, r. These remain in Spanish.

(a) s remains chiefly as the sign of the plural in substantives and as a flexional sign in verbs:

*causas > causas; amas > amas. Cf. also minus > menos; max (i.e. maxes) > mas; sex (i.e. sexes) > seis.

(b) n was final in but a few words:

*in > en; non > non. (From this came no, through a development in syntactical relation: non + me (enclitic) > O.Sp. nom(e); non + lo (enclitic) > O.Sp. nol(e); non + se (enclitic) > O.Sp. nol(e). A redivision led to no me, no lo, etc.)

(c) A sure V.L. case of final r is difficult to find. We doubtless must assume a V.L. *quattuor (L. pro, but por in composition), whence Sp. por. Instead of L. quattuor and semper we must postulate V.L. *quattuor, *sémper.
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b. Initial Consonants

(1) The simple stop consonants, whether labial stops, p, b, or dental stops, t, d, or guttural (velar) stops, c (before a, o, u), g (before a, o, u), remained:

- pater, patrem > padre; habet > bebe; lectum > lecho; dentem > deico; colorum > color; gola > gola.

Before r also these remained:

- probar, tratar, crecer, grano, dragón, bruno.

In a few cases the initial L. c (before a, o, u) appears in Sp. as g:

- cattum > gato; creta > greda.

This phenomenon is due to a weak enunciation of the c, which was thus confused with the voiced sound g; a similar change had occurred for certain Greek words passing into Latin, as, κυβέρναω > guberna.

In the O. Sp. period the initial b from L. b seems to have remained the stop sound as did the intervocalic b from L. p; later on these b's became confused, as they are now, with the spirant labial derived from initial L. v and intervocalic L. b and v. In energetic pronunciation or after a word or syllable ending in a nasal the stop sound is heard: ¡basta!, un banco (= um banco), candidar (= comidar), investir > embestir. In the explosive quality is now usually slight; the sound is in great measure a spirant one.

(2) There also were preserved in Spanish the Latin initial l (lateral fricative), r (tongue-trilled fricative), m and n (labial and dental nasals), s (sibilant), and v (labial fricative or spirant):

- lectum > lecho; rota > rueda; multum > mucho; novum > nuevo; seta > seda; vosum > vaso.

The initial r was more strongly trilled than the intervocalic or final r or the r after most consonants; hence the

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OLD SPANISH READINGS

(2) t, nt, st. These are chiefly important in connection with the inflection of the verb.

(a) Final t disappeared:

- amat > ama; stat > está; aut > o.

Final nt > n-:

- amant > aman; sunt > son.

Final st > s-

- est > es; ptist > pties and unaccented pos (en pos de).

While caput could give Sp. cabo, we should still postulate a V. L. *capum, in view of V. L. *capicia > O. Sp. cabefa, mod. cabeza.

(b) In an unaccented final syllable m dropped:

- filium > hijo; amicum > amigo.

(b) In monosyllables, i.e. in the accented syllable, m > n:

- quiem > quien; cum > coil; tarn > tan (but this may be tantum > tanto > tant > tan in proclitic use).

L. sim should have given son, but the influence of the 1 sg. forms in o (do, sto, etc.) and a desire to differentiate the form from sīnt > son produced the O. Sp. so, whence mod. soy.

(4) l. There is no certain case of l in an accented syllable; it appears to have been lost in the single case of an unaccented syllable:

V. L. *insimuli (cf. insimul and semel) > O. Sp. ensimismo.

(5) d. Final d was lost:

- ad > a; guel > que; adl > *ale > O. Sp. al (still in use in the Golden Age).

(6) c. Final c was lost:

- dic > di; nec > *ne > ni; hic > O. Sp. y 'there' (this is preserved in hay); ecum, V. L. *acu + hic > Aquil.
scribes often wrote it as rr or R to indicate its specific value. After n they sometimes wrote it in the same way, onrra = honra.
The initial v (usually written u) had probably already in O. Sp. the modern bilabial spirant value.
Moorish mispronunciation of s as s (written O. Sp. x) has produced certain variations, especially in geographical names which the Moors had to use:

sapa, sapinem > O. Sp. xabon, mod. jabón; Salońem > O. Sp. Xalon, mod. jalón.

(3) L. h, meaning nothing in real pronunciation in Latin, was valueless in V. L. and also in Spanish; the scribes generally did not write it in O. Sp. (cf. atver < habere). Etymological considerations have restored the initial h frequently in modern spelling.

(4) In popular pronunciation the L. f became a Spanish aspirate before a vowel sound; it remained as f, i.e. as a labio-dental spirant, before the diphthong ue and in combination with r:


The O. Sp. spelling with f in such cases as those just mentioned is only traditional; the sound had certainly become that of a strong aspirate (English h in hat, etc.). This is evidenced by the spelling in the Cid of fonta, farlíada, etc., derived from the French honte, harlíc, etc., with an aspirated h of Germanic origin. O. Sp. had no specific sign at hand to render accurately the aspirate value, and simply kept the sign denoting the sound which had changed to the aspiration.
The labio-dental value remained in such words as

fírtum > fuerte; fréntem > O. Sp. frecute, mod. frente.

For f before l (the only other consonant combination that it could form), see below.
The many cases of f before a vowel (except ue) in modern Spanish are due to learned influence, which early began to restore it. The aspirate which was really developed in O. Sp. in such instances as fablar, fel, fifo, foja, and fuyo began to be represented by h at the end of the Middle Ages. This still denoted the aspiration in the 15th and 16th centuries. The aspiration disappeared in Castilian in the 16th century, but the spelling with h remains. As a result we have an h in modern Spanish which represents an unpronounced L. h, and another which takes the place of an O. Sp. aspirate derived from L. f and now silent; both of these modern h's mean nothing in sound in modern Castilian, except that before ue (huerto < hortum) a slight aspiration may be made. The written f of modern Castilian stands for a voiceless labio-dental spirant like the English f; unless, perchance, it have also a voiceless labial spirant value, comparable to the voiced labial spirant sound of b and v.

(5) While the guttural (velar) c and g generally maintained themselves in Spanish, the palatal c and g, i.e. c and g before the front vowels e and i, underwent certain changes. Already in the V. L. period this g had become y (j) and was equivalent in the initial position to L. j and dj which also meant y in V. L.

(6) In the unaccented syllable the V. L. y disappeared before e, i:

germanum > germano > ermano, now written hermano (with inorganic h); jactare > *fichar > echar.

In the accented syllable and in popular treatment it remained as y before e, i, and also before a, u:

gýpsum > yuso; facet > yace; jam > yas; jugum > yugo (but cf. the many cases of mod. j = x); dehírtum > O. Sp. yuso (cf. mod. ayuso).
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Before e, of course the y had a double reason for remaining:

\[ glätrum > *yjénoro > *yjéron > yéron ; glénuma > *yjénuma > yéma ; \]
\[ génum > *yjélo > O. Sp. yelo (now written hilo). \]

(7) In many cases the V. L. y before a or a back vowel (o, u) seems to have become O. Sp. j (dë), whence the modern velar j (χ); this occurred before the accented or unaccented vowel:

\[ jam magis > jamás ; diúrnata > jornada (but this word is late and is probably a loan-word; cf. Ital. giornata, Fr. journée, etc.) ; \]
\[ fécis > füeves ; fémum > füego ; füncum > füeno ; füblemén > füeven ; jüstum > jüsto ; jüdicium > jüicio, etc. \]

Some of the words of this last category are certainly learned, others may be loan-words. Before the ü the dë may have developed phonologically.

(8) Before e (ae, oe) and ë the e had perhaps begun to assimilate already in the late Latin period; in O. Sp. it became the voiceless dental sibilant ë, written ç:

\[ cêra > çera ; centum > çiento ; caelum > çielo ; coena > çena ; \]
\[ cïvitâiem > çiudad, çiudad. \]

The scribes wrote the cedilla pretty constantly in such cases, although it really became unnecessary in O. Sp. since the sibilant value was the only one possessed by the c before e, i. The retention was due to the appearance of the cedilla for the sibilant value in çà, çö, çu. In the 16th century the ë sound began to be lisped in Castilian, because the tongue, in the enunciation of it, was advanced onto the teeth or into the interdental position; hence the modern voiceless th sound. In Andalusian and colonial Spanish the sound is that of s.

(9) The combinations pl, jë, cl became palatalized ë, which is now written ll as a result of the fact that L. ll also palatalized. In the early O. Sp. period the scribes often wrote single l for the palatalized sound. In the case of cl the palatalizing force is evident; in the case of pl and ž we may assume an intermediate stage of assimilation to double l; but the l itself must have had some palatal quality of its own in the original combination; cf. Ital. piano, fiamma, from planum and flamme. Examples:

\[ planum > llano ; plorare > llorar ; planum > lleno ; flamma > llama ; clamare > llamar ; clavem > llave. \]

(10) But there are many exceptions to the rule that pl, jë, cl palatalized to ll. Some of them are certainly due to learned influence and to the fact that the words were borrowed at a relatively late period:

\[ planta > planta ; pléctum > plazo ; flaccum > flaco ; flórs, flórem > flor ; clarum > claro. \]

In the case of jë it is likely that the palatalized l (ll) developed in certain cases and later became the simple l:

\[ flacéllum > lacio ; Flammùla > Lambía, Lambra (proper name in the epic Siete Infantes de Lara), beside Llamba. \]

(11) In thoroughly popular use, the initial combination gl seems to have passed beyond the stage ll (palatalized l) to that of simple l:

\[ V. L. *glirômen (L. glis) > lirón (but cf. also Fr. liron) ; glattive > latir ; V. L. *glandiném (L. glans, glandis) > lindicator. \]

The words retaining the gl in Spanish are learned or half-learned.

(12) The combination bl appears to have remained:

Germanic blank > blanco ; billum > bello.

If lastimár is to be connected with blasphemare, we seem to have one more case of initial palatalization leading to simplification to l; but this is doubtful.

(13) The initial combination qu maintained itself as cu before accented a:

\[ quando > cuanto ; qualem > cual ; quattuor, V. L. quattuôr > cuatro. \]
In the sentence-stressed position the \( y \) remained also before \( o \) in
\[ \text{quomodo, V. L. *quomo > O. Sp. cuemo.} \]

But the modern form of this word, \( \text{como} \), is due to the atonic development.

(14) In the unaccented position before \( a \) and \( o \), the \( qu \) lost its labial \( y \) element and became \( k \) (\( c \)):

\[ \text{quattuordecim > catorce, V. L. *quomo (not accented in the sentence) > como.} \]

Quinque had already lost the \( y \) in V. L. and became \( *\text{cingue} \), whence \( \text{cinco} \) (for the analogical \( o \) cf. \( o\text{cho} \), etc.).

(15) Every Latin word beginning with \( s + a \) consonant has an \( e \) (originally \( i \) in the oldest Spanish) prefixed:

\[ \text{statum > estado; scribo > escribo.} \]

c. Medical Consonants

(1) In the intervocalic position the voiceless stops, \( p, t, c (a, o, u) \) voiced to \( b, d, g \) if single; if double they remained voiceless but simplified:

\[ \text{sapere, V. L. *sapere > saber; vita > vida; pacat > paga; cippum > cibo; cattum > gato; vacca > vaca.} \]

The L. \( pt \) and \( ps \) became \( tt \) and \( ss \); the \( tt \) simplified to \( t \), but the \( ss \) remained as voiceless \( s \) in O. Sp.:

\[ \text{captare > calar; ipse > O. Sp. esse > etc.} \]

If followed by \( r \), the voiceless stops also voiced:

\[ \text{cabra > cabra; matrem > madre; sacratum > sagrado.} \]

Intervocalic and before \( a \), the combination \( qu \) voiced to \( gy \):

\[ \text{agua > agua; aequalem > igual.} \]

Before the other vowels the \( q (k) \) voiced to \( g \), but the \( y \) was lost. Graphically the \( u \) has remained before \( e, i \):

\[ \text{aliquet > algo; sequor, V. L. *sequo > sigo; sequi, V. L. *sequire > seguir; aliquem > alguien.} \]

For the combinations \( pl, cl, \) etc. see below. In modern Castilian the \( b \) from \( p \) is a bilabial spirant indistinguishable from \( v \) and the \( b \) corresponding to L. \( b \). After \( m \) or \( n \), however, the sound of both \( b \) and \( v \) is that of the labial stop \( b \). The modern \( d \), from whatsoever source, has acquired a spirant value; in popular pronunciation and, to a certain degree, even in refined pronunciation it tends to disappear in the medial and final positions:

\[ \text{amado > amao (or amay); ciudad > ciudad; usted > uste.} \]

In the 2 pl. endings in verbs it vanished long ago:

\[ \text{amatis > O. Sp. amades > amdis; amate vos > amad (vios > amaa).} \]

Where \( i \) or \( y \) (i.e. a semiconsonant) followed the voiceless stop, the voicing did not occur:

\[ \text{sapiat > sepa; sapui > O. Sp. sope > mod. sipe.} \]

(2) Between vowels the Latin voiced consonants \( b, d, \) and \( g \) either maintained themselves (with some modification in sound for \( b \) and \( d \)) or tended to disappear.

The L. \( b \) became the bilabial spirant and as such was equal in value to the Sp. result from L. intervocalic \( v \); in O. Sp. the spelling with \( v (u) \) was the usual one:

\[ \text{probare > O. Sp. provar, mod. probar (with etymological \( b \)); bibere, V. L. *bibere > O. Sp. beber, mod. beber; nuevo > nuevo.} \]

While L. \( v \) disappeared after L. \( i \), L. \( b \) remained as a bilabial spirant. However, after a preceding labial (rounded) vowel (\( o, u \)) the \( b \) could disappear:

\[ \text{rivum > rio; obi > *obi(e) and this, in proclitic position before a word beginning with a consonant, could become *mu, whence O. Sp. o, still found in poetical do from de obi; *sübumdare > sondar; *sübümbrarium sombrero.} \]

(In cases like these last
where a labial vowel both follows and precedes, the complete assimilation of the labial consonant does not seem unnatural.)

In some instances the $b$ seems to have been lost before a following labial vowel:

$sabucum > salee; sabarra > sorra.$

For $buey$ we appeal to V.L. *boem (cf. L. gen. pl. homm) instead of boem.

In a number of words of undoubtedly popular development, the intervocalic $d$ has vanished; it should have been easy for it to do so since even the secondary $d$ from L. could be lost under certain conditions:

$sedere > O.Sp. seeer; mod. seer; phleum > pie; volvet > O.Sp. vee, mod. ve; rigidere, V.L. *ridire > roer; stilem > fo; limpletum > limpio; audire > oir; foctum > foa; etc.$

The reasons for the retention of the $d$ in such words as

$sudar, sudor, nido, nudo, crudo$ are not clear. Cf. Ptg. $suar, ninho$ (for rito), $nu, cru.$ A learned influence or some especial circumstances must be appealed to for an explanation.

Before $e, i$, the L. $g$ was already $y$ in V.L.; it disappeared in Spanish:


Before the other vowels, the intervocalic $g$ remained:

$negare > negar; plaça > lage; Augustum, V.L. *Agustum > ago; augurium, V.L. *agurium > agiiero.$

$Leal$ for L. legalem and real for realem would appear to be reformed on ley and rey, whence leyal, royal, whose $y$ regularly disappeared after the $e$ in Castilian. Certain verb forms seem to present difficulties; the $g$ seems lost before $e$ in liar, lio (ligare), rumiar, rumio (runigare), humar (sumigare), lidiar (litigare). One wonders whether the loss of the $g$ did not commence in them with the forms of the verb whose ending began with $e$: $legent > llen, etc.$

The nasals and so-called liquids remain:

$ramum > rume; lana > lene; platum > pelle; parare > parre.$

While $mn$ merely simplified to $m, nn$ and $ll$ palatalized (although, seemingly, not in the earliest O.Sp. period, since they did not prevent the diphthongization of preceding $e$ and $a$) and $rr$ remained as a reinforced $r$, trilled as forcibly as the initial $r$:

$flamma > llama; annum > ano; callem > calle; stilem > fuele; pellum > *pielle > piel; carrum > corro.$

In words of late adoption from Latin or some other language (e.g. French), $nn$ and $ll$ were occasionally rendered as $nd, ld$:

Fr. penamon > pendón; cella > cella.

The Latin voiceless sibilant $s$ became voiced, i.e. equivalent to the English $z$, in Castilian; this voiced sound (regularly written $s$ in O.Sp.) again unvoiced in the 16th century:

$usum > O.Sp. uso (s = Eng. $z$), mod. uso (s = Eng. $s$).$

The Latin voiceless $ss$ remained voiceless $s$ in O.Sp. and is now written $s$:

$amanissem, amassem > O.Sp. amasse, mod. amase; presa > O.Sp. priesa, mod. priesa, priesa.$

The intervocalic O.Sp. $ss$ sometimes resulted from the assimilation of another consonant preceding the $s$:

$ipsor > O.Sp. ipsis, mod. ipsis; tresum > O.Sp. etsso, mod. ets.$

The combination $ns$ in popular use was reduced to $s$ in V.L., and therefore a voiced sound must have resulted in O.Sp.:

$mensis > metes; pensare > V.L. *pensar > O.Sp. and mod. pensar.$

(5) O.Sp., and to a certain degree already V.L., developed new sibilant sounds from Latin stop sounds which through their juxtaposition with front or palatal vowels...
assibilated. The assimilation of L. e before e, i, and of L. ty, o (ti, ci), must have been developed early in the Middle Ages if not already in Late Latin.

(a) Intervocalic e (e, i) and ty produced in O. Sp. a voiced dental sibilant dz written z. In the 16th century this unvoiced to ts and therefore was confused with the voiceless O. Sp. ζ from L. e (e, i) after a consonant, L. ty and cy after a consonant, and L. intervocalic cy; by the end of that century the interdental pronunciation (lisp), i.e. the voiceless th of modern Spanish, had been established in Castilian:


Before e it seems that cy (ç) early became e and also voiced in O. Sp.:

aces > O. Sp. aces; factūdium, or V. L. *factūdium > O. Sp. factendo, mod. haciendo.

(b) After a consonant, e (e, i), ty, and cy became ts, written ζ in O. Sp. This voiceless dental sibilant became confused with the unvoiced result of the corresponding z (dz), in the 16th century, and both have become the modern interdental th, now written e before e, i, and z otherwise. Examples:

vinçère, V. L. *vīcère > O. Sp. vencer, mod. vencer; cognoscere, V. L. *cognoscere > O. Sp. conocer, mod. conocer; merece, mercedem > O. Sp. merecer, mod. merecer; píxez > O. Sp. and mod. piz e. In the final position the scribes wrote only z for both the ts and the dz sound; both meant ts, since the voiced dz unvoiced in the final position. Note that s disappeared regularly in Spanish before ζ = ts: so also ercere, V. L. *ercere > erce; places > O. Sp. places, mod. places; fórtas > O. Sp. fuerça, mod. fuerza; maniānum > O. Sp. marpe, mod. mano; calce > O. Sp. caça, mod. calza; lancea > O. Sp. lancea, mod. lancea.

(c) In really popular treatment it is likely that intervocalic cy also gave voiceless O. Sp. ζ:


Still, intervocalic cy seems to have yielded a real z (voiced dz) in O. Sp. in quite a number of cases. These are chiefly instances of forms having the suffixes -ānum, -ānum (as in O. Sp. ceníus); -ānum, -ānum (as in O. Sp. ortex); -ānum, -ānum, and -ānum, -ānum (as in O. Sp. fógata < *focacium); and -ānum, -ānum, and -ānum, -ānum (as in O. Sp. fógena, fiducia and felicida < *fodacium). These cases are not old, and learned or analogical influences may explain their O. Sp. z instead of ζ.

(d) Where the sound ts entered before a consonant in O. Sp. (as in later O. Sp. it did before a consonant plus a or o in inceptive verbs), the scribes denoted it by s (not by ζ), just as they also wrote z in the final position for an indubitable ts:

O. Sp. merece > merece (through the analogy of mereces, merece, etc.) and written regularly merece; ad + satis > O. Sp. ass, mod. as.

(e) In Classic Latin of course f was hardly to be found in the intervocalic position; in composition (derivatives, etc.), however, it did acquire the intervocalic relation, and then, when developed in Spanish, it became the spirant b, v, and might even, undergoing attraction into a preceding syllable, become y:

profectum > provecho; suffix -ifice > *-iguar > -iguar (ad-pacificare > apaciguar).

In learned acceptation the φ of Greek origin was equivalent to L. f, and also voiced:

If, in the Latin derivative, the *f* was still felt as initial, it did not voice:

defensa > dehesa (i.e. the *f* was lost like other initial * ł*’s. Cf., however, the more popular development of the same word to *devesa*).

d. Consonant Combinations in the Medial Positions

We have already considered the doubled consonants and some of the combinations of which *y* is the second element. There are several other groupings.

(1) *r, l, m, n, s* before another consonant may remain equally unaffected with that consonant:

<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>porta &gt; puerta</td>
<td>arcum &gt; arcu</td>
<td>altum &gt; alto</td>
</tr>
<tr>
<td>temps &gt; tiempo</td>
<td>mantum &gt; manto</td>
<td>fungum &gt; hongo</td>
</tr>
<tr>
<td>musca &gt; mosca</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

But in popular pronunciation *rs* > *ss*, mod. *s*:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>ursum &gt; O.Sp. osso, mod. <em>aso</em></td>
<td></td>
</tr>
</tbody>
</table>

After *r*, and also after *n* (in a few cases), *g* followed by *c, i*, seems to have become the voiced dental palatal sibilant *ds* (English *j* in *jam*, etc.), which then lost its palatalization and became *dz* (written *z*) in O.Sp.:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>spargere, V.L. <em>spargere</em></td>
<td>O.Sp. <em>esparcir</em></td>
</tr>
<tr>
<td>singelium</td>
<td>O.Sp. sensiello, mod. sensiello</td>
</tr>
</tbody>
</table>

But, in general, *ng* before *c* became *ñ*.

The combinations *ns, nf* were popularly reduced to *s, f* (with compensative lengthening, i.e. closing, of the preceding vowel) in V.L.:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>mensa &gt; mesa</td>
<td>infans, infantem &gt; O.Sp. <em>ifante</em></td>
</tr>
</tbody>
</table>

When followed by *b*, an *m* had a tendency to assimilate that consonant, whence *mn* and then *m*:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāmbum &gt; lomo</td>
<td>palāmba &gt; paloma</td>
</tr>
<tr>
<td>ambos &gt; O.Sp. ames, mod. ambos</td>
<td></td>
</tr>
</tbody>
</table>

The combination *mn* in certain cases, whether the combination was original in Latin or only secondary (i.e. found in V.L.), gave by assimilation *nn*, whence in later O.Sp. palatalized *ñ*:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>damnum &gt; dano</td>
<td><em>dominum</em>, V.L. <em>dominum</em> &gt; <em>dueño</em></td>
</tr>
</tbody>
</table>

But the secondary *mn* also proceeded otherwise; it dissimilated the second nasal to *r*, and the vocal organs, in the passage from *m* to *r*, produced a labial stop *b*:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>nomen, nomin(ē)ne &gt; nombre</td>
<td>homo, hominem &gt; O.Sp. omne, omne</td>
</tr>
<tr>
<td>&gt; hombre</td>
<td></td>
</tr>
</tbody>
</table>

_Mpt_ > _mt_ > _nt_:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>comp(ī)ture &gt; contar</td>
<td>assumptum &gt; asunto</td>
</tr>
</tbody>
</table>

The story of the development of *l* before a consonant is one not too well understood. Sometimes the *l* has vocalized to *u* (especially before a voiceless consonant), as in _talpa_ > _topo_; _alt(ī)rum_ > _otro_; _saltum_ > _soto_; again the *l* has remained, as in _altum_ > _alto_ (cf. _altarium_ > _otero_); and yet again, after *u* it has palatalized and changed the following voiceless dental stop *t* to the voiceless dental palatal sibilant *tl*, written *dh*:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>multum &gt; mucho</td>
<td>calllum &gt; cuchillo</td>
</tr>
</tbody>
</table>

The intermediate stage of *j* is shown in _buitre_ < *vültürem* and in _muy*, which represents a proclitic development of _miłtum_ (miłt̪um *bónum* > _muy̪o_ *bueno* > *muy̪* [with loss of the palatalization before another consonant] *bueno* > *bueno*, by assimilation of the *t*, mił̪j, *i.e. muy, bueno*).

There are many cases of the retention of *l*, especially before a voiced stop, or before a spirant or a sibilant.

(2) In the combination _ct_, the palatal *c* vocalized to _j_ and reacted both on the preceding vowel, which it closed, and the following *t*, which it palatalized to _tl_, written _dh_:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>factum</td>
<td>O.Sp. <em>fecho, mod. hecho</em></td>
</tr>
<tr>
<td>derecitum &gt; derecho</td>
<td></td>
</tr>
</tbody>
</table>

For the three consonants _nt_ the result was _nt_ in Spanish, but the palatal *c* has exercised its closing force upon a preceding vowel:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Old Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.L. <em>puntum</em> &gt; <em>punto</em></td>
<td></td>
</tr>
</tbody>
</table>
The L. x — cs developed through palatal i (which affected a preceding vowel) + palatal r (i, written x in O.Sp.) to modern j, a velar spirant which came into existence by the end of the 16th century; a recession in the mouth of the place of articulation from the palatal to the velar position would necessarily produce the modern Castilian sound.

The effect of a preceding palatal element in a consonant combination is seen also in gn, which became palatalized zz:

lignum > leno.

Although learned pronunciation keeps the gn, e.g. dignum > digno, the people at large simplify it to n, dino.

There were several combinations of consonants with a following l or r: pl, bl, fl, cl (tl), gl, pr, fr, tr, dr, cr, gr. In many cases these were secondary combinations, arising in V.L. through the loss of an intervening vowel.

Intervocalic pl > bl:

lstare > doblar; spedum > pueblo.

After a consonant the pl > ch:

amplum (if not amplium) > ancho.

Fl apparently occurred in fl which seems to have simplified to f, whence palatalized fl:

afflare > *sfllare > O.Sp. fallar, mod. hallar; sniffare >ollar.

After a different consonant the fl seems to have acted like pl:

inflare > linchar.

Intervocalic bl remains:

fab(t)lare > habiar; neb(t)lam > niebla.

Intervocalic cl and gl became palatalized l, which became wholly a palatal y and then developed further to the O.Sp. dż written j and also g (if before e, i):

ev(d)lum > ojo (Ptg. olho shows the intermediate stage of l); nég(ł)la > noja (cf. Ptg. relha).

(4) A number of consonants formed combinations with the following semiconsonant f.
Intervocalic *dy* and *gy* became *y* in V.L. and had the same history as L. *j*; the *y* was lost after *e*, *i*, otherwise it remained:

\[
\text{radium} > \text{rayo; exactum} > \text{ensayo; majorem} > \text{mayor; sedet} > \text{sea; corriget} > \text{correa.}
\]

The cases of a supposed development of *dy* to *z* or *ç* are open to question; the etyma may not be correct, the words may be loan-words, etc.: this is so for *goso, berna* (O.Sp. *berça*), *vergiensa* (O.Sp. *verguenza*), said to come from *gadum, *virdia, verecundia, etc.

For *fy* and *çy*, which assimilated, see p. xxxvi.

It would seem that *sty* and *scy* were able to produce a palatal sibilant *ś* written *x*:

\[
\text{angustia} > \text{O.Sp. congexa (with change of seeming prefix)} > \text{con-guja; fascia} > \text{O.Sp. fava, mod. foja.}
\]

But compare V.L. *ustium* > O.Sp. *uco*.

For intervocalic *ly* which became *j*, see p. xliii.

After a consonant the *ly*, like *cl*, produced voiceless *ch*:

\[
\text{cocklère} > \text{cuchara.}
\]

My became palatalized *ñ*:

\[
\text{cuncum} > \text{cuño.}
\]

In *py*, *sy*, and *ry* the *y* was attracted to the preceding syllable, and the *p* remained voiceless:

\[
\text{sapiat} > \text{sepa; caseum} > \text{queso; corium} > \text{cuero.}
\]

My, *ly*, and *çy* remain:

\[
\text{vindemia} > \text{vendemia; labium} > \text{lairo; pluvia} > \text{lluvia.}
\]

Instead of *foce* we probably have to suppose a V.L. *fudia* (cf. *fudere*) as the source of *hoya*.

(5) The diphthong *au* of V.L. seems to have retained its *u* as a semi-consonant late enough to prevent the voicing of an adjacent voiceless stop:

\[
\text{cantum} > \text{coto; parcum} > \text{poco.}
\]

So did also the *u* which was attracted to the *a* of a preceding syllable:

\[
\text{capui} > *\text{caup} > \text{O.Sp. copa, mod. cupe.}
\]

Cf., however, O.Sp. *jogo* < *jacuit* and *plogo* < *placuit*.

In spite of the *s* the *ç* seems to have voiced, as O.Sp. writes regularly *s* and not *ss* in such cases as

\[
\text{ausare} > \text{osar, causa} > \text{cosa, etc.}
\]

For the many other problems arising in connection with the consonantal system we cannot stop here; Baist in the Grundriss, l.c., Menéndez Pidal, and Hanssen have taken them up.
OLD SPANISH READINGS

I

DOCUMENTS OF THE CHURCH OF VALPUESTA

(From the Chartes de l'Église de Valpuesta, published by L. Barrau-Dihigo in the Revue hispanique, VII. 273 ff.)

No. I. December 21, 804

Sub Christi nomine et divino imperio. Ego Ihoannes episcopus sic ueni in locum que uocitam Ualle Composita et inueni ibi eglesia deserta uocabulo Sancte Marie Uirginis et feci ibi fita sub regimine Domino Adefonso princepe Obetau, et construxi 5 vel confirmabi ipsam eglesia in ipso loco et feci ibi presuras cum meos gasalianes mecum comorantes: id [est] illorum terminum de Meuma usque collatu de Pineto et per sum Penna usque ad Uilla Alta: et de alia parte de illo moiare usque ad Cancellata et exinde ad Sancti Emeteri et Celedoni. . .

No. XV. February 18, 935

In Dei nomine. Ego Gutier tibi emtori meo Didacus episco- 10 copo, placui, nobi adque conueni ut uindere tibi et ad tuos gasalianes uinea in Liciniana de limite ad limite integrata, iusta limite de Munio, et accepi de te pretio, id est quatuor bobes et canape et plumazo et sabana et bracas et adtorralinia, et nicii in te non remansit de ipso pretio aput te; ita de odie 15 die de iuri meo in dominio tuo abeas ipsa uinea confirmata
perpetim abiturim. Quo si ego Gutier aut filiis meis uel aliquid de aliqua parte, iam dicto te Didacus episcopo aut posterius tua, ad iudicio proferre temptaberis, abeas ad me ipso pretio in duplo, et si noster mercatus firmes ... Facta cartula tria ... cionis XII kalendas martias, era DCCCCLXXIII, regnante Domino Ranemir et comite Frederando Gundesalbiz in Lantarone. Munnio scripsit.

No. LII. July 26, 1039

In Dei nomine. Ego Gundesaluo presbiter sic tradidi mea conparacione de terris, de uineis, que conparaui in uilla que dicitur Elcetu, pro remedio anime mee, ad atrio Sancte Marie Uirginis in transitu meo uel ad confratres meos uel ad episcopo Domino Ato prenominatu Malguelo, in caput de monte, latus uinga de Munnio Beilaz. ... Ego Gundesaluo, supiense meos confratres, conparaui illas, et si aliquid homo istum meum factum uel confirmatum disrumpere uoluerit, reges, comes, ifancones, aut iudex, sagone aut aliquis ex meis propinquis, inprimis excomunicatus [fiat] a corpus Christi et de fide sancta cahtolica et maledictus fiat ... .

No. LXVI. 1065

In Dei nomine. Ego Obiecco et usor mea Domna Maiore, spontaneas nostras uoluntantes, pro remedio anime nostre, ad atrium Sancte Marie Uirginis, abbate Domino Munio, trado terra in loco que uocita in Pobalias, iusta terra de regula, circa karraria, et una uinea in Uallelio, iusta uinea de illo potro, que est uinea de regula, et de alia pars de Fruela de Orbone, in perpetum abituri; sedeat ipsa terra uel ipsa uinea confirmata abbate et tota conllatione qui ibi sunt in ipsa regula. Et qui-quid disrupere uoluerit, iermanis aut coniermanis aut neptis [a]lust aliquid de alia parte, libra auri (sic) et excomunicatus permaneat ad fide Christi ... .

5 deuenerit: non aflaret
8 proditum : aflatu fueret
9 conburatur : kematu siegat
11 abluantur : labatu siegat
16 ignorans : qui non sapiendo
26 si ignorans : si non sapet
29 ignorantem : non sapiendo
114 ignorans : non sapiento
286 ignorans: non sapiendo
20 caste : munda mientre
91 adgrabans : grabe mientre
116 uiolenter: fuertemientre(za)
25 inbalidis : debiles, aflitos
27 fiat : siegat
28 in periurium : et ficieret mentiru '
31 periuratusset: ke se periuret super so cosa
42 ad homicidium faciendum : por fere ke faciat omiciero
46 prebent: ministrent, sierben
49 strages : occlusiones, matatas
54 interficere: matare
74 negant: occidunt, mata[n]
82 extingunt: matan
OLD SPANISH READINGS

85 interficiat: mate
53 interitu: muerte
92 puniuntur: muertos fuerent
182 usque infinem: ata que mueran
56 deducantur: lieben adduitos, leuatos
57 uexatus: focato fueret
61 per poculum: uenuetura de la ierba
65 esse: sedere
233 esse: ke iet, ke son
237 deesse: ke iet menos
76 absent: luenge stando
79 quod: por ke
81 hii: estos
185 hii: estos
93 inici: por iactare
96 negat: non quiseret dare
100 auguria: agueros
111 nunquam: alquantre
112 accedant: non aplekan
208 accedat: non aplekat
132 conplexu: constrinitu brazaret
124 femora: campas
125 propris: sos
138 quot: quantos
201 uti: ke aiat usuale lege
188 habeat: aiat
153 raptore: elos predatores
223 abitum: ela similla
274 cadabera: elos cuerpos
35 incendii: de lo incentitu
88 hostili: de lo adversario gentile
105 in collectiones: enas collituras
200 in cogitatione polluti: ena pullutione

OLD SPANISH GLOSSES

44 sed casu occiderit: eno periculo, etc.
222 in saltatione: ena sota
161 prius: anzes
166 semel: una nece
167 fuerit lapsus: kadutu fuere
187 si se ipaum: so caput
191 noberce: matastra
192 consobrina: cusina
193 abunculi: tio
194 materter: tia
243 materteram: tia
211 nec audeat: non siegat osatu
214 ad nubtias: alas uotas
216 saltare: sotare
224 monstruose: qui tingen lures faces
234 emersise: ke cadiot
240 quamuis: macare ke siegat
244 secum retinere uoluerit: consico kisieret tenere
260 suffocato: mortizino
272 accipiter: acetore
295 ferre: leuare
III

AUTO DE LOS REYES MAGOS

(From the edition of R. Menéndez Pidal in the Revista de Archivos, Bibliotecas y Museos, Madrid, 1900)

ESCENA I

(CASPAR, SOLO)

Dios criador, qual maravila
no se qual es achesta strela!
Agora primas la veida,
poco tempoa que es nacida.

Nacido es el Criador
que es de la gentes senior?
Non es uerdad non se que digo,
todo esto non uale uno figo;

otra nocte me lo catare,

si es uertad, bine lo sabre. (paua)

Bine es uertad lo que io digo?
en todo, en todo lo prohio.

Non pudet seer otra sennal?
Achesto es i non es al;
nacido es Dios, por uer, de fembra
in achest mes de december.

Ala ire o que fure, aoralo e,
por Dios de todos lo terne.

(BALTASAR, SOLO)

Esta strela non se dond uinet,
quin la trae o quin la tine.
Porque es achesta sennal?
ESCENA II

(CASPAR À BALTASAR)

Dios uos salue, senior; sodes uos strelero?
dezidme la uertad, de uos sabelo quiro
[Vedes tal marauila?]
[nacida] es una strela.

(BALTASAR)

Nacido es el Criador,
que de las gentes es senior.
Ire, lo aorare.

(CASPAR)

Io otrosí rogar lo e.

(MELCHIOR À LOS OTROS DOS)

Seniores, a qual tirra, o que[redes] andar?
queredes ir connigo al Criador rogar?
Auedes lo ueido? io lo uo [aor jar].

(CASPAR)

Nos imos otrosi, sil podremos falar.
Andemos tras el strela, ueremos el logar.

(MELCHIOR)

Cumo podremos prouar si es homne mortal
o si es rei de terra o si celestrial?

(BALTASAR)

Queredes bine saber cumo lo sabremos?
oro, mira i acenso a el ofrecremos:
si fure rei de terra, el oro quera;

ESCENA III

(CASPAR Y LOS OTROS DOS REYES À HERODES)

Salue te el Criador, Dios te curie de mal,
un poco te dizermos, non te queremos al,
Dios te de longa uita i te curie de mal;
imos in romeria aquel rei adorar
que es nacido in tirra, nol podemos fallar.

(HERODES)

Que decides, o ides? a quin ides buscar?
de qual terra uenides, o queredes andar?
Decid me uostros nombres, no m' los querades celar.

(CASPAR)

A mi dizen Caspar,
esy otro Melchior, ad achest Baltasar.
Rei, un rei es nacido que es senior de tirra,
que mandara el secolo en grant pace sines gera.

(HERODES)

Es asi por uertad?

(CASPAR)

Si, rei, por caridad.
OLD SPANISH READINGS

(Herodes)
I cumo lo sabedes?
ia prouado lo auedes?

(Caspar)
Rei, uertad te dizremos,
que prouado lo auemos.

(Melchior)
un strela es nacida.

(Baltasar)
Sennal face que es nacido
i in carne humana uenido.

(Herodes)
Quanto i a que la uistes
i que la percibistis?

(Caspar)
Tredze dias a,
i mai non auera,
que la auemos ueida
i bine percebida.

(Herodes)
Pus andad i buscad,
i a el adorad,
i por aqui tornad.
Io alla ire,
i adoralo e.

AUTO DE LOS REYES MAGOS

ESCENA IV

(Herodes, solo)
¿Quin nio numquas tal mal,
Sobre rei otro tal!
Aun non so io morto,
i so la terra pusto!
rei otro sobre mi?
numquas atal non ui!
El seglo ua a çaga,
ia non se que me faga;
por uertad no lo creo
ata que io lo ueo.
Uenga mio maiordo[ma]
qui mios aueres toma. (Sale el mayordomo)
Idme por mios abades,
I por mis podestades,
i por mis scriuanos,
i por meos gramatgos,
i por mis streleros,
i por mis retoricos;
dezir m' an la uertad, si iace in escripto,
or si lo saben elos, o si lo an sabido.

ESCENA V

(Salen los Sabios de la Corte)
Rei, quelle te plaże? he nos uenidos.

(Herodes)
I traedes uostros escriptos?
LA GESTA DE MYO ÇID EL DE BUIAR

(From R. Menéndez Pidal, Poema del Cid, Madrid, 1898)

Delos sos oios tan fuerte mientras lorando
Tornaua la cabeza z estaua los catando.
Vio puertas abiertas z vços sin cañados,
Alcandaras uazias sin pleilles z sin mantos,
E sin falcones z sin adtores mudados.
Sospio myo Çid, ca mucho auie grandes cuydados.
Fablo myo Çid bien z tan mesurado:
"Grado ati, señor padre, que estas en alto!
Esto me an buelto myos enemigos malos."
Alli pienssan de aguiar, alli sueltan las Riendas.
Ala exida de Buiar ouieron la corneia diestra,
E entandra a Burgos ouieron la siniestra.
Meçio myo Çid los ombros z en grameo la tiesta:
"Albrícia, Albarffanez, ca echados somos de tierra!"
Myo Çid Ruy Diaz por Burgos en traua,
En su conpaña .Lx. pendones leuaua; exien lo uer mugieres
z uarones.
Burgeses z burgesas por las finiestras son,
Plorando delos oios, tanto ayuen el dolor.
Delas sus bocas todos dizian una Razón:
"Dios, que buen vassalo, si ouiesse buen Señor!"
Fablo myo Çid, el que en buen ora çinxo espada:
"Martin Antolinez, sodes ardida lança!
Si yo biuo, doblar uos he la soldada.
Espeso e el oro z toda la plata,
Bien lo vedes que yo no trajo afor, z huehos me sere
Pora toda mi compana:

Fer lo he amidos, de grado non aure nada,
Con nuestro consego basto quierro dos archas;
Yncamos las durena, ca bien seran pesadas, elevendos,
Cubiertas de guadamejis e bien en claueadas.

Los guadamejis uermeios z los clauos bien dorados,
Por Rachel z Vidas apriessas demandaua:

Quando en Burgos me vcedaron compra z el Rey me a ayrado,
Non puedo trao el afor, ca mucho e pesado,
En peñar gemo he por lo que fuere guisado,
De noche lo lieuen, que non lo vean christianos.

Vealo el Criador con todos los sos santos,
Yo mas non puedo z amydos lo fago.” z mi pensar

Martin Antolinez non lo de tarua,
Por Rachel z Vidas apriessas demandaua.
Pusso por Burgos, al castiello entraua,
Por Rachel z Vidas apriessas demandaua.

Rachel z Vidas en vno estauan amos,
En cuenta de sos aueres, delos que auien ganados.

Lego Martin Antolinez aguisa demenbroado:
“O sodes, Rachel z Vidas, los myos amigos caros?
En poridad flablar querria con amos.”

Non lo de tardan, todos tres se apartaron.

“Rachel z Vidas, amos me dat las manos,
Que non me descubrades a moros nin a christianos;
Por siempre nos fare Ricos, que non seades menguados.
El Campeador por las parias fue entrado,

Grandes aueres prisez mucho sobetanos,
Retouo dellos quanto que fue algo;
Por en vino afrage por que fue accusado.
Tiene dos arcas lemas de oro esmerado.
Ya lo vedes que el Rey lea ayrado.

Dexado ha heredades z casas z palacios.
Aquelas non las puede leuar, simon, ser y en ventada;
El Campeador dexo las en nuestra mano.
E prestalde de afor lo que sea guisado.
Prended las archas z meted las en uuestro saluo;
Con gran iura meted y las fes amos,
Que non las catedes en todo aqueste ano.”
Rachel z Vidas seyen se conseiando:

“Nos huebos auemos en todo de ganar algo.
Bien lo sabemos que el algo gañó,
Quando atierra de moros entró, que grant auer sacó;
Non duerme sin sospecha qui afer trae menbro.
Estas archas prendamos las amas,
En logar las metamos que non sean ventadas.
Mas dezid nos del Cid, de que sera pagado,
O que ganañcia nos dara por todo aqueste ano?”

Respuso Martin Antolinez a guisa de membro:
“Moyo Cid querra lo que see aguisado;
Pedir uos a poco por dexo solo auer en saluo.
Acogen sele oñes de todas partes menguados,
A menester seys cientos marcos.”

Dixo Rachel z Vidas: “dar gemo de grado.”
“Ya vedes que entra la noch, el Cid es presurado,
Huebos auemos que nos dedes los marchos.”

Dixo Rachel z Vidas: “non se fazs thus el mercado,
Si non primero prendiendo e despues dando.”

Dixo Martin Antolinez: “yo deso me pago.
Amos tred al Campeador con taxfo,
E nos uos aiudaremos, que assi es aguisado,
Por aduzir las archas z meter las en uuestro saluo,
Que non lo sepan moros nin christianos.”

Dixo Rachel z Vidas: “nos desto nos pagamos.
Las archas aduchas, prended seys cientos marcos.”
Los viejos la aduxieron alla; si non, contalda sobre las arcas... En medio del palacio tendieron un almojála. Sobrea una sauma de ránçal muy blanca. Atod el primer colpe añ. marcos de plata echaron, Notos don Martino, sin peso los tomanau; 185 Los otros .C.C.C. en oro gelos pagauan. Cinco escuderos tiene don Martino, atodos los cargana. Cuando esto ouo fecho, oedredes lo que fablaua: "Ya don Rachell z Vidas, en uuestras manos son las arcas; Yo, que esto uos gane, bien mereçia calças." Entre Rachel z Vidas aparte yxieron amos: "Demos le buen don, ca el no lo ha buscado. Martin Antolinez, un Burgales contado, Vos lo mereçedes, daruos queremos buen dado, Premio, regalo De que fagades calças z Rica piel z buen manto. Damoos uos endon auos XXX. marchos; Mereçer nolo hedes, ca esto es aguisado. Atorgar nos hedes esto que auemos parado." Gradeçiolo don Martino z Recibo los marchos; Grado exir dela posada z espídios de amos. Exido es de Burgos z Arlançon a passado, Vino pora la tienda del que en buen ora nasco; Recibilo el Cid abiertos amos los braços: "Venides, Martin Antolinez, el mio fiel vassalo! Aun vea el día que demi ayades algo!" "Vengo, Campeador, con todo buen Recabido: Vos .vij. cientos yo xxx he ganados. Mandad coger la tienda z vayamos priuado." Aquis compieça la gesta de myo Cid el de Buar. Tan Ricos son los sos que non saben que se an. Poblado ha myo Cid el puerto de Alacant, Daxado a Saragoça z alas tierras luca, a las
E dexado a Huesca a las tierras de Mont Aluan.

1090 Contra la mar salada compece de guerrear;
Aorient exe el sol, e tornos aessa part.
Moyo Cid gano aXerica a Onda Al menar,
Tierras de Borriana todas conquistas las ha.
Aiindol el Criador, el señor que es en cielo.

1095 El con todo esto priso a Muruiedro.
Ya vie myo Cid que Dios le yua valiendo.
Dentro en Valencia non es poco el miedo.
Pesa alos de Valencia, sabet, non les plaze;
Prisieron so con seio quel vaniesen cercar.

1100 Tras nocharon de noch, al alúa déla man<Mi¿P
Aperca de Muruiedro tornan tiendas afincar.
Violó myo Cid, tomos amaruillar: "Grado ati, padre spiritual!

1105 En sus tierras somos y somos les todomal,
Beuemos so vino y comemos el so pan;
Si nos cercan vienen, conderecho lo facen.

1110 Amenos de lid nos partira aquesto;
Vayan los mandados por los que nos deuen aiudar,
Los vnos aXerica y los otros a Alucad,
Desi a Onda y los otros a Almenar,

1115 Los de Borriana luego vengan aca;
Conpeçaremos aquesta lid campal,
Yo fio por Dios que en nuestro pro enadran."
Almería dia todos iuntados son,
El que en buen ora nasco compece de fablar:

1120 "Oyd, mesnadas, si el Criador uos salve!" 
Después que nos partiemos dela limpiar christiandad,
Non fue a nuestro grado ni nos non pudiemos mas,
Grado a Dios, lo nuestro fue a delante.
Los de Valenpia duro el segudar.

1125 Los de Borriana cercados nos han;

1130 Si en estas tierras quisieremos durar,
Firme mientras son estos a escarmentar.
“Quien quiere perder cueta z venir a tridad,
1190 Viniesse a myo Cid que a sabor de caualgar;
Cercar quiere a Valencia pora christianos la dar.
Quien quiere yr comigo cercar a Valencia,
Todos vengan de grado, ninguno non ha premia,
Tres dias le sperare en Canal de Celfa.”

1195 Esto dixo myo Cid el que en buen ora nasco.
Tomanas a Muruiedro, ca el se la a ganada.
Andidieron los pregones, sabet, atodas partes,
Al sabor dela ganancia non lo quiere de tardar,
Grandes yentes se le acoenix dela buena christiandad.

1200 Creçiendo ua en Riqueza myo Cid el de Biuar.
Quando vio myo Cid las gentes iuntadas, compeços de pagar.
Myo Cid don Rodrigo non lo quiso de tardar,
Adelino pora Valencia z sobrelas va echar,
Bien la cerca myo Cid, que non y auya hart;

1205 Viedales exir z viedales entrar.
Sonando van sus nueuas todas atodas partes;
Mas le vienen a myo Cid, sabet, que nos le van.
Metiola en yvmiessen yar.
Nueue meses complidos, sabet, sobrela iaz,

1210 Quando vino el dezeno ouieron gela adar.
Grandes son los gozos que van por es logar,
Quando myo Cid gaño a Valencia z entro enla cibdad.
Los que fueron de pie caualleros se fazen;
El oro z la plata qui en vos lo podríe contar?

1215 Todos eran Ricos quántos que alli ha.
Myo Cid don Rodrigo la quinta mando tomar,
Enel auer monedado XXX mill marcos le caen,
Elos otros auees quiens los podríe contar?
Alegre era el Campeador con todos los que ha,

1220 Quando su seña cabdal sedie en somo del alcagar.

(From the edition of R. Menéndez Pidal in the Revista de Archivos, Bibliotecas y Museos, Madrid, 1900)
Dim, o son tos dineros que tu mi[sist en] estero?
O los tos morauedis azaris et melequis
Que solies mancar et a menudo contar?

O son los pala[fres] que los quendes ie los res
Te solien dar por to loseniar?
Los cauallos corientes, las espuelas [pu]nentes,
Las mulas bien ambiantes, asuueras traînantes,
Los frenos esorados, los [petr]ales dorados,

Las copas d' oro fino con que beuies to uino?
Do son tos bestimentos? ¿o los [tos] guarnimentos
Que tu solies festir e también te..."
Que quiera que mandaua el su padre Abbat,
O Prior o Prepuesto dela soqiedat,
Obedescia el luego de buena voluntat,
Tenjangelo los buenos abuena Christiandat.

Sy los otros sus fradres lo quisiessen soffir,
Elli dela iglesia nunca querría exir,
Las noches e los dias y los querría trocir,
Por saluar la su alma, al Criador servir.

A el catauan todos como avn espeio,
Que yazia grant tesoro su el su buen peleio,
Por Padre lo catauan, essi sancto conceio,
Fuera algun maliello, que ulia poquilleio.

Ante vos lo dixiemos (sibien uos remenbrades),
Que serie luenga soga dezir las sus bondades,
Mouamos adelante, si nos lo conseiades,
Que aun mucho finca, mas délo que cuydades.

El Abbat dela casa fablo con su conujento,
Asmaron vna cosa, fizieron paramjento
De prouar este omne, qual era su taliento,
Si era tal por todo qual el demostramjento.

Dixieron: "ensаемос, уеремос что tenemos,
Quando lo entendieremos mas seguros seremos,
Ca dız la escríptura, e leer lo solemos,
Que oynos la lengua mas el cuer non sañemos.

Mandemos li que uaya a alguna degañα
Que sea bien tan pobre como pobre cabaña:
Sy fer non lo quisiere o demostrare sañα
Alli lo entendremos que trae mala maña."

Cerca era de Cannas, e es oy endia,
Vna casa por nombre dicha Sancta Maria,
Essa era muy pobre, de todo bien uazia:
Mandaronli que fuesse prender essa baylia.
Con Dios e la Gloriosa, e la creencia sana,  
Vinijali buena cosa de ofrenda cutiana,  
De noche era pobre, rico alla mañana,  
Bie[n] partia la ganancia con esa yent Christiana.

El barón de buen seso por la Ley bien conplir,  
Queriendo de lazerio de sus manos beuir,  
Començo alabrar por dexar el pedir,  
Ca era graue cosa para el de soffrir.

Meioro en las casas, ensancho heredades,  
Compuso la iglesia, esto bien lo creades,  
De libros e de ropas, e de muchas bondades;  
Suffrio eneste comedio muchas adversidades.

Yo Gonçalo, que fago esto asu honor,  
Yo la ui, asy uea la faz del Criador,  
Vna buena cozina, assaz rica lauor;  
Retrahen quela fizo essi buen confessor.

Fue en pocos de annos la casa arreada,  
De lauor de ganados assaz bien aguisada,  
Ya trouauan en ella los mezquinos posada,  
Por el fue, Deo gracias, la iglesia sagrada.

Cunuectio asu padre, fizo mezquinos,  
Ouo ennas sus manos en cabo afinar,  
Soter[ran]la fizo en el mismo fossar,  
Pesa me que non somos certarios del logar.

La madre, que non quiso la orden reçebir,  
Non la quijo el fijo a casa aduzir,  
Ouo ensu porfídia la uieia a morir:  
Dios aya la su alma, sy lo quiere oyr. . . .

Queremos uos un otro libriello començar  
E delos sus miraglos algunos renunçar,  
Los que Dios en su ujda quijo por el mostrar:  
Cuyos ioglares somos, el nos deñe guyar. . . .
Es vn nuestro pariente de Moros captiuado,
Enna presión yaziendo es fierament lazrado,
Auemos con los Moros el precio destaiado,
Mas non cumple lo nuestro, ni lo que nos an dado.

Señor bueno, ayuda te uenjmos pedir,
Ya por nuestra uentura non sauemos do yr,
Tu saues en que caye captiuos redemjr,
Dios como lo gradese al qui lo puede complir.”

El Padre piadoso començo de llorar :
“Amigos, diz, daria, sy toujesse que dar,
Non podria en cosa meior lo enplear
Lo que meter podiesse en captiuos sacar.

Non auemos dineros njn oro njn argent,
Vn cauallo tenemos en casa sola ment,
Nos essi uos daremos de grado al present,
Cumpla lo que fallere el Rey Omnipotent.

Leuat agora esso, lo que dar uos podemos,
Mientre esso guyades por al uos cataremos,
Lo que catar podieremos enujar uos lo emos,
Como en Dios fiamos el preso cobraremos.”

El corral nol retouo que era bien çerrado,
Torno asus parientes délos fierros cargado,
Faziase el mismo dello marabillado.

Abrieron se los fierros en que yazia trauado,
El corral nol retouo que era bien çerrado,
Torno asus parientes delos fierros cargado,
Faziase el mismo dello marabillado.

Lo que lis prometiera el Padre uerdadero
Tardar non gelo quiso por al día terçero,
Desembargo al Moro que era carçelero
De gujisa que non ouo delli vn mal dinero.

Sopieron del captiuo qual hora escapo,
Vidieron que fue essa que la mjssa canto,
Entendien que el Padre sancto lo basteçio:
Esta fue la ayuda que lis el prometio . . .

LIBRO DE ALEXANDRE

ASCRIBED TO BERCEO

1 Ordeno su fazienda por yr mas acordados,
Que sy les auiniese fuesen apareiados:
Mando que de tal guisa fuesen todos armados
Como sy de fazienda fuesen asegurados.

2 Leuanan por Reliquias vn fuego consagrado,
Siempre estaua biuo, nunca fue amatado:
Asy yua delante en vn carro dorado,
Sobre altar de plata e bien encortinado.

1 804 in the edition of the Bib. de aut. esp., vol. 51.
La estoria de Júpiter con otros célestiales
Yua apres del fuego con muchos capellanes:
Andaua ex cuenteno en diez carros cábbales,
Que eran de fino oro y de piedras xristales.

Doze pueblos que eran de sendas regiones,
De diversos vestidos, de diversos sermones,
Que serien a lo menos bien doze ligiones,
Estos dio que guardasen a esas religiones.

Bien aui diez mill carros de los sabios senneros,
Que eran por escripto de el rey conseieros,
Los vnos eran clerigos, los otros caualleros:
Qui quer los conoscrie que eran compañeros.

Juan en pues aquellos diez mill escogidos,
Todos eran de Dario parientes conocidos,
Todos vistien presetes muy nobles vestidos,
Semejauan que fueran en vn dia nascidos.

En medio yua Darío, vn cuerpo tan precioso,
Semejan, tanto era de sabroso:
El carro en que yua tanto era de fermoso,
Que qui lo podie veyer tenies por venturoso.

Los rayos eran de oro fechos a grant lauor,
Las ruedas eso mismo dauan grant resplandor,
El axo de fina plata que cantase meior,
El ventril de ciprés por dar buena olor.

El cabecon del carro nol tengades por vil,
Era todo ondado de muy buen marfil,
Todo era listado de obra de grafil,
De piedras de grant prescio aui mas de mill.

Las puntas delos rayos eran bien caleadas,
De bestiones bien fechos, de piedras preciaidas,
Eran tan solil mente todas engastonadas,
Semejauan que eran en vno ajuntadas.
Uynie cerca del rey su muger, la reyna,
En preciosa carreta, su preciosa cortina,
Vn fiio e dos hijas, mucha Rica vezina,
Mas cabera la madre con muy grant cosina.

Auie y doze carros, todos bien adobados,
De mugeres de reyes todos vinien cargados,
Por guardar estas donas auie y dos mill castrados,
Quando eran chiquillos fueron todos cortados.

Los Reyes de oriente auien todos tal manna
De yr en apellido con toda su compaña,
Bien de antiguedat tenien aquesta manna,
Mas fue para Dario mas negra que la graja.
El conde [de] Pyteos e (el) conde de Tolosa,
—Paryente(s) era(n) del rey (don Sancho), esto es cierta cosa—
Tomo de sus condados compaña muy fermosa,
Movyo pora Casty[e]lla en ora muy astrosa.
El conde non vyo [por] a la lid llegar,
Pero quando lo sopo non quiso detardar ;
Al buen rey de Navarra [bien] cuyo lo vengar,
Al puerto de Getarea ovo [de] arrybar.
Los navarros al conde todos a el (se) llegaron,
Commo fue la fazienda todo ge(l)lo contaron :
Quantos fueron los muertos, quantos los que fyncaron,
Commo a el en antes (de) dos dias le esperaron.
El conde de Tolosa dio les muy grand esfuerço,
Cuydo con es[s]e fecho con el salir a puerto,
"Ca me han castellanos fecho [este] grn[d] tuerto."
El conde don Fernando avya lo ya oydo
Commo era aquel conde al puerto ya venido ;
El conde don Fernando, maguer [tan] mal fer(r)ydo,
Atal commo estaba pora alla fue ydo.
Los vas[s]allos del conde tenien se por errados,
Eran contra el conde fuerte m[l]ente yrados,
Eran de su sennor todos muy despagados,
Por que avyan por fuerça syempre dandar armados.
Folgar non les dexa[va] nin estar (a)segurados,
Dizien : " Non es esta vyda sy non pora los pecados
Que andan (de) noche e (de) dia e nunca son cansados,
El semeja a Satan(as) e nos a (los) sus criados.
Por que lidiar queremos e tanto lo amamos,
Nunca folgura tenemos sy non quando almas saquamos,
A los del estantygua [a] aquellos semejamos,
Ca todas cosas cansan e nos nunca cansamos."
Dixo Nunno Layno: “Sennor, sy tu quisières,
Sy a ty semejare o tu (lo) por bien tovyeres,
Que estes aqui quedo fasta que guaresçieres,
Que por mala codiçia en yerro no candyeres...”

Dexa folgar tus gentes, (e) a ty mismo sanar,
Tyenes muy fuerte llaga, dexa la [tu] folgar,
Dexa venir tus gentes que avn son por llegar,
Muchos son por venir, deves los esperar...”

Quando ovo acabada don Nunno su rrazon,
Començo el buen conde, es[s]e fyrme varón;
Avya grand[d] complimiento del sen de Salamon,
Nunca fue Alexandrre mas grand(e) de coraçon.

Dixo: “Nunno Laynez, buena rrazon dixestes,
Las cosas commo son as[s]y las departyestes,
‘Dalongar esta lid,’ creo que assy dixestes,
[Quien] quier que vos lo dixo vos mal lo aprendiestes.

Non deue el que puede esta lid alongar,
Quien tyene buena ora otra quiere esperar,
Vn día que perdemos non podremos cobrar,
Jamás en aquel día non podemos tornar...”

Todos los que grand[d] hecho quisieron acabar,
Por muy grandes trabajos ovyeron a pas[s]ar,
Non com[i]en quand(o) quisieron nin cena(n) nin (an) yantar,
Los vycios de la carne ovyeron doluidar,

Non cuentan dAlexandre las noches nin los días,
Cuentan sus buenos fechos e sus cavalleryas,
Cuentan del rey Davyt que mato a Golias,
De Judas (el) Macabeo fyjo de Matatyas,
Carlos [e] Valdouinos, Rroldan e don Ojero,
Terryn e Gualdabuey, (e) Arnald e Olítero,
Torpyn e don Rrynaldos e el gascon Angelero,
Estol e Salomon e el otro (su) conpan[n]ero.

Estos e otros muchos que [non] vos he nonbrado[s],
Por lo que ellos fyzieron seran syempre eumentados,
Sy tan buenos non fueran oy seryen oluídados,
Seran los buenos fechos fasta la fyn contados.

Por tanto ha me(ne)ster que los días contemos,
Los días e las noches en que los espendemos,
Quantos (días) en valde pas[s]an nunca los cobraremos,
Amigos, byen lo vedes que mal seso fazemos.”

Cavalleros e peones ovo los de vencer,
A cosa quel dezia non sabyan responder,
Quanto el por byen tovo ovyeron lo (a) fazer,
Su rrazon acabada mando luego mover.

El conde don Fernando con toda su mesnada,
Llegaron a vn agua muy fuerte e muy yrada,
Ebrrol dixerom syempre assy es oy llamada,
Vieron se (y) en grand[d] rrevate que fues(e) y su posada.

Ovyeron la rrybera tolosanos (byen) guardada,
Non dieron castellanos por es[s]o todo nada,
Dando e rres^ebyendo mucha buena lanzada,
Ovyeron much(o) ayna el agua traves[s]ada.

Ovyeron grand[d] rrevate en pas[s]ar aquel vado,
Ovo (y) de petavynos grand[d] pueblo derrybado,
Maguer [que] non querian venian (a) mal de su grrado,
Dellos se afogavan, dellos salían a nado.

Abrió por mediol agua el conde la carrera,
Ovyeron tolosanos a dexar la rrybera;
Ordeno las sus azés en medio duna glera,
Fue los acometer dun estrnana manera.

Quando ovo el [buen] conde el rrio atraves[s]ado,
Fferio luego en ellos commo venia yrado;
Al que el alcançaba much(o) era de malfado,
Del yva(n) a sus parientes ayna mal mandado.
El conde don Fernando, de corazón lozano,
Fyrie en pytavynos e fuzie les grran[d] danno,
Ronpya (les) las guarniciones com(mo) sy fuesen vn
panno,
Non les valia esfuerço nin les valia engan[n]o.

Acorrian le luego [los] sus buenos varones,
Ca tenia (a)y muchos [de] buenos infançones,
Dun logar eran todos e dunos cor(r)ações,
Lazravan tolosanos e lazraban (los) gascones.

Pero com(mo) eran muchos yvan los acoytando,
(Va) yva de fyera guisa la lid escalentando,
Yva se domnes muertos [tod] el campo poblando,
Maltraye (a) los afýrnes el conde don Fernando.

Andava por [las] azes muy fyera mient(e) yrado,
Por que non los podía vençer andava muy cuytado,
Dixo : “Non puede ser maguer pes(e) al pecado,
Nqæpueden tolosanos fallar byen dest mercado.”

Metyo se por las azes muy fuerte (mente) espoleando,
La lança sobre mano, [el] su pendón alçando.
“¿Donde estas, el buen conde? “ assy yua llamando.
“¡Sal, [sal] aca al canpo ! (que) ¡ cata aqui (a) don
Fernando ! “

Antes que ellos amos venies[s]en a (las) fer(r)idas,
(Con las vozes de don Fernando las gentes eran desma­
yados)
Las gentes tolosanos todas fueron foydas;
Nunca ningunas gentes fueron tan mal fallidas,
Ca fueron en grran[d] miedo e en mal precio metidas.

Fueron todos foydos por vna grran[d] montanna,
Fincol conde [en el canpo con] muy poca companna,
Nunca fue el (conde) tolosano en quexa atamanna,
Ca el cond(e) de Casty[e]lla le tenia fuerte sanna.
LA CRÓNICA GENERAL QUE MANDÓ COMPONER
EL REY DON ALFONSO X

[Chapter I.] De cuemo Roy Blasquez de alffoz de Lara firió a so sobrino Gonçaluo Gonçalquez, et so sobrino a ell, et de cuemo los fizo el conde Garci Ferrandez que se personassen.

Andados veynte et tres annos dell regnado del rey don Ramiro, et fue esto en la era de nueucientos et nouanta et siete annos, et andaua otrossi ell anno dela encarnacion del Sennon en nueucientos et cinquenta et nuenc et el dell inperio de Otho, emperador de Roma, en veynte et seys, assi acasecio en aquella sazon que un alto omne, natural de alffoz de Lara, que auie nonbre Roy Blasquez, que caso otrossi con una duenna de muy grand guisa et era natural de Burueua, et prima cornana del conde Garci Ferrandez, et deizien le donna Llanbla; et aquel Roy Blasquez era sennor de Biluestre, et avie una hermana muy buena duenna et complida de todos bienes et de todas buenas costumbres, et dizienle donna Sancha, et era casada con don Gonçaluo Gustioz, el bueno, que fue de Salas, et quieron siete fijos alos que llamaron los siete inflantes de Salas, et criolos a todos siete un muy buen cavallero que auie nombre Munno Salido, et ensennoles todas buenas mannas, et guisoles por que fueron todos fechos cavalleros en un dia, et armolos el cuende Garci Ferrandez. Aquel Roy Blasquez de quiern dixiemos, quando caso con aquella donna Llanbla, fizo sus bodas en la cibdad de Burgos, et enbio conuiadar todos sos amigos a muchas tierras: a Gallizia, a Leon, a Portugal, a Estremadura, a Gasconna, a Aragon, a Nauarra, et conuiad otrossi todos los de Burueua, et a los otros de toda Castiella, et fueron y llegadas muchas yentes ademas; et fue en estas bodas don Gonçaluo Gustioz con donna Sancha, su mugier, et con aquellos sos siete fijos et con don Munno Salido, ell amo que los criara. Estas bodas duraron cinco sedmanas, et fueron y grandes alegrias ademas: de alancar a tablados et de boffordar et de correr toros et de juygar tablas et acedexes et de muchos iogleares, et dieron en estas bodas el conde Garci Ferrandez et todos los otros altos omnes grand auer ademas et muchos dones. Mas una sedmana antes que las bodas se acabassen, mando Roy Blasquez parar un tablado muy alto en la glera, çereal rio, et fizo pregonar que qui quier quel crebantasse quel darie ell un don muy bueno. Los cavalleros que se preciavan por alancar fueron todos y allegados, mas pero nunqua tanto se trabiaron que pudiesen dar en somo del tablado nin llegar a ellas. Quando esto uio Aluar Sánchez, que era primo cornano de donna Llanbla, caualgo en so cavallo, et fue alancar a aquel tablado, e dio en las tablas tan grand colpe quel oyeron dentro en la villa, segund dize la estoria. Donna Llanbla quando lo oyo, e sopo que so cornano Aluar Sanchez fiziera aquel colpe, plo gol mucho, e con el grand plazer que ende ouo, dixo ante donna Sancha, su cunnada, et ante todos siete sos fijos que seyen y con ella: "agora veet, amigos, que cavallero tan esforcado es Aluar Sanchez, ca de quantos alli son allegados non pudo nin­guno ferir en somo del tablado sinon el solo tan sola mientre, et mas valió el alli solo que todos los otros." Quando aquello oyeron donna Sancha et sos fijos, tomaronse a rir; mas los cavalleros, como estauan en grand sabor de un iuego que auien comenzado, ningun dellos non paro mientes a aquello que
donna Llanbla dixiera, sinon Gonçaluo Gonçaluez, que era el menor daquellos siete hermanos; et furtose de los hermanos, et cauallo en so cauallo, et tomo un bofordo en su mano, et fuesse solo, que non fue otro omne con ell sinon un so escudero 5 que le leuaua un açoar. Et Gonçaluo Gonçaluez, luego que llego, fue alcanzar al tablado, et dio un tan grand colpe en el, que crebanto una de las tablas de medio. Quando esto vieron donna Sancha et sos fijos, ouieron ende grand plazer, mas en verdad peso mucho a donna Llanbla. Los fijos de donna Sancha caual-10 garon estonçes et fueronse pora ell hermano, ca ouieron miedo que se leuansese dent algun despecho, cuemo contescio luego y, ca Aluar Sanchez comencó luego de dezir sus palabras tan grandes, por que ovo a responder Gonçaluo Gonçaluez et dixo: “tan bien alançades uos, et tanto se pagan de uos las duennas, 15 que bien me semeia que non fablan de otro cauallero tanto como de uos.” Aquella ora dixo Aluar Sanchez: “si las due­nnas de mi fablan, fazen derecho, ca entienden que valo mas que todos los otros.” Quando esto ovo Gonçaluo Gonçaluez, pesol muy de coraçon et non pudo sofrir, e dexosse yr a ell 20 tan braua mentre, et diol una tan gran punnada en el rostro, que los dientes et las quexadas le crebanto, de guisa que luego cayo en tierra muerto a pies del cauallo. Donna Llanbla quando lo oyo, comencó a meter grandes bozes, llorando muy fuerte e diziendo que nunqua duenna assi fuera desondrada en sus bodas, cuemo ella fuera alli. Roy Blasquez quando aquello rode, començo a meter bozes, et a dezir, “armas, armas,” muy apriessa, que luego fueron y ayuntados con ell todos sos caualleros. Los inflantes quando aquello uieron, 25 apartaronse a un logar con su companha, et podrien ser por todos dozientos caualleros, ca bien veyen que sse darie a grand mal aquel fecho si Dios non lo desuiase. Mas el cuende Garçi Ferrandez, que era sennor et era y en Burgos, et Gonçaluo Gustioz, padre de los inflantes, luego que sopieron aquella 30 pelea, fueron pora alla, e metieronse entrellos e departieron los, que non ouo y estonçes otro mal ninguno; et tan bien andido y el cuende Garçi Ferrandez que luego y los fizo per­donar. Sobresto dixo alli estonçes Gonçaluo Gustioz a Roy Blasquez: “don Rodrigo, vos avedes mucho mester caualleros, 35 ca sodes del mayor prez darmas que otro que omne sepa, de guisa que moros et christianos vos han por ende grand enuidia, et uos temen mucho; et por ende ternia yo por bien que uos siruiessen mios fijos et uos aguardassen, si uos por bien lo touiesessen et vos plagiessen, et vos que les fuesedes bueno et 30 lo fiziessen en manera que ellos valiessen mas por uos, ca vuestros sobrinos son, et non han de fazer al sinon lo que uos mandaredes et touieredes por bien.” Et ell otorgol que assi serie et le cumplirie.
Andados V años del regnado daquel Rey don Ramiro, e fue esto en la era de DCCCC e XI e tres años, e andaua otross estoncés ell ann o de la Encarnacion del Sennor en DCCCC e V annos, e el delli imperio de Loys Emperador de Roma en VII. En este anno aqui dicho, Almançor, que era el mas poderoso moro de aquend la mar so Abderrhamen Rey de Cordoua, quando oyo dezir como el Conde Fernand González auie preso el castiello que dizien Carando, ouo ende muy grand pesar e touose por maltrecho. E enuio luego muchos porteros con sus cartas por toda tierra de moros que fuessen luego con ell caualleros e peones. E cuenta la Estoria que tan grand fue el poder que ayunto de Reys e de caualleros e de otros omnes de armas, que ouo y mas de VII legiones... E el Conde Fernand González, quando oyo dezir que Almançor auie mounido con tan grand hueste e uinie menazando quel non fincarie tierra nin logar o nol fuesse buscar, enuio luego sus cartas por toda Castiella que uiniesen a el todos sos uassallos ca mucho era mester. E ellos, luego que uieron las cartas, uinieron se por el muy de grado. E el ouo con ellos so acuerdo e rogo les quel conseiassen qual serie lo meior, de yr a los moros o atender los. E estoncés fablo Gonçalo Díaz, un cauallero muy sesudo, e dixo: "Sennor, non me semeia que tiempo ténemos nin sazon para lidiar con los moros. Mas si alguna carrera pudiésemos fallar poro se desuisesse esta lid, tenerlo ya yo por bien. E non nos deuemos receler de pecho nin de otra cosa qualquier poro pudiésemos amanssar los moros e ganar dellos treguas, ca en muchas otras cosas se despliee ell auer."...
... Et ell uno daquello officiales que cayeron en la yra del rey era copero del rey, et ell otro catiquero. Et cuenta la Estoria de Egipto que sopiera el rey Pharaon Nercas la culpa en que aquellos sus officiales cayeron contra el, et fuera desta guisa: diz que yazie el rey durmiendo una noche, et uino ael en suennos uno en semencia de omne et dixol: el tu copero et el tu, catiquero an conseiado como te maten, et guarda te dellos. El rey esperto en cabo del suenno, como contesce a todos los omnes las mas nezes, et asmo la razon et paro mientes en el suenno et acordol bien, et grand maniana enuio por el copero et por el catiquero et dixoles lo que sonnara et dixol: el tu copero et el tu, catiquero an conseiado como te maten, et guarda te dellos. El rey esperto en cabo del suenno, como contesce a todos los omnes las mas nezes, et asmo la razon et paro mientes

les esta razon: ¿como podiedes asmar atamana nerniga et tamanna traycion como esta, ca yo nunca me apparto mucho con tales como uos nin esto'sennoro, mas siempre muy acompanno, por que deuedes entender que non me podriendes uos matar. Respuso el copero: sennor, la fabla fue tal que te diesse yo pogon en el uino et el catiquero en el pan, mas non quelo yo otorgasse nin fuessa mi voluntad delo fazer; et assim como te descubri la verdad en lo al, assi telo digo en esto quem assi contesce. En todo esto el catiquero callosse que non dixo nada. Et auie nombre Aracen et el copero Matis. Et el rey, maguer que touo por bien al copero en que sol negara la verdad, pero mando los prender de cabo a amos por saber aun mas del hecho. Et echaron los en la carcel del rey o era Josep.

CANTICUM CANTICORUM IN SPANISH

(From Das Hohelied in castilianischer Sprache des XIII. Jahrhunderts nach der Handschrift des Escorial I. i. 6, printed by J. Cornu in Beiträge zur romanischen und englischen Philologie; Festgabe für W. Forster, Halle, 1902)

II. 1. E yo so flor del campo e lilio de los valles. 2. Assi como el lilio entre las espinas: assi es la mi amiga entre las fijas. 3. Como el macano entre los arboles de las selvas: assi es el mio amigo entre los fijos. Assentemse so la sombra daquel que amava, e el so fructo es dulce al mio paladar. 4. Metio me el rey en la bodega. ordeno caridad en mi. 5. Sostenet me con flores e cercat me de macanas. ca damor so enferma. 6. La su siniestra so la mi cabeça. e la su diestra abraçar ma. 7. Coniuro vos fijas de Iherusalem por las corças e por los ciervos de los campos que no levantedes ni fagades despertar ala mi amiga. 10 fasta que ella quiera. 8. Voz del mio amigo. he que este viene saliendo los oteros. traspasando los collados. 9. Semeia el mio amigo ala corça. e el enodio de los ciervos. he que el esta tras nuestra paret. catando por las fintestras. oteando por las ventanas. 10. He el mio amigo que me fabla. Levantat e anda mia paloma mia. fermosa mia e ven. 11. Ca ya passo el yvierno e fuesse el agua. 12. Las flores parecieron en nuestra tierra. tiempo de cuedar vino. La voz de la tortola es oyled en nuestra tierra.
11 Dyos padre, dios fijo, dios spiritu santo:
El que nas$io de la virgen esfuerce nos de tanto
Que siempre lo loemos en prosa e en canto,
Sea de nuestras almas cobertura e manto.
12 El que fizo el cielo, la tierra e el mar,
El me done su gracia e me quiera alunbrar,
Que pueda de cantares vn librete Rimar
Que los que lo oyeren puedan solaz tomar.
13 Tu, señor, dios mjo, quel oñe crieste,
Enforma e ayuda amj, el tu acipreste,
Que pueda fazer vn libro de buen amor aqueste,
Quelos cuerpos alegre e alas almas preste.
14 Sy quered es, señores, oyr vn buen solaz,
Escuchad el rromanze, sosegad vos en paz,
Non vos dire mentira en quanto enel yaz,
Ca por todo el mundo se vsa e se faz.
15 E por que mejor de todos sea escuchado,
Eclarar vos he por tobras e cuento rimado:
Es vn dezir fermoso e saber sin pecado,
Razon mas plazentera, ffabar mas apostado.
16 Non tengades que es libro neçio de devaneo,
Nin creades que es chufa algo que enel leo;
Ca, segund buen djnero yaze en vil correo,
Ansi en feo libro esta saber non feo.

JUAN RUIZ, ARCIPRESTE DE HITA
LIBRO DE BUEN AMOR
(From the edition of J. Ducamin, Toulouse, 1901)

17 El axenuz de fuera mas negro es que caldera,
Es de dentro muy blanco, mas quela peña vera;
Blanca farina esta so negra cobertura,
Açucar negro e blanco esta en vil caña vera.

ESNIENPLO DEL LEON E DEL CAVALLO
Vn cavallo muy gordo pasçia enla defesa;
Venje el leon de caça, pero conel non pesa;
El leon tan goloso al cavallo sopessa:
"Vassalo" — dixo — "mjo, la mano tu me besa."

EN XIENPLO DE LA PROPIEDAT QUEL DİJNERO HA
Mucho faz el djnero e mucho es de amar,
Al torpe faze bueno e oñe de prestar,
Ffaze correr al coxo e al mudo fabrar,
El que non tiene manos dyneros quiere tomar.
Sea vn ome nescio e Rudo labrador,
Los dyneros le fazen fidalgo e sabyndor,
Quanto mas algo tiene, tanto es mas de valor,
El que non ha dyneros non es de sy Señor. . . .

El dynero quebranta las cadenas dañosas,
Tyra çepos e grujllos e cadenas peligrosas ;
El que non tiene dyneros echan le las posas ;
Por todo el mundo faze cosas maravillosas.

Yo vy fer maravillas do el mucho vsaua,
Muchos merescian muerte quella vida les daua,
Otros eran syn culpa e luego los mataua,
Muchas almas perdja e muchas salvaua :

Fazer perder al pobre su casa e su vyña,
Sus muebles e Rayzes todo lo des alyña,
Por todo el mundo anda su sarna e sultyña,
Do el dynero juega, ally el ojo gujña. . . .

El dynero es alcalde e juez mucho loado,
Este es conssejero e sotil abogado,
Alguacil e meryno, byen ardyt, esforpado,
De todos los ofipios es muy apoderado.

En suma te lo digo, tomalo tu mejor : 
El dynero del mundo es grand rreboluedor,
Señor faze del syeruo, de señor serujdor,
Toda cosa del sygro se faze por su amor. . . .
XI

JUAN MANUEL

EL LIBRO DEL CAUALLERO ET DEL ESCUDERO

(From the edition of S. Gräfenberg in the Romanische Forschungen, VII. 443 ff.)

Asi comino ha muy grant plazer el que faze alguna buena obra, señalada mente si toma grant trabajo e[n] la faz[er], quando sabe que aquella su obra es muy loada et se pagan dessa mucho las gentes, bien asi ha muy grant pesar et grant enojo, quando alguno a sabiendas o aun por yerro faze o dize alguna cosa por que aquella obra non sea tan preciada o alabada como deia ser. Et por probar aquesto, porne aqui vna cosa que acaeqio a un cauallero en Perpinnan en tiempo del primero Rey don Jaymes de Mallorcas. Asi acaeqio que aquel cauallero era muy grant trobador et fazie muy buenas cantigas amarabilla et fizo una muy buena ademas, et avia muy buen son. Et atanto se pagauan las gentes de aquella cantiga, que des[d]e grant tiempo non querian cantar otra cantiga si non aquella. Et el cauallero que la fizio auia ende muy grant plazer. Et yendo por la calle un dia, oyo que vn zapatero estaua diziendo aquella cantiga, et dezia tan mal [et] errada mente, tan bien las palabras como el son, que todo omne quella oyesse, si ante non la oyie, tenia que era muy mala cantiga et muy mal fecha. Quando el cauallero quella fizieta non se guardaua de aquello, non dexo su cantar et quanto mas dezia mas confondia la cantiga que el cauallero fiziera. Et desque el cauallero vio su buena obra tan mal confondida por la torpedat de aquel zapatero, tomo muy passo vnas tiseras et tajo quantos cavalos el zapatero tenia fechos, et esto fecho, caualgo et fuesse. Et el zapatero paro mientes en sus cavalos, et desque los vio asi tajados, entendio que avia perdido todo su trabajo, ovo grant pesar et fue dando vozes en pos aquel cauallero que aquello le fiziera. Et el cauallero dixo le : amigo, el Rey nuestro señor es aqui, et us sabedes que es muy buen Rey et muy justiciero, et uayamos antel, et librelcomo fallare por derecho. Ambos se acordaron a esto, et desque llegaron antel Rey, dixo el zapatero como le tajara todos sus cavalos et le fizieta grant danno. El Rey fue desto sannudo et preguntu al cauallero si era aquello verdad, et el cauallero dixole que si, mas que quisiesse saber por que lo fizi[era]. Et mando el Rey que dixiese, et el cauallero dixo que bien sabia el Rey que el fizieta tal cantiga que era muy buena et abia buen son, et que aquel zapatero gela avia confondida, et que gela mandasse dezir. Et el Rey mando gela dezir et vio que era asi. Estonze dixo el cauallero que, pues el zapatero confondiera tan buena obra et enque avia tomado grant damno et afan, que asi confondiera el la obra del zapatero. El Rey et quantos lo oyeron tomaron deste grant plazer et Rieron ende mucho, et el Rey mando al zapatero que nunca dixiesse aquella cantiga nin confondiesse la buena obra del cauallero, et pecho el Rey el danno al zapatero et mando al cauallero que non fiziesse mas enojo al zapatero.
Otro día fablabá el conde Lucanor con Patronio [su consejero], en esta manera: "Patronio, bien conosco a Dios que me ha hecho muchas mercedes, mas quel’ yo podría servir, et en todas las otras cosas entiendo que esta la mi hacienda asaz con bien et con onrra; pero alguna vegadas me contesce de estar tan afincado de pobreza que me parece que quer[r]ia tanto la muerte como la vida. Et rruegovos que algun conorte me dedes para esto."

"Sennor conde Lucanor," dixo Patronio, "para que vos conortedes, quando tal cosa vos acaesciere, seria muy bien que sopiesedes lo que acaescio a dos omnes que fueron muy rricos."

E el conde le rrogo quel’ dixiese commo fuera aquello.

"Sennor conde Lucanor," dixo Patronio, "de estos dos omnes el uno dellos llego a tan grand pobreza quel’ non finco en el mundo cosa que pudiese comer. Et desque fizo mucho por buscar alguna cosa que comiese, non pudo aver cosa del mundo sinon una escudiella de atramizes. Et acordándose de [quando] rrico solia ser e que agora con fambre era et con mengua avia de comer los atramizes que son tan amargos et de tan mal sabor, començo de llorar muy fiera mente, pero con la grant fanbre començo de comer de los atramizes et en comiéndolos estava llorando et echava las cortezas de los atramizes en pos [de] si. Et el estando en este pesar et en esta coyta sintio que estava otro omne en pos del et volvio la cabeza et vio un omne cabo del, que estaba comiendo las cortezas de los atramizes que el echava en pos de si, et era aquel de que vos fable desuso. Et quando aquello vio el que comia los atramizes, pregunto a aquel que comia las cortezas que porque fa­zia aquello. Et el dixo que sopiese que fuera muy mas rrico que et el que agora avia llegado a tan grand pobreza et en tan grand fanbre quel’ plazia mucho quando fallava aquellas cortezas que el dexava. Et cuando esto vio el que comia [los] atramizes conortose, pues entendio que otro avia mas pobre que el, et que avia menos razon porque lo devie seer. Et con este conorte esforçose, et ayudol’ Dios, et cato manera en commo saliese de aquella pobreza, et salio della et fue muy bien andante."

"Et [vos], sennor conde Lucanor, devedes saber que el mundo es tal et aun que nuestro sennor Dios lo tiene por bien que ningun omne non aya compida mente todas las cosas. Mas pues en todo lo al vos faze Dios merced et estades con bien et con onrra, si alguna vez vos menguare[n] dineros o 20 estudiendes en afincamiento, non desmayedes por ello et cread per cierto que otros mas onrrados et mas rricos que vos estarán afincados, que se ternian por pagados si pudiesen dar a sus gentes et les diesen aun muy menos de quanto vos les dades a las vuestras."


Et entendiendo don Johan que este enxienplo era muy bueno, fizolo poner en este libro et fizo estos viessos que 30 dizen asi:

Por pobreza nunca desmayedes,
Pues otros mas pobres que vos veedes.
PERO LÓPEZ DE AYALA

RIMADO DE PALACIO

(Aquí comienza de los fechos del palacio)

422 Grant tiempo de mi vida pase mal despendiendo,
A señores terrenales con grant cura serviendo;
Agora ya lo veo e lo vo entendiendo,
Que quien y más trabaja más yra perdiendo.

423 Las cortes de los reyes, ¿ quién las podría pensar?
¡ Quanto mal e trabajo el orne ha de pasar,
Perigos en el cuerpo e el alma condenar,
Los bienes e el algo sienpre lo aventurar!

424 Si mill años los siruo e un día fallesco,
Dizen que muchos males e penas les meresco;
Si por ellos en cuytas e cuydados padesco,
Dizen que como necío por mi culpa peresco.

425 Si por yr a mi casa licencia les demando,
Despues a la tornada, nín se como nín quando,
Fallo mundo rebuelto, trastornado mi vando,
E mas frío que niene en su palacio ando.

426 Fallo porteros nuevos, que nunca conoschi,
Que todo el palacio quieren tener por sy:
Sy llego a la puerta, dizé: "Quien esta y?"
"Señores," digo, "yo, que en mal dia naschy.
“Salid luego,” diz, “fuera, aquí non estaredes.”
Trauo me luego del braço, yo apego me a las paredes:
Viene luego el otro, dize: “Vos fincaredes,
Mas lo que me mandastes luego bras lo daredes.”

“Si señores,” digo luego, “yo lo dare de grado,
Todo lo que quieris e mas de lo mandado.”
Con esta pleytesia finco asosegado,
E esto entre los otros como oñte asonbrado.

Leuanta se el consejo z veo al rey estar;
Vo luego espantado por le querer fablar;
El buehue las espaldas e manda luego llamar
Que vengan reposteros, que quiere yr cenar.

Leuanta se el consejo z veo al rey estar;
Vo luego espantado por le querer fablar;
El buehue las espaldas e manda luego llamar
Que vengan reposteros, que quiere yr cenar.

Yo esto en mi cómindiendo: “Mesquino, qué fare?”
Muy grant vergüenza tengo, non se si lo fablare,
O por ventura era mejor ge lo dire:
Desputando comigo nunca buen tiento he.

Pero allego a el, así como a morir.
“Heñor,” digo yo, “merced, quered me agora oyr:
Yo so vuestro vasallo e mandastes me venir
Aqui a vuestra guerra, e agora mandastes me yr.

De sueldo de tres meses non puedo ser pagado,
De la tierra de antaño dos tercios no he cobrado;
He perdido mis bestias, mis armas enpeñado;
A dos meses que yago doliente, muy lazrado.

Rresponde me vn priuado: “Los contadores an carga
De librare los tales fechos, quel rey nunca se embarga.”
Desque veo mi fecho, que va asy a la larga,
Leuant se muy triste, con boca muy amarga.

Viene luego el portero, quexoso a mas andar,
Dize: “Amigo, auedes librado, ca vos vi agora fablar
Con el rey; por tanto vos vengo a acorder
Que me dedes lo mandado, dar lo hedes en buen logar.”

A. Vn rey non podia auer fijos maslos e estava muy triste e
 teniase por esto por muy mal auentorado. E el qual comno
 estouiese en este cuýdado, nasçio le vn fijo, e tomo muy gran
goza. E dexieron le los menges muy sabios que sy fasta X
anos viese sol o fuego, que seria de todo priuado de la lumbre;
ca aquello synificauan los sus oýes. E es dicho, que comno el
rey lo oyese, fizó tajar vna cuerda en vna piedra e encerrolo y
con sus amas, por que non viese claridad de luz fasta los X años
conplidos. E acabados los X años, sacaron el moço de la cueva
non auiente conoçência ninguna de las cosas mundanales por 10
los oýes. Entonçe ma[n]do el rey que le diessen e le mostrasen
todas las cosas, cada vna de su manera, e que le muestren en
vn logar varones e en otro mogeres e aqui oro e plata e alli
margaritas e piedras preciosas e vestiduras muy fermosas e
afeytamientos e carros anchos con cauallos reales. E por que 15
fable breuamente, mostraron al moço todas las cosas por orden,
e preguntando el comno fuese llamada cada vna de aquellas
cosas, los ministros del rey mostraron le comno llamaban a
cada vna cosa. E comno demandase que le dixiesen comno
dezian a las mogeres, dizien que vn adelantrado del rey que le 20
dixiera jugando que eran demonios los quales engañan a los
omnes. Mas el corazon del moço sospiruaua mas por el deseo
dellas que por las otras cosas. E despuess que le mostraron
todas las cosas tornaron lo. Entonçe preguntoule el rey, qual
cosa amaua mas de todas las que viera. E dixo el fijo: que, 25
padre, y no aquellos demonios los cuales engañan a los omnes. Cuando ninguna de aquellas cosas que me son oyo mostradas no ame tanto como la amistad de ellas. E maravillo se el rey de la palabra del moço y ve y que cosa cruel es el amor de las mujeres.

B. Por muchas oras orando con lagrimas e fincando muchas vegadas los ynojos, posose [Tosafat] en el suelo; e dormiendo vn poco visto a sy mismo arrelatatdo de vnos espantables e pasar por logares que nunca viera. E aduzido a un prado grande

afeytado de flores bien olientas de fermusura, do via los arboles de todas maneras e afeytados de desuariadas flores estraños e marauilosos; e las hojas de los arboles dauan dulçe son meneadas de vn viento agradable e echauan olor non fartable; e estauan siellas puestas de oro muy limpio e fechas de piedras preciosas e dantes muy gran resplandor, e lechos luzibles de colchas e de estrados, los quales por su fermusura sobran todo recontamiento; e pasan aguas muy limpias alegrantes los ojos. E aquellos espantables pasando lo por aquel canpo muy grande e marauilloso, metieron lo en una ciudad resplandescente de resplandecimiento non fablable; e los muros eran de oro puro e de piedras preciosas; las cuales nunca vio omne, e los muros eran muy altos. E quien puede recontar la fermusura e la claridad de aquella ciudad. E luz derramada de suso con rayos alunbra todas las plaças della. E moran en ella vnas compañas celestiales resplandescentes cantantes canto el qual nunca oyo oreja mortal. E oyo boz deziente: esta es la folganza de los justos e esta es la alegría de aquellos que plogieron a Dios.

XIV

EL LIBRO DE EXENPLOS POR A.B.C. DE CLIMENTE SANCHEZ

(From the edition of A. Morel-Fatio in Romania VII. 481 ff.)

18

Amicus verus est qui, cum seculum defecit, tunc succurrit

El amigo es de alabar
Que al tiempo de la priessa quiere ayudar.

Vn omne de Arabia, estando a la muerte, llamo a su hijo e dixole: "¿Quontos amigos tienes?" E el hijo respondie e dixo: "Segund creo, tengo ciento." E dixo el padre: "Cata que el philosofo dixo: non alabes al amigo fasta que lo ayas prouado. E yo primero nasci que tu e apenas pude ganar la metyad de vn amigo, e pues assi es, ¿como tu ganaste ciento? Ve agora e prueualos todos, porque conocysy alguno de todos ellos te hes acabado amigo." E dixo el hijo: "¿Como me consejas que lo faga?" Dixo el padre: "Toma vn bezerro e matelo e fazelo piezas e metelo en vn saco en manera que de fuera paresca sangre, e quando fueres a tu amigo, ruego lo entierres secretamente en tu casa, que ninguno non avera sospecha de ty e assy me podras saluar." El hijo lo fizo commo le mando el padre. El primero amigo a que fue dixole: "¿Te mares muerto a cuestas, e como feziste el mal, parate a la pena. En mi casa non entraras." E assy fue por todos los otros amigos e todos le dieron aquella misma respuesta. E tornosse para su padre e dixole lo que fezier e dixo el padre: "A ti acaescio segund dixo el philosofo: muchos son llamados amigos e al tiempo de la nescesidat e de la priessa son pocos. E ve
agora al mi medio amigo e veras lo que te dira." E fue a el e
dixole: "Entra aca en mi casa, porque los vezinos non entien-
dan este secreto." E enbio luego a la mugier con toda su
conpaña fuera de casa e cauo vna sepultura. E quando el man-
çebo vio lo que avia fecho y la buena voluntad de aquel medio
amigo de su padre, descobrio el negocio como era, dandole
muchas gracias. E dende tornosse a su padre e contole lo que
le feziera. E dixole el padre: "Por tal amigo dize el philo-
sófo: aquel es verdadero amigo que te ayuda quando el mundo
te fallece:"

Cogita quid accidere semper possit.
Siempre deues pensar e ver
Las cosas que te pueden acaecer.

Dizen de vn principe que vna vegada lo diera vn filosofo vna
cedula en que eran escripitas estas palabras: "En todas las
cosas que ouieres de fazer siempre pienssa lo que te puede
acaezer." Este principe mando que esta cedula que la
escreuiesen de letras de oro, e mandola poner en las puertas
de su palacio. E dende a poco vnos de sus enemigos trataron
con su barrero que lo degollasse. E el barrero veniendole a
fazer la barua, vio la escritura en la puerta e leyola e quando
vino ante el principe començo a temblar e mudarssele la color,
e mandolo prender, e por amenazas e tormentos conocio la
verdade. El principe conocio e perdonólo e mando degollar a
los que trataban la maldad. Por lo qual paresce que es muy
grand prouecho en todas las cosas penssar el fin.

Zaliha, wife of Potiphar, complains of Joseph and he is cast into prison.

I quando aquesto fue fecho, Zaliha fue rrepentida,
No le ab(i)ria quesido fazer en días de su vida,
Dixendo: "¡O mezquina! nunca sere guarida
D'este mal tan g(a)rande en que soy caída.
Que si yo supiera qu'esto abia de venir,
Que por ninguna via no se a podido cump(i)lir,
Que yo no e podido d'este mal guarir,
Por deseyo de Yucuf abre yo de morir:"

Alli jaze die$ annos, como si fuera cordero,
Daquí a que mando el rey a un su portero
Echar en la p(e)resion dos omb(e)res yel terzero,
El uno su escanpiano yel ot(o)ro un pampero.
Porque abian pensado al rey de fer t(a)raiçion,
Qu'en el vino yen el pan que le echasen pozon;
P(o)robado fue al paniçero yal escançano no,
Porque mejor supo catar yencubrir la t(a)raiqion.
Alli do'staban p(e)resos, muy bien los castigaba;
I cualquiere qu'enfermaba, muy bien lo curaba,
Todos lo guardaban por doquiere qu'el estava,
Porqu'el lo mereçia, su segura gele daba.
Sonno el escançiano un suenno tan pesado,
Contolo a Yūquf, i sacoselo de g(a)rado;
Disso: "Tu fues escançiano de tu sennor onrrado,
Mas aun seras a tu oficio tornando.

Yabras perdon de tu sennor,
Ayu devote el seso i guiete el k(eriorador),
Ya quien Allah da seso, dale g(a)rande onor;
Volveras a tu oficio con muy g(a)ran valor."

Disso el panigero al su compannero:
"Yo dire a Yūquf qu'e sonnado un suenno
De noche en tal dia, quando salia el hazero,
I vere que me dira el su seso certero."

Contole el panigero el suenno que queria,
I sacoselo Yūquf i nada no le mentia;
Disso: "Tu fues panigero del rey todavía,
Mas aqui jazeras porque fiziestes falsia.

Que al terçero dia seras tu luego suelto
I seras enforçado tu cabeza al tuerto,
I comaran tu miollos las aves del puerto,
Alli seras colgado fasta que sias muerto."

Disso el panigero: "No sonne cosa zertera,
Que yo me lo dezia por ver la manera."
Disso Yūquf: "Esta es cosa verdadera,
Que lo que tu dixistes, Allah lo envio por carrera."

Disso Yūquf al escançiano aquesta rrazon:
"Rruegote que recuerdes al rey de mi p(e)resion,
Que arto me a durado esta g(a)ran maldigion."
Disso el escançiano: "P(a)lazeme de corazon."

Que al terçero dia salieron de g(a)rado,
I fueron delante del rey, su sennor onrrado,
I mando al panigero seyer luego enforçado;
Disso al escançiano: "A su oficio a tornando."

Olvidosele al escançiano de dezir el su mandado,
I no le memb(o)ro por dos annos ni le fue acordado
Fasta que sonno un suenno el rey apoderado;
Doze annos p(e)resco estuvo, yesto a mal de su g(a)rado.
Aqueste fue el suenno qu'el rey obo sonnado:
De que salia del agua un rrio g(a)rano:
Anuar era su nomb(e)re, p(e)reçiado i g(a)ranado,
I vido qu'en salia[s] siete vacas de g(a)rado.
Eran bellas i gordas i de ley muy cargadas,
I vido otras siete magras, f(a)lacas i delgadas;
Comianse las magras a las gordas g(a)ranadas,
I no seles parecía, ni eñchian las illadas.
I vido siete espigas muy llenas de g(a)rano,
Verdes i ferosas como en tiempo de venano,
I vido otras siete secas, con eng(a)rano vano,
Todas secas i b(a)lanças, como cabello cano.
Comianse las secas a las verdes del día,
I no seles parecía ninguna mejoría,
Tornabanse todas secas, cadaguna vacia,
Todas secas i b(a)lanças como de niebla f(i)ria.

El rey se maravillo de como se comían las f(a)lacas a las gor-107
das g(a)ranadas,
I las siete espigas secas a las verdes mojadas,
Yendentio qu'en su suenno abia largas palabras,
I no podia pensar a que fuesen sacadas,
I llamo a sus sabidores yel suenno les fue a contar,
Que solo sacasen i no ye diesen vagar,
Velloles le dixeron: "No's querais aquezar,
Miraremos en los libros i no te daremos vagar."
DANÇA GENERAL

(From the edition of C. Appel in the Beiträge zur romanischen und englischen Philologie dem X. deutschen Neuphilologentage überreicht, etc., Breslau, 1902, pp. 12 ff.)

PRÓLOGO EN LA TRASLACIÓN

Aquí comienza la dança general, en la qual tracta como la muerte dize sabisa a todas las criaturas que pare cientes en la breuiedad de su vida e que d' ella mayor sabdial non sea fecho que ella mersse. E asy mesmo les dize e Requiere que vean e oyan bien lo que los sabios pedricadores les dizen e amonestan de cada día, dando les bueno e sano consejo que pugnan en fazer buenas obras, por que ayan conplido perdón de sus pecados; e luego syguiente mostrando por espirienyia lo que dize, llama e Requiere a todos los estados del mundo que vengan de su buen grado o contra su voluntad.

Comenzando dize ansy:

DISE LA MUERTÉ:

I

Io so la muerte cierta a todas criaturas
Que son y serán en el mundo durante.
Demando y digo: o, omne, por qué curas
De vida tan breue, en punto pasante,
Pues non ay tan fuerte nin Rezzo gigante
Que d'este mj arco se puede amparar?
Conuiene que mueras quando lo tirar
Con esta mj frecha cruel traspasante.

DANÇA GENERAL

II

¿Qué locura es esta tan magnífiesta?
¿Que piensas tu, omne, que el otro morrá,
E tu quedará por ser bien compuesta
La tu complisyon e qué durará?
Non eres cierto sy en punto verná
Sobre ty a desora alguna corrupcion
De landre o carbonco, o tal ynpisyon
Por que el tu vil cuerpo se dessatará.

III

O piensas por ser mançebo valiente
O nyño de dias, que a luenne estaré
E fasta que llegues a viejo impotente
La mj venjda me detardaré?
Avisate bien, que yo llegaré
A ty a desora, que non he cuidado
Que tu seas mançebo o viejo cansado,
Que qual te fallare, tal te levaré....

DISE EL PEDRICADOR:

V

Seniores honrados, la santa escriptura
Demuestra e dize que todo onre nascido
Gostará la muerte, muger sea dura,
Ca traxo al mundo vn solo bocado;
Ca papa o Rey o obispo sagrado,
Cardenal o duque e conde excelente
E l emperador con toda su gente
Que son en el mundo, de morir han forçado....

VII

Fazed lo que digo! non vos detardedes,
Que ya la muerte encomienza a hordenar
Vna dança esquiúa de que non podedes
Por cosa ninguna que sea, escapar,
A la qual dize que quiere leuar
A todos nos otros, lançando sus Redes.
Abrid las orejas, que agora oyredes
De su charanbela vn triste cantar!

DISE LA MUERTE:

VIII
A la dança mortal venjt los nasçidos
Que en el mundo soes de qual quiera estado!
El que non quisiere, a fuerça e amjdos
Fazer le he venjr muy tost’ e priado.
Pues que ya el frayre vos ha pedricado
Que todos vayaes a fazer penitencja,
El que non quisiere poner diligencia

primera mente llama a su dança a dos donzellas

IX
Esta mj dança traxe de presente
Estas dos donzellas, que vedes fermosas.
Ellas vinjeron de muy mala mente
Oyr mjs canciones, que son dolorosas.
Mas non les valdrán flores e Rosas
Njn las conposturas que poner solian.
De mj, sy pudiesen, partir se querrían;
Mas non puede ser, que son mjs esposas.

DIZE EL REY:

XVIII
Valia, valia, los mjs caualleros!
Yo non querria yr a tan baxa dança.
Venga se vos mjente commo syn temor
Boluistes la foja por otro contrario.
El Chino e el Bartolo e el Coletario
Non vos librarán de mj poder mero.
Aqui pagaredes commo buen Romero.—
E vos, canónigo, dexad el breujario! . . .

**DIZE EL MONJE:**

**LII**
Loor e alabanza sea para siempre
Al alto sennor que con piadad
Me lieua a su santo Reyno, adonde contemple
Por syempre jamas la su magestad.
De carcel escura vengo a claridad,
Donde abré alegría syn otra tristura.
Por poco trabajo avré grand folgura.
Muerte, non me espanto de tu fealdad!

**DIZE LA MUERTE:**

**LIII**
Sy la Regla santa del monje bendicto
Guardastes del todo syn otro deseo,
Syn dubda tened que soes escrito
En libro de bida, segunt que yo creo;
Pero sy fezistes lo que fazer veo
A otros que handan fuera de la Regla,
Vida vos darán que sea mas negra.—
Danzad, vsurero! dexad el correo! . . .

**LO QUE DIZE LA MUERTE A LOS QUE NON NONBRÓ:**

**LXXVIII**
A todos los que aquí non he nonbrado,
De qual quier ley e estado o condyción,
NOTES

I. DOCUMENTS OF THE CHURCH OF VALPUESTA FROM THE NINTH TO THE ELEVENTH CENTURY

L. Barrau-Dihigo, who has published the documents in question in the *Revue hispanique* VII. 273 ff., writes as follows regarding them:

"Les chartes que nous publions ci-après sont extraites des deux cartulaires de Valpuesta [a town in the province of Burgos], conservés récemment encore à la Bibliothèque provinciale de Burgos, et classés aujourd'hui sous les numéros 1166 B et 1167 B à l'Archivo histórico nacional de Madrid. Elles vont de 804 à 1087, et limitées ainsi, forment un tout, car elles embrassent la période pendant laquelle Valpuesta a été le siège d'une église cathédrale." Of these two cartularies, 1167 B is a copy of 1166 B, made in 1236, and therefore useful chiefly for the help which it affords in deciphering the doubtful readings in 1166 B. This latter is not itself a homogeneous document: "c'est un recueil où l'on a réuni pêle-mêle, sans souci de l'ordre chronologique, des fragments divers, qui renferment une série de pièces dont les plus anciennes remontent à 804, et dont les plus récentes datent de la fin du XIe siècle." (Barrau-Dihigo says XIIe siècle, but this must be an error.) ... "De plus, quoique l'on ait parfois désigné ce volume sous le nom de becero gótico [i.e. an ecclesiastical register in Gothic script], il n'est pas entièrement écrit en letra gótica; la letra francesa [i.e. the French minuscule of the 11th and 12th centuries] y est fréquente; et si cette dernière semble due à des copistes du début du XIIIe siècle, la première offre des spécimens du Xe et du commencement du XIe siècle. Beaucoup de scribes ont pris part à la transcription des originaux visigothiques."

Having made clear that the documents are not all in a hand contemporary with the operations recorded in them, Barrau-Dihigo gauges the dates of the writing of those from which we give extracts, as follows:

I, probably of the end of the 9th or of the early 10th century; XV, of the end of the 10th century; LII, of the end of the 10th or of the early 11th century; LXVI, of the second half of the 11th century.
Among the traits in the documents indicative of the Vulgar Latin stage or of the rise of the Spanish vernacular are these (some of which, of course, are found generally in Romance regions):

- Acc. -m is gone: ecleia 13; collatia 17; nilis alta 18; ninea 112; etc.; limita 112; etc.
- b- is gone: odia 115; abea 116; etc.
- b- intervocalic appears for -v- (-u-): confirmabi 15; nobi 111; hobes 113; temptaberi 23. This peculiarity, perhaps more common in documents written in Spain than elsewhere, may indicate that Lat. -b- and -v- (-u-) intervocalic had both become a bilabial spirant, as in mod. Spanish; the scribe, in view of the identity of sound, was puzzled as to what character to use: cf. Gundesalvos 26 with Gundesalvo 28. See Cuervo in Revue hispanique II. 1 ff. for a discussion of b and v.
- mp- is written for -mp-: comparione 29; comparani 29, 14; inprimis 217; Composita 12. This is only a scribal convention: the mp means mp, and does not necessarily denote a nasalization of the preceding vowel as has sometimes been said. Cf. Romania XXVII. 176 ff. It is frequent in manuscripts of Classic Latin texts, and is common in Spanish texts from the 12th century on, as is evidenced by the many cases contained in our extracts following.

Double consonants are simplified: comorantes 106; quattuir 113; excomunicatus 228.

ae > e: Sancte Marie 13; 2 10, 21; animae meae, animae nostrae, 2 10, 20; etc.

This, of course, is common in manuscripts of Classic Latin texts and also represents the Vulgar Latin pronunciation.

ud > o: pratia 113; 2 3; plumato 24; indicio 23; atrio 2 10 (cf. atrium 2 21); etc. This is Vulgar Latin.

uu > u: perpetum 225.

The unaccented penult of proparoxytones is lost: Domna 2 19.

cf- after i > a: filia 1 3.

cf- intervocalic > gl: ecleia (V. L. *eclesia) 13, 5.

cy- intervocalic > z, which may denote a voiced sound or a voiceless one, but, at all events, shows the assimilation: plumato = mattress, *pillow* (V. L. *pilamatum*), 1 14.

sy- intervocalic > y, a learned treatment, showing, however, the assimilation of the sound: nindicities (Lat. vindicatis, vindicitionis) 2 4.

sy- after a consonant > e = voiceless et, a popular change, showing the assimilation: ifançones *nobles* (Lat. infans, infantem, V. L. *infantiones*) 2 16.

Notes

- ny- intervocalic > ñ: uinga 'vineyard' (Lat. vinca) 2 13; cf. sinae 1 12, 16; etc. This confusion of ny and ng, which are equivalent at all only in that both gave palatalized n under certain conditions, shows that the palatalization had already taken place.


- d before voiceless consonant > t: adque = Lat. adiique, 1 11; apud te for Lat. apud te, 1 15. Of course adiique is an erroneous spelling due to the fact that original d > t in such a position.

- d final disappeared as a sound: quiquiri for Lat. quiquiri, 2 26; i.e. the d is written erroneously here because it still continued to be written in cases in which it was not pronounced. Of course this may be also the quid which regularly gave Span. que.

- nj- intervocalic > ñn or j: ifançones 2 16. This n, lost in V. L., was restored later.

- xt- > st-: insta (Lat. juxta) 1 12; 2 22, 23.

Lat. -x- intervocalic > j: usor 2 19. It is likely that this j stands for palatalized s.

Metathesis of s has not yet occurred: Frederando 2 6.

The breaking down of the Latin cases (for the development of Spanish the accusative took on, in general, the functions of the other Latin cases) is clearly seen in the mistakes made by the writers of the documents. Thus, the acc. appears in an abl. construction:

- in caput 2 12; used of rest in a place;
- cum mes gasalianes 1 16;
- sopientie [for sopientie] meos confratres 2 13;
- spontaneus nostros voluntantes [for voluntantes] 2 20.

Cf. also these examples:

- Domino Adelison (as gen.) 1 14;
- Didatus (dat.) 1 10; (acc.) 2 2;
- pliss meus (nom. pl.) 2 11;
- iermanus, coniemanus, neutris (nom. pl.) 2 27; postponerius tua (acc.) 2 2;
- sogone (nom.) 2 16.
The use of prepositional phrases to denote genitive and dative relations is seen in these instances:

\[ de + noun = gen. of the noun: \]

\[ de Princet 1,7; de Munio 1,15; 2,13; de terris, de niveis, 2,9; de monte 2,12; de regulis 2,22; etc. \]

\[ ad + noun = dat. of noun: \]

\[ titi et ad tuos gazalaneus 1,11; \]

\[ ad episcopo 2,11; \]

\[ ab eis ad me 2,3; \]

\[ excomunica tus ad filium 2,23. \]

(The last two cases are datives of deprivation.)

In *Sancti Emeteri* (Santander) 1,9, we seem to have the genitive-locative with the preposition.

\[ que (Lat. quem, unaccented, and qui); cf. Vocabulary] appears as a relative pronoun, sing. and pl., 1,2; 2,9, 22, 23; cf. qui (which remained for persons in O.Sp.) 2,6.

\[ latus appears seemingly as a prep. = juxta: latus uinga = cerca de la vinh, 2,12. Cf. Fr. prep. là, Prov. là. \]

\[ sedere appears as the verb "to be": sedeat ipsa terra . . . confirmata 2,25. \]

Among the more interesting of the remaining word forms are these.

\[ uindère (Lat. vendere) 1,11 and uindicatius (Lat. vindicatius) 2,4. \] The *i* instead of *e* in the unaccented first syllable appears also in early western (Portuguese) texts. It indicates, doubtless, the accent on the infin.

\[ ending in uindère (Sp. vender, as the accented Lat. *e* could not easily have become *i*. In the *i* of uindicatius we see a common Late Lat. confusion of *e* by *i*; cf. our Vocabulary) appears as a relative pronoun, sing. and pl., 1,2; 2,9, 22, 23; cf. qui (which remained for persons in O.Sp.) 2,6. \]

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\[ sedere appears as the verb "to be": sedeat ipsa terra . . . confirmata 2,25. \]
The vocalization of $l$ shows itself in *solare* $<$ *solare*, 216; *sota* 222. This passed, of course, through the stage *solarus*, whose change to *solar* where the *aw* was originally Lat., is seen also in *sola*. In -ot- vocalization of the first element has occurred: *addutor* $<$ *adductor*, 56; *aflator* 25. In the latter case the resulting $t$ has been absorbed by the preceding $t$, Lat. $t$; 54 etc. *mator* seems to show assimilation of $t$.

The assimilation of *fl-t-*, with the usual Castilian absorption of *-sntu*, last exhibiting a Portuguese-Galician feature in its -ot). He is loath to regard the g of these forms as a device to prevent the hiatus (i.e., apparently, as representing *y*, for in a few instances the Glosses seem to have a $g$ meaning *y*), and finds the diphthong surprising in view of the usual development and the Aragonese *sia, siam*. Finally, he states his suspicion that the form is derived from a V. L. *sdat* and owes its *g* to the analogy of *siga* and *sage*. He cites the Catalan *sigt* (*seigu*), Valencian *siga*. Taking all in all, the form appears to indicate, unless it goes back to *sdat*, a non-Castilian origin for our glosses. In sense *sigt* is a pres. subj. form of the substantive verb and copula “to be”; cf. Vocab. s.v. *seer* and *ser*. This weakening of the original sense of *sider* is seen also in 211 and 240, and in 65 *eser: sedere*.

3 1-2 (5, 8) *afaret* = O. Sp. *fallare* (fut. subj. 3d sg.). — *afatu* = O. Sp. *falt*; cf. Vocab. s.v. *falter*. The writing of $u$ for final unaccented *a* in *afatu* and other participles here — cf. 9 *kematu*, 11 *labatu*, 122 construe, 35 *cent$, 167 *kadatu*, 211 *avatu* — is a Latinism; the $o$ is properly written in 57 *faco*: cf. 260 the adj. *mortizino*, and 44 the noun *periculo*. For intervocalic Lat. *t-*, the Glosses show regularly only *t*, although the voice to *-d- must have already occurred in Castilian.

The change of unaccented Lat. *t* to *t* is shown in *fuerer* $<$ *fuerit*, cf. 57 etc. *92* *suert*, 66 quiere$<t$, 234 sirier, 167 *fuere*, 61 *acuen* $<t$. *fetiam*, etc., just as that of the accented vowel appears in 81, 185 *estos* $<t$, 112 *aplen* $<t$, 208 *aplet* $<t$, 160 *vece* $<t$, etc. Early in Sp. the accent passed from *u* to the more sonorous *e* following.

The initial *l* of O. Sp. *fallar* is rare in other words treated popularly (unless before original *y* or *r*, as in *fuert*, *frente*, etc.) became an aspirate *h* and then disappeared from pronunciation later on.

3 3-4 (9, 11) *kematu*: cf. Vocab. s.v. *quemar*. — Here we have two examples of a Romance periphrastic construction taking the place of the Lat. passive voice. Neither of the glossed words passed into Romance. — In *siegat* (cf. also 27, 211, 240) we have a pecuinar form. Lat. *sécat* $<$ V. L. *sècat* $>$ *seya*, with a closing of the *e* due to the following palatal, $>$ Castilian *siegat*, with the usual Castilian absorption of *y* after *e*. The form *siegat* is well attested in the Glosses, for Priebsch finds it there six times, along with *siegare* three times, *siegant* three times, and *siegant* twice (this last exhibiting a Portuguese-Galician feature in its *-e*). He is loath to regard the g of these forms as a device to prevent the hiatus (i.e.,
3 15 (38) Apropos of mentru, cf. Priebsch: "The MS. clearly shows
u as opposed to the mod. Sp. and Ptg. fem. mentiru." Meyer-Lübke
(Grammatica der roman. Sprachen I, 480) considers mentira as a case of
forward (i.e. from the accented syll. toward the beginning of the word)
dissimilation of t-t > t-r, i.e. the participial (rei, causa, etc.) mentita >
mentida > mentiur. Diez (Etyrn. Wörterbuch der roman. Sprachen, p. 211)
regards the Sp. word as an incomprehensible deformation of mentida,
which appears properly in Catalan and Sardinian. Perhaps the
antecedent, that is = 'their,' the Glosses show 224
bra.

3 16 (31) perjuratusset = perjuratus esset (?) or sist (?) — The gloss shows
in se perjurata = mod. se perjurare the Romance reflexive substitute for
the Lat. passive.—ke = gue; cf. Vocab. s.v. gue. The form appears here both
as pron. and conjunction: cf. 42 (but 182 nce, 233, 237, 79, 146, 234, 246 —
Instead of so < Lat. sah, O. Sp. seems rather to have preferred su <
Lat. sua before a fem. sg. noun: cf. Vocab. s.v. so and sis. The Glosses
also show 125 sos < sae, 137 se caput, and 250 so membra.

3 17 (42) The Latin construction with the future passive participle
(gerundive) disappeared in Romance; instead of it we have here an
infinite phrase plus a que clause.—por: cf. Vocab. s.v. — Fiere is the
O. Sp. fer; cf. Vocab. — Instead of Lat. faciat (which gave Ptg. faga),
it was a V.L. *ficta that gave the true O. Sp. form faga, mod. faga.
— Priebsch rightly indicates that instead of omeciero we expect omecio
here as an equivalent to the Lat. homicidium: omeciero is rather the
agent noun 'homicide' = 'slayer.' As a term of the law, the Lat.
homicidium and its derivatives passed to the people and produced a

varietv of forms more or less popular. For the simplex we have oncio
beside [4mecio etc.; for the agent noun in -ero < Lat. -arvus we find
homeicero, omeciero, etc.; for the diminutive (Lat. -eomus), omecillo, ome-
cillo, etc. Cf. Priebsch: "Omeceillo (which is the form occurring most
frequently) denotes in the legal monuments not only the death-stroke
and every crime of violence but also the fine imposed therefor, e.g.
Fechard omecillo in the Fuero Juzgo and the Fuero Viejo de Castilla
[i.e., in two of the oldest legal documents in Spanish]. Another early
case was that of 'hate,' 'deadly hate,' which still persists in the Don
Quijote, Part I, Ch. XX, where Sancho uses it. Clemenclin, in his ed.
of the Don Quijote, points out that Juan Valdes, in his Diccionario de
la Lengua (first half of the 16th century), marks it as a word passing into
disuse in the sense of enemistad. Of course, locally it could maintain
itself longer. A form with z, i.e. omecillo (cf. omecio), would seem more
popular still.

3 18 (46) The Lat. praeberere, as a verb = 'to offer,' 'serve,' dis-
appeared in Romance. As a learned word, Sp. ministrare < Lat. minis-
trare remains. — Although glossing the same word, ministrare (sbj.)
and stiben = mod. siben < V. L. *siben for Latin servire do not agree
in mood here.

3 19-4 1 (49, 54, 74, 82, 83) Among the words glossed here, negare for
Lat. necare is interesting as showing that the scribe really pronounced
as g in Sp. an originally intervocalic Lat. c(a,o,u). He inadvertently
wrote the g here while, with a zealous endeavor to Latinize, he still wrote
the c (d) in 112 aplekan, 208 aplekat, 244 sonien, etc. Lat. necare
still lives in Sp. anegar 'to drown,' which shows a specification of the
sense of 'killing.' Lat. necare, which, according to Diez, Etyrn. Wkb., p. 221,
had already the sense of 'to drown' in Gregory of Tours, may be lack
of anegar. An influence of the prefix ad- must be supposed however:
one might argue for V. L. *advacere. Interflcere disappeared in Romance.
ExsitArginge did not survive in Spanish, although it is present in Italian,
French, Portuguese, etc. — With regard to occidere, Priebsch remarks
that "accidere, supplanted in the Iberian peninsula by mustare, has been
preserved there only in the old Catalan a.c.ter. This, of course, is
related to the Prov. acacre, which has been ascribed also to a V. L.
*abidere from ab and cadere. The noun occasio still survives in Sp.
as a learned formation. — According to Diez (Etyrn. Wkb.) the Lat.
strages remains in the Sp. verb estragar, 'to ravage,' 'destroy,' etc.,
and the noun estrago, 'ravage,' 'ruin,' etc. Priebsch, following Parodi
(Romania XVII. 67), prefers as etymon a V. L. *extrakicare from Lat.
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tudere; but the case against strepjo is not settled.—For matate = mod. Sp. matar, cf. Vocab. s.v. —matata, scribal for matada, seems an abstract = mod. matusna. Priebsch cites also older Sp. andada = andanza.

4 2-4 (53, 92, 182) Interitus did not survive in Romance. Pudir, probably as a purely learned word, occurred in older Sp., but the popular term was castigar from Lat. castigare, in the ordinary sense of 'punish,' 'discipline.' Here the gloss shows a stronger sense.—muertos < Lat. morítos, V. L. *moritos, has here the meaning 'killed,' 'put to death,' which still preserves — only in the p.p., and even in the transitive use — in mod. Sp., when employed with reference to persons. — As to fuérent = O. Sp. fuéren, cf. Vocab. s.v. ser and ser — infínom = in finem, both of which remain in en and én. —asegue did not remain. It is represented here by the O.Sp. ata que, mod. hasta que. For the second element of this, cf. the Vocab. s.v. Apparently O.Sp. ata comes from the Arabic fosta 'up to,' 'until,' and appears also in the earlier form of fata (f = aspirate h as in Arabic). Sp. has (O.Sp. fata with f = aspirate h) is troublesome. Diez, Etym. Wtb., p. 438, although with misgivings, explained the word as Sp. hética + ata. As to hética, cf. Diez, ibid. p. 130, s.v. facta : 'Spanish knows the form hética (facia) used as a prep. instead of Lat. terminus: addenda hacía (a) la puente really means 'he went with his face turned toward the bridge.' "Hacia + ata is impossible as the source of hética. One might think of O.Sp. as, mod. has, < Lat. fiencer, factem, + ata. But facta, if with syncope it could become *fasla, ought to result in *haza, cf. Lat. hostre > Sp. reinar. The s may simply be intrusive in O.Sp. fata, for which the ata of the Glosses probably stands, and may be due to some analogy. Cf. the Ptg. te, ate, O.Fig. atem, whose history is also somewhat obscure.

4 5 (50) It would seem that already O.Sp. levir < Lat. levare, like mod. licvar, was used as an auxiliary with the past participle (i.e. here with both adduitos and lenatos treated as synonymous terms). The gloss does not exclude, however, the use of lieben in a literal sense. As to the relation of levir and the mod. licvar, cf. Vocab. s.v. licvar. — In leutados = leutado, the u, as so often in medieval documents, is scribal for v; the equivalence in O.Sp. of intervocalic b and v — both the bilabial spirant — may be seen in lieben beside leutados. Cf. gl. 395 leuare. — additio < Lat. additio represents a prior stage to that of Sp. adnacer, m.pl.p.p. of O.Sp. adnuir, mod. aduscir, < V. L. *addiscire, Lat. addiuria. The g element infused the t of additio in Castilian, palatalizing it to t > ch, and was itself absorbed. In dialects, the y remained. Gl. 129 has fructu < fructum, which appears elsewhere in O.Sp., e.g.

in Berceo, as fruche, while mod. fruto is a Latinism. In mod. Sp. the p.p. of aduscir is of the regular type, aduscido, and the word is used rather in the figurative sense of 'to adduce,' 'quote,' 'cite,' than in that of 'to bring.' Early in O.Sp. id > d.

4 6 (57) The Lat. verb aduscere lives on in the mod. Sp. esajar, but the latter has not the strong sense which the glossed word, vexatus a demensio, 'injured (suffocated) by the devil,' seems to have in the text; hence the gloss focato = mod. ahogado, O.Sp. afogado. Priebsch, however, thinks that the meaning here is that of oprimir, acogafar. Ahogar, ahogar, like the Lat. suffocare, points to Lat. sus, suisum, hence a V. L. *sucere with the f of the main part of the word treated as initial.

"To kill by stopping the throat" was the original sense: by extension the verb has come to signify 'suffocating' in other ways, as by 'drowning.'

4 7 (61) The glossed word, poculum, has here the meaning 'poison,' 'poison,' as the gloss 'herb-drink' shows. — Instead of uvesutura, we find bebetura in glosses 51 and 280 not included here: the forms show again the equivalence of b and v. The V. L. basis is *bibibítor from Lat. p.p. bibítus. Cf. Priebsch: "bebetura [we might write it bebetura ot bebetura] and also bebéndula [which likewise appears in early Sp.] stand for the usual mod. bebida; ... pélula = bebida is limited to poetical diction." — irba < Lat. hirba; cf. mod. hierba beside yerba, like yepes beside hierba.

4 9-10 (233, 237) The glosses show the substitution in Spanish of relative clauses for the convenient and pithy Lat. infinitive of the accusative and infinitive construction. — Of course esse gave way in Sp. to salter in so far as the infinit. and certain other parts of the verb are concerned: cf. Vocab. s.v. ser, ser — desse, having disappeared, needed the explanation, "which is missing." — levir < Lat. est is not Castilian, for in that dialect the form received atonic treatment; hence es. Cf. Priebsch: "The diphthongization of Lat. est, already appearing in almost regular fashion in the oldest Asturian texts, is still a specific characteristic of that dialect: West-Asturian yia yia (the Froero Juaro has ia ya, once each); Bable-Asturian ye ye; and ye in the dialect of Miranda, which has Asturian elements." He refers to Munthe's Anledningar om folkmaal i en trakt af Vestra Asturien, Upsala, 1887, p. 51; Morel-Fatio's remarks in the Romania IV. 30, 351; and E. Gersem's study of Old Leonese (1867), p. 37. E. Staafl, in his Étude sur l'ancien dialecte ibizien d'après des chartes du XIIIème siècle, Uppsala and Leipzig, 1907, registrates (p. 200) the forms ye and ye, and he thinks that "there is no reason to doubt that we are face to face
with a case of real diphthongisation. These forms could very well bear the accent, and there was doubtless a diphthongized form for the accented position and a form without the diphthong for the atonic position. Soon the two forms began to be employed the one for the other, and sometimes ye is the only form used. . . . If the verb is placed after the predicate, it takes on a certain accent, and then we have, doubtless, one of the cases in which the diphthongized form arose." On p. 316 he says: "Yes often becomes ye [and we may regard the t of our it = yet as merely etymological] as a result of a tendency to bring this form into accord with the 2d person yes," i.e., the y was lost by dissimulation and in accord with the principle that 3d pers. sg. forms of the pres. indic. do not regularly end in y. Cf. Baist in Groeber's Grundriss der roman. Philol., 2d ed., I, p. 914: "In the West and in Asturian ye, . . . in the Northeast, down to the Glosses of Silos, yet." — ke = mod. que: cf. Vocab. s.v. que.— son and menos are perfectly regular developments of sint and minnis.

4 11 (76) The Lat. absens, absentem, remains in the non-popular mod. Sp. ausente. — In hunga = the obsolete luette & Lat. adv. hunga "afar," "away," we have doubtless the palatalized n, not yet sufficiently indicated any more than in 45 punqua = obs. puňa "battle," 224 tingen = tięnę "dye," color, etc. It is better indicated in 77 ippreinnare, 779 preinnare (cf. mod. prehado, emprehar), from V.L. *praingnare, *im-pragnare. Cf. Vocab. s.v. luente. Priebsch records a variety of early forms of this word, finding luete (luente) among the most usual. It is notable that the palatalized sound did not prevent the diphthongization of the preceding j: in like fashion sonnium may have given such a, of course one thinks of a possible influence of luence. Cf. Baist in Grundriss I. 885. — In standa = estando the prothetic e is not yet indicated, although undoubtedly a vowel sound was already developed before initial s + consonant. In the earliest O.Sp., however, as still in Italian, the prothetic vowel may not have arisen in cases of close syntactical relation, if the preceding word ended in a vowel. We seem to have here a case of the use of estar to denote position: but O.Sp. did not differentiate consistently between estar and son, ser, in this regard; cf. Ford, "Sedere, *Essere and Stare in the Poema del Cid," in Modern Language Notes XIV, No. 2.

4 13 (79) Cf. Vocab. s.v. per and que.— quod with the sense of 'because' did not survive in Spanish.

4 18-14 (81, 183) Except in certain combinations, as in per < per hoc, hagano 'this year' < hoc anno, agora 'now' < hoc hora, the pure demonstrative adjective hic, hoc, hae did not survive in Spanish. In ordinary usage its place was taken by one of the other Lat. demonstratives, as here by iste, illo > estes.

4 15 (93) inci = incici, pres. infin. passive of injicere, which did not survive. — The frequentative jactare took the place of jactare and its derivatives, as here. So gl. 30 quotidianius: quotidianus. Priebsch finds jactar, jactar, jactar, in such early Sp. documents as the Poema de los Alfonso (12th cent.) and the Poema de los Alfonso (17th cent.), and calls attention to the mountainier form jactar, the Aragonese jactar, the Portuguese, jactar. Köring, s.v. ejectar, lists also the dialectal Sp. jitar. Cf. Vocab. s.v. echar. Diez (Etim. Wb., p. 161) felt that jactar explained sufficiently the Sp. echar, but, in view of the It. gettare, he set up the Lat. ejectare as the etymon. Cornu (Romania VII. 354) returns with good reason to jactare for the Sp. word. The j was lost before the unaccented syllable, as in the infin. and the p.p. (cf. int.Strict): jactare jactatum > jitar > jitate > jitate > jitar > jiteado, and, with the usual loss of initial j before unaccented e > echar echoe. Under the influence of the forms not accented on the first syll., those accenting the first syll. dropped the j. — The por here is apparently not part of the gloss equivalent.

4 16 (96) Although glossed here, the Lat. *augurium seems to have developed in Sp. as a popular word. — For O.Sp. non cf. Vocab. — In quisieret = quiseret: Lat. quaesiverit we see the loss of v after i, which frequently happened also in classic Latin, and already the closing effect of the j of the accented syll. upon a preceding unaccented a (Lat. ar, V.L. c). The j was caused by the usual V.L. shift of accent in te to the more sonorous second element; cf. mulierum > V.L. *mulierum.

4 17 (100) Of course *augurium became masculine in Romance. In V.L. the first u of the combination au-ids disappeared, hence V.L. *augurium, mod. Sp. agüero. In the Sp. development, apparently the j closed the V.L. ü (Lat. i) to u and then, by epanthesis, joined it as e, which, as the more sonorous vowel, soon assumed the accent. This is, however, a doubtful phonetic process. — The practice of augury continued throughout the Middle Ages in Spain, in spite of the condemnation of it by the Church: the Penitential in question here arraigns it.

4 18 (111) According to the scribe's usual process of writing the Lat. voiceless for the Romance voiced consonants, alguandre = alguandre. Cf. Priebsch: "In the welcome alguandre we perceive clearly the rare alguandre, jambs, which is found twice in the Cid and once, reinforced by munquar, in the Reyes Magos [cf. 7 34 and Vocab. s.v. alguandre].
According to Cornu, *Romania* X. 75, this is Lat. *aliquando*. The difficulty which the *t* presents is resolved if we suppose a contamination with *aliquantum*. [Or, rather, the *t* may be scribal and erroneous for original *d*, written just as the scribe still wrote *t* for Lat. *t* which had become *d*.] The word probably did not live after the 12th century; it is lacking in documents of the archives. The *re* Priebsch does not seek to explain; cf. Vocab.

4 19-20 (112, 208) Both the Romance verb forms are inexact as to mood, since the glossed words require the subjunctive; the sense is "coming forward," or in general that of "arrive," "come forward"; cf. Poema de Fernán González, ed. Marden, 101 d. In mod. Sp. *allegar* is used only in the transitive sense, "to bring together," yet Díez (Elm. Wkb., p. 459) is of the opinion that the intransitive sense began with the derivative *allegar*, Lat. *applicare* ("to adapt to," "tend toward"), and passed thence to the simplex *llegar*. The present glosses seem to bear him out. As their *k* probably represents the already developed *g*, they are forms of a verb *applicar* < *applicare*, found in variants in Berceo, *Sancho Domingo*, 918 and 667, in the reflexive and passive use, and in the reflexive use in the *Libro de Alexandre* (ed. Mórel-Fatio,.stz. 137), all with the sense of "to reach," "arrive." The transition to the intransitive sense and parallel to that of *pasear*, transitive, which, through *pasearse*, has become *pasar*, intransitive. The simple verb *llegar* corresponds to Lat. *plicare*, and, independently of the influence of Lat. *applicare*, it should be remarked that the change of sense from "bend," "wend," to "go" is illustrated also in the history of the English verb "wend," "went," "he turned his way," therefore "he went." Among other examples of an early date, Priebsch cites one from the *Fuero de Castroyerías*: "et plegamos nos totos, et psumus ad illos." The same development may still hold true of O.Sp. *trucir* as from V.L. *troncer*, *troncere*, Lat. *torquere*, in spite of Baist's assertion in the *Kritischer jahresbericht B. d. Fortschritte der roman. Philol.* VIII. i. 214. The history of *llegar*, *allegar*, ought to be considered by him, as well as the history of the English *wend*, *went*. The writing of *pl* in *plekten*, *plekat*, *plgar*, etc. may be only conventional and etymological: the sound may have been already the palatalized sound of *t*.

4 21 (122) In the Lat. *complex* observe *sp* for *mp*. The gloss seems to mean "shall embrace constrained," i.e. tightly. — *constritu* = *constrívido* < V.L. *constrigívitum*, p.p. of Lat. *constrígere*, instead of Lat. *constríctum*. The mod. word is *constríver* *constrívido*, but older Sp. shows also *constríver*, *constrívitur*, *constrívitur*, etc. — In the fut. subj. *brasare* = mod. *abrasare* we note the absence of the prefix — perhaps as a result of a scribal error — and the early use of *s* for the sibilant developed out of Lat. *s*. In the later period, when conditions became fixed, *z* was reserved, in the intervocalic position, for the voiced dental sibilant, and *s* denoted the corresponding voiceless sound of the present word, *ablazar* < ad + brac(h)ium, *abrac(h)itar*. 4 22 (124) *Fenner* has left no traces in Romance. — The gloss *campa* has also passed from mod. Sp. Priebsch calls attention to the entry in the Cassel Glosses, so interesting for Old French, *campa* < *camba*, in which the sense of "ham" or "upper leg" is clear. He says further: "This interesting gloss agrees with the *camba* of the Alexander [i.e. the *Libro de Alexandre*] and the *caba* of the *Cid*. The later Spanish and Catalan *gamba*, Portuguese *gambia*, with a voiced initial consonant ... are certainly not native, but probably came from Italy. In the first edition of the Dictionary of the Spanish Academy, it is said of *gamba*: "Es voz italiana y de poco uso."" The word is general Romance: cf. Italian *gamba*, French *jambe*, and English *gammon*, *jamb*, etc. Díez supposed it to be of Celtic origin, and related to the stem *cam* (*camb*, *camn*) "crooked," "bent," found also, as general Indo-European, in Greek *skamá* < Lat. *camama* < *cama*, "a wheel," "thigh," "leg." In mod. Sp. *campa* is used only in the transitive sense, "to reach," "arrive," corresponding to Lat. *applicare*, *aplegar* < *applicare*, *aplegar*, etc. Diez (Etym. Wkb., p. 463) is of the opinion that the *p* of *pasear* has survived in Sp. *pasa*, as proprio -a. — *campa* = *pasa* < *pasa* is of the Latin *pasa*, "bend," "crooked," "bent," "crooked" (Cymric *camen*; "felly of a wheel," like the Portuguese *gambá*). Whatever the case may be with regard to a Celtic source (cf. Thurneysen. Keltoromanisches, s.v. *gamba*), the word has affinities with the English *ham*. In mod. Sp. *pierna* has supplanted *campa*, *camba*, *gamba*. See Körting, *Lat.-Roman. Wkb.*, 3d ed., s.v. *campa*. The development of the idea "crooked," "crooked limb," into that of "upper leg," "ham," is certainly not impossible. Descriptive features and pleasantry have much to do with the evolution of the Romance terms for the parts of the human frame. See also Gröber in *Archiv f. lat. Lexicographie* II. 432 and König in *fahrbuch f. roman. u. engl. Sprache* XIV. 174. 4 23 (125) Of course *propríus* stands for the dat. and abl. pl. *propríus*. *Propríus* a -um has survived in Sp. as *propio* -a and is often used as an intensive with the possessive adjective. — For *sos*, cf. Vocab. s.v. 10: it is interesting to find *sós* > *sós* in the 11th century. Cf. 187 10 < súm.
In Romance there is no trace of a popular development of quot. — Quantus -a -um, with its flexional capabilities, had better fortune: hence mod. Sp. quanto -a.

Of course the deponent utor, like all other deponent verbs, disappeared in V. L. The p.p. usus and its derivatives have had a better fate: cf. Sp. uso, usar, usual < Lat. usus, usualem. — The aiat here, and in the next gloss 188 habeat: aiat, represents the regular V. L. contraction of the pres. subj. habeat, especially for the Western part of the Romance territory and certainly for Sp. From V. L. *(h)ayat we obtain Sp. *(h)aya, for which the gloss aiat stands. The reduction of the Lat. word is due to proclitic and enclitic use in verbal combinations, e.g. in perfect tenses, in which the accent in V. L. was thrown on the accompanying and more important p.p. As a result the auxiliary verb was slurred and soon was shortened in pronunciation. In direct phonological development -ay did not become - in Spanish. — The word lega in Gloss 146 — whose correspondence with siti is not perfectly clear — is the Sp. lega, 'law': lex ligem > leges > lege (since intervocalic i was lost before e, i, and in fact had already become y in V. L.) and > ley (since the last e, being in hiatus, is really a y); cf. Vocab. s.v. ley.

4 27-31 (153, 223, 274, 35, 88) All these glosses illustrate the early Spanish use of the definite article. In 153, 223, 274, we have the full forms of the article, corresponding directly to the Lat. demonstrative adj. ille etc., with its first syllable retained. Friesbach deems these forms, in so far as elo, ela, elis are concerned, common to the earliest Old Spanish, and he states: "They have maintained themselves longest (as late as the 13th cent.) in Leonese texts, as numerous examples from the Alexandre, from the decrees of the Councils at Leon, and from the archives of this province as published by Muñoz, Guerra y Orbe, and Escalona prove." He calls attention to Gesner, Das Allleonesische, Berlin, 1887, and Morel Fatio in Romania IV. 53. We have now the well founded judgment of E. Staaff in his Étude sur l'ancien dialecte léonais d'après des chartes du XIIIe siècle, Uppsala and Leipzig, 1907, pp. 262 ff. He finds the forms elo (ella), elos (ellas), elles (iller) instead of la, las, los, i.e. the Latin forms preserved without apocope of the final syllable as regards the sing. ella, and, what is more interesting, without loss of the initial syllable for all of them. The forms with a single I prevail, and he says, "The almost constant reduction of l'I to l'I is due doubtless to the influence of the masculine form," i.e., Lat. ill(e) > *ill(e) > elle > ell, with loss of palatalization before a word beginning with a consonant, el. But it should be observed that aquella, aquellas, aquello, have maintained themselves in spite of aquel. Menéndez Pidal, El Dialecto Leonés (Madrid, 1906), p. 50, also registers elo, elas, else for Old Leonese, but does not find the forms in the modern dialect. While there is a tendency in modern Asturian and in part of the Leonese territory to palatalized initial l, the shorted forms of the article, la, las, etc., do not show the palatalization (cf. ibid. pp. 31 and 50, and Staaff p. 265). In the original demonstrative use our Glosses show 62 and 168 elas and 178 elas. In Gloss 88 lo appears to be the masc. sg. of the article, and it may be the same form — if not the neuter — in 35. Like the other short forms, la, las, las, which at an early date became regular in Castilian, to arose in the combination with a preceding preposition, e.g. de filia(m) > de ella > de ella, and this, by reduplication, > de lo. So also de filia(m) > de ella > de ella, cf. de la of Gloss 61. In Gloss 214 we see alas > alas. While Castilian preferred the masc. form el, Leonese used lo, but generally only in combination with a preceding preposition, as in our Glosses; cf. Staaff, l.c., p. 265, note 2. Cf. the still more westerly form o of Portuguese, which appears to have arisen in such combinations as a + lo, alo >, with the usual Ptg. loss of intervocalic l, and, by reduplication, a + o. Some think that ill(e) became *ille, *illa, etc. in V. L., but the history of the Sp. pron. ill(e), illa, etc. must be borne in mind. Staaff, l.c., p. 253, says: "An important trait of the Leonese dialect consists in the tendency which this dialect has to assimilate the final consonant of certain words and the initial consonant of certain other words. This is the case above all with the final n of the prepositions en and con and the initial l of the article and the personal pronoun." He gives examples of en + lo > enno, en + nito > ennito, en + las > enas, en + la > ena, con + lo > conno, con + nito > connito. The forms with nn seem to be in the majority in the 13th-century charters examined by him. Perhaps the n of our ena, ena, enas, in Glosses 44, 200, 223, 105 (4 32-33; 5 1-2) represents nn, but the matter is open to discussion. It is of importance in that it raises the question as to a Leonese or Western Spanish origin of our document. Gesner, in his article Das Leonische, Ein Beitrag zur Kenntniss des Altspanischen (Berlin, 1887), had called attention to ena, enno, conno. Staaff (p. 256) says that these forms "can go back only to the form lo of the article, a form which is that of Portuguese, and which . . . has also left traces in Leonese. This form represents the final syllable of illum, while the Sp. article goes back to the nominative elli, whose vowel has
undergone the influence of datum." Here he follows Baist, Grober's Grundriss I, 2nd ed., p. 90. But there is no real need of asserting a V. L. de as the basis. The occasional O.Sp. elle (masc. sg.), in view of which Baist supposes elle may have its 'i explained as a nominative due to the influence of Lat. qui, O.Sp. qui. Staaff (p. 257) discusses an Old Leonese enne, ense, in which he says, "we must see a trace of the nominative [i.e. of elle] with a loss of the initial syllable: en + elle > en le > enne and likewise tras elle > tras le." It is much more likely that we start with en le, i.e., the first syllable of elle was probably lost first of all in combinations such as de + elle > elle, ele, whence, by redivision, de (fle). Another significant statement of Staaff is this (p. 257): "the assimilation of n and l gives either nn or n, spellings which are often found in the same document. The forms with single n increase toward the west. In the central and eastern region it is probable that en was first combined with the article when the latter was pronounced with palatalized l: en + llo > enno (ehe), after which l was frequently reduced to n under the influence of the preposition." The feminine article el is still used in mod. Sp. before a fem. noun beginning with accented a or ha, was much more used in early Sp., occurring both in Castilian (cf. Vocab. s.v. el) and in Leonese (cf. Staaff, p. 264) before fem. nouns and adj. in general, provided they began with a vowel. It is to be noted that Cornu has endeavored — but hardly with success — to establish the fuller forms of the article, elle etc. for the Poema del Cid: cf. Etudes romanes d'Adolphe G. Paris; Ztsch. f. rom. Philol. XXI; etc.

As a learned adjective probat-or-ora of Gloss 153 lives on in mod. Sp. The noun is seen in the somewhat more popular depredata, O.Sp. had the verb proar < Lat. praeratere, which was truly popular in form.

In 223 the unpronounced h of habitation has been omitted. — The gloss similia (Lat. attr. pl. of stilus treated as a V. L. fem. sg.) has given the Sp. semaja, ' likeness,' 'resemblance,' 'mark,' 'sign.' In the latter senses it is used rather in the pl. than the sing, but the word is not very common.

In 274 it is evident that cuerpo is a real pl. and not the representative of a sg. Lat. corpora. Of course it is not impossible that a form cuerpos could do duty as both a sg. and a pl., but the chances are that a sg. cuerpo already existed. Cf. Menéndez Pidal, Manual elemental de gramática histórica española (Madrid, 1953), pp. 134-135. — The mod. Sp. cadera is purely learned: in his writing of the Lat. word as cadabera the scribe shows again his inability to distinguish between a and e in the intervocalic position.

Lat. incendium remains in the learned development incendio. — The gl. incentitu owes its erroneous first t to the constant tendency of the scribe to write a t where the pronunciation was that of d. The word is the p.p. used with substantival force: mod. Sp. encendido, p.p. of encender, Lat. incendivir, V. L. *incendivir.

Lat. hostillis maintains itself as Sp. hostil, but is hardly a word of common use. — gentil = mod. gentil 'Gentile'= Lat. gentilis; here it may be used with the sense of gente. — adversarius = adversar, which remains as a learned form < adversarius.

collituras: this word, according to Priebsch, p. 22, "is mod. Sp. cogedura (cf. Ital. cogitura) 'the act of collecting something,' and goes with O.Sp. cofer, Pic. cofer, more usually colliger, mod. Sp. coger." The h (palatalized l, if it is really such) of coller and of our collituras may indicate Leonese origin: cf. the early examples of h < l given by Staaff (coller etc., already listed by Cuervo in Rev. hisp. II, p. 52 ff.) p. 227 ff. and by Menéndez Pidal in Dialecto Leonil p. 38 (ffio 'son, mother,' maler 'wife,' etc.). In mod. Leonese the H > y, which, indeed, appears relatively early also.

pullitirae is represented in Castilian by the learned pellucidio < Late Lat. pulliticio-nem. — For periculo, mod. Cast. peligro, cf. Vocab. s.v. perigro.

With sota cf. 216 saltare: sota. The sense is that of 'jumping' and 'hopping' in a dance, and the verb is the Lat. saltat, * to dance, * hop. Cf. Priebsch, p. 30: "For older saltar, salto, alegra the mod. language has again saltar... The substantive sota (mod. Sp. salzación and salto, which latter is also Portuguese, < saltus) is derived from the verb." If the forms sotar, sota are Castilian, one wonders why the reversion to saltar, salto, etc. took place. Cf. the noun sota < Lat. saltationem, which shows the same process of development as these old Sp. words (salto < *sauto < *sauto < soto) and has maintained itself. It should be indicated that h before a voiceless consonant has shown different treatments, now vocalizing to H (or to i, y after n), and again persisting: cf. Baist in Grober's Grundriss I, 2nd ed., pp. 886 and 903, and Menéndez Pidal, Gramatica elemental, 2nd ed., p. 87.

53 (164) prius: ances. Lat. prius did not remain in Sp. The glossing word ances is a decidedly interesting form, with which Díez was not familiar when he wrote (Lým. Wt. p. 21), s.v. Ital. anzi: "The derivation from ances is contradicted by the Sp. form [i.e. anzi, the regular Sp. form]... Ménage [in his Dictionnaire éymalogique] argues for an undiscovered but easily admissible antus, as the comparative of anse, which is satisfactory for anzi as well as aniz: [the
corresponding Old French word), but throws ante out of court. And yet it must be a guiding principle of etymologizing, in so far as the letter does not stand in decided contradiction therewith, to hold to a common origin of words of the different sister languages which are alike in meaning and close in form.” The antes of our Glosses belongs to the same category as ausi and anis, and therefore Ménage’s etymology deserves serious consideration. This it has received from Schuchardt in the Zchrer, f. roman. Philol. XV. 249, where he explains ans as from *antie, an adverb framed on *antis -a -um. In O.Sp., *antie should give anse anse (the spelling with e for the voiceless sibilant being the better), and this might assume an adverbial *a. Cf. Vocab. s.v. anter. Cf. Priebsch, p. 26: “Anse, which must be referred to an *antie + e (cf. Ital. ausi), is, in the presence of Sp. and Ptg. ante, very strange. Perhaps from the present form [i.e. anse], which unfortunately has not been found elsewhere, we may infer a derivative ansano, now also lost, which would correspond better to *antisnum than the mod. anciano (anciao in Ptg.).” Of course, it must be said that anciano corresponds perfectly to *antisnum, but as a learned development.

5 4 (166) Aside from certain Italian dialect forms, and possibly certain Provençal forms, seminal seems to have left no trace in Romance, although the related insinuà insinuat has given an O.Sp. ensiemo as well as other Romance forms. — In the gloss use = uose is from Lat. exem. Cf. Priebsch, p. 26: “vice is common Romance: Ptg. and Sp. use (beside uose, now obs., from *ulote), Provençal vos, French vos.” See the Reichenau Glosses 295: semen : una vice, and a marginal gloss of the MS. of the British Museum Add. 30,851, fol. 120 verso: uicium : anse (as in mod. Sp.).”

5 5 (167) Cf. Gloss 86, lapo sunt: caditu, ficaret. In both cases it is notable that ser is used as auxiliary with a verb of motion, as it often was used in O.Sp. — Priebsch, p. 21, registers also gloss 89 cadaret = mod. cadere, and cadit (see below gl. 234) = cyc. He judges that this cadete (for which cadet and cabita stand), which has not been discovered anywhere else, must early have given way to caditio, i.e. cabo < *caditum. He mentions as common in O.Sp. such past participles as agnuzado, defundado, venzado, etc. He says: “In a very old, richly illuminated Lat. MS. from Silos I find the gloss causus (subst.): caditus, and this latter word represents mod. cabo + fall.” Priebsch also mentions the O.Sp. infin. cadet, with preserved intervocalic d: cf. Menéndez Pidal, Granotica clem., 2d ed., p. 200.

5 6 (187) The so caput corresponds to the se caputum; the conj. si is not concerned here in the gloss. The sense is then that of the mod. si mesmo, according, as Priebsch indicates, to the figure of the part for the whole, the head for the whole person. He has found in a document of 1233 the expression seuir en so cabo = vivre por si. We may add here the mod. Sp. en su cabo = al sus solos, the French de son chef = de son propre arbitrio, and the Ital. di suo capo = di proprio arbitrio. Some doubt has been thrown on the derivation of cabo from the V.L. *capum. Bain, Grundriss, 2d ed., I. 895; would derive it directly from Lat. caput; cf. Bernitt, Lat. caput u. *capum, etc. (Kiel, 1905). Of course final s would drop in cabo and we should be reduced to *capu- just as in *caput(u). But Sp. cabesa points to a *capitum based on *capum.

5 7 (191) noberce represents the Lat. genitive novense of novera: the interchange of intervocalic b and v occurs as in other cases; the final e shows the V.L. change to e. During the Middle Ages the scribes often used e for ae in transcribing classical texts. — Cf. Priebsch, p. 28, with regard to matrastra: “for matrastra (with dissimilation, i.e. of the r), mod. Sp. madrastra beside madrasta (also Portuguese) from matrasta (in Isidore of Seville).” The ordinary dictionaries do not record a mod. madrasta for either Sp. or Ptg. As Priebsch indicates, Ducange (Glossarium Inferius Latinissimis) lists matrastra. The French madraste is the same word and keeps both s’s. — Priebsch is doubtless right in regarding the obs. novera, given in the Sp. dictionaries, as a term of legal usage and not a popular word.

5 8 (192) Perhaps the use of cousina here as a glossing word is due to a tendency to distinguish between the meaning of the Lat. sobrina, which became limited in Sp. to the sense of ‘niece,’ and the more general meaning of Lat. consobrina, which appears to have given the Fr. cousine, It. cugina, etc., ‘cousin.’ In Lat. sobrina, -a, standing as it did for sororinus -a, was properly used of cousins by the mother’s side, while consobrina, -a seems to have had its sense extended to that of ‘cousin’ and ‘relative’ in even a remote degree. It is not certain, however, that the glossator was refining in this way. For Priebsch, our cousina is a French loan-word [i.e. represents Fr. cousine, which some regard as a deformation in child’s speech — where it occurred frequently, and often too in the proclitic use — of the Lat. consobrina]. As Fr. loan-words he regards also the Old Galician cosino and a 15th-century Aragonese cosino, and he has found the word in Portuguese courtly poetry of the 15th century, which underwent French influence.
In both Sp. and Ptg., the usual term for 'cousin' is *primo* -a, i.e., first in relationship after 'brother' and 'sister.'

5 9-11 (193, 194, 243) Lat. mater †aunt on the mother's side' did not survive in Sp. In matertere we have the genitive materterea. — abunculi stands for Lat. genitive avunculi. In Sp., there seems to be no trace of Lat. avunculus 'uncle on the mother's side.' It is, of course, the French oncle, whence the Eng. uncle. In Romance no attempt was made to distinguish by different words the uncle and aunt on the mother's side from those on the father's side. — Like Italian, Sp. and Ptg. have derived their words for 'uncle,' 'aunt,' from the Greek θεός, θέα, which included the uncles and aunts on both sides of the house. Thence came the V. L. *thius, *thik, Italian zin, zia, and our Sp. terms.

5 12 (211) In Romance the Lat. audire gave way to a frequentative, V. L. *ausere, whose pp. *ausatum > our form osatu = uado, just as in gl. 230 its pres. subj. ausel > aest = etc. — Apropos of 211, Priebsch says: "Sil aures aurum for audire is a constant expression in the old legal monu­m ents and documents. In a document of 964, it is said, nullus homo ausatus non seseum pro suo aures; and in a document of 1277, non seu ausatus." 

5 13 (214) Lat. nuptiae (with influence of nucius) has been potent in the other Romance languages; cf. French messe, Ital. nuzze, etc.; but in Sp. it has been supplanted by the ntr. pl. vela (marriage) vows;' 'marriage;' 'wedding.' Hence O.Sp. veda represented by our gloss. The O.Sp. tendency to use *b* even for etymological *u* in the initial position seems to have fixed the mod. spelling boda. There is also exemplified here the tendency of a Lat. ntr. pl. in *a* to be treated popularly as a fem. sing.; hence the new pl. in *-a*. In abudia the scribe follows the reverse process and erroneously writes the voiced *b* for voiceless *p*, while he maintains voiceless *p* in capo for mod. cabe. In mod. Sp. a *b* before a voiceless consonant, if pronounced at all, becomes *p*: cf. abriner, pronounced either abtener or atener.

5 15 (224) The gloss, 'who stain their faces,' corresponds to the fuller expression in the Penitential *qui... monstruose fingunt, 'who make themselves up strangely (unnaturally),' which it therefore interprets rather specifically. — On the O.Sp. rel. pron. qui, cf. Vocab. s.v. and the remarks to 5 5 ff.; of course quien < *quem* appears regularly as the rel. and interrog. pron. used of persons, in mod. Sp. — As to the non-Castilian lures cf. the note on 3 16. — *tigen = tiñen* corresponds to V. L. *cingenti for Lat. tingunt.* It is difficult to say whether the *i* is the Latin vowel preserved or is the fully developed Sp. *i* of tiñer, tiña, tiñen, etc. Palatalization under certain conditions explains the Sp. *i.* — According to Priebsch faces is not clear in the MS. It is, however, the form that we should expect from the pl. *faciis* of the Lat. *fæcit factam,* as it is probable that the combination *-ei* was early reduced to *-e:* cf. Ford in Studies and Notes in Philology etc. VII (Boston, 1900), p. 48, and Horning, *Lat.* im Romanischen (Halle, 1883), p. 8. The resulting form in O.Sp. was *fazas,* for which our gloss stands.

5 16 (234) Emerisse seems to be the active perf. infin. of *emerigere* (emersisse): this part of the verb did not survive in Romance, and its place was taken most often by a subordinate clause, such as the 2d *cadit = qui cayó* here. The Lat. text glossed is *si quis dicit diobolum... ex cacis emersisse,* etc. — Apropos of the pret. indic. 3d sg. form *cadit* cf. Priebsch, p. 18, where he deals with the pret. *tollit* 'took away' of gl. 35: "tollit tolle from *tollit* through tollit like cadit out of *cadit* through cadit; later cadit cayó (said)." In a note he says: "absorbunt is in a document of 969." Just what process Priebsch is thinking of is not clear, or what part *tollit* and *cadit* play in the supposed development. In ni pretends the *u* generally passed beyond the consonant to join a preceding *a* whence *ov ou ou ov* in O.Sp., cf. habant > ovon, supputat > sofá, etc. So from *cadit* we might expect *cado.* We are really dealing here with a weak pret. developed on the analogy of the pret. of the Lat. *4th conjugation,* which became very important for Spanish and took over many verbs from other conjugations and certainly imposed itself for certain tenses. In Lat. we find already *amavit > amaut,* but perhaps we may say, without appealing at all to a study of that Lat. *amaut* (whose *z* should regularly be lost in Sp., after *i*) was made over straightforward to *amabat* through the analogy of *ambat.* The accent on the *i* could also be explained by the analogy of *ambatur* for *ambat,* *ambatus* for *ambatuit,* etc., which all tended to produce a uniform accent on the characteristic vowel *i* throughout the 1st, 2d, and 3d sg. and the 1st and 2d pl. See, for various statements as to the lines of development pursed by these pret. forms, Baist in *Das altspanische Perbum* (Halle, 1883). If now we suppose a V. L. *cadit,* its development would be *cadit > cadit,* with a shift of accent to the more sonorous vowel *a,* *cad(a)yó.* The shift of accent may have been helped by the analogy of the accented

NOTES
A from -aut in the 1st conjugation, and also by the fact that in the 3d pl. ending -drunt > -brunt > Sp. *from, the accent was regularly on the second element of a diphthong. It is not without interest that the Glosses contain, as 1st conjugation forms, 80 duplicat, mod. Sp. duplicat < Lat. duplicavit, and 266 betait [mod. void] < Lat. vetavit. Here we seem to have indicated two different developments of -aut. Baist, Grundris 1. 913, says: "In the Glosses of Silos, betait vetavit beside duplicat, tolliet, corresponds to mod. North Aragonese costé [i.e. -dit > -t] etc., also to the Provençal." Accordingly, just as we find western (Leonese) traits in our Glosses, we seem to find eastern ones also. Baist, ibid. p. 895, finds the final t of tolliet etc. surprising, because he does not think that they were forms influenced easily by Latin considerations. But it must be obvious to all who go through the Glosses that the glossator or scribe usually added a -t to all 3d person forms and Latinized as much as possible.

5 17 (240) The Latin text runs here mulier quamuis docta et sancta, "a woman however much = (although) learned and holy." The gloss then means "although she be." —The word macare is both interesting and Latinized as much as possible. It is not without interest that the glossator or scribe usually added a-t to all 3d person forms and Latinized as much as possible.

5 18 (244) As the scribe seems regularly to transcribe the Lat. voiceless intervocalic stop for the Romance voiced form of it, consisko probably means *consigo.* Therefore we see that in *sigo* the sense of the prep. was gone already and *con* > con had to be added. Already, also, we see in *si* a prepositional form of the pers. pron., as opposed to the conjunctive obj. form with the verb; cf. Vocab. s.v. *si.*

5 19 (260) Judging by the correspondence of suffiaco and its Sp. Gloss mortizino (mod. *mortecino* -c(e,i), < Lat. morticinus -c(t)) the latter has here the strong sense of the Lat. word, "dead" (of animals), "carrion" (of flesh). This sense remains in Sp., which has, however, developed the further sense of "dying away," "pining," "half-dead." To the assimilation of Lat. *-c(e,i),* as illustrated here, attention has already been called.

As we have seen, Petrocchi notes a concessive as well as an exclamative use of the Italian word, and, on the whole, the Hispanic and the Ital. words would appear to hark back to the same source. Menéndez Pidal, Gramática elem., p. 242, has accepted *mukpo* for *muguer.* As to the appearance of the word with and without a final a, cf. such pairs in Sp., as *siquier* and *siquiera*, etc. Perhaps, when all is said and done, one may be pardoned for still wondering whether the Gk. etymon proposed is the correct one. The difficulties of semasiology are, perhaps, not insurmountable, but have they been met yet? Then, too, what are the historical conditions back of the adoption and preservation in Romance of such a Greek word? Körting (Lat.-Roman. Wtb., s.v. *mukpo*) refers to the doubts cast by Miklosich on Diez's derivation of the Ital. word from the Oriental word, but he does not himself deal with the Hispanic and other forms mentioned above.

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5 19 (260) Judging by the correspondence of suffiaco and its Sp. Gloss mortizino (mod. *mortecino* -c(e,i), < Lat. morticinus -c(t)) the latter has here the strong sense of the Lat. word, "dead" (of animals), "carrion" (of flesh). This sense remains in Sp., which has, however, developed the further sense of "dying away," "pining," "half-dead." To the assimilation of Lat. *-c(e,i),* as illustrated here, attention has already been called.
III. AUTO DE LOS REYES MAGOS

The best edition of this oldest monument of the Spanish drama, termed generally the Misterio de los Reyes Magos, is that published by R. Menéndez Pidal, — in the Revista de Archivos, Bibliotecas y Museos and in a reprint, Madrid, 1900, — who indicates earlier editions of importance and gives a description of the manuscript. The latter is now in the Biblioteca Nacional of Madrid (Hb-115). Along with several documents in handwriting of the 12th century, it contains, on folios 67 verso and 68 recto, our Auto in script of the early 12th century. In the ed. of 1900 Menéndez Pidal stated that the script was of the middle of the 13th century, but linguistic and scribal considerations have since led him to deem it of the 12th: cf. his Granmática del Cid, p. 124. Menéndez Pidal includes in his edition a slightly enlarged facsimile of it.

Among the early editions are the unscientific one of J. Amador de los Ríos in his Historia Crítica de la Literatura Española III. 655 ff. (Madrid, 1863), which gave rise to a study of the play and an attempt at an arrangement of the dialogue by the Italian littérator Arturo Graf, in his Studii Drammatici, Turin, 1878, pp. 251 ff.; that of E. Lidforss, in the fahrbuch für romantische und englische Litteratur XIII. (1871), pp. 44 ff., with a distribution of the parts not indicated in the M.S., and accompanied by scholarly but improperly founded remarks regarding the date and the language of the piece; that of K. M. Hartmann, Uber das altspanische Dreikünigsspiel, Bützen, 1879, which textually marks no advance on the edition of Lidforss, but in its study of the language of the document and the question of its date brings up important matters which attracted the attention of A. Morel-Fatio and G. Paris in Romania IX. 464; and of G. Baist in the Zeitschrift für romanische Philologie IV. 443; and the paleographic edition of G. Baist, Das altspanische Dreikönigsspiel, Erngham, 1887, which is surpassed only by Menéndez Pidal’s edition. Reprints of the editions preceding Baist’s and Menéndez Pidal’s appear in A. Keller, Altspanisches Liederbuch, Leipzig, 1890; in E. Morini, Testi basiliani e volgari della Spagna, Rome, 1891; in E. Gornik, Lingua e letteratura espagnola delle origini, Milan, 1898 (with a useful bibliographical note); and in E. de la Barra, Literatura arábiga, Valparaíso, 1898 (rather unscholarly). For various opinions regarding the nature and the versification of the Misterio, see also F. Wolf, Fachbuch fuB romanische und englische Litteratur VI. 60 ff.; A. Mussefa, ibid. pp. 230 ff.; M. Milá y Fontanals, De la poesia heroico-popular castellana, Barcelona, 1874, pp. 490 ff.; K. Lange, Die lateinischen osterefeiern, Munich, 1887; A. d’Ancona, Origini del teatro Italiano, 2d ed., Turin, 1891; G. Baist, Die spanische Litteratur in Gröber’s Grundriss der romanischen Philologie II. 400 ff.; J. Fiammaire-Kelly, La Littérature espagnole, Paris, 1904, pp. 42 ff. and 464 f.; R. Lieber, Spanische Literaturgeschichte, Leipzig, 1907, I. 100 ff.; E. Mermiés, Précis d’histoire de la littérature espagnole, Paris, 1908, pp. 48 f. See further Von Schack, Geschichte der dramatischen Literatur in Spanien; Creizenach, Geschichte des neuern Drama; Puymaigre, Les Vieux Autours castillans; and Morel-Fatio and Rouanet, Le Théâtre espagnol.

In the Grundriss, II. ii. 400, Baist has characterized the Misterio in succinct terms: “It could hardly fail to be the case that, along with the French ritual [which was adopted by Spain in Church as a result of the large influx of French ecclesiastics in the 11th century], the dramatic ceremonies appertaining thereto should be taken over... There is preserved, besides the isolated fragment of an Easter play [which Baist thinks Berceo introduced into his Duelo de la Virgen, II. 175 ff.], only the first half of a Christmas mystery, the so-called Misterio de los Reyes Magos. An inexperienced hand of the first half of the 13th century has written it, in a rather defective way, on the last pages [it is on pp. 67 verso and 68 recto] of a MS. of the Chapter Library at Toledo. Its four scenes (the entrance of the Magi, their meeting one another, the Conversation with Herod, and the Council) show a rich metrical structure in lines of 8, 12, and 6 syllables, such as similar French and Latin pieces present; the prototype must, however, have
been in Latin. The rime is somewhat imperfect, the conception and the language clerkly and simple; the place of the performance was in any event the Church. A rather advanced point of view is revealed in the way in which the elements of the liturgy are broken up and distributed; of a primitive character seem to be the lack of a pastoral prologue and the individual entrance of the Shepherds, while the dismissal of the Wise Men before the Consultation of the Jews is peculiar to the piece. In view of the general development of the drama, the model of the piece must have belonged to the 12th century.\textsuperscript{37}

Hartmann, in his opuscule referred to above, discusses many matters of importance. He has been successful in disproving the arguments of Lidforss, who, basing himself on the fact that the diphthongs \textit{ie} and \textit{ue} are not written in the MS., maintained that the document belongs to the period when these latter were not yet fully developed and is therefore of the second half of the 11th century, if it is Castilian at all (and there are no traits in it, he thinks, belonging to the northeast or the northwest of the peninsula). Lidforss simply confused spelling and pronunciation. He was of the opinion that the diphthongization of Lat. \textit{e} to \textit{ie}, \textit{ue} did not take place before the 12th century. Our 11th-century glosses show it already, and other earlier documents display it. Moreover, an examination of our \textit{Misterio} shows that the scribe writes now \textit{e} (which may be the etymological spelling) and now \textit{i} for an original Latin \textit{e}: cito < castium, V. L. *cætium; seglo, seklo, < sæculum, V. L. *spæulum; but cilo; bine < bëne; nunc < nuult; quin < quidm; tine < tenet; quino < quam, V. L. *quero; terra < terra. So also he writes now \textit{u} (which may be etymological) and now \textit{e} for an original Lat. \textit{æ}: morto < mortuum; bino; longo; vastros < vector, V. L. *vactor; but puto < putium, V. L. *pustum; pudet < podest, V. L. *pudét; caudo < céflat (or céflat). These forms show, as Hartmann declares, and as Morel-Fatio agrees (\textit{Romania} IX. 468), that the Latin vowels in question had changed their sound in Spanish, and had really become sounds of which the first element was \textit{i} and \textit{u} respectively. Sometimes the scribe, bothered as to what he should do, held to the etymological vowel: again he wrote a character which rendered more exactly the first part of the diphthong developed out of it. The late Gaston Paris remarked (\textit{Romania}, l.c.): “\textit{Cette graphie} [i.e. \textit{i} and \textit{u}] est surtout intéressante en ce qu'elle paraît bien attester l'ancienne prononciation de \textit{ie}, \textit{ue} (plus tard \textit{ue}) avec l'accent sur la première voyelle: \textit{cilo} est pour \textit{cielo}, \textit{pudet} pour \textit{pudet} ou \textit{puedet}. \textit{Celo} et \textit{bino} peuvent s'interpréter comme graphies latines ou comme indices du déplacement de l'accent.” There are good phonological reasons for supposing that the accent, in the development of a diphthong out of a simple vowel, rested originally on the first element of the new sound (cf. the history of the German diphthongs evolved from simple vowels), but it is open to discussion whether the accent, at the time when our \textit{Misterio} was written down in the extant MS., still remained on that first element. For \textit{ie} one is tempted to think so — although there is no absolute necessity — in view of the development of Lat. \textit{e} before \textit{ii}: \textit{castillum} > \textit{castiello} > \textit{castillo}. (Were the intermediate stages \textit{castiello} > \textit{castillo}, i.e. \textit{h} = palatalized \textit{t} from \textit{d}, \textit{castillo} somewhat as \textit{léctum} > \textit{cléct} > \textit{litt} in French? The process would be \textit{tg} > \textit{ctg} > \textit{ctg} > finally \textit{t}. But perhaps a stage -\textit{iel}—, with forward and back assimilating force of \textit{i}, may suffice to explain the change.)

In so far as \textit{uo} > \textit{ue} is concerned, it should be said that Menéndez Pidal, in his \textit{Cantar de Mio Cid, Texto, Gramática, etc.}, Vol. I (Madrid, 1908), pp. 144 ff., argues for \textit{ue}, with the accent on the second element, in both the \textit{Misterio} and the \textit{Poema del Cid}. Lidforss stressed also the preservation of final \textit{t}, in forms like \textit{pudet} and \textit{fínet}, as indications of the antiquity of our document. But the appearance of this \textit{t} is due to a Latinizing tendency (Paris, l.c., p. 469, note, thinks it simply archaic and therefore indicative of a pronounced final \textit{t} in such cases in O. S.), as it is in the \textit{Glosses}: besides, other forms in the \textit{Misterio} show that the \textit{t} is gone: cf. fure < 	extit{fuerit}, trae < 	extit{tragit}, tine < tenet, salue < savel, etc.

Having disposed of Lidforss’s phonological arguments, Hartmann seeks to fix somewhat exactly the date of the \textit{Misterio} by studying the history of the \textit{Magi} in the Latin dramatic literature of the Middle Ages. Spain does not possess, in so far as the discovered documents are concerned, any early Latin plays of a liturgical nature. France and Germany, however, have examples of the literary tradition concerned. The liturgy being the same in all these lands, and especially in France and Spain, there is every reason to believe that the liturgical dramas, which paraphrase the liturgy, had in Spain a composition not unlike that of French and German pieces. After studying the French liturgical plays or offices, — and the added play of Freisingen, — all of which belong to the 11th and 12th centuries, Hartmann finds that our \textit{Auto} or \textit{Misterio} is closest to the Latin liturgical play written at Orleans (12th century). He deems the Orleans document superior to the earlier pieces of Limoges, Rouen, Nevers, Compiègne, and Freisingen. This last alone has the prologue in which the shepherds figure. The Spanish piece, incomplete as preserved, since it breaks off at the point in which Herod...
find *marihilla* rhyming with *villa* etc. Of course these texts have not been edited in the most critical fashion in the *Biblioteca de autores españoles*, 57, yet these rimes may all be good and indicative of varying forms of our word. The Aragonese *foes* (ed. M. Schmitz in Roman. Forschungen XI) has, stz. 31, *maravella* in rime with *oocua* (i.e. *ovela*, *ovalla*), *telua* (Arag. *ovalla*), etc.; in stz. 38 it rimes with *camella*, *ella*, etc.; in stz. 252, with *bella*, *agarella*, etc.

6 a *achesta* : *ih = i, gu* — *strella* = *strella* : *l* = palatalized */s/ as in l. 34 *falesta*, etc. The prosthetic *e* is not needed here after the vocalic ending of *achesta* : it was required at first only after a consonantal ending of the preceding word syntactically related to it; cf. ll. 19, 37, etc., and l. 36.

6 b Without synalephe of *la e*, the line seems too long. In early Spanish, hiatus in verse was more likely than synalephe, and the latter occurred usually only when the final and initial vowels were the same, as in l. 4 *que es*.

6 c *la*: scribal error for *las* : cf. l. 57.

6 d *vedia* : it is curious that, while we have some three cases of this form in the earlier part of the play, in the latter and greater part it is *vediad* that appears, as already in l. 10.

6 e We may read, for the meter, *nal* and *un*. After *i*, in verbal forms as elsewhere, unaccented *e* could drop.

6 f *norte*: *nach*, used in the *Cid* and elsewhere (cf. Vocab.), will improve the meter; in O. Sp., palatal sounds of the sort are occasionally found in the final position. Of course *nach* had already developed and *norte* is only etymological in spelling; cf. v. 27.

6 g *bine*: *bien*, certainly the pronunciation of the scribe, makes the meter good. So in l. 11, 38, 50, etc.

6 h Assonance appears here.

6 i *seer*: as in l. 25, so here *seer* seems a monosyllable = *ser*. Perhaps the poets used now the disyllabic and now the contracted form according to verse exigencies.

6 j *is* : it is curious that, while *e* < *e* is the more usual form of the conjunction “and” in O. Sp., the *Misterio* shows regularly *i* = *y*, whether the following word begin (or the preceding word end) with a vowel or not. Cf. Vocab. *s.e* and *i*. Menéndez Pidal, Gram. elem., 3d ed., p. 241, (and before him Gessner, *Das Althochdeutsche*) regarded the Leonese *ie* and the occasional Old Castilian *ie* as representing a diphthongization of *i* in a certain quasi-tonic position, as when adjacent to another atomic word (*los cuendes ye los rey, ‘the counts and the kings’). He
thinks, then, that this \( ye > y \) before a word beginning with \( e \). It is very doubtful, however, that \( et \) ever had a strong enough accent to lead to its diphthongization. Cf. Staaff, l.c., pp. 195 ff.: for him the Leonese form arose in syntactical and not purely phonological conditions: \( e \) was the original form \( < d e \); this before a vowel, and especially before the \( e \) of the article, became the semivowel \( y \), e.g. \( e \ ella > y e l l a \); then, by erroneous redivision, \( ye (f / l) \), a division due to the tendency to generalize \( ia, io, etc. \), which had been developed in various combinations.

6 15 The verse is bad: the omission of \( per ver \) suggests itself, but \( d i u \) would then have to be a disyllable, which is unlikely: cf. l. 18 etc. There is neither rime nor assonance in 15-16.

6 16 Read \( alestes \).

6 17 Menéndez Pidal notes that the MS. puts a mark of division of the verse after \( Ala \ i \),r. May we not then read (admitting a verse of 4-5 syllables):

\[
\begin{align*}
\text{Ala iré,} \\
\text{O que suer, orvello e.}
\end{align*}
\]

For the sequence of three rimes, cf. ll. 102-104. — \( s o v e \) e = \( vorello \) \(< a o r e + l o \) (with assimilation of \( r \) to \( l \), whence palatalized \( l \)) and \( e ' I \) have'; \( i ' I \) have to adore him,' i.e. 'I shall (will) adore him.' In early Span, there was still consciousness of the compound nature of the indicative fut. and cond. (infin. of main verb + the pres. indic. and impf. indic., or the endings thereof, of the verb 'to have'), wherefore the parts are regarded as divisible and the object pronoun could appear between them.

7 22 Is nos a scribal error \( for nios \)? Cf. ll. 119, 121, etc. The latter is probably monosyllabic in our document. — \( o a \) : a scribal error for \( non \).

7 23 The rime shows that we must read \( sihre \).

7 24 qui: perhaps a Latinism for \( pas \). — For the meter read \( pas \); cf. 85. — guera = guerna; \( r \) scribal for \( rr \), as \( l \) is for \( ll \): \( da \) for \( ald \).

7 25 Synalephe of \( a a \) and contraction of \( sor > a r \) give a good verse. — \( da \) : seems Lat. \( de + ad \); cf. Ital. \( da \). It is more probably scribal for \( de \).

7 26 For the meter omit \( in \).

7 29 May we read \( tad \) for the first \( todo \)? Cf. Vocab. s.v. and cf. l. 49.

7 31 Cf. l. 58; both are good seven-syllabled lines. On the basis of 17, 51, and 105, and omitting the not really essential \( lo \) (cf., however, 17, 58, 59, 65), perhaps we may read in both cases

\( Afilsja iré, orvello. \)

7 33 There is no line to rime with this.

7 38-39 There is neither rime nor assonance here. — Perhaps que \( uno \) should be omitted: in O.Sp. \( omne \) had sometimes the value of an indefinite pronoun; cf. Fr. \( on \) and early It. use of \( uno \).

7 40 Perhaps we may read \( tud \); cf. l. 29. — The rime with l. 41 is imperfect. Was there a popular \( mondo < Lat. \) \( mundum \)? As 41 is metrically imperfect, perhaps we may regard 40 and 41 as an interpolation, anticipating the statement as to \( senior \) in 42.

7 42 But for 49 and 57, we might be tempted to read \( de toda gent \) (cf. Vocab. s.v.); cf. the parallel singular in 43 todo ego.

7 43 \( sugera \) : cf. Vocab. s.v. It is a question whether we must interpret this as \( juzgar \). It is true that the usual O.Sp. result of Lat. \( judicâre \) is \( juzgar \), but is the loss of the \( d \) impossible? Cf. \( sejugar \), which has been referred to V.L. *sejus sleeper, and \( trigo \) from Lat. \( tricium \). The mod. \( juzgar \) probably owes its \( s \) to the influence of \( juez, O.Sp. \) \( juzio \) (juicio), etc.

7 44-45 \( nom \) is Menéndez Pidal's resolution of the \( n \) of the MS., which seems to occur elsewhere in it too. — The relation of these two verses to the metrical and rime structure is not clear. Cf. 131-132. Certainly they correspond well enough to the emotions of the characters concerned at these particular stages of the drama.

8 52-53 \( strelero \) : we have Alexandrines here as in other parts of Scenes II and III. Baist (Zeitschr. f. roman. Philol. IV. 450) thinks that be reads \( estrello \) (= \( estrellero \)) here: the line calls for that. The facsimile published by Menéndez Pidal shows how bad the MS. is here. — The rime shows \( quiro = quieto. \)

8 54-55 The MS. seems to show fairly well the two last syllables of \( nociola \); may we not write it \( i\nociola? \) L. 54 is Menéndez Pidal's conjecture, and is not unreasonable. Of course the rime requires \( marritaela = marritaela. \) L. 55 is not a good six-syllabled line; \( la \) \( strahe \) would make it one. Cf. the note of Menéndez Pidal: 'By a cut made by the binder there were destroyed the words which I restore concreturally. There can be seen only the top of a \( d \) under the \( l \) of the \( strahe \) of the preceding line; something like a small \( s \); a little more to the right: ... \( e i d a \) under \( ueterad \) is almost certain.'

8 60-62 The MS. is in a poor condition as regards parts of these lines. — In 62 the order of \( la \) is a common one for the O.Sp. conjunctive object pron.; it is often simply enclitic to the preceding word, as here to \( uedea. \) Cf. 63 \( sil = si le, 72 quel = quel \), where the pron. is enclitic to a conjunction.
8 64 As Baist says (Zaschr. f. roman. Philol. IV. 450), we must read la strela here.

8 65 The order praevur podremos will give a good Alexandrine half-line, with the allowable unaccented syllable after the accented 6th syllable; cf. 89 and 91.

8 67 Read bien and sabremos for the meter. The latter has been proposed by Liefors and Morel-Fatio, as well as ofrecemos in 68 and querera in 69. In the last case we might suggest et oui et querer. — In the first half-line of 68 perhaps the conjunction may be omitted between mini and acuso; a comma suffices there.

9 70 Read fur = fuer; cf. Vocab. s.v. fast.

9 73 Perhaps the first half-line should be Audemos tres la strela; cf. 63. — There is no rime for this line; cf. 33.

9 74 te el: one syllable; so que and es in 78.

9 78 The MS. clearly shows falar here as against the falar of 63, falada of 34, etc.

9 79-81 These three lines recalled to Hartmann certain verses in the Latin piece of Orleans:

Quae rerum novitas aut quae vos causa subegit
Ignotas tentare vias? quo tenditis ergo?
Quod genus? unde domo? pacemne hue fertis an arma?

These Latin verses are obviously from Vergil, Aeneid VIII. 112-114. Hartmann supposed that the author of the Spanish piece and the author of the Orleans play simply used a common source; Morel-Fatio (Romania IX. 467) deems that the Spaniard drew from the Frenchman. Without impugning Morel-Fatio’s contention, we may point out that the verbal resemblances between the Spanish passage and the two Latin passages are not very great. From Cafete (ed. of Farsas y épigena de Lucas Fernández, Madrid, 1869) Morel-Fatio derives other testimony to the taking over into Castilian of the Latin plays of France, and especially to the translation from Latin into Castilian, at the end of the 13th century, of the Office of the Shepherds and the Sibyl of Christmas Night, which belonged to the ritual of the French Benedictines.

9 81 Nom would be better than no m'; the m(o) is enclitic to non: non + me > nom(e). — The second half-line has a syllable in excess.

9 82 Have we a combination of a six-syllabled line with Alexandrines, or is the first half-line of 82 lost?

9 84-85 Cf. 24-25 for the rime. — pas is needed here as in 24.

10 89 Perhaps ia = ya may be omitted here and que in 91. 11 92: 93, 95, 98, 101. all present greater or less difficulty as regards converting them into six-syllabled lines (or rather seven-syllabled lines from the Spanish point of view, since where the ending is feminine the line has that number of syllables).

10 92-93 maiyaulu: the MS. has only mauida without any indication of a contraction; hence Menéndez Pidal puts brackets on his emendation. We need mauxida to agree with the strela of 93, which must be rearranged to es nacida una strela (or la strela, which will correct the meter). — By omitting grand, we make 92 a line of seven (six) syllables.

10 94 Read fis. Synalephe is needed in que cr.

10 95 A ready correction is not clear, unless we omit carne.

10 98 Perhaps the particle i < Lat. āe 'here' may be omitted.

10 97 percibistes: a Latinism for percibistes.

10 98 Tredez is Menéndez Pidal’s interpretation of the “XIII” of the MS. — 98 and 101 lack each a syllable; in 101 linea is for bien; in too there is synalephe in la nuevors.

11 101 percebida: in O.Sp. the p.p. conjugated in the perfect tenses with aver (haber) might agree with the direct object. The agreement seems to have been optional; in a sporadic way it continued down into the Golden Age, when it must have smacked of the archaic.

10 105 Read i io alta in, and put a comma after tornad in 104.

11 100-110 Menéndez Pidal (Cantar del Mio Cid, Gramática, pp. 144-145) thinks that in the Misterio the stage uc of the diphthong from Lat. ū had not yet been reached, and would read here muerto and puesto instead of muerto, puesto. The theory has not much evidence back of it for the Misterio. He has developed it obfusely in connection with the Cid and its assonances. It is clear that we have only assonance in 109-110, as also in 121-122, 125-126, 127-128, 134, 135-137.

11 113 caza: scribal for caza. The scribe does not use e before a and i, as is so commonly done in many other O.Sp. documents, and has omitted the cedilla in the only case of ca- in the Misterio.

11 115 no lo: the MS. seems to have weno, which is the better reading for this early period; the redaction, which produced no, is perhaps somewhat later, and non is the regular O.Sp. form in the independent use. Cf. 137.

11 116 uce: observe the indicative after alta que referring to the future.

11 117 mio: the scribe here uses mio, mis (both monosyllabic) before masc. nouns, and mi, mis (120, 142) before fem. nouns; cf. Vocab. Moti, 122, is a Latinism for miso.
11 118 qui : does this represent el que, or is it a Latinism?
11 121-124 Read escrinamos and asterreros. There is a syllable lacking in 122, 124. In 123-124 we have neither rime nor assonance. Baist (Ztschr. f. roman. Philol. IV. 450) seems to think that 121-124 should be read as two Alexandrines; in which case, as he says, graumatos, an "einfacher Schreibfehler," rimes with returnos. For what does he deem graumatos erroneously written here?
11 127 Read Rei, que te plas ? etc. — he : here is one of the earliest examples of the use of the word still found in hon apot etc., in which it appears with imperative or interjectional force. O.Sp. shows also the forms afe and fes, as well as e, ahe, a. Dealing with afe and fes as existing in the Cid, I have proposed in [Modern Philology I. 49 ff., following clues given by Diez, Cuervo, Bello, etc.] that we see in these forms with f the primitive forms of the word, that we regard afevos as a possible starting-point, and that it may be regarded as habete + var > avevos, by assimilation of the d, avevos, by dissimilation of the first v, under the possible influence of the interjectional d fi 'on my faith,' afevos. Under the influence of d fi, it was possible for the afe of afevos to be divided into a + fe, whence a new interjectional and demonstrative fe. In all this there is much assumption and mere suggestion, and Pietsch (Modern Philology II. 197 ff.) properly challenged many of my remarks, which were intended, however, only to raise the whole question. The semantics of the case is quite enough : 'have ye here,' 'behold.' The assimilation of the d to the v following, Pietsch believes unlikely, as there are no similar cases of d > v (I have referred to other possible cases of d > f, and there are also septimana > *setmona > O.Sp. setmona > mod. semana, and advocatum > abogado). It is true the d generally occurred in combinations in which the v was first lost and then later the d: amodos > amados > aman (although the v may have gone first in other combinations, e.g., digivos, dimanos), but the se there was an atomic object pronoun. In habete se it is the vocative (if not nominative or ethical dative). Could not the v of this latter maintain itself and could there not have occurred the more usual process of assimilation, that of the first consonant to the second? Baist (in Vollmoller's Kritischer Jahresbericht VIII. I. 211) thinks the dissimilation of v to f in *avevos "a strange one." Perhaps it is unparalleled, for v-v like b-k, where dissimilation has occurred, might be expected to result in the total loss of one of the v's; but the possible influence of the interjectional d fi must not be overlooked. However, all that I have said lacks absolute proof, as does also the derivation from the imperative of va1ero, already suggested by Diez. Pietsch argues for the priority of our he, occurring here in the Misterio and listed by him for other early documents. This would represent an imperative sing. of habere, viz. habi, or rather V. L. *hae (contracted even as habes, habet, were to *haes, *hast), whence (h)e, which also was often not written in O.Sp. Era long this assumed interjectional demonstrative use, and then, its true verbal origin being forgotten, its association with a plural tes was not impossible. O.Sp. ahe, ae he deems to have the same relation to (h)e that ahfs has to O.Sp. (h)es (the y of hay). It remains for Pietsch to dispose of the Cid forms with f. Here, regarding the fe as the important form, he declares that all the Cid forms (between 20 and 30 cases) are dialectal, i.e. are Asturian. Asturian has retained original Lat. initial f and occasionally seems to change, he says, forms having initial Lat. b to forms with f. Now, as Vulgar Latin b meant nothing, this seems to mean a change of nothing to f. This part of Pietsch's argument is not supported. Menendez Pidal in his study of modern Leonese-Asturian seems to find no cases of f for Lat. A-words; cf. El Dialeto Leonés, p. 29. In seeking to find Asturian dialect forms in the Cid, Pietsch is ranging himself on the side of Cornu, who has argued thereon the basis of fuller article-forms and certain assonances found in the Cid. But Menendez Pidal (Gramática del Cid, p. 36 et passim) controverts Cornu's arguments, and there seems to be no basis for the supposition that the Cid is Asturian. For the Cid I am still of the opinion that afevos is the original form, since it serves to correct verses into the romance type, as I believe with Cornu (Études romanes dédiées à G. Paris; Romania XXII. 153; Ztschr. f. roman. Philol. XXII. 461) that the Cid was originally composed in romances (8 or 7 syllables + 8 or 7 syllables: i.e. in two half-lines): see per contra Menéndez Pidal, Gramática del Cid, pp. 86 ff.

After all is said and done, the origin of he, fe, etc. remains in doubt. Menéndez Pidal, in a recension of the article in Modern Philology I, states his belief in an Arabic origin, but has not cited any Arabic form. As in line with this early appearance in the Misterio of he as a form in h- resulting from a form fe with f, we may cite the proslo (pro + a simplex having initial h) of l. 12, the hato of l. 16, all of which suppose an original initial f which aspirated, or an Arabic initial strong aspiration which O.Sp. generally denoted by f. Pietsch knows these forms, but is disposed to disregard them. Cf. further Menéndez Pidal, Gramática del Cid, pp. 173 ff.
12 129-133 We seem to have lines of different lengths riving or
assonating together.
12 134 Read etsa.—reens: represents the proper development of
Lat. etas, whose g should drop; cf. Vocab. sv.
12 135-136 No: This is for nos = nos; cf. Vocab. sv. no.
12 137 Read scripta, after the word ending in a vowel; falsa is a con-
jecture of Menéndez Pidal; the scribe ran etscript on after no.
12 128-134 G. Paris, l.c., objects to Morel-Fatio's interpreta-
tion: does not think that the combination
falsio = falsio = falsio after nos.
12 136-137 Hamihala: this word, apparently interjectional in force, has
not yet been explained satisfactorily. Morel-Fatio (Romania IX. 465)
would connect it with the preceding speech as Lidforss did. He
interprets then: "In truth I tell you, my Allah (God) has not written
it," and then says: "It matters little that a rabbi is speaking, and the
presence of the initial h is of no importance." Of course he has not
Menéndez Pidal's conjectural falsio. But, as the latter points out, the
MS. has the usual mark denoting the end of a verse after
scripto. The enjambment is not likely. G. Paris, l.c., also objects to Morel-Fatio's
interpretation: does not think that the combination mi Alah has ever been
found, or that any one would ever think of having a rabbi invoke Allah.
He agrees with Hartmann in finding the verse a mangled one. May we
possibly read Ha Mihala! "Ah, Michael!" (or whatever Mihala repre-
sents), assuming that we have here the name of the rabbi addressed?
12 146 Synalephe in la auuc ordered.
12 147 The verse seems to have a syllable too many.

IV. LA GESTA DE MYO CID EL DE BUJAR

The title which we use is derived from I. 1085, which clearly marks
the beginning of a new division of the poem. No less appropriate
would be the term Cantares de Myo Cid, for the designation Cantar is
used in I. 2276, which indicates the close of another division of it. The
name most employed is Poema del Cid. For brevity's sake the "Cid"
may suffice as a reference.
As for certain other O. Sp. documents, so for the Cid there is extant
but a single MS., which is now in the possession of the family of the
Marqués de Pidal. It is said to have been sent across the Atlantic at
one time, in order that Ticknor, the historian of Spanish literature,
might examine it. The MS. is in a handwriting of the 14th century.
Near the end of it (ll. 3732-3733) it is stated: "Per abbat le curtiuno
en el mes de mayo, En era de mill. cc. CC. XI. V. año." Per Abbat is gen-
erally considered to have been the scribe to whom we owe the MS.;
the date 1245 of the era corresponds to 1207 of our calendar, but in
the vacant space between the second C and the X it is deemed prob-
able that another C has been erased, and that the real date of the com-
pletion of the MS. is 1327. It belongs, therefore, to the early 14th
century. The first printed edition of it is that prepared by T. Sánchez
for his Colección de poetas castellanos anteriores al siglo XV, Vol. I
(Madrid, 1779). The most important reprint of this is that of Janer in
Vol. LVII of the Biblioteca de Autores Españoles (Madrid, 1864). Based
directly upon the MS. was the edition of K. Vollmüller (Halae, 1779).
This has given way to the best edition now accessible, that of K. Me-
néndez Pidal (Madrid, 1900). To this same scholar we owe, as a com-
ppanion volume to his edition of the text, a very valuable Gramática
dealing with it (Madrid, 1905), in which will be found a wealth of infor-
mation regarding all things appertaining to the poem. A Vocabulario
is to follow. A splendid Edition de texte, with an English translation
and much apparatus criticus, is that of A. M. Huntington (New York,
1897-1903). Resort to the MS. was apparently also had by Dumas-
Hinard for his edition (Paris, 1833), accompanied by a juxtalinear
French translation and a large amount of annotation of a lexical and
geographical nature, etc. The South American savant A. Bello, who
died in 1865, prepared a text (modified to suit his views): this, with a
Glosario, notes, etc., appeared in Vol. II of his Obras Completas (San-
tiago de Chile, 1881). To the Swedish student of Spanish philology,
E. Lidforss, we are indebted for an edition with an introduction and
notes, including a discussion of the prosody of the document (Lund,
1897-1903). Extracts from the poem have been given by Keller (in his Alt-
spanisches Lexikon), by E. Gorra (Lingua e letteratura spagnuola delle
origini, Milan, 1808, pp. 187 ff.; with a good bibliographical note), by
A. Restori (Le Gesta del Cid, Milan, 1897; contains extracts also from
other documents dealing with the story of the Cid), by A. Zauner (in
his Altspanisches Elementarbuch, Heidelberg, 1908, pp. 156 ff.; his text
follows that of Menéndez Pidal), etc.
Into the literature dealing in extenso or only partially with the Cid
we may not enter here. An excellent statement of the essentials is
given by G. Bait in his Spanische Literaturgeschichte (Gröber's Grund-
riss II, ii. 325 ff.); a full and clear exposition is that of Menéndez
Pidal in his precios Gramática of the Cid, already mentioned. For
a very useful bibliography, with entries coming down to a recent period,
As preserved, the MS. is in a deplorable state, especially as regards the versification of the poem. There are also some lacunae, for the first page of the MS. is missing and within it two other pages are wanting. The losses consist then of some verses preceding 1.1 of Menéndez Pidal’s edition, and some more following 1.2337 and 1.3507. In extent they are not great, and the substance of them can be supplied from other documents, especially from the O. Sp. Chronicles that treat of the Cid. In the course of time various copyists have altered the original readings here and there in the MS., but by the use of reagents Menéndez Pidal has usually been able to decipher the words of the scribe Per Abbat.

In the opinion of Baist and Menéndez Pidal the MS. is not the first in which the poem was set down; it is clearly a copy, as certain errors (e.g. lapus calami) show, of a preceding MS.; and the theory of Cornu (cf. his articles in Études romanes dédiées à Gaston Paris, Paris, 1891, and in Symbolae Pragenses) that the extant MS. represents something written down from memory is untenable. Several copies doubtless intervened between our MS. and the original composition of the poem. This is generally put at about 1140 — or half a century after the death of the hero — on the basis of general linguistic conditions, which seem to indicate the 12th century, and in consonance with certain fairly definite references in the body of the poem and in other works not much later than it.

To the fact that the versification of the Cid is in a sorry state we have already adverted. It is very obviously in assonance, as is the case with so many of the Old French epic poems; but the lines — and there are somewhat more than 3700 of them — vary greatly in length at times, some being very short and others very long. This has led some persons — and Menéndez Pidal is now of their number — to think that the poet was a scribe Per Abbat who had no idea of metrical regularity. In reply to this it may be said (cf. Modern Language Notes XXIV. 86) that the poet of the Cid — and there is a unity of composition in the work which implies a single poet for the form represented by our MS. — shows himself otherwise too good an artist to be so ignorant of metrical principles, and that there is no reason to suppose the work a primitive one in the evolution of the Spanish epic tradition or of Spanish poetry. Already, dealing with the Misterio, we have made reference to the theory, to which Cornu has given its greatest development (cf. Études romanes dédiées à Gaston Paris, Paris, 1891, pp. 491 ff.; Romanica XXII. 531 ff.; Zeitschr. f. roman. Philol. XXI. 161 ff.; Symbolae Pragenses, Vienna, 1893, pp. 17 ff.), that the meter of the Cid is the same as that of the ballads, the romance line, which in the ballads appears as a line of 8 syllables with the stress on the 7th (and with only 7 syllables if the line end with the accented syllable). Each ballad line is really only half of an original long line of 16 syllables, and the long lines all assonated together, while the shorter ballad lines assonate only for the second, fourth, sixth, etc., i.e. only for the second half of the former long line. Now, we have preserved, in a 13th-century form, another long epic on the Cid, the Rodrigo or Crónica rimada del Cid (cf. Baist, Grundriiss II. ii. 398 ff.), and we have discernible still in verse form some parts of an epic poem on the Infantes de Lara (cf. Menéndez Pidal, Leyenda de los Infantes de Lara, Madrid, 1896), in both of which the principle of the long line of 8(7) + 8(7) syllables prevails. It is this long line that Cornu would regard as the proper verse of the Cid. Upon examination he has found that many lines and half-lines are already true to this type: 8(7) + 8(7) or simply 8(7). By means of corrections based on internal criticism he can restore many more of the same type. On the whole his theory has been regarded as acceptable by many scholars, while others, e.g. Restori (in Propagatorium XX), Lidforss, etc., think that the original meter was the Alexandrine. It is true that there are many good Alexandrines in the poem, but the difficulties of the situation are met if we say that a redactor, taking a poem written originally in the long 8(7) + 8(7) lines, made it over in the 13th and 14th centuries — the time when the Alexandrine was used so largely in the didactic and religious verse of Castile and for epic purposes in the Fernán González — into Alexandrines as well as he could. He had but poor success. Some of the lines and half-lines he had to leave as they were; others he distorted without making Alexandrines out of them; in some other cases — and these are not the majority — he produced good Alexandrines. Baist (Grundriiss I.) believes in Cornu’s theory and thinks that the 8(7) + 8(7) type was evolved out of the French Alexandrine. Paris (Journal des Savants, 1898) believes it of antiquity in Spain: he says, “the verse of 14 (16) syllables, which continues the trochaic tetrameter of popular Latin, had doubtless maintained itself in Spain, and there was adapted to this national measure the French system of laissez made up of long verses having the same assonance.”
It is an attractive theory that the measure of the popular Latin trochaic tetrameter, found in soldiers’ songs during the classic period, was the basis of what even Menéndez Pidal (Gramática del Cid, p. 101) admits as probably a popular form in ancient Spain.

Not only have we these longish lines in the Cid, but we have them arranged in irregular stanzas, such as in the French epic (chansons de geste) are called laisses or tirades. The stanzas may embrace but a few lines, they may comprise a hundred or more. The lines of each stanza (laisse, tirade) are bound together by assonance, i.e. by vocalic rime, independently of consonantal agreement, as a glance at our extracts will show. The assonances are in a fairly good condition, wherefore independently of consonantal agreement, as a glance at our extracts will show. The assonances are in a fairly good condition, wherefore independently of consonantal agreement, as a glance at our extracts will show. The assonances are in a fairly good condition, wherefore independently of consonantal agreement, as a glance at our extracts will show. Menéndez Pidal has argued that assonance was developed earlier in Spain than the metrical principle; for this, however, there is no proof. A study of the assonances and of the theories based on them has been made by several scholars; cf. those cited by Menéndez Pidal, and also by A. Coester (in Revue hispanique XV). Baist and Menéndez Pidal have opposed the theory based in part upon certain assonances in a verse that our poem was written in Asturian. Menéndez Pidal, following a theory already put forth by Fitzmaurice-Kelly (Littérature espagnole, p. 48), has tried to fix the region to which the poem belonged, and finds that it is acquainted at first hand — as his itineraries and descriptions of places show — only with the region between Medinaceli and San Esteban de Gormaz, i.e. in Castilian territory not far from Aragon. This region was under Aragonese dominion for part of the 12th century, yet our poem displays no Aragonism; it is in Castilian. Cf. Coester, i.e., for a theory that the poem as preserved represents a reduced form of the original document. On the other hand, Menéndez Pidal (Gramática del Cid) thinks that the poem is substantially the original epic.

Paris, in the passage quoted above, says that to the national measure there was adapted the French system of laisses. This means that he regards the Spanish epic, as we know it, as one modeled on the French epic (chansons de geste). This may certainly hold true for the Cid and other Spanish epics, especially for that of Bernardo del Carpio, which, as Milità y Fontanals has made clear (in his Poesia héroico-popular Castellana, Barcelona, 1896) is, in so far as the hero is concerned, a transformation of the Chanson de Roland, or rather of the latter’s hero. There are elements of the Cid that recall others of the Roland; cf. especially the part played by the militant bishop Geronimo in the Cid with that of Turpin in the Roland. The pilgrims from France who were constantly visiting Santiago de Compostella in the peninsula, and the knights who, from the 11th century on, came into Spain to aid the Spaniards in reconquering the land from the Arabs, brought with them their epic poems and their minstrels, and from them the Spaniards could gain an early knowledge of the French epic; cf. the Légendes épicques of J. Bédier (Paris, 1908 ff.) on the importance, for epic genesis, of these wanderings of pilgrims and soldiers. Of course this theory, holding good, as it doubtless does, for a good part of the extant Spanish epic matter, should not preclude the possibility of a purely native epic, exemplified possibly in the Fernán González story and even in that of Roderick the Goth. There is much uncertainty, however, in this regard. What is certain is, that any theory according to which the Spanish epic grew out of antecedent epico-lyric ballads (a theory exploited with debatable success for the Greek and the German epic traditions) is hardly true. The oldest epic ballads preserved in Spanish are later than the epic period, and seem to derive from the epics or from the Chronicles dealing with the epic heroes.

In so far as its contents go, our poem on the Cid deals with his banishment from Castile, where he was the most powerful baron, by his overlord Alfonso VI, the King of Leon and Castile. He had offended that monarch and was therefore driven forth. He betook himself to the territory occupied by the Moors, and there, joined by many free lances who came from Castile to help him, he was able to take many Moorish strongholds, and finally to establish himself in Valencia as a virtually independent ruler. Then, after a reconciliation between himself and King Alfonso, there were arranged by the latter the marriages of the Cid’s two daughters with the Aragonese Infantes de Carrion. These proved to be cruel husbands as well as poltroons, and, because of the gross insults which they inflicted upon his family honor, the Cid sought vengeance from the monarch. The Infantes were compelled to fight in the lists against the Cid’s champions, and were ignominiously overthrown. The poem closes with an announcement of the coming second marriages of the Cid’s daughters, really historical marriages as opposed to the former fictitious ones, for now the poem deals with the union of the ladies in question with the heirs to the kingdoms of Navarre and Aragon. As a result of these second marriages, the royal house of Spain is of the Cid’s kindred. So the poem states, l. 3724: "Oy los rreyes d’España sos parientes son."
With the element of history in the Cid—and it is no slight one—there has been blended much that is pure poetic fiction. This is due to the poet's tendency, as a good Castilian, to laud the virtues and prowess of a great Castilian noble, who represented Castilian aspirations and efforts at a time when Castile was still subject to the overlordship of the hated Leon, as was the case under Alfonso VI. On the various documents treating of the historical Cid see Baist, Grundris II., p. 395 ff. First mentioned in 1064, he was a doughty warrior under Sancho II of Castile and helped the latter to dispossess his brother—later his successor—Alfonso, whence the latter's hatred of the Cid, which was intensified when the Cid, at the head of a body of nobles, compelled Alfonso to swear that he had no part in the murder of Sancho before the walls of Zamora in 1072. Although married to the king's cousin Ximena (the Chimene of Corneille's Cid), the Cid was banished by Alfonso in 1081. Then he spent some time, with a following of free lances, in serving this or that Moorish princeling against an enemy, and even fought against a Christian antagonist in Valencia from the Moors. He died in 1099. According to Baist (Grundris, I.c., p. 396), "the first half of the poem, from the banishment to the taking of Valencia, is rather a piece of biography carried through in epic fashion; it became an epic through the addition of a wholly fictitious tradition, the marriage of the Cid's daughters to the Infantes of Carrión." In the opinion of Menéndez Pidal (I.c.) the author of this poem was a mere minstrel with little knowledge of the leading historical facts of the Cid's life, and interested chiefly in keeping alive a certain local legend relating to his daughters. With this view it is perhaps unwise to agree fully, yet the marriages are certainly very important for the poet. For objections to the view cf. Modern Language Notes XXIV, 83 ff. See also the interesting chapter Le Poème de mon Cid in Menéndez Pidal's Études castillanes, Paris, 1910.

As has been stated above, the first page of the MS. is missing. It described the preliminaries of the Cid's departure into exile from his native place Bivar. In our opening line he is departing from Bivar and looking back regretfully at it.

The first laisse extends from l. 1 to l. 9. Its assonance is d-o.

13.1 Delos: the modern division of words developed syntactically, as for Lat. de + ellos > de ellos > dellos > de (l)los, is not regularly observed in the Cid or in O.Sp. generally. Moreover, the scribe often divides words erroneously here, and again he erroneously runs them together. — osa: the poss. adj. is here combined with the definite art., as often in O.Sp. — eja: the i = j. In O.Sp. script i stands for j, or y. — The second half-line, tan...lorando, is of the ballad type, 8 (?) syllables, and so is the second half of l. 2. According to Cornu's very reasonable theory, the second half-lines, containing as they do the assonating words, and therefore commending themselves to the memory of scribes and all others, are likely to preserve their integrity better than the first half-lines.

13.2 cabaña: cf. Vocab. s.v. In O.Sp. c denoted a voiceless dental sibilant sound = tr, while s denoted properly in the intervocalic position a voiced dental sibilant = ñu, as in nuestras, I. 4. Before a consonant and at the end of a word s = c in value. Cf. Ford's The Old Spanish Sibilants in Studies and Notes in Philol., Boston, 1900. — los = the plural of the Cid, which he was leaving.

13.6 The Arabic title Cid = 'Lord' would seem to indicate the respect in which the Moors held the hero. — mucho: this is practically an instrumental use of the adverb. Cf. F. Hansen, De los adverbios mucho, muy i much (in Anales de la Universidad de Chile, 1905, p. 39): "The adverb which modifies the verb has invariably the form mucho. Everywhere there is said mucho amaba... When the adverb is separated from the adjective, participle, or adverb which it modifies, mucho is used: va mucho unie grandes cuyadas (Cid).... This construction is much used in the Poema del Cid; in the other documents [i.e. of O.Sp.] examples are not lacking, but they are exceptional." Cf. the same scholar's Dos problemas de sintaxis (in the Anales, 1907). Of course Lat. multum is here developed in an emphatic and not in an atomic proclitic position: hence it should have its full form mucho as distinguished from muy (muy), which properly can stand only before adjectives, passive participles, and adverbs.

13.9 buito: on the use of b and v in O.Sp. cf. Cuervo (Rev. hispanique II, and in the Notes to his edition of Bello's Granducida). The scribes often wrote 6 for either initial b or initial v of Latin origin; in the intervocalic position they preferred u (= v) or v for the Sp. results of both Lat. b and v; cf. beuir, bever, < Lat. vivere, V. I. *vivere.

13.10 From here through l. 14 the assonance is in d-a. This particular laisse has no b-a. — piensan = piensan. After u and l (cf. falsar) the i is often written double in O.Sp. The reason thereof is not clear. Were the l and s pronounced far enough forward in the mouth, i.e. with so marked a dental quality, as to convert a following s into a sound almost that of ts (written ç in O.Sp.), and did the scribe
protest against such a change of the s by writing ss which meant a clear voiceless s? — aguijar = awijsjar; cf. Vocab. The t after the n has not been explained yet, any more than the diphthong ai of French ageuil. Cf. Cornu in the Grundris, I, 2d ed., p. 934, note 3. — Riedel: the scribes often denoted the reinforced (double) r sound by writing a capital in the initial position. Sometimes they wrote rr initially as well as in the intervocalic position or after certain consonants.

13 11 Biar: Bivar, the Cid's native place and fief, was not far from Burgos. — cornesia = corneja. The Cid seems to have lent much credence to augury. His enemy, the Count of Barcelona, is said, in the Crónica General, to have written a letter taxing him with this superstition. References to augury occur in the poem also in 11. 859, 1523, 2366, 2369, 2615. Menéndez Pidal (Legenda de los Infantes de Luna, p. 8, note) gives information and references as to the widespread belief in augury in Spain and southern France. See likewise Restori (Gesta del Cid, p. 28).

13 12 la: this is the pers. pron. obj., enclitic to onien.

13 14 Albiria: the Arabic etymon generally cited for this word (cf. Vocab.) is not satisfactory. Baitz (Röm. Forschungen IV, 408) doubts it. Cf. Ford, The Old Spanish Sibilants (Boston, 1900), p. 61. — Albarffanez: Alvar Fánez (or Fánez?) was a doughty warrior of the Cid's time, and survived him by some fifteen years. In the poem, the Cid calls him his "right arm" (l. 753 etc.), and he really figures as the chief lieutenant of the hero. So also in a Latin poem on the taking of the town of Almería from the Moors in 1147 — the Latin poem was probably written shortly after the event — he is celebrated as only second in importance as a fighter to the Cid. Historically it does not seem certain that Alvar Fánez was closely associated with the Cid.

The Latin poem just mentioned is interesting in that, written about the middle of the 12th century, it states that the deeds of the Cid were already in song, and the presumption is that the Poema del Cid is meant. It says (ll. 220 ff.):

ipse Rodericus, Mio Cidi saepe vocatus,
De quo cantatur quod ab hostibus haud superatur,
Qui domuit Mauros, domuit comites quoque nostros,
Hunc [i.e. A.F.] extollebat, se laude minorque ferebat.
Sed fateor verum, quod tollet nullum dierum,
Meo Cidi primus fuit, Alvarus atque secundus.

And this Roderic, often called "my Cid" (my lord), about whom it is sung that by his enemies he was in no way overcome, who conquered the Moors, and also conquered our Counts [it is an Aragonese poet who speaks, and he means the Count of Barcelona, twice defeated by the Cid, according to traditional accounts], extolled him [Alvar Fánez], and termed himself less praiseworthy. Meo Cidi was first and Alvar second.

It was apropos of a descendant of Alvar Fánez, who played a part in the taking of Almería, that the Aragonese poet felt prompted to write the verses cited.

The doubling of f in Albarffanez may seem strange. Fánez must have been clearly the patronymic here, and therefore the f is initial. Did the doubling of the f indicate a desire to retain the real f sound, as against the ordinary popular process of changing initial Latin f to h— (originally an aspiration and now nothing)? The doubling may have conveyed the sense of reinforcement. Ordinarily the Cid has Albarfanez. On Spanish names cf. J. Jungfer, Über Personennamen in der Ortsnamen Spaniens, etc., Berlin, 1902, and W. Meyer-Lübke, Romanische Namenstudien, Vienna, 1904 (in Sitzungsberichte der Akademie der Wissenschaften, Vol. CXLIX). For the patronymic ending -es, -az, as a Latin genitive, see Jungfer, p. 13.

13 15 en traua: scribal for entrana = mod. entronba. — There seems to be no assonance for en traua, but l. 16 is really two lines written as one, and should end with lauana. The rest forms a new line, which we may write as en traua. There seems to be a change of initial Latin a to e, but the verse isreally two lines only. The chances are that the original poem had other verses in this same laisse, a system of compression has eliminated them; cf. Coester, l.c. Does the nuanse of 16 a make a good assonance with ð of ll. 17-20? Menéndez Pidal (Germánica del Cid, p. 116) thinks that the poet assonated ð with ð and ð with ð. It is to be remarked that the sense, the meter, and the assonance of 16 a are satisfied with la mugier e el uaron instead of mugieres e nuanse.

13 16 pendones: the streamers on the lances of the knights; poetically the knights themselves.

13 17 son: ser and estar were not kept apart, with respect to the idea of place, in O.Sp.; cf. Ford, Sedere. *Essere and Stare in the Poema del Cid (in Modern Language Notes XIV).

13 18 auyen = avien = awian = mod. hablan. As in l. 6 auein, 16 avien, we see here, and in many cases in the poem, the impf. ending -es, -esan changed to -en, -ien. The weakening of the ending -es, -esan seems to be a current O.Sp. phenomenon. Various articles and remarks have been written on it by Hansen, Sobre la formación del imperfecto, etc. (Santiago
Das Possessiv-Pronomen in den allspanischen Dialekten (Valparaiso, 1897) - iemos, Jen was an O. Sp. paradigm -&, weakened to elem. de Chile, 1894), XIX and XX); by Porebowicz, Kritischer Jahresbericht der roman. Philol. IV, p. 397); by Fietsch, Preliminary Notes en Two Old Spanish Versions of the Divina Comedia (Chicago, 1902); by Zauner, Kritischer Jahresbericht der roman. Philol. XIX and XX); by Porchowicz, Revision de la loi des voyelles finales en espagnol (Paris, 1897); and by Fitz-Gerald, Versification of the Cuaderna Via (New York, 1905, pp. 68 ff.). Cf. also Menéndez Pidal, Gram. elem. (2d ed., pp. 212 ff.). Fitz-Gerald sums up the findings of all the investigators: cf. l.c., p. 84: "Hanssen, Gassner and Pietsch prove that there was an O. Sp. paradigm -is, -ies, -ieron, -ieron, -ies, -ies [i.e. a weakened to e in all forms but the 1st sg., and the accent shifted to the e in those forms]. Zauner proves, in agreement with Baist, that there was an O. Sp. paradigm -is, -ier, -ier, -ier [i.e. with e in all but the 1st sg. and with the accent retained on the is, as in mod. Sp.], Hanssen and Pietsch admit as a doublet to their 3d -ier a form -ier. Porchowicz calls attention to the fact that there is much evidence in favor of the forms -ier, -ier, -ier, -ier, -ier, -ier, -ier." Fitz-Gerald finds also an -ier for the 1st sg. In spite of all that has been written upon the matter, it cannot be said that all the evidence has been examined; and, besides, corrupt or badly edited texts have been given undue weight among the material used. The change of -ier to -ier in all the forms seems clear (although not so frequent for the 1st sg.), and the forms with a maintained themselves beside those with e. There seems to be evidence in favor of the shift of accent to the e, especially in the forms in which a consonant followed the e (cf. Fitz-Gerald, p. 87, sabíamos rhyming with amávamos, and podriéramos, a conditional with impf. ending, rhyming with tenedéramos). That the consonant determined the -ier > -ier seems phonologically in the cases concerned, in spite of what Hanssen and Zauner say. Granting the endings -ieron, -ieron, etc., may we not rather argue that the analogy of other past tenses occasioned the change? The pret. indic. in O. Sp. showed in the 2d and 3d conjugations not only the regular -ieron, -ieron endings, but also -ieron (cf. Cid, 1116 partieron, 1117 pudieron) and -ieron (Cid, 3266 descubriéron, 3265 fíriéron); these latter endings reflect the analogy of the 3d pl. -ieron and also of the impf. subj. forms in -ieron etc. The combined influence of -ieron, -ieron, -ieron, -ieron (and in the 1st and 3d sg. it seems that -ieron could become -ier, cf. tovido of Marden's Faithful

NOTES

13 19 diñan: the first i corresponds properly to the i of Lat. dicere, V.L. dicere. It is dissimilation from the accented i following that explains O. Sp. denían, mod. decir, just as it does desir and other forms.

13 20 st ... Señor: an optative use: 'Oh, if he only had a good lord.' 'Would that he had,' etc.

13 78 ff. Here comes the trick played upon the Hebrew bankers of Burgos, while the Cid is encamped not far from that city. The incident is narrated with great zest, a zest which is easily understood when we remember the traditional Spanish hatred of the Jews, who really seem to have been allies of the Arabs in the subjugation of Spain. But the poet, it is to be observed, does not let our hero appear here as a bare-faced swindler. The Cid says (cf. l.l. 84 and 95) that he does the deed against his will and because just now he has no other way of raising the money needed to pay his men and obtain provisions. The 13th-century Crónica general de Alfonso X — which records both historical fact about the Cid and also the contents of the songs about him — makes him say (ed. Menéndez Pidal, p. 324): 'Pues Díos que esto que veo yo amáis, mas si Dios me diere consejo, yo lo emendaré y lo pecharé todo.' (God knows that I do this in spite of myself; but if God gives me counsel — i.e. shows me how — I will make amends for it and pay it all back to them.) In the ballads (15th-16th centuries) the moral speculation and the safeguarding of the Cid's character are carried further. Later in the Cid (ll. 1431 ff.), where the hero sends back money to Castile for certain purposes by Alvar Fáñez, the Jews come to the latter and beg for payment, and he, apparently not having the wherewithal to pay them, promises to "sacar sobre el" when he returns to the Cid.

13 70 Martin Antolínez: the chronicles appear to treat this trusty follower of the Cid as one of his kinsmen.
are perhaps due to scribal errors in the case of 1.116, which seems thought that the castle was guarded or inhabited by them."

"dislodged from the castle of the city; perhaps on this account it was thought that 'castle' here meant the Jewish quarter. Bello (in his ed., p. 210) says: "There were many rich Jews in Burgos. In 1123 they played a leading part in the rising against the Aragonese, whom they dislodged from the castle of the city; perhaps on this account it was thought that the castle was guarded or inhabited by them."

14 101 ganados: the Cid seems to have both ganar (which remains the mod. Sp. verb) and gacar. Cf. Fr. gagner and It. guadagnare with palatalized n; mod. Sp. has also the noun gachín 'day laborer.' Cf. note to Misterio, l. 101.

14 100 Campedador: one of the current epithets applied to the Cid in the poem. From an early date in his career the Cid is said to have signalized himself in single combats. These we find recorded in the Crónica General of Alfonso X and elsewhere, e.g. in the Rodrigo (Crónica Romana). For a brief statement of the supposedly historic facts of the Cid's life cf. Restori, Gesta del Cid, p. 257. It is a question whether Campedador may not have also the general sense of 'fighter,' 'campaigner.' — parias: the assumption here is — but, of course, Martín Antolínez is not necessarily stating facts — that the Cid made an incursion into Moorish territory to exact tribute from the Moors, that he made much booty and retained a good part of it. The king had the right to a certain part of all booty taken from the Moors, and the Cid was accused of not having delivered over this part, wherefore the king exiled him. But the Crónica General (ed. Menéndez Pidal, p. 523) gives a different account. It says that the Cid was accused of making an unwarranted attack upon Moorish territory (at Sant Esteban) which was protected by a treaty between the Moors and King Alfonso, and that the Cid was exiled because he had not like the Cid on an account of the oath which he had exacted from him at Burgos, with regard to the death of King Sancho, ... and straightway he sent his letters to the Cid to go forth from the realm." The Crónica General, in explaining the aversion of Alfonso to the Cid, is referring to another tradition, to the effect that the Cid, at the head of a body of nobles, had compelled Alfonso to swear solemnly that he had had no hand in the murder of King Sancho, his brother and predecessor. — fue entrado: as often in O.Sp., the perfect tense of a verb of motion is here made with the auxiliary eser.

14 116 Aquelas: i.e. the error of l. 115.

14 122 seyen se consejando: 'were sitting, taking counsel with each other.'
coupel, now in d-za, breaking the same laisse. Ll. 124 and 127 are manifestly too short.

15 126 Dixo: the verb agrees with the nearer of its two subjects; cf. 159, 166, etc. Of course the two men form a single firm. With the present punctuation we must supply hemos after gelos. Some editors prefer to omit the colon after Vidas and treat the rest of the line as an accusative-and-indefinitive construction.

15 142 treed: cf. Vocab. Menéndez Pidal, Gramática del Cid, p. 275, would derive treed directly from a V.L. imper, pl. tratega = Lat. trahite. But this etymon is not sure.

15 152 Áfeuos: cf note to Misterio, l. 127.

15 154 estesalos: the conj. obj. pronoun, as an enclitic, is properly joined to the preceding word, as here. In his very capricious writing, the scribe often neglects to join it so. Instead of los we expect lez here.

16 163 dieran: the collocation of dieran with anien ivaudo in the same construction must indicate that it is also a pluperfect indic. here. It is still occasionally used as an indic. pluperfect (its force in Latin) or preterit.

16 170 gauz: the origin of this word is not clear. Lat. gaudium should give Sp. gauz, and this form is found in Aragonese. Cf. Vocab. for other unsatisfactory etyma. May not the word be a loan-word from Provençal? As gauz (beside gaus, jauz) and the verb gauze (jauze) it occurs in the language of the troubadours as a stock term descriptive of one of the necessary courtly attributes. The wandering troubadours may have brought it to Spain.

16 174 This line does not assonate fully with the laisse in d-a following.

16 178-190 Assonance in d-a, broken in l. 184 by echaban. This, as Lidforss says, may be placed before izaj. or it may be changed to echaban. The line is bad anyway as to its length.

16 179 que la yo aya: this is an example of the interposition of another word, not an unstressed object pronoun, between the conjunctive object pronoun and its verb. Common in Portuguese-Galician, i.e. in the western part of the peninsula, it appeared not infrequently in older Castilian, yet it was not a feature of that language. The phenomenon is one of interpolation. It has been studied with much care by W. H. Chenery in his Object-Pronouns in Dependent Clauses: a Study in O.Sp. Word-Order (in Publications of the Modern Language Association of America XX. 1 ff.). He finds that (p. 1) “in O.Sp. this phenomenon is almost without exception confined to dependent clauses, i.e. clauses that begin with a subordinating conjunction, a relative pronoun, or a relative adverb with conjunctival force.” It is a phenomenon (p. 6) “hardly appearing in Castilian texts before the latter part of the 13th century and then probably due to western [i.e. Ptg.-Galician] influence... It is most prevalent in works of the courtly school of Alfonso X and his successors, and least frequent in works farthest removed from the influence of that school.” It should be said here that that courtly school, although made up of Castilians like King Alfonso X and his nephew Juan Manuel, wrote love lyrics and other verse compositions in Portuguese-Galician. Chenery seeks to prove further (p. 7) “that in Castilian there is no enclisis of the pronoun in interpolation, and that the phenomenon is merely one of word-order, influenced by analogies of certain frequent collocations.” In the Cid he finds (p. 38) only 8 cases of interpolation of this sort, and one anomalous case, while the cases of the normal order are in a great majority, wherefore he suspects “that the phenomenon is not a feature of the Cid in its original form, but is due to later scribes.” He adds: “The proportion of interpolated subject pronouns is much greater than that of examples in other categories [4-9] and it is possible that some of these cases may be original.” ... “After the close of the 14th century,” he says (p. 67), “interpolation becomes very rare in Castilian texts; in works of the second half of the 13th century we can regard it only as an archaism inherited from older sources; and in texts of the 16th century the phenomenon is nearly or quite absent.” Chenery advances certain theories with respect to the origin of the phenomenon in O.Sp. and contends (p. 91) that “the problem of interpolation in O.Sp. resolves itself mainly into one of the relative order among words of weak stress.” He argues that the O.Sp. object pronoun preceding the verb was proclitic to that verb and not enclitic to the word preceding. He does not allow the theory that one weak word may be enclitic to another word of weak stress. On this side, and in other particulars, the discussion should be carried further. For other interesting suggestions regarding the possible rise of the construction, cf. pp. 95-96. In our selections we meet other examples in 42 32 and 54 3. See E. Staaff, Contribution à la syntaxe du pronom personnel dans le Poème du Cid, in Romania XXIII.

16 180-181 da qui (= de aqui), etc.: the words seem to mean ‘From hence [i.e. this moment] let it be promised to you. If I bring it to you from yonder — the land of the Moors — [you shall have it]; otherwise,
you may count upon getting it out of the chests.' Cf. Lidforss (p. 109) for a discussion of the passage. He thinks that there is an anacoluthon in l. 184. Cornu would put a comma after mandado, in which case we translate 'from this moment be it promised to you, if I bring it to you from yonder.' The Cid seems to have other examples of the anacoluthon in a conditional statement.

17 182 The scribe has omitted a passage which described the return of the Jews and Martín Antolín to the castle of Burgos to get the money; palacio = castillo of l. 98; but cf. posada in l. 209. — vn = un = una. In O.Sp. un might stand before a fem. noun beginning with unaccented a.

17 185 Note the full form Martino used when it is not proclitic to the patronymic: cf. l. 187, 199.

17 189 cañas = mod. calzas. As Restori says, the price of a pair of hose or breeches is asked here as a commission or fee. The Libro de Alexandre (ed. Morel-Fatio, stz. 1065) has non gano cañas; 'he derived no advantage.'

17 191-208 Assonance in d-o.

17 192 no lo = nos lo. This may be a phonetical loss of s before l (cf. also 197, nelos), like that which occurs in Portuguese. If this be so, it is probably due to the scribe.

17 193 Here begins a new division of the poem, which provides a possible name for the whole.

17 1985-1993 Assonance in d.

17 1986 This verse seems to have been misplaced by the scribe. It really belongs to a passage anterior to l. 1085, which describes the defeat and capture of the Count of Barcelona by the Cid and his men and dwells upon the great booty which they took from him.

17 1987 Almenar: cf. l. 1109, a variety of the same name. For the names mentioned in the lines following here, cf. in general Menéndez Pidal, Gramática del Cid, pp. 41 ff., where the itineraries mentioned in the poem are traced out as well as possible. Some of the places have disappeared. See also Restori, Gesta del Cid, p. 254, as to Almenar.

17 1988 duca: probably a scribal error for duca = de uca 'on this side.'

17 1992 Al menar: this is metrically equivalent to a Almenar with synalephie.


18 1996 Murviedo = Murviedro. Of the many places mentioned in the poem as captured by the Cid, this is the most important next to Valencia. The poet has inverted the historical order of their capture, for he really took Valencia first, in 1094, and Murviedro only later, in 1098.

18 1098-1121 Assonance in d. In l. 1098 we may read flan; in l. 1106, aquesto nos (= no se) partiría. In l. 1105, fase, and l. 1115 salte, we may have d-e in an d laisse: Menéndez Pidal admits this concomitance. L. 1113 is faultily beyond amendment. Cornu would change fase in l. 1105 to O.Sp. fase (cf. far beside fase), which is found elsewhere; and Restori suggests simply the rearrangement of the line to Con derecho lo fisen si nos vienen fazar. In l. 1113 Lidforss would change con to se han.

18 1099 viniessen fazar: in O.Sp. the verb of motion often, as invariably now, takes a preposition (d) before the dependent infinitive, but again we find no preposition used. Before infinitives beginning with d- the preposition d is frequently suppressed.

18 1100 Perhaps the comma after noch should be omitted; Lidforss prints without the comma.

18 1111 coneçaremos: coneçar is related to O.Sp. peça 'piece,' coneçar 'begin.' Cf. Vocab. and also Ford, Old Spanish Sibilants, p. 39.

18 1112 emdian: Lidforss derives this from Lat. addere, whence O.Sp. endir, mod. añadir. He does not explain the of these later. Cf. Vocab. He translates "ajouteront à notre avantage." The syncope of s in the infin. stem is not rare in O.Sp. for regular verbs. The Libro de Alexandre (ed. Morel-Fatio, stz. 953) has A los que fueren Rich añadir en riqueza.

18 1116 partíamos = partimos, 1117 pudíamos = pudimos. On these preterit forms, due to the analogy of partiron, pudieron, etc., cf. above, note to 13:8.

18 1117 This line is parenthetical.

18 1121 son a escarmentar: a gerundival construction, 'are to be given a warning lesson.'

18 1122-1124 Assonance in d-o.

18 1125 Of the two, both found in O.Sp. texts, must represent ome: De Lollis probably argues wrongly for ome as a good form (cf. Studi di filologia romanza VIII. 371).

18 1126 perçen: as a result of syncopation s coming before a consonant was sometimes allowed to stand in O.Sp.; generally, however, the scribe wrote s = ts.

18 1127-1128 Couplet in d-o. This may be admitted as a good concomitance with the following laisse in d extending to l. 1149. Of course
19 1836 amanece amyo (= do mio) Cid: we expect amanecer here in a direct personal construction, with Cid as the subject. Cornu and Lidfores dubiously suggest the suppression of the d. As the line stands, the construction is impersonal, 'it dawned for (dawn came to) my Cid,' etc. cf. COD. LANG. 281.

20 1889 cueta: cf. Menendez Pidal, Gramatica del Cid, p. 146: "The word cueta [and he cites other instances of it in Berceo] is an Aragoneseism, being a reduction of cuetara [this he finds in other early documents, including the San Millan of Berceo]; there are also found without the diphthong [ue] cueta [this he finds in Berceo's Santo Domingo]: we have it here in Juan Manuel, 553 and cuetra [in Berceo etc.], forms likewise dialectal in the treatment of the consonants." He finds cueta < cuetara an Aragoneseism because a following y does not prevent diphthongization in the Aragonese dialect. On p. 76 he says that the Cid possesses few certain examples of Aragonesisms, and he does not include cueta among them. Dicz (Etym. Wb., p. 153, s.v. cuitar, cochar) takes as etymon the V.L. frequentative *cuitare from Lat. cuipere, cuirum, and points out that Lat. cuipere had already the sense 'to vex,' 'harass,' etc., which is possessed by the O.Sp. cochar, coitar. The noun cueto (cueta) he seems to regard as a derivative from the verb. Admitting an Aragonese development for the forms with t, we may say that the o (or u) forms reflect the treatment in the unaccented syllable (as in coitar, coytar), while the ne < nei forms reflect the treatment in the accented syllable (e.g. *cuitar > cueta > cueta). In cueta = mod. cueto perhaps the uy or ui is due to the influence of cuypar (cuypar) < Lat. cypitare (from which came O.Sp. cuypar, with a diphthong never popular in Sp.). The closing force of the y may have produced uy, ui, in Castilian itself.

That uy ever gave ui in Castilian is not certain. Of course cochar is the proper development from *cuitare in Castilian. Cueta, if adopted early enough from Aragonese into Castilian, might also have closed of itself to cuypa, cuypa. Restori would derive all the forms mentioned from cogitare.

20 1192-1194 A brief laisse in -e-ia.
20 1194 sperare: even though written esperar, this would count the same after a.
20 1195 There is no assonance for this line, nor for l. 1196.
20 1207-1220 Assonance in a with the concomitance in e- and in l. 1197, 1206, 1213, 1217.
20 1198 quiere: probably a scribal mistake for quieren; cf. yentos in l. 1199.
20 1220 sobre ellas = sobre elles se.
20 1288 siles, etc.: 'to see if they (any one) would come to succor them [the Valencians].'

That gidad was what the value of the b? Corresponding to Lat. intervocalic v, it should have become the bilabial spinet b, and this, before a consonant after the loss of the intervening vowel (civ(i)tatem), should have vocalized as u (cf. auuent > auuent). Our extracts show also 60 19 gidad — whose u can only have been developed from the B (v), and therefore is erroneously written in it, perhaps through the influence of gidad — and 60 23 gidad, which is the mod. ciudad. The writing of final t, where Lat. had intervocalic -t-, shows the O.Sp. unvoicing of consonants at the end of a word. The mod. regular spelling — and the occasional O.Sp. spelling — with -í is due to the analogy of the properly written intervocalic -i- of the plural and derivatives. Are we to assume that in gidad we have at so late a period as the 12th-14th centuries a bilabial ð before t? It is not unlikely that in popular use civita developed at a relatively late date in O.Sp.: le(a) civita was a current term for 'town,' 'city' (cf. Cid, l. 52 en Burgos la casa; in the city or town of B.); l. 1161 Deuza la casa; l. 1550 entrando son a Medina, buena e Rica casa; and again in l. 1232 casa 'city,' in opposition with Valencia; villa was also a current term. Note the b also in the half-learned dubda (see Vocab.), where it vocalized and was absorbed by the preceding u.

20 1214 qui en = quien; cf. l. 1218.
20 1220 quinta: the Cid, acting now like an independent ruler, takes to himself the fifth part of all booty, even as, under the old Spanish laws, the rulers of Castile and Leon did.
V. DISPUTA DEL ALMA Y EL CUERPO

This Spanish version of a debate between body and soul—a not uncommon medieval form of the debate—is found written on the back of a document (now in the Archivo Historico-Nacional) containing a deed of gift made by the Abbot of San Salvador de Oña in 1201. The document is cut on one side in such fashion that the initial letters of each of the 18 lines on it are missing, one letter in the earlier lines and several letters in the later lines. The debate is not complete: it ends in the middle of a phrase. According to Menéndez Pidal, in the Introduction to his edition reproduced here, the handwriting of the fragment is of the very beginning of the 13th century and contemporary with that of the deed of gift (1201); it might even belong to the 12th century. Baist (Grundriss II, i, 401) describes the debate to the 13th century and believes that its 74 verses (as printed by Octavio de Toledo) belong to the western part of the Spanish speech domain. He thinks that it renders, although not in a perfect fashion, the six-syllable verses of a French original, and that the original Spanish form of our debate was metrically correct, although it ventured upon certain strong contractions to achieve that correctness. The first edition of our fragment was that of the Marquis Pidal (Madrid, 1876); also in his works published in the Colección de Escritores Castellanos, Madrid, 1890). A re-impression appeared in T. Wolf’s Studien zur Geschichte der span. u. port. Nationalliteratur (Berlin, 1879, pp. 55 ff.), along with the corresponding verses of the supposed French original, whose likeness to our Spanish text is perfectly obvious. Directly from the MS., an edition was made by F. Menlau, in his Escuela Superior de Diplomática: Colección de documentos, etc. (Madrid, 1861), in which he improved upon Pidal’s ed. and even gave better readings, in certain cases, than those appearing in the next edition, that of J. M. Octavio de Toledo in the Zeichr. f. roman. Philol., II, 60. Besides a palaeographical edition of the poem, Toledo gave a transcription in heptasyllabic verses or modifications thereof. Toledo also printed two later Spanish versions (the Visión de Filiberto and the Revelación de un Hermitano) of this same debate form. Finding the versification rude, he admitted that

many of the defects might be due to the negligence of the copyist. In regarding the composition as made up of short verses—and not of long verses as printed in our text—he follows Pidal and Wolf. The latter thinks that the Spanish rimer was striving to render the six-syllable verses of his Northern French original and generally succeeded, although occasional verbal difficulties in translation compelled him to lengthen or shorten the line.

Beyond a doubt, the Debate, like the Misterio, is a borrowing from France. It is a form, showing reductions and also additions, of the French (Anglo-Norman) original reprinted by Wolf from an edition of it given by T. Wright in his Latin Poems Commonly Attributed to Walter Mapes (London, 1841). Wright ascribes the French poem to the beginning of the 13th century; but as Menéndez Pidal finds that the MS. of the Spanish fragment is of the very beginning of the 13th century, if not of the 12th century, we should expect to date the French document back in the 12th century, and in fact there seem to be reasons for placing it at the mid-point of the 12th century: cf. Grober in his Grundriss, II, i, 482, for the literature on the subject. The tradition of the Debate between Body and Soul is an old and widespread one in the Middle Ages. On the forms of it in Latin (the Rixas animi et corporis) cf. E. Du Meil, Poèmes populaires latines antérieurs au 12e siècle (Paris, 1841). Among the oldest forms is the Anglo-Saxon of the 10th century, which is in the Exeter Book. Cf. E. Mätzner, Altenglische Sprachproben I, 90 (Berlin, 1867); Kleinert, Über den Streit zwischen Leib u. Seele (Halle, 1880); Romania XX, I. ff. and 513 ff. The general situation, in so far as our document is concerned, is that of a soul returning to chide its body for the evils that it did.

21 1 In the present state of the MS., sometimes we find perfect rhymes of the couplets, as here in ir (and desir; again we have assonance, as in us and fallir, and again all form of time is missing, as in l. 4. uisoín and dormient). Menéndez Pidal, like the previous editors, has filled in the lacunae of the MS., according to his judgment, with the bracketed letters and words. His facsimile, printed with the text here given, shows that the ends of the lines (which are written as though they were prose) are sometimes impaired.

21 2 1: superfluous here, as f is in l. 16. — quedo = cuedo; cf. l. 39 quedes = cuendes.

21 3 estient = exiente with the force of exiende; amaniiest (z = ti, i.e. ç) = amaniiénte for amauiendo. Wolf (l.c., p. 58) puts the question whether the appearance of these present participial forms with the
force of the usual Spanish gerund in -ando, -iendo is not due to French influence, i.e., are not the forms Gallicisms? The same question suggests itself with regard to 60 17 alegreantes and 26 desentien, as well as the other forms in the present extract.

21 6 Western Spanish (Leonese) showed a tendency to diphthongize even more than Castilian did in certain cases: hence semea here, if Baist is right in considering our document as western. Cf. Menéndez Pidal, El Dialecto Leonés, p. 18; Staaff, Étude sur l'ancien dialecte Leonais, p. 266.

21 7 ell: note that ell and all appear here only before words beginning with a vowel.— plera: Lat. pluræ should have given only plura, mod. llora. Menéndez Pidal believes the rimes here to be fuera, llora, i.e., the former word represents here an earlier stage of the development of Lat. 8 (fuere > fuera > fuero). He says: "The scribe, copying these rimes, rejuvenated the first, putting down fuera, and, on reaching the second, went on regardless of facts and put down llora." Of course Menéndez Pidal believes that for the Cit the stage of 8 was the regular one for original Lat. 8: this 8 has been found also in Leonese and persists still in Asturian; cf. Menéndez Pidal, El Dialecto Leonés, p. 18, and Staaff, l.c., p. 205. If about 1201 a scribe was "rejuvenating" a form, our text would seem to antedate that period considerably.

21 8 ama: scribal error for alma: cf. leis = leitis in l. 4.

21 9 e: Menéndez Pidal in his edition says: "I do not know whether e for en is a piece of forgetfulness on the scribe's part or corresponds to some phonetic law." No such law seems concerned here; we need en.

21 10 a]: Menéndez Pidal finds the a of this word not very clear, yet does not think that he can read els; cf. al in l. 11.

21 11 faste: the meter calls for this form, which represents faste with less of final unaccented a. — grant de: scribal error for grande.

21 16 oferta: perhaps a scribal error for oferta; cf. mod. Sp. oferta, Ital. offerta, Fr. offerte. The scribe may have been thinking of ofrenda, and in any event his d is an emendation of an a which he wrote first. Cf. the da of dur following.

21 19 elguesia: cf. Menéndez Pidal: "The o of ell[gue]sia] was forgotten, like that of penitiencia in l. 173; the cut on the margin compels us to supply three letters or four, and I find the form elguesia in a document of San Millán de la Cogolla of 1244, and elguesia in another of La Vid of 1213." The phenomenon would, then, seem to be one of the metathesis of 1. The western ipryja (cf. Menéndez Pidal, El Dialecto Leonés, p. 40) would make a perfect rime here.— asentauaste: sentauast (enclitic = te) would make a good line: cf. Dim, l. 27.

21 20 Is it 1 faste (with dysyllabic faster), or should cl be omitted? Cf. l. 29 solies, seemingly solies. — As to tesor(os) Menéndez Pidal says, "The copyist made a mistake, repeating the word todos, and then intercalated an s without striking out the superfluos dos."

21 22 iure: we expect here the 2d pers. sg. of the pret. indic. iure (mod. juraste).

21 24 This line is manifestly too long for a double verse of 7 (6) syllables.

21 25 fadado: this is simply a guess of all the editors. — For tat' mail the MS. has simply tamal. The scribe forgot the i, or the nasal dash above the a which regularly denoted an i after a vowel.

21 26 Que: an early case of que = adverbial conjunction 'though.'

21 27 The letters sist en supplied here are conjectural only. Menéndez Pidal says: "There are lacking four or five letters which I cannot restore in any better way: I understand estero = estelo." What is this estelo? The passage is obscure. The O.Fr. text (Wolf, p. 57) has On vont ost li denier ki tant estoient chier.

21 28 morauedis, etc.: the MS. has masarai. Cf. Menéndez Pidal: "All the editors read, without concerning themselves with the meter, o los masarai et melequis. I do not know the word masarai; it is true that I have not found asari either; but I suppose that it is an adjective like melequi, modifying the substantive morauedi; in a document of Sahagún, 1140, ... we find III morabas et melques." Octavio de Toledo (l.c., p. 62) says: "Mesorai et melques, Arabic coins."

21 29 do: elsewhere, the document uses a.


21 32 asueras: cf. Octavio de Toledo, l.c., p. 62: "from asuer [sic], which means in Arabic the rope or strap joining the breast-leather to the crupper." If the f means 1 (sh) here — cf. l. 3, ceuen = ceuent, etc. — this word may be related to the O.Sp. axuar 'outfit' < Arabic al-islam, mod. ajuar 'bridal outfit,' used here perhaps in the general sense of 'trappings.'

21 33 festir: the scribe certainly means vestir; cf. vestimentos = vestimentos in l. 36. One thinks here of the O.Sp. femenca < Lat. vehementia.
A. Vida de Santo Domingo de Silos

This critical edition of one of the several works of Gonzalo de Berceo has been based by Fitz-Gerald upon two 14th-century MSS., the one of them in the library of the Real Academia Española de la Lengua at Madrid and the other in the library of the Real Academia de la Historia at the same place, and upon the first printed edition of the poem made by the cleric Fray Sebastian de Vergara at Madrid in 1736. He gives to Vergara's edition the importance of a MS. because it is based on a lost MS. which seems to have been different from the extant MSS. There are some omissions in both of the latter: cf. the description by Fitz-Gerald (in the Bibliothèque de l'École des hautes études, fascicule 149, pp. xvi ff.). Cf. for a critique of Fitz-Gerald's edition F. Hanssen, Notas á la Vida de Sto. Domingo de Silos, etc. (Santiago de Chile, 1907).

The other printed editions — that of T. A. Sánchez in Vol. II of his Colección de Poetas Castellanos (Madrid, 1780), which reprints Vergara's without improving it and was itself reprinted by E. de Ochoa (Paris, 1842), and that of F. Janer in Vol. LVII of the Biblioteca de Autores Españoles (Madrid, 1864), which marks little critical advance over Sánchez's edition — are of little value for the reconstituting of the original text.

The source of Berceo's poem on the life and miracles of this St. Dominick was a Latin account, Vita Beati Dominicæ Confessoris, etc., written by a monk Grimaldus. It was published by Vergara in his edition already mentioned. Cf. Fitz-Gerald, l.c., pp. xii, xliii, lx.


Gonzalo de Berceo seems to be the oldest Spanish poet known to us by name, as a certain Lope de Mores (cf. Fitzmaurice-Kelly, l.c.), supposed to have preceded him, was probably only a scribe. He was also very fertile in his vein, having left us over 20,000 verses (if the Libro de Alexandre be included) in the cuaderna via, i.e. in monorimed quatrains of Alexandrines, a metrical form much affected by the didactic and religious poets of the 13th and 14th centuries and used by them as something quite distinct from the measures of the minstrels who dealt with the epic matter. They termed these latter measures the mester de fugaría (meaning probably the double romance verses of the Old etc.), while they styled their own the mester de clerecía. The Alexandrine was an importation from France.

Berceo's name is found in about a dozen documents ranging in date from 1220 to 1246. It is thought that he did not long survive this latter date. He became a priest, and as such (not as a monk) was attached to the monastery of San Millán de la Cogolla in the diocese of Calahorra in Old Castile. His compositions (exclusive of the Alexandre, to which we return later) embrace the Vida de Sto. Domingo de Silos, the Estoria de S. Millén, the Vida de Sta. Oria (his last work), the Martirio de S. Laurencio, the Milagros de Nuestra Señora, the Duelo que fue la Virgen, the Signos del fui fio, all of which seem to follow written sources, and the Lores de Nuestra Señora and the Sacrificio de la Misà, which appear to show a more original treatment. Three hymns ascribed to him are of doubtful authenticity.

Berceo emphasizes in the course of these works his purpose of speaking in plain terms to his fellow-man. As Baist indicates, he eliminates the bombast and rhetoric of his sources, he allows his fancy little play and expresses the dry fact in a realistic and pious fashion, combining therewith, however, no little harmless humor.

For a study of the cuaderna via cf. Fitz-Gerald, Verificación de the Cuadernia Via as found in Berceo's Vida de Sto. Domingo de Silos (N. V., 1905), and F. Hanssen, Metrische Studien zu Alfonso u. Berceo (Valparaiso, 1903).

23 1: que egual: note the hiatus, which is frequent here.
23 1/ prosa: used here in the general sense of “composition.”
23 2: We seem to need En [cfi] quel here. — It is doubtful that su had already became generalized in the masculine use at the time when Berceo was writing.
23 2/ Berceo speaks of himself whimsically as though he were a minstrel and entitled to a minstrel's reward. — bon: cf. 86 b buen, and many other cases in the document. The MS. of the Academia de la Lengua seems to have un buen uso de vinte, which is what we need here. But the poem seems to require the rime bonas in 233: still?
23 3/ Silos: on the road to Burgos from Madrid; it is not far from Burgos and therefore is in Old Castile.
34 91 a frades: Cf. 104 b fraires. One wonders whether Berceo could have used these two forms interchangeably. Yet there are strange phenomena here. Compare el in 87 c with eli in 91 b. Our
MS. and other information is not sufficient for a critical edition unless that edition be based on a general study of the linguistic conditions of Berceo's time and locality.

24 92 d. alsquant: O. Sp. shows alsquant and alsquant beside algan and the full form algune; cf. Vocab. The d and t are inorganic. They are due to the analogy of grande, grand, grant, segund, segunt, segun, grande, quand, and other words having an etymological -nd.

24 96 d. entendremos: an example of the tendency in O. Sp. to abridge the infinitive basis in the future and conditional even for regular verbs.

24 97 a. Not only have we hiatus in e t, but et has to be read as a dissyllable here, if the half-line is correct.

25 108 d. Plaz: a true O. Sp. form, would make the line good. Apparently the editor does not care to admit apocopated forms in such cases as this.

25 108 b. quond: due to the analogy of the infinitive basis in the future and conditional even for regular verbs.

25 109 d. dissyllable here, if the half-line is correct.

25 110 a. Cef.: this Cf. etymologically.

25 110 b. entremos: an example of the tendency in O. Sp. to abridge the infinitive basis in the future and conditional even for regular verbs.

25 115 b. plaz, Grund: the dialect form cf. Baist, Grundriss I. 2d ed. p. 905. Like other forms found here, e.g. fisi, elli, essi, it probably belongs to the dialect of the scribe. Instead of enna for this line, the MS. of the Academia de la Lengua has enla, the Castilian form; and again where 356 b shows here enna, that same MS. shows enla. Into his text Fitz-Gerald has also admitted 108 a enla, 353 d enla, and 357 b enlos (instead of ennes).

26 110 a. Note un otro contrary to the modern usage.

26 128 c. las cosas mala: Fitz-Gerald treats los as agreeing logically with the masc. obj. to which cosas malas applies, i.e. the Moro of 353 c. In 480 a the fem. art. is used with cosas under similar circumstances to the present. The Libro de Alexandre (ed. Morel-Fatio), stz. 689 d, has el otro cosa mala (but possibly the construction is different there), while in 337 d it has la cosa mala. Cf. Corau, Romania XIII. 313, for other cases of cosa used of persons and seemingly always treated as feminine.

27 334 d. fallezco: for this substitute fallezco, the good early form, which is given by the MS. of the Academia de la Historia and by Vergara's MS.: the s supplanted the r only later in the indicative verb. On the analogy of fallezco (s = ti), fallezco, etc., fallezco was made over into fallezco (with s originally = ts when before a consonant).

27 336 c. afontan: O. Sp. fonta, in the Old, is a loan-word through the French honte (with aspirated h) from the Germanic. Lt. initial had in popular treatment before a vowel given O. Sp. aspirated h, but the / long continued to be the only character used for the new sound; hence it was used also for the aspirate sound at the beginning of the borrowed word.

28 301 a. prestan: the Academia de la Historia MS. and Vergara's have murió, the reading already accepted by Fitz-Gerald for 358 d.

28 302 d. al qui, etc.: this half-line has a syllable in excess. Omit al, and qui remains = 'if one,' if any one'; cf. O. Fr. qui and also Ital. ehi = se alcuno.

B. Libro de Alexandre

Since the present extract was published, M. Morel-Fatio's critical edition of the Paris MS., whence it was taken, has appeared (El Libro de Alexandre, Manuscrit esp. 488 de la Bibliothèque nationale de Paris, published in the series of the Gesellschaft für romanische Literatur, Vol. X, Dresden, 1906). What changes M. Morel-Fatio has found it advisable to make since he did me the favor of letting me use his transcript of several years ago, will be indicated in the notes.

In the Romania, IV. 7 ff. (1871), M. Morel-Fatio presented his dissertation entitled Recherches sur le texte et les sources du Libro de Alexandre. This useful study is in certain respects modified by the Introduction to his edition of the text. Therein he indicates the great importance of the Alexandre, as being "the sole example of the ancient [i.e. the Greco-Roman] epopee in Spanish literature of the 13th century." He continues: "The principal source of the Libro is the poem of Gautier de Chatillon, the Alexandreis, which dates from the end of the 12th century [cf. the note thereon by Grüber in his Grundriss II. i. 408, and see the edition prepared by Müldener, 1803, of this Latin poem by a Frenchman]. . . . But, in addition, the Castilian rimer has derived inspiration from several Latin writings, notably from the Libro de praelis [an epitome of the Pseudo-Callisthenes.

NOTES 137
This Greek document, really a novel on Alexander, was made around 200 A.D. The epitome, called *Liber or Historia de praelitis*, was made by the Neapolitan priest Leo in the second half of the 10th century. Then, he derived inspiration from French poems, or, at least, from the best-known of them, the *Roman d'Alexandre* of Lambert le Tori and Alexandre de Paris.

The first edition of the *Alexandre* was that of Sánchez in 1782, in Vol. III of his *Colección de Poetas Castellanos*. This edition, based on a MS. which for a while was in the private collection known as the Osuna Library — whence it is referred to as O. — but is now at Madrid in the Biblioteca Nacional, was repeated by F. Janer in 1864, in Vol. LVII of the *Biblioteca de Autores Españoles*. In his *Recherches* of 1871, Morel-Fatio noted that an Augustinian community at Lyons had still in the 17th century a MS. of the poem. This MS., after having been long lost from view, came to light again in 1888, and is now at Paris — therefore known as P. — in the Bibliothèque Nationale (Fonds espagnol, 488). "The importance of P.,” says Morel-Fatio, "results first of all from the fact that it contains about a hundred more strophes than O., and fills in an important lacuna in this latter MS."

In fact, in O. there are missing 111 strophes between stz. 1183 and stz. 1184 of the Sánchez-Janer edition, and these appear as strophes 1213-1233 of Morel-Fatio's edition. P. is in a handwriting of the middle of the 15th century, and may be due to several scribes, and like O. it seems to show much garbling by scribes. Yet, bad as they are, P. and O. often mutually correct each other; nevertheless, it must be borne in mind that they have, in all probability, greatly impaired an original MS., from which they are somewhat distant, and which had greater merits than they exhibit on its behalf. On brief remnants of two other MSS. — or, possibly, of a single MS. — cf. Morel-Fatio, *Introduction*, p. ix ff.; they concern only some 18 to 19 strophes of our poem, which extends to 2679 strophes in P.

A reference in O., the MS. published by Sánchez-Janer, led to the idea that a certain Jofan Lorenzo was the author of the poem. Nothing is known of him, and he may merely have been the scribe of that MS. Now the last strophe of P. attributes the authorship to *Gonzalo de Berceo*, natural de Madrid (a little town near the monastery of San Millán de la Cogolla, en cant Mýljan criado). Balst (Roman. Forschungen VI. 292) thinks that the Berceo of our *Sto. Domingo* is meant. But Morel-Fatio thinks that a falsification is possible here: cf. *Introduction*, p. xxi. "En somme, rien ne s’oppose à ce que la strophe ait été fabriquée par quelqu’un qui avait lu les explicites de Berceo, savait certaines circonstances de sa vie et qui, pour une raison à lui seul connue, voulut faire passer le Libro de Alexandre pour une œuvre de ce versificateur."

In his edition, Morel-Fatio does not concern himself at all about O., published in a faulty way by Sánchez and Janer. He simply hopes that a critical edition of it may appear soon. "It is easy to see," he states, "that the language of P. is neither central Castilian nor the Leonese which characterizes MS. O. Beyond a doubt we find in it in great number forms purely Castilian, but, beside them, others peculiar to the Aragonese dialect and more particularly to that part of the Aragonese domain which borders on the region of the Catalan language." He is not ready to say yet whether the Leonessisms in O. belong to the scribe or to the poet. Menéndez Pidal argues (in *El Dialeto Leonés*, Madrid, 1906, p. 7) that if they belong to the poet, he must have been some one other than Berceo. Of course, in discussing the question of authorship, it must be borne in mind that the undoubtedly works of Berceo are religious in nature; could he have written this long secular poem on Alexander? In all probability, the composition of the work belongs to the mid-point of the 13th century; certainly its use by the *Fernan Gonzales* would make this appear to be the case. For a list of other sources of it, cf. Balst, *Grundriss* II. ii. 403, and see E. Mérimée, *Préa d'histoire de la littérature espagnole*, p. 40, and M. Menéndez y Pelayo, *Orígenes de la Novela* (in Nueva Biblioteca de Autores Españoles, Madrid, 1903), I. lxix. Much interesting matter regarding the nature of the medieval literature on Alexander will be found in P. Meyer's *Alexandre le Grand dans la littérature française du moyen âge* (Paris, 1886). Our passage (whose metrical conditions are not perfect) describes a procession of Darius's household etc. The Spanish author got his information rather from Quintus Curtius's *Historia Alexandri Magni*, III. iii, than from the abridged account in Gautier de Chatillon.

29 i This is stanza 831 of Morel-Fatio's edition.

29 1 a *fasienda*; Morel-Fatio writes *fazienda* here and *fasienda* in d.

In the Introduction, p. xxii, he says: "I cannot always answer for having distinguished well between z and s, which are easily confused in cursive script; our scribe seems to have employed them indifferently, and, it even happens to him to write s at the end of words with the value of a final z." Cf. Ford, *Old Spanish Sibilants*, p. 100. O.Sp. never became z. Many printed O.Sp. texts showing; apparently, s for z (i.e. in cases where the phonetic development calls for z), are
uncritical; their editors confused cursive s and z of the MS. But 15th-century scribes must also have been guilty of some confusion, as Morel-Fatio’s text shows. We have printed s here according to the best O.Sp. usage in century’s scribes must also have been guilty of some confusion, as Morel-Fatio gives the real or seeming s of his MS. The peculiar scribal diacritics of his edition have not been employed here, as they are for the most part, if not wholly, without phonological importance: cf. the description of them in his Introduction, pp. xxiii ff.

29 1â fuesen: the O.Sp. voiceless s of the intervocalic position seems already simplified in the modern way: cf. aux, eos, exo, guardason, etc. Of course these are scribal spellings, not those of the 13th-century author.

30 5 a mill carros: cf. 6 a mill escogidos. Before the vowel of the next word mill had the palatalized l; although written before a word beginning with a consonant the l meant in Castilian the simple l sound.

30 5 d de el rey: perhaps el rey formed a compound title — cf. el rey still so used in Portuguese — and therefore the contraction del did not occur.

30 5 d conoschire: as a result of syncope of the vowel of the infinitive basis in the fut. and cond. indic. came sometimes before a consonant.

30 6 c In this passage may seems always dissyllabic.

30 7 b phan: in the edition Morel-Fatio now reads prophan, which is obscure. May the abbreviation stand for frest Johan = Preste Juan, i.e. Prester John, who for the Spaniards is a paragon of magnificence?

30 7 d The que is superfluous both for the meter and for the syntax.

30 8 e olor: in O.Sp. and down into the Golden Age, the abstracts in -or were treated as feminine; labor still remains so.

31 11 d Morel-Fatio’s edition puts a comma after oro. But should we not rather omit one of the end’s?

31 16 a Morel-Fatio now prints Vien[a], supplying an a to make the verb pl. In this case, the pide of this same line is its subject.

31 16 b lyoneses: obscure. Some such sense as ‘rambant’ seems required here.

31 16 d solas: Morel-Fatio now reads so las, ‘under the.’

31 18 a Venien: Morel-Fatio now reads Verje = venia, for which a guilla (= aguilla, with erroneous scribal //) appears to be the subject.

— color: should not this, or the color of d, be changed to color?

31 18 b A las before trez would correct the verse.

31 18 b Morel-Fatio now reads esperant, but the final e is needed.
and also from the *Alexandre*, therefore his work is subsequent to them. It is likely that he was acquainted with other epic songs (*cantares de gesta*) and especially with the *Poema del Cid*.

Baist (*Grundrisse* II. ii. 393) has analyzed the whole poetic tradition of Fernán González, and believes that only that part of it which deals with his marriage to an Infanta of Navarre and his double captivity in Leon and Navarre may be deemed to have been originally treated in a popular epic; the rest is of the category of the school epic. From the fact that the monk to whom we owe the present form of the epic repeatedly mentions his source of information as an *escritura, a lehenda*, etc., Baist infers that he used Latin material. Perhaps so, but in any event he was certainly working over an antecedent popular poem which dealt already in epic fashion with either part — as Baist says — or a good deal of the heroic career of Fernán González. The monk uses the learned form of the *cuaderna viva*, the quatrain of monorimed Alexandrines, but a considerable number of his verses show only assonance; and in the imperfect half-Alexandrines of the work, which are clearly good *romances* verses or epic hemistichs containing irreducible epic formulae, we are tempted to see remnants of an earlier *cantar de gesta* which furnished the monastic writer with his basis.

Utilizing all the documents that have treated poetically or historically of Fernán González, and governed by his own knowledge of O.Sp. phonology, morphology, and syntax, Professor Marden has endeavored to establish a critical and restored text of the monk’s poem. Cf. his discussion of all the apparatus criticus in the Introduction to his edition; Baist, *Grundrisse* II. ii. 393; Milá y Fontanals, *De la Poesía Heroico-popular Castellana* p. 167; J. Menéndez Pidal, *Legendario del Último Rey Godo* (Madrid, 1906). While Milá and Baist deny the existence of *cantares de gesta* on the subject and consider it as a matter which passed from early fictitious Arabic accounts in chronicle form to the O.Sp. chronicles, J. Menéndez Pidal, like Menéndez y Pelayo (*Antología de Poetas Líricos Castellanos* XI. 156), believes that there were epics on the loss of Spain in 711.

33 71 a In Marden’s text the brackets indicate the letters and words which he restores, the parentheses mark the letters and words which he expunges.

33 72 a Spanna: this form, by redivision of preposition and noun, could easily arise from *d’España* 74 a, 90 b, etc.

33 73 a de Orupa: cf. Vocah, and see Baist, *Grundrisse* I. 2d ed., p. 89 b, where he gives other instances of *en > a*: *Sentenúa < Santa Eulalía, Santolallía < Santa Eulalia*.

34 78 a tova, etc.: i.e., he intercepted them on their way.

34 78 e Sungoren: a river and the neighboring territory in the province of Murcia. According to Milá y Fontanals (cf. Marden, p. 168) the poet has confused his geography here.

34 81 d sy, etc.: ‘If it were not for him (Julian?) on account of whom may they have no pardon for their sins.’

34 83 a and 84 Accounts vary as to the fate of Roderick. Cf. J. Menéndez Pidal, i.e., pp. 141 ff. He perished in the battle according to some; he survived it, and, being captured, was tortured to death, according to others; while still others speak of his repentance in a hermitage.

34 86 a This line is corrupt. The general sense is that an inscription stone was found on a grave.

35 82 a Fernán Sánchez had laid low King Sancho of Navarre, and to obtain revenge for the deed the latter’s kinsman, a southern French noble, invaded Castile. By a study of this passage Marden (*Revue hispanique* VII. 22) has obtained a certain basis for the dating of the poem. The scribe, botching the passage, made it speak of two invading counts; but a critical examination of it clearly shows that but one person was meant and he was Count of both Poitou and Toulouse. In
1250, Alphonsus, Count of Poitou, became also Count of Toulouse; the two titles ceased to be united in 1271. We therefore have 1250 as a terminus a quo for the dating of this passage. Other evidence of an internal nature places the date of the poem at a period not long after 1250.

38 329 a vyo: this would be better written vio, = pret. indic. 3d sg. of uviar < Lat. obviare, 'to go to meet,' 'travel,' etc. Cf. Herceo's Santo Domingo (ed. Fitz-Gerald), 595, 195 (uviados) and 197 (uviar), which in the Biblioteca de Autores Españoles, Vol. LVII, 595 and 197, are printed improperly as viados and uvar.

35 324 Getarea: a place in French Navarre.

38 390 There is no satisfactory phonological explanation of commo with double m.

38 355 estantygua: this term denoted a body of demons which were supposed to roam about in the twilight or at night; cf. C. M. de Vasconcellos in Revue hispanique for 1900. In Don Quijote, 1, chap. xxxi, Cervantes seems to allude to the belief in the estantigua when he makes Don Quixote speak of una legion de demonios, que es gente que camina y hace caminar sin cansarse todo aquello que se les antoja. As the estada the same superstition is found in Portugal: it is mentioned by G. Borrow in his History of the Portuguese Language.

The sense seems to be: They saw themselves in great dis­tress as to having any camp there.

38 357 a qua: should not this line be regarded as a question?

39 391 This stanza was copied from the Libro de Alexandre (ed. Murell-Fatilo), 595.

37 395 ovyeron, etc.: the omission of the s is questionable.

37 397 A comma is needed after syncre.

37 390 The sense seems to be: They saw themselves in great dis­tress as to having any camp there.

38 397 a final: the article treated here as enclitic to the word preceding it. Is it really assured for this document?§

39 318 Marden interprets: A fin de que la gente no le tuviese por desamparado.
The **Crónica General** is the first great history of Spain. For its information — and it goes back as far as the history of humanity outside of Spain allows — it draws upon the Bible and certain ancient historians, upon contemporary historians dealing in Latin with the progress of affairs in Spain (Bishop Roderick of Toledo and Bishop Lucas of Tuy), and upon the knowledge which Alfonso himself and his coadjutors had of recent events. To us far more important than the information derived from these sources is that which he appropriated from the epic poems, the *cantares de gesta*. Dealing with national heroes, legendary or historical, such as Bernardo del Carpio, the Cid, Fernán González, the Infantes de Lara, etc., Alfonso and his cohistorians inform us also of the terms in which the minstrels sang of those personages. Doing this, they often cast into prose form the contents of lost poems; again they kept snatches of the lost poems, and it has been possible for Menéndez Pidal in the case of the Infantes de Lara to reconstruct in verse form portions of the lost epic or epics on them; for, apart from the chronicle accounts and the ensuing ballads, we have no important literary record of them. As the ostensibly poetic accounts of the Cid and Fernán González given by the **Crónica General** run parallel with the preserved poems, we may infer that its similar accounts of the Infantes de Lara, of Bernardo del Carpio, etc., likewise represent the contents of lost poems.

As regards its text the **Crónica General** is in a state well nigh damming to the scholar. In 1541, Florián Docampo (De Ocampo) published at Zamora a text which long passed as the **Crónica General**. But the studies of various scholars, and especially of Menéndez Pidal, have shown that Ocampo's edition represents a later and modified form of Alfonso's Chronicle. As a result of Menéndez Pidal's investigations (cf. his *Leyenda de los Infantes de Lara*, Madrid, 1896, pp. 49 ff., his *Catálogo de Crónicas Generales de España manuscritas*, Madrid, 1898, and his forthcoming study which will form Vol. II of his edition of the **Crónica General**), it proves to be the case that, at the best, Ocampo's edition represents a form of a third edition of the text.

For some time it has been Menéndez Pidal's chief purpose to arrive at a pristine text of the **Crónica General**. The difficulties in the way are enormous. As he says (in the Introduction to his edition of the **Crónica General**, Madrid, 1896): "What disheartens him who studies the **Crónica General** is the great diversity which he discovers when he compares several MSS. out of the many in which this so long text is preserved." He thinks that in his text he has arrived at the "**Primera Crónica General**, free from large interpolation and rearrangements of any sort," and he states the following with respect to former versions: "The MSS. previously confounded with one another under the common title of **Crónica General del Rey Sabio** are the result of almost two centuries of historiographical activity, beginning with the **Primera Crónica General**, which Alfonso X had made, and continuing with the **Crónica General de 1344**, that of Veinte Reyes, the *Tercera* and the *Cuarta Crónica General*, that of 1404, and others of less importance."

From the text of our extract, published originally in the *Leyenda de los Infantes de Lara*, the editor has departed somewhat in the editions of the whole **Crónica General**: the important divergencies will be noted in the remarks following. In the passage chosen we have a bit of the epic tradition of the Infantes of Lara, so excellently studied by Menéndez Pidal in his *Leyenda*. It is the very opening of their tragic story that is presented here. The treacherous plot devised by Ruy Velásquez at the instigation of Doña Lambra, the betrayal of the Infantes into the power of a Moorish army which slays them, the carrying of their heads to Cordova, the Moorish stronghold in which their father had already been confined by the knavery of Ruy Velásques, the father's recognition of the heads of his seven sons, all these traits, as well as the later vengeance wrought upon Ruy Velászquez and Doña Lambra by the Moorish half-brother of the Infantes, Mudarra, passed into the ballads of the 15th and 16th centuries and into the 19th-century Romantic production of the Duke of Rivas, the *Moro Expósito*.

The various details of the story have been worked out, not only by Menéndez Pidal, but also by G. Paris in his article "La Légende des Infants de Lara" in the *Journal des savants*, Paris, 1898.

The **General Estoria** (or *Grande e General Historia*) remains still unedited as a whole. Apparently Alfonso intended it to be a compendium of universal history, especially of ancient history, and perhaps to form an introduction to the **Crónica General**, which preceded it in date of composition. Much use is made in it of the Biblical narratives and of classical and Oriental works. As to the particular way in which the **General Estoria** utilized the Bible, cf. S. Berger, *Les Bibles castillanes*, p. 361 etc. in *Romantica XVIII*. In the later aljamiado poem (cf. p. 53) we have the story of Joseph again told. The source of Alfonso's account of Joseph was an Arabic work, the *Book of Roads and Realms of Abū Obaid, King of Niebla*, according to Menéndez Pidal, *Poema de Yusuf*, p. 72. Cf. Menéndez y Pelayo, *Orígenes de la Novela*, 1. xlv.

40 2 _era_: the era was 38 years ahead of our normal reckoning, whence the date 959 A.D. given in l. 4.

40 7 _alfez_: as _f_ here represents an Arabic aspirate, the doubling may indicate the force of the aspiration. However, the doubling of _f_ is also often inorganic in O.Sp. — _caso_: note _casar_ used already in O.Sp. with the force of _casarse_.

40 9 _Ferrandez_: in the complete edition Menéndez Pidal writes Fernández, the more usual form. He also uses _como_, _conde_, etc. instead of the diphthongized forms. It is somewhat a matter of doubt whether his use of _en_ instead of our _in_, before masculine nouns, is an improvement upon his present text. García-Fernández is but one of several really historical figures in the Infantes legend: he ruled Castile from 970 to 995.

43 25 Menéndez Pidal now reads _may mostrar_.

44 21 _atender los_: in such cases Menéndez Pidal writes the pronoun _/ as enclitic, _atendéros._

45 3 _mas_: here the modern language would prefer _sino._
IX. CANTICUM CANTICORUM

The manuscript I-j-6 of the Escurial library, in which this Old Spanish translation of the Canticle of Canticles (Song of Solomon) occurs, is described by S. Berger in Romonia XVIII. 380 ff., 391 ff., 396 ff. According to him the portions of the Old Testament and the Four Gospels comprised in the manuscript constitute "la plus ancienne traduction textuelle de la Bible" in Spanish. Cornu, who intends to publish the Four Gospels also, attributes the language of the manuscript to the 13th century (cf. Festgabe f. Foerster, p. 121, note). Berger (l.c., p. 360) states that the manuscript itself seems to be of the first half of the 14th century. Moreover, he finds that this manuscript is not the only one to transmit to us all or part of the Old Spanish translation in question. "Nous en retrouvons," he says (l.c., p. 391), "le Nouveau Testament dans un manuscrit interposé de l'Historia general [i.e. the Grande y General Historia of Alfonso X, a thirteenth-century document still unedited, except for some passages of it]... et peut-être les Prophéties, en tout ou en partie, dans un autre manuscrit interposé." These manuscripts are also in the Escurial library (I-j-2 and Y-j-8). In his interesting general account of the Bible in Spain, the land which in the age of the Renaissance presented us with the first polyglot edition of the Bible, Berger remarks (l.c., p. 361): "Avec Alphonse X l'amour de la Bible se manifeste, un à une conception historique très remarquable, dans l'Historia general. ... Vers le même temps on commence à traduire la Bible elle-même en castillan et ces traductions textuelles rentrent peu à peu dans l'Historia general pour la compléter, pour se fondre avec elle et pour en faire une Bible autant qu'un livre d'histoire."

Cornu publishes the whole Canticle. Six of the twelve verses given here are printed by Berger, whose transcript differs slightly from his.

NOTES

Cornu's. Sometimes the translator quite mistook the meaning of his original— the Vulgate — but in general he is rather faithful to it.

47 10 levantados: observe levantar in the transitive use: cf. l. 15, where levantada seems to be levantada.

47 18 tiempo, etc.: the Vulgate has tempus putationis advenit 'the time of pruning has come.' Ordinarily the Sp. verb cuelar has only the sense of 'to think'; here it seems that the other sense of Latin putare, 'to prune,' is passed over to it. The translator is not too clear as to the meaning of the word, as the correlation with vino shows.

X. JUAN RUIZ: LIBRO DE BUEN AMOR

In the preface to his paleographical ed., Ducamin has described fully the 3 MSS. of Ruiz's work. One of them, S, is in script of the end of the 14th or the early 15th century and is posterior to the other two. It was originally at Salamanca (whence the S), but is now at Madrid in the Library of the Royal Palace. Ducamin has made it the basis of his text, taking variants from the other MSS. The second MS., G, once belonged to the archivist Gayoso; it is now in the Library of the Real Academia de la Lengua at Madrid. It is in script of the 14th century, having been completed in 1389, and, like S, is the work of a single scribe; it lacks the first ten quatrains of the work as well as a passage in prose which follows them. The third MS., T, belonged once to the Cathedral at Toledo: it is now in the Biblioteca Nacional at Madrid. It is also due to a single scribe and is of the same time as G. A fragment, T, containing a few verses, is in a manuscript of the private library of the King; it is valueless: cf. Ducamin, p. xxx.

The first edition of the work was that of Sánchez, who published it as Poesías del Arcipreste de Hita in Vol. IV of his Colección de Poesías Castellanas, etc., in 1790. It is neither critical nor paleographical, and suppresses certain stanzas deemed immoral. It was reprinted by Ochoa (Paris, 1842). Amador de los Ríos, in Vol. IV of his Historia Crítica de la Literatura Española (1865), printed some of the suppressed verses, but his text is very faulty. In 1865 Janer reprinted Sánchez's text in Vol. LVII of the Biblioteca de Autores Españoles, pretending, however, to include all the passages omitted by Sánchez. But he did not do this with completeness, and his text is also uncritical. Hence the necessity for a complete text. Ducamin aimed at giving the paleographic conditions and has not sought to amend the text.
Juan Ruiz, Archpriest of Hita, is the first true poet in the history of Spanish literature. Not inaptly he may be termed the Villon of Spain, for, like Villon, he was both a reprobate and a real singer. We have not the dates of his birth and death; but as he was imprisoned by his ecclesiastical superior, Gil de Albornoz, Archbishop of Toledo from 1337 to 1367, and remained in prison for thirteen years, and as another cleric is mentioned as Archpriest of Hita in 1351, it is generally assumed that his activity belonged to the first half of the 14th century. His incarceration was probably occasioned by the irregularities of his life. As it seems, he improved the opportunities presented by his enforced leisure to develop his poetic genius, but just how much of his preserved verse was written in jail is a matter of conjecture. As we have it, his work must represent a selection out of a larger mass of compositions: it really forms a kind of versified diary of his amorous experiences, interspersed with many other poetical elements, erotic, didactic, religious, etc., in their nature. He appears to have intended to give the title Libro de Buen Amor to his book — it is not actually so styled in the MSS. — in order to indicate to us that he should all strive to love divine things and not the things of this world. This is humorous on his part and quite in keeping with the general humorism of the book, for the moralizing purpose is entirely subordinated to the amoristic on his part and quite in keeping with the general humorism of the book. This meter is of the most varied kind. In the more purely narrative and descriptive parts of the book he uses Alexandrines in the Cuaderna via arrangement. In the more lyrical passages he employs verses of 4, 5, 6, and 7 syllables. The exact metrical constitution of the whole work cannot be determined independently of a critical study of the text, and this has not yet been made; see, however, F. Hansson, Los Metros de los Cantares de Juan Ruiz (Anales de la Universidad), Santiago de Chile, 1902.


48 11a The MSS. seem to show s and z confused: we have here interpreted the sibilant signs in accordance with the correct O. Sp. usage of the 14th century. Ducamin tried to render the conditions of the MSS., but of course, as Morel-Fatio states for the Alexandre, it is not always easy to distinguish the scribes' cursive s and z from each other, and, besides, the scribes ignorantly interchanged them. By writing espiritu in l. a, and suppressing the El of l. 4, we obtain a perfect stanzia in cuaderna via. In like fashion many of the irregularities in the text might be remedied. The text shows Leoncismas, as Menéndez Pidal indicates in his review of Ducamin's edition.

48 13a criaste: under the influence of the ending -e of the first pers. sg. pret. indie. of the 1st conj., that of the second pers. was often changed from -aste to -aste.

48 13b acipreste: why the loss of r? Did it disappear in popular speech before the dental sibilant ts (c) as before the sibilant s (cece < cercem) O. Sp. visce < verum? (Ed. Gualterazzi, No. XCIV).

48 13c This line gives the true title of the book. For faser we should substitute far or fer to correct the line; cf. stz. 498 a. No attempt is made here to correct all the faulty lines.

49 298 a As a story of the wolf, the fox, and the mule, this little apologue appears in the Italian Novellino (ed. Gualterazzi, No. XCIIV). A form of it occurs also in the Old French Roman de Renard. On its history in general cf. A. d'Ancona, Del Novellino e delle sue fonti (in Studi di critica e storia letteraria, Bologna, 1880, p. 339).
49 206: con el... pesa: is the idea this: la caza non pesa con el, i.e. 'he is not overburdened with prey'?
49 206: en eso, etc.: i.e. 'I find myself resting under that obligation.'
49 300: haz... quito: does this mean 'deal with me as with one... free'?
49 300: left free,' occurs in O.Sp.; cf. Cid 1370 De mi sean quitos. 'Let them be left free by me' and 1350 quito sena Minaya. 'Minaya goes off free (of expense),' and Berceo, Lores, stz. 147. Era todo cativo quito de la preson. 'Every captive was set free from prison.' The more exact sense here is 'deal with me as with one left free to thy treatment,' i.e. with whom thou mayst deal freely. Cf. Berceo, Milagros, stz. 86, where the demons are claiming a certain soul and striving to drive the angels away from it:

Fizieron los diablos luego muy gran querella,
Que suya era quita, que se partiesen della.
'The Devils then made very great complaint,
For it [the soul] was freely theirs, so that they [the angels] should depart from it.'

49 400a: The theme of this passage reappears in the 17th century in Francisco de Quevedo's poem

Poderoso caballero
Es don Dincro.

50 401a: This one, like the one of 490b, should be interpreted as omne. De Lollis in his Notiziele Spanische (in Simo romanzi for 1900) expressed belief in a form one, but Baist (in Ztschr. f. roman. Philol. IV. 451) had already termed omne very doubtful. There is no evidence of the survival of homo in Spanish; besides, it could only give nomo or one; homb(p) one has the secondary combination mm, which dissimilated one of its nasals to r, after persisting for a while (omne > one > hombre; nominare > nommar > nomnar > nombrar, etc.). Original m assimilated the n to the n (damnare > dannar > danhar). Original one assimilated one of its nasals to r, after persisting for a while (omne > one > hombre; nominare > nommar > nomnar > nombrar, etc.). Original one assimilated one of its nasals to r, after persisting for a while (omne > one > hombre; nominare > nommar > nomnar > nombrar, etc.). Original m assimilated the n to the n (damnare > dannar > danhar).

50 500a: alguna: this should be algunos, as its Arabic etymon has a voiced sibilant z.

50 1061a: The verses of this song are intended to be eight-syllabled lines with the stress on the seventh syllable, and four-syllabled lines with the stress on the third.

51 1062a: It would be better to put no mark after maranjilla and a period at the end of the next line.

XI. JUAN MANUEL

Like his uncle Alfonso X, Juan Manuel (1282-1348) gave himself up with great zeal to the cultivation of the vernacular prose. His life was a very busy one, spent in good part on the battle-field or in the council-chamber. Still a youth, he was in Murcia fighting against the Moors. When Fernando IV died (1312) he became regent during the minority of his kinsman, Alfonso XI. Later, when the latter had assumed the reins of power, some unpleasantness arose between them and active hostilities resulted. They were reconciled, however, and in 1340 Juan Manuel helped the King to win his great victory over the Moors of Andalusia on the battle-field of Salado. Two years later he seems to have been present at the siege and capture of Algeciras by Alfonso XI.

In spite of this great activity, Juan Manuel found opportunity for a large amount of composition in Spanish prose, impelled thereto — as passages in his work, e.g. in the Prologue of his Libro de la Caza, expressly state — by the example of his uncle, Alfonso X, for whom he evinced the greatest admiration. He has left us two lists of his works: the one appears at the beginning of his Conde Lucanor (or Patронo); the other is in the Prologue to a MS. collection of all his works, which he thus brought together in corrected form and gave to the Monastery of Peñafiel. Unfortunately that MS. collection in its original form is not now discoverable. In the 15th-century copy of it (cf. Gräfenberg, 446, note 2), MS. 8-34 of the Biblioteca Nacional at Madrid, several of the twelve works that should be there are missing, and some contained in it are defective, as e.g. the Libro del Cavalleria et del Escudero, out of whose 51 chapters at least 13 are lacking.

It is at the beginning of the Prologue of this imperfectly preserved collection of his works that Juan Manuel narrates the little story given on pp. 52-53 of our Extracts. This has no direct relation to the Libro del Cavalleria et del Escudero, although, following the example of Gräfenberg, we print it under that heading.

On the basis of the two lists mentioned, and in accordance with other references to his works made here and there by Juan Manuel as well as with the circumstances of his life, Baist (in his edition of the Libro de la Caza, Halla, 1880, p. 134) has drawn up a chronological list of the various compositions. It is this:

<table>
<thead>
<tr>
<th>Crónica Abreviada</th>
<th>Libro de la Caballería</th>
<th>Libro de la Casa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1320-1324</td>
<td>1325-1326</td>
<td></td>
</tr>
</tbody>
</table>
The second, third, and fourth Parts of the *Patronio* (or *Conde Lucanor*) probably belong between 1329 and 1334. It is thus seen that this great literary activity belonged to the years 1320 to 1335. Of the works indicated, the *Libro de la Caballeria* is not to be found. Also missing are the *Libro de los Sabios*, the *Libro de los Engeños*, and the *Libro de los Cantares*, which Baist assigns to the period between 1320 and 1328, and the *Reglas como se debe trobar*, which he places between 1328 and 1335.

The *Crónica Abreviada* is a compendium of his uncle's *Crónica General*. The *Libro de la Caballeria* may have been of the same nature as the preserved *Libro del Caballero y del Escudero*. This latter has a novelesque framework borrowed from the Catalan Ramon Lull's *Libre de la Comprensio del Orde de Cavalleria*, and through the medium of conversations between an old knight, now a hermit, and a young squire, who soon becomes a knight, conveys much information of an encyclopedic nature. For this information J. M. drew upon other books, notably his uncle's *Siete Partidas*, but he also reflects his own experience of men and things. The idea of the *Libro de la Caza*, a treatise on falconry, came to J. M., as he tells us in the Prologue of the book, from one which Alfonso X had caused to be made; it ranks well among the books of its kind. The *Libro del Infante* is an earlier and still discernible form of the *Libro del Caballero y del Escudero*. This latter has a warlike attitude with regard to the sovereign. Alfonso XI, in the extended form it becomes a general consideration of the various stations and callings in life and of their relative value for human happiness and worth. The *Libro Infinito* (*Unfinished Book*) is addressed to his eldest son and deals with the duties of rulers. The *Libro de las Armas* is a history of his own family, its emblazonments, etc. The *Prólogo General*, prepared, as has been said, for the MS. containing his collected works, must come late. Also one of his latest documents is that addressed to the Dominican monk Masquefa; it treats of the Assumption of the Blessed Virgin Mary. As to the nature of the lost works we can only speculate. The *Libro de los Sabios* was doubtless didactic; the *Libro de los Engeños* must have treated of engines of war, and may have been based directly or indirectly on Vegetius, *De re militarum*, which J. M. cites elsewhere. According to most opinions, the *Libro de los Cantares* contained compositions in Galician-Portugese, in which J. M. could probably indite verse, even as his uncle had done; and it is generally assumed that the *Reglas como se debe trobar* simply stated rules for such conventional verse compositions of the Froknenizing sort as those of the Catalan and Portuguese-Galician schools. Baist is of the opinion (cf. *Grandriss* II. ii. 419 and 420) that the *Reglas* was a reduction of one of the several early Catalan treatises of the class. In Castilian, of course, we have some specimens of J. M.'s power of versifying in the rimed moralizations to the tales in the *Conde Lucanor*.

This last is the Golden Book of the Old Spanish period, in so far as Part I is concerned. Parts II-IV (in the Knust ed., Parts I-III) consist merely of sententious sayings derived chiefly from the older *Reglas de Oro* (cf. Baist, *Grandriss* II. ii. 411); Part V (in the Knust ed., Part IV) is concerned with spiritual and religious matters. The *Libro de los Enxienfilos del Conde Lucanor et de Patronio*, as J. M. himself calls it in the opening of the book, is a framework of tales ancedating the *Decameron* of Boccaccio and the *Canterbury Tales* of Chaucer. The framework is this: a ruling count, Lucanor, when in doubt as to the course to pursue in some matter of statecraft or with regard to affairs in general, seeks advice of Patronius, formerly his tutor and now his counselor. The latter does not respond directly to him, but answers with a tale involving a similar situation and the solution that was there found possible for the difficulty. Basing himself thereon, the count proceeds to act in a suitable fashion in his own case. The moral of the tale is reinforced, for not only does Patronius state it in prose, but J. M. repeats it at the end in verse form, employing meters of several sorts (cf. F. Hansen, *Notas á la Versificación de Juan Manuel*, in *Anales de la Universidad*, Santiago de Chile, 1902, p. 26).

Baist, who knows so well the whole work of J. M., has given a succinct account of the sources of the *Conde Lucanor* (*Grandriss*, II. ii. 419): "The contents of the 51 tales, from which everything obscene is excluded, are of the most varied: historical-matter or half-historical matter dealing with Spain, the author's own experiences, some Arabic
traditions, Phaedrus, the Cailla and Dimna, the Barbarian, along with the whole European stock of anecdotes. Some of all this is told in incomparable fashion, all of it from memory; the dictation is lively, the manner original." Above all, Baist (p. 414) stresses the author's indebtedness to the general European fund of anecdotes. Rhetorical flourish is lacking in J. M.'s style; he coordinates his clauses and avoids turgidity, the besetting sin of later Spanish prose and verse.

With the exception of the Crónicas and the Libro de la Casa, Gayangos published J. M.'s works, in a very incorrect form, in Vol. LI of la possessiveness, the besetting sin of later Spanish prose and verse. It is lacking in J. M.'s style; he coordinates his clauses and avoids turgidity, the besetting sin of later Spanish prose and verse.

The Crónicas and the Libro de la Casa, Gayangos published J. M.'s works, in a very incorrect form, in Vol. LI of the Biblioteca de Autores Españoles; of some of the works he made improper divisions. The Libro de la Casa was edited by Baist, Halle, 1880, and by Gutiértres de la Vega in Biblioteca Venatoria, Vol. III, Madrid, 1877; the Crónica Compilada by Baist, in Roman, Forschungen VII, 551 ff. the volume which has also Gräfenberg's good edition of the Libro del Cavallero et del Escudero, with a study of the text. As the Libro del Cavallero et del Escudero, in the collective MS. S-34, is preceded only by the General Prologue, Gräfenberg has included the latter in his edition. It is preserved only in the one MS., at the head of which it stands, being followed immediately by the Libro del Cavallero et del Escudero.

Besides S-34 there are four other MSS. of the Conde Lucanor (some of which omit Parts II-V): viz. (1) one in the Biblioteca Nacional, M-100; (2) one in the Library of the Academia de la Historia at Madrid, Est. 27. gr. 3 a; (3) one which belonged to the Conde Pupinorastro and was purchased by E. Krapf; all of these are of the 15th century; and (4) one which was owned by Gayangos and belongs to the 16th century. The first printed edition was that of Argote de Molina, Seville, 1575. Practically reprints of this are the edition of Madrid, 1642, that of A. Keller, Stuttgart, 1839, and that of Barcelona, 1853. Better than these is that of the Biblioteca de Autores Españoles, LI, but, like the other documents printed in that volume, it is philologically unsatisfactory, being neither paleographic nor critical. Two different editions by E. Krapf, Vigo, 1898, and Vigo, 1900 (this latter giving the Pupinorastro MS.), are likewise unsatisfactory. The best available edition is that of H. Knust, prepared for the press, after his death, by Professor Birch-Hirschfeld, Leipzig, 1900. It is based upon MS. S-34 and aims to give variants from the other four MSS. and from the edition of Argote de Molina and that of Gayangos. It is not a definitive edition, however, as it leaves no little to be desired.


52 1 To explain why he took the trouble to prepare a corrected collection of his works, J. M. narrates this tale in his General Prologue. He localizes it at Perpignan in a time not long before his own birth, but the story is an old and widespread one. It is told in Greek by Diogenes Laertius (2d or 3d century A.D.) in his Lives and Teachings of the Famous Philosophers of Antiquity, apropos of the Greek poet Philoxenus (4th century B.C.) and some brickmakers. The Italian taleteller F. Sacchetti (1335-1410) has a similar tale about Dante and a blacksmith (Tale CXIV; cf. also CXV, and see Pappanti, Dante secondo la tradizione e i novellatori; Leghorn, 1873, p. 61, note 4); and Dunlop, History of Prose Fiction, London, 1896, II. 152, indicates it as told of Aristote and still other poets (cf. the London Athenæum, June 17, 1854). See further Menéndez y Pelayo, Origenes I. xcv, and Landau, Beiträge zur Geschichte der ital. Novelle, p. 20.—As: in the original document it was as... According to the editors, S-34 seems to have simplified interpunctuation.

52 2 ef[n] la faz[er]: the MS. has e la faz. Baist, Gräfenberg, and others propose the change. The other changes indicated here in [ ] are necessitated by scribal omissions.

53 0 primer chief the Don Quijote we find traces of the full form before a noun.—don Jaymes: Jaime I of Mallorca, 1248-1311 *don afan there is no satisfactory etymology for this word. Fitz-Gerald, Str. Domingo, p. 137, proposes an unexplained ad + *fandam. There seems to have been an older Sp. afan, still used in Aragon; afan may be a Provençal loan-word, as Fitz-Gerald suggests.

54 1 This story was utilized by Calderón in La Vida es Sueño I, ii. 232 ff. Cf. Liebrecht's edition of Dunlop's Prise Fiction, p. 544, and Knust's note, pp. 323-324, where an Oriental variation is given.

54 5 contese de estar: observe the linking preposition which is not used now.
XII. PERO LÓPEZ DE AYALA: RIMADO DE PALACIO

There are two long MSS. of this work, the one at Madrid and the other in the Escorial. They will be described by Professor Kuersteiner in the paleographic edition which he is preparing for the Bibliotheca Hispanica. Previous to the appearance of the edition of Janer in Vol. LVII of the Biblioteca de Autores Españoles, only portions of the work had been printed; cf. E. Wolf, Studien zur Geschichte der span. u. portug. Nationalliteratur, pp. 138 ff. Janer's edition is unsatisfactory for philological purposes, as it shows modernizations and arbitrary editorial changes.

A leading noble of Castile, López de Ayala was born in 1332 and lived until 1407. He was active in both politics and warfare, and served in succession four sovereigns, Pedro I, Enrique II, Juan I, and Enrique III, apparently modifying his political views to suit the changing administrative conditions, and becoming Grand Chancellor of Castile in 1398. He suffered two periods of captivity, being captured first by the English at the battle of Najera in 1367, and again by the Portuguese at Aljubarrota in 1385. Legend has it that upon the occasion of his first capture he was carried off to England by the Black Prince, and, on his release, wrote his Rimado de Palacio under conditions similar to those under which James I of Scotland and Charles d'Orléans wrote their works. But substantial proof of his having ever been in England has not yet been given. Fitzmaurice-Kelly, Littérature espagnole, p. 83, says: "We can determine approximately the different periods in which the Rimado de Palacio was composed. In the first part of the poem an allusion to the schism which declared itself under the pontificate of Urban VI must date from 1328 or the following years; a reference to the death of Hernán Pérez de Ayala, father of the author, takes us to 1385 or shortly thereafter, and the mention that the schism had lasted twenty-five years fixes the date of composition at 1403."

López de Ayala's literary output is no slight one. He shows himself an early man of the Renaissance in his translations from Livy (the

54 18 atramizes: the t appears regularly in our text; we expect u as in the heading. Apparently only S. 34 has the t; the other MSS. have u (atramuces, atarmuces, etc.). The Arabic source is attornuq or attornys.

55 21 cred: just as ser > ser, read > sed, so other verbs, as cred, show occasionally the same contraction.

Decades), Boethius (De Consolatione Philosophiae), and Isidore of Seville (De Summa Rerum), and he added to these versions his renderings of the Historia Trojana of Guido delle Colonne and the De Casibus Virorum Illustrium of Boccaccio. Like Juan Manuel, he also produced his treatise on falconry, the Libro de Cetrería (ed. in the Bibliófilos Españoles, Vol. V; cf. also Biblioteca Venatoria of Gutiérrez de la Vega, Madrid, 1879, Vol. III).

As an historian Ayala has his merits. "With this contemporary of the Frenchman Froissart and the Italian Villani [Villani died when Ayala was sixteen years old], history loses the impersonal character which it had usually had up to that time; the author, the man, shows himself at last, and communicates to the narrative an accent of individuality. Ayala also makes of it—or, at least, strives to make of it—an artistic work, according to the ancient models with which he was familiar, and which at times he strives to reproduce, especially Titus Livius" (E. Mérimée, Précis d'histoire de la littérature espagnole, p. 84). These capabilities as a historian he shows in his continuation of the official chronicles of the realm (Crónicas de los Reyes de Castilla: ed. in Biblioteca de Autores Españoles, Vol. LXVI, and by Llaguno y Amoró in Crónicas Españolas, Madrid, 1779), which embraces the periods of the four monarchs whom he served.

But the most important of the works of Ayala is his Rimado de Palacio, which, like the Libro de Buen Amor of Ruiz, is, at least partly, autobiographical in its nature. It differs from Ruiz's work in being eminently serious of tone in the satirical arraignment of the society of the time, which forms a large part of the whole. All classes are passed in review, from the lowest to the highest, and the Court especially is pilloried. Our extract deals with the tribulations of the soldier who vainly seeks in a venal court for any requital of his service of his king and country.

The autobiographical and satirical parts of the work are in moderna vela, and this is one of the last important examples of the use of this form. In some interspersed hymns and songs, most of which are addressed to the Virgin Mary, Ayala employs lyric measures common in the Provençal-Galician school, using especially the short line of 8 (7) and 7 (6) syllables with interwoven rimes. In conclusion, it may be said that the Rimado has much value as a picture of manners of the time. The title Rimado de Palacio is not due to the author; Baist says (Gräntres II, ii. 421, note 3): "its meaning is not quite clear, for 'rima' in Spanish [i.e. the term rime] is doubtful at this early time."
But see above, 48 15 b, where Ruiz says: Fablar vos he por sobera e cuenta rrimado.


56 422 It is apparently from this part of the whole book that the title was taken: it means, perhaps, Libro Rimado de Palacio. Cf. Biblioteca de Autores Españoles, Vol. LVII, stz. 422.

In certain cases the imperfect Alexandrines may be amended easily; e.g. by omitting A in line 4 and inserting Y before the second sas in line d. In other cases the emendation is not easy. We shall not try to correct the whole passage.

56 423 d Note algo as a noun; it was often such in O. Sp.

57 427 e veer = ver for the verse; cf. 429 a.

57 430 a podes = podetes.

56 438 a The reading comidiendo is good.


XIII. LA ESTORIA DEL REY ANEMUR E DE IOSAPHAT E DE BARLAAM

Lauchert prints this document from a 15th-century MS. of the Library of Strassburg University, which has also another O.Sp. text, Estoria de los Quatro Dotores de la Santa Eglesia (ed. by Lauchert, Halle, 1897). Our Estoria del Rey Anemur etc. is simply a translation of an abridged redaction of the Barlaam and Josaphat story given by Vincent of Beauvais in his Latin Speculum Historiale of the 13th century. The translation was probably made in the 15th century: cf. Baist, Grundriss II. ii. 445; Romanic X. 300; and F. de Haan in Modern Language Notes, 1895, pp. 11 ff.

The general framework of the originally Oriental mystical novel of Barlaam and Josaphat is well known; with the Sindbad (Seven Sages) and Calih and Dima, it is one of the most widespread of Oriental fictions in the West. In its origin it seems to have been an Indian story of the Buddha, which narrated his seclusion from the world in his veriest childhood, his education, from which was carefully excluded all knowledge of the objects of the outer world, especially of its diseases and miseries and the things that caused them; and then, in spite of these precautions, his gradual learning, through fortiuous circumstances, just the things against which he had been guarded. Many more factors entered into the make-up of the Barlaam and Josaphat, but not the least interesting are the tales and visions, such as those illustrated from our Spanish translation of Vincent of Beauvais's version of the Christian adaptation of the Buddhistic story.

The Christian form of the story has been summed up by J. Dunlop in his History of Prose Fiction, London, 1896, 1. 66 ff. In early Christian times, Abenner, a king of India, signalized himself by persecuting the Christians. After years of fruitless expectancy, a son, Josaphat, was born to him. Of the astrologers summoned to cast his horoscope one announces that Josaphat is destined to become a Christian. To guard against this, Abenner secludes the child in a splendid palace, where, with suitable teachers and attendants, he is to be brought up in ignorance of the miseries and evils of this life. But, through various accidents, the young prince eventually comes into contact with examples of all such things. Finally, to frustrate completely the king's plans, he becomes a Christian, when a noted hermit named Barlaam gains access to his palace and acquaints him with the doctrines of Christianity. His father is angry upon learning of this event, and seeks, by various wiles, to win the lad back. It is all in vain, and finally the father becomes a Christian himself. He is succeeded by his son Josaphat, who ere long renounces the throne to go forth into the desert as a hermit.

This Occidental form of the legend seems to be represented earliest by a Greek version (first published by Boissonade, Anecdota Graeca, Vol. IV, 1832), which was long attributed to St. John of Damascus. But it is now ascribed to another John, of a monastery near Jerusalem (cf. Zotenberg, in Notices et extraits des MSS. de la Bibliothèque nationale, Vol. XXVIII, Part I, 1889), who preceded St. John of Damascus by more than a century. Before the 13th century the Greek version appeared in a Latin form wrongly ascribed to George of Trebizond, as it is earlier than his time (cf. Menéndez y Pelayo, Orígenes de la Novela I. xxviii). In the 13th century appears Vincent of Beauvais's epitome, which forms the basis of the Spanish version.

Cf. Menéndez y Pelayo, Orígenes de la Novela (in Nueva Biblioteca de Autores Españoles), Madrid, 1905, p. xxvi, for a good bibliography of the legend.

59 1 This story is important, not only for Spanish literature, but for comparative literature in general (cf. Dunlop, History of Prose Fiction
I. 76, note). It appears in the early Italian collection of tales, the Novellino (cf. A. d'Ancona, in Studi di critica e storia letteraria, Bologna, 1880, pp. 279 ff., and p. 307, note); in Odor of Cherrington's Narratones written in England in the 12th century; in Boccaccio's Decameron, where it forms an addition to the hundred tales, since it is found in the Introduction to the Fourth Day. In Spanish it appears in the Libro de Enxemplos of Clemente Sánchez (cf. below, p. 61, and see Biblioteca de Autores Españoles, Vol. I, 504, Exemplo CCXXXI). The general influence of the Barlaam legend (and the related Sindbad or Seven Sages legend) is seen in Lope de Vega’s play Barlam y Josaphat (1611), whose first act operated powerfully upon the construction of Calderón’s famous play La Vida es Sueno. For other instances of the literary influence of the story, cf. Menéndez y Pelayo, I.e., p. xxxvii. See also Mérimée, Précis, p. 72.

59 4 dixieron: the e may be due to the influence of desir; cf. 19 dixieron, etc.

59 6 comino . . . oyese: this construction of comino with the impf. subj. is quite old.

59 9 moço: on this word of unknown origin cf. Ford, Old Spanish Sibilants, pp. 73 ff.

59 10 auiente = auiente < Lat. habiens, habientem. Throughout, this document shows the Lat. pres. part. in -auiens -antem, -ens -entem, retained with sufficient verbal force to take a direct object. Regularly, in Spanish, it was the gerund of Latin that assumed such a function; whence the Sp. -ando, -iendo forms. The use of the pres. participial forms here is probably a Latinism, due to a close imitation of the Latin text of Vincent of Beauvais.

59 11 desien: this, and many other forms, show the reduction of intervocalic -es- to -s.

59 20 desien: we expect disen ‘people say,’ ‘it is said.’

60 6 With the hope of shaking Josaphat’s Christian convictions and his expressed celibate purpose, his father has him exposed to carnal temptation. When he is about to succumb thereto, a vision comes to him, in which he sees the glories of Paradise. This vision has certain relations to the general medieval literature dealing with journeys to, or visions of, Paradise and the Earthly Paradise. Cf. A. d’Ancona, I precursorsi di Dante (Florence, 1874); A. Maury, Essai sur les légendes pieuses du moyen âge (Paris, 1843); D’Ancona e Bacci, Manuale della letteratura italiana, 2d ed. (Florence, 1904), pp. 437 ff.

XIV. EL LIBRO DE EXENPLOS POR A.B.C. DE CLIMENTE SÁNCHEZ

In 1860, Gayangos published in the Biblioteca de Autores Españoles, Vol. LI, the Libro de los Enxemplos, from an incomplete MS. of the Biblioteca Nacional, which gives no indication as to the author. Later there came to light the MS. (now in the Bibliothèque Nationale of Paris, Fonds espagnes, no. 432) utilized by Morel-Fatio in Romania VII, whence we publish our extracts. The Paris MS. has a short prologue, in which the author announces himself with the words Ye Climente Sánchez, arcediano de Valderas en la iglesia de Leon, and says that it had been for some time his intention to copilhar un libro de exemplos por a.b.c e después reducirlo en romance. Further he stresses the didactic purpose by saying: etiam exemplis utimur in docendo et predicando ut facillius intelligitur quod dicitur. Of this Clemente Sánchez, Archdeacon of Valderas, we have some knowledge. Nicolás Antonio, in his Bibliotheca Hispania Vetus (Rome, 1856) II. 138, speaks of a MS. of the Escorial Library containing the Soma de exemplos del arcediano de Valderas, i.e. our document. This MS. is not discoverable now. It is known also that Sánchez wrote a Sacramental or liturgical manual (printed several times from 1475 on), and that he finished this at Leon in 1423. Morel-Fatio argues (Romania VII. 482 f.) that he was born about 1370 and composed his collection of examples between 1400 and 1421.

Combining the Paris MS. with that of Madrid, we seem able to obtain the complete text of Sánchez’s work. “The 71 examples that we are going to read [i.e. those published by him],” says M.-F., “represent the part of the text contained in the first sheets, now lost, of the Madrid MS. In this latter there was also omitted the example published at the end of this first series and numbered CCXVI a [so that M.-F. really prints 72 additions to the Madrid MS.]; it is, moreover, the only example that the Paris MS. has in excess; on the other hand, it lacks a certain number, above all at the end of the text. The scribe, it seems, was in a hurry to finish it. As one might expect, the language of the collection in the Bibliothèque Nationale, which was copied in the last years of the 15th century, presents a less archaic character than the text of Madrid.” This last, like all the documents in the Biblioteca series, is not printed in such a fashion as to make it available for philological purposes. M.-F. thinks that the Madrid MS. dates from the beginning of the 15th century.
As regards the actual date of compilation, Menéndez y Pelayo (Orígenes de la Novela, I. ciii) agrees with M.-F., although he thinks it possible that the work was done in the last years of the 14th century.

The Madrid MS. has 395 examples or tales and the Paris MS. 72 additional ones, so that the complete collection consists of 467.

Because of a lack of local and national color in the tales, M.-F. thinks that Clemente Sánchez de Vercial (his full name given in the prologue to his Sacramental) did not go directly to the various sources which he mentions for them. He deems it more likely that he simply consulted these sources? In some cases we think that he did. The Disciplina Clericallis of Petrus Alphonsus is integrally and faithfully translated in the Libro de Exempla. We have not made a similar comparison with the Dialogues of St. Gregory, which he cites at every moment, with the Lives of the Holy Fathers, with the Memorable Deeds and Sayings of Valerius Maximus, with the City of God of St. Augustine, etc. but we believe it certain that all these works, so commonly read in the Middle Ages, were familiar to him, and he exploited them directly. Other citations may be at second hand. Baist (Grundriss ii. 414) seems to agree with M.-F.; he says: "Perhaps a smaller Latin alphabetum has been combined here with another Latin collection."


The proper comparative literature studies have not yet been made of the various exempla of the collection. See, however, Puymaigre, Les Textes Autheurs castillans II. 107 ff., frowahlch f. roman. Literatur VI. 128, and J. F. Crane, The Exempla, etc., London, 1890 (Vol. XXVI of the Folk-Lore Society publications).

Each of the examples is preceded by a Latin maxim, translated at once into two imperfect (at least in the MSS.) Spanish verses. In these the moral to be conveyed is stated beforehand, just as in the Conde Lucanor it is stated at the end of the tale. The Latin maxims are arranged in alphabetical sequence: hence the title of the collection por A. B. C. This arrangement would seem to suggest a Latin alphabetum as source.

A scholarly edition of the whole text of the Libro de Exempla is a desideratum: we may expect it from Professor M. A. Buchanan of Toronto University, who has already done some work on the Paris MS.

The text of our extract seems Castilian. G. T. Northup, El Libro de los Gatos (Modern Philology V. Chicago, 1908), points out (p. 489) that "Valderas is almost exactly on the border-line between Leon and Castile. We should expect a MS. written there to show traces of the eastern Leonese dialect. These peculiarities abound in the Madrid MS. of the Exempla."

611 This often used tale is in the Disciplina Clericallis, in the Castigos of Don Sancho (Biblioteca de Autores Españoles II. 156), in the Conde Lucanor (No. 2), in the Espejo de los Légers (a 13th-century work), etc. A transcript of the Paris MS. made by Professor Buchanan shows slight variations from Morel-Fatio’s text: 1.8 como es énén, 1.15 secretamente and 624 repulitura have initial ss, etc.

6213 Cf. Puymaigre, loc. cit., p. 112, note, for other applications of the advice contained in the inscription.

6225 Observe pensar taking a direct object.

XV. EL POEMA DE JOSÉ

There are still extant a number of literary documents written in Spanish by Spanish Moors. In obedience to a hieratical custom, or for some other reason, these Moors used Arabic characters when writing their Romance text. The Spanish Jews did so, too, in the older period, and Yiddish is still written and printed in Hebrew characters. The Spanish documents thus written in Arabic characters are aljamálos, or texts in aljamía, from the Arabic word meaning ‘barbarian,’ applied by the Spanish Moslem to the Mozárabes, i.e. the Arabs who were not of pure blood or Christians whose blood was mingled with that of Arabs. In their turn (cf. M. Schmitz, l.c., p. 323) the Spanishards applied the term aljamía to the somewhat degenerate Spanish, intermingled with Arabic elements, which was spoken by the Mozárabes and the Moriscos. Here, we use the term in the general sense of works in Spanish written in Arabic characters. Of these the best is the Poema de José, or, to use the aljamálo form of the name, Poema de Yaqüf.

There is no complete MS. of the Poema de José that has yet come to light, but the larger part of its contents is known to us from two MSS. Of these
Archivos, Bibliotecas y Museos, published by R. Menéndez Pidal in his Poema de Yuçuf (in the Revista de Archivos, Bibliotecas y Museos, Madrid, 1902), along with a transliteration of it and a study of the text and its literary relations. There has been some variety of opinion as to the date of this MS. That part of it containing the Joseph was by Gayangos placed first in the 16th century and then in the 15th. H. Morf (El Poema de José, Leipzig, 1883, p. x) does not believe that it belongs farther back than the end of the 15th century nor that it is more than three quarters of a century older than the other MS. (Gg-101). On the other hand, Menéndez Pidal, following the statement of E. Saavedra (in Discursos leídos ante la Real Academia Española, Madrid, 1878, p. 162), believes that the Joseph part of this MS. — obviously the oldest part of it, much older than other parts, which are clearly of the 16th century — is of the 14th century, and thinks that the language of the document is a good argument to this effect. "The absence," he says (Yuçuf, p. 2), "of the strong Castilian influence which is observed in Aragonese writings of the 15th century, is an indication, and another is the retention of the dental in the paroxytonic ending of the 2d pers. pl. forms of verbs." This MS. has 95 stanzas of cuaderna vie (like Ayala's Romald it still uses that form), extending from the beginning of Joseph's story down to the affair with Zalifa or Zaliba (Potiphar's wife). The account given has many things in it not found in the Biblical account in Genesis. The document (and this is true of the other MS. also, for they give the same account in their corresponding parts) follows rather the 12th sura or chapter of the Koran, with its variations from the Biblical story, and also adds elements due neither to the Bible nor to the Koran, but to the fantastication of such Oriental writers as the Hebrew Cab of Yemen, who became a Mohammedan under the caliphate of Omar. Throughout the whole poem, as exhibited by the combined MSS., there is little evidence of originality on the poet's part. On the lacunae and other defects in its text, cf. Menéndez Pidal, l.c., p. 2.

The other MS. (Gg-101) is preserved in the Biblioteca Nacional at Madrid. It was published by H. Morf in his Gratulationschrift der Universität Bern an die Universität Zürich, etc., El Poema de José, Leipzig, 1883, with a description of the MS. Of the text thus published a transliteration was printed by M. Schmitz in Roman. Forschungen XI. 315. Schmitz repeats Morf's description of the MS. and enters into a discussion of the linguistic and literary nature of the document. This, in its turn, has been discussed by Menéndez Pidal in the article mentioned. This MS. Gg-101 appears to be of the 16th century. It lacks the beginning of the poem, some nine strophes, and also the end of it. The beginning is supplied by the other MS., but for the end we have no such help. Morf thinks that about 50 strophes are lacking, i.e. about eight folios of the MS., as he deems that in that space the poet would have covered fully the remainder of the account given in the 12th chapter of the Koran. Other defects in Gg-101 are described by Morf and Schmitz.

Schmitz believed that he found Orientalisms in the syntax of the Joseph, but Menéndez Pidal (p. 52) regards his arguments as untenable. Another very fragmentary MS., containing but four strophes, is described by Morf, p. x, and by Schmitz, p. 319. It belonged to the great collection of MSS. of aljamía made by Gayangos.

The language of the Joseph is clearly the Aragonese dialect. This is even more markedly the case in the older MS. (T-12). Cf. Menéndez Pidal, p. 49: "Both A [i.e. T-12] and B [i.e. Gg-101] present Aragonese traits, but with this difference: B is very modern, of the second half of the 16th century, and its Aragonese is much Castilianized, although not completely so; A, being much older, presents the dialect with greater purity. Both represent a language more popular than that generally used by the Aragonese litterateurs at the respective dates." A detailed study of the Aragonese elements in the language of both MSS. is given by Menéndez Pidal, pp. 45-56. For another account of Aragonese traits cf. Saroñandy in Annaire de l'École des hautes études, 1898 and 1901.

As to the date of composition of the original poem, Menéndez Pidal naturally places it at not later than the 14th century; cf. also Menéndez y Pelayo, Orígenes, etc., I. lxv. Morf assigns it to the second half of the 15th century.

Schmitz, pp. 325-356, gives full directions for a system of transliteration of the Arabic script. For another description of a method of transliteration cf. Ford, Old Spanish Sibilants, pp. 159-160. The transliteration made by Gayangos of Gg-101 for Vol. LVII of the Biblioteca de Autores Españoles is quite incorrect, as was the earlier form which he provided for Ticknor's History of Spanish Literature. This is no longer included in the American edition, but appears in the German and Spanish translations.

On a later Moorish treatment of Joseph's story, the Leyenda de José, cf. Leyendas Moriscas, etc., published by F. Guillén Robles (Madrid,
1885–1886. Compare our José passage with that from the Estoria General given on p. 451; this latter was taken by Alfonso or his collaborator from an Arabic source also, the Book of Roads and Realms of the Moorish King of Niebla (near Seville). See Puymaigre II. 169 ff.

63 89 a It will be quite obvious that many of the verses are metrically imperfect, and that the rhymes are sometimes supplanted by assonance.

63 89 b obría: in Arabic two consonants cannot stand together in the same syllable. So, if two consonants come together in a syllable in Spanish, the José inserts between them a duplicate of the vowel following the second of them; therefore obría becomes obrīa, obrīer becomes obrīeres, etc. For such cases as obría, however, the Moorish scribal sometimes does not do this, regarding the á and erson as in different syllables; cf. 92 d obría, 95 a Yobras. — quessida: in this dialect form the consonant of the pret. indica., etc. has been carried over to the past part.

63 89 c diáxido: this seems a dialect form and not simply a scribal error: the pret. stem has entered even into the present participle. 90 d deoyo, 91 c fase, 92 d figura, 97 c fusa, and other forms here show sufficiently the dialectal nature of the language; cf., however, Menéndez Pidal’s remark as to the large Castilianizing that this MS. Gg-101 has undergone.

63 91 a diég: here the text has, at the end of the word, the letter ñ which answers to the early Spanish ts sound. This O.Sp. wrote regularly as e at the beginning of a word and between vowels, and as e before a consonant and also at the end of a word. This use of e was only scribal and conventional; it was not phonological, since O.Sp. e properly denoted the ts sound. Now, only in this one case does the José in our MS. write final ñ = t (i.e. ts) for what in Roman script is regularly final O.Sp. ts = ts. In 91 d and 96 b it writes diés with Arabic ñdy; but ñdy was never ts in value in Arabic.

64 94 c diés: the MS. has lu, which in aljamiado stands for both O.Sp. i and e (i.e. 1, 6). The telediés or sign of doubling stands over the lu. This is probably an error of the scribe, who meant only diés. At all events diés would be as correct as diés. Cf. 99 c. — fues = here and in 97 c fuesse. So in 31 b fues stands for subj. fuese. With this loss of the final syllable Schmitz compares ley = leite in 104 a.

64 95 c yae = y a.

64 96 If luces meant the morning star, we have an allusion to the belief that the dreams just before dawn come true. To this Dante refers several times.

64 97 b sacosele: cf. also 94 b sacosele. Note the equivalence of sele, sele, with géle of 93 d. This writing of se = ge shows the lateness of the MS. So also does the regular appearance here of se for intervocalic double s.

64 97 d fisieaste: apparently here, and in 99 d fisieastes, the 2d pl. form is mingled with the 2d sg. in addressing the same person.

65 100 d do que: i.e. a dream to the effect that, etc.

65 103 d The MS. has salda. Here, and in one other case, Schmitz needlessly saw an Arabicism of syntax, in the appearance of a singular
verb before a plural subject. The scribe simply forgot his nasal sign; cf. note to 91 a.

65 loé qayça: again the scribe has confused his sibilants, writing voiceless sín (s) for voiced ñdy (s).

65 loé ye: Schmitz takes this as = loc. It thus occurs side by side in this passage with ge and se.

XVI. DANÇA GENERAL

This anonymous document is preserved in but a single MS. It is in the Escorial Library (IV–b–21) and contains the Fernán González and several other important documents. According to Appel, the script of the part containing the Dança is not earlier than the 15th century.

The Dança appeared in print (and in a very imperfect form) first in Ticknor’s History of Spanish Literature III. 459 ff. (cf. last ed., p. 531). Janer then printed it at Paris in 1856, and in 1864 reprinted it at Madrid in Vol. LVII of the Biblioteca de Autores Españoles. Janer’s text is also bad, and therefore Appel prepared his edition, from which our extracts come. There is also now the edition of Barcelona, 1907, which agrees with that of Appel; yet shows the correct form diez in the three or four cases near the beginning of the poem in which Appel seems clearly to find diez (cf. p. 5, note 1, of Appel’s ed.).

In point of composition the Dança is probably of the 15th century and not later than the middle of it (cf. Baist, Grundriss II. ii. 428); some put it in the first half of the century. A later elaboration of it, first printed in 1520, has been reprinted by A. de los Ríos in his Historia Crítica de la Literatura Española VII. 507 ff: this Appel deems of some value in suggestion of corrections to be made in the text of the Dança, which is, metrically and otherwise, sometimes at fault.

The Dance of Death is a subject which has figured in both the literary and the pictorial art of several countries, and there is reason to suppose that, at least originally, the literary forms interpreted the paintings. W. Seelmann, in his Totentänze des Mittelalters (Leipzig, 1893), has studied the literary category concerned, and has pointed out a certain resemblance between the Spanish poem and a Lübeck Totentanz of 1463. But the Dança also has affinities with a French Danse Macabre of the 15th century (published by V. Dufour in Recherches sur la Danse macabre, Paris 1873; cf. id., La Danse macabre des SS. Innocentes de Paris, 1874). For a comparison of the three documents, cf. Appel, pp. 2 ff. The Spanish piece is far superior to the others in literary merit, excelling them in liveliness of spirit, in characterization, and in the keenness of its satire. Still, the origin of the Spanish work is probably to be sought in some earlier French poem. Cf. Fitzmaurice-Kelly, Littérature espagnole, p. 93: “This Dance of Death (Danse Macabre) is thought (as well as the German Totentanz) to be imitated from a French original as yet unknown; it is at present the oldest version of the legend that has come down to us. Although its form is superficially dramatic, the Dança is not a real drama. Death summons mortals to his sinister festival, forcing them to take part in his dance. The thirty-three victims—a pope, an emperor, a cardinal, a king, and so on (a cleric and a layman always alternate in it)—respond to the invitation in a series of octaves which will soon be surpassed by the sonorous music of Mena [Juan de Mena, the poet, 1411–1456], but mark an advance over the versos de arte mayor which some think they see in the Libro de Buen Amor de Ruiz (cf. F. Wolf, Studien, 413; Morel-Fatio, L’Arte mayor et l’accentua-, syllable, in Romania XXXIII; Foulché-Delbosc, Étude sur la Laberinto de Juan de Mena, in Revue hispanique IX). The poet of the Dança de la Muerte was an expert in morbid allegory.”

In addition to the articles on the arte mayor cited by Fitzmaurice-Kelly, cf. H. Hansen, Zur spanischen u. portug. Metrik (Valparaiso, 1900); id., El Arte Mayor de J. de Mena (in Anales de la Universidad de Chile, Santiago de Chile, 1905); and J. Schmitt, Sul verso de arte mayor (in the proceedings of the Reale Academia dei Lincei, Rome, 1905); as well as the older statement of A. Bello in his Ortolegia y Métrica (cf. his Obras Completas, Santiago de Chile, 1884, Vol. V). Appel (pp. 9 ff.) discusses the metrical condition of our poem. It has one of the usual stanzaic arrangements of the arte mayor, viz. that of the octave with its lines rhyming a b a b b c c b. What the original and perfect type of the individual line of arte mayor was, has been the subject of some debate. “The peculiarity of this verse,” says Appel, “as compared with French, Provençal, and Italian verses, is, as is well known, that the number of its syllables seems to be no definitely fixed one. If, as usually happens, we regard as the basic form the decasyllable, which by a caesura after the fifth syllable is divided into two equal parts, then the number of syllables should vary between 10 and, with feminine caesura and feminine verse-ending, 12. (Even two unaccented syllables may stand at the caesura.) But, now, the first syllable of every hemistich may also be omitted, so that we have in the half-verse 4 syllables instead of 5 (or, with feminine ending, 5 instead of 6); and just as the regular number of syllables may be diminished by one,
so also one may be added, so that we may count 6 (or 7) of them in the half-verse.”

When all is said and done, it is the accent that furnishes the fixed principle of the line of *arte mayor*. One wonders whether the initial principle was not that of two accents in each half-line. Perhaps the unaccented syllables were arranged symmetrically around those accented, and the perfect type was that represented by stz. I, 1; b:

\[
\text{Con ésta} || \text{mi frécha} || \text{crudel traspasses.}
\]

This, under a rhythmic stress scheme, corresponds to an amphibrachic arrangement under a quantitative scheme. Cf. Ford, *An Old Spanish Anthology* (N.Y., 1901), pp. xxxv ff. To avoid monotony and sing-song effect various modifications may then have been made. Secondary accents might occur in the second and eighth syllables; and, even more than that, the accent might fail entirely in those syllables. But, of course, it is not certain whether the seemingly perfect type is fundamental or an elaboration.

Taking for the half-line a scheme such as we propose, viz.

\[
\begin{array}{c|c}
\circ & \circ \\
\end{array}
\]

with an optional suppression of the final unaccented syllable, Appel finds that 693 out of the 1264 half-verses of the *Dança* correspond to it. To these we may add 33 more, if we count the cases in which the first accent yields to a secondary accent, viz.

\[
\begin{array}{c|c}
\circ & \circ \\
\end{array}
\]

The next most frequent type appears in but 106 half-verses. On the other probable varieties represented in the document, cf. Appel, l.c. 66 1 traslación: Appel (l.c., Anmerkungen, pp. 32 ff.) thinks that this indicates a literary taking-over, a translation or free rendering of, say, a French original, rather than a mere scribal copying. 66 2 tracta: this seems to have no subject. Appel thinks that it may stand for *tractum* (i.e. the nasal dash, = paren). The scribe forgot the nasal dash over *t*

66 3 abisa: was this originally the imper. sg. of the verb *avisar*, ‘look out!’—pare = *parum*. The scribe forgot the nasal dash over *e*

66 7 pugn: the MS. has *pugnii*; but *pugnum* must be meant; l. 482 has *pugnastes*.

66 I.a The 1520 ed. has the metrically better line

\[Yo la muerte encerco á las criaturas.\]
176 OLD SPANISH READINGS

69 XLII 
peores amigos: ‘the worst of friends,’ viz. libelo and fuero. The 1520 print has Lo peor es, amigos.

70 XLIII Appel proposes nothing here, but one wonders whether there should not be an en before mienset. If not, the latter seems to mean ‘memory.’

70 XLIII Cf. Appel: “Cino (da Pistoja, died 1337) and Bartholo (died 1357) are the well-known teachers of law. But who is meant by el Colectario (a real proper name is certainly not before us here), I have not been able to determine even with the help of jurists among my friends. Nor have I been able to discover a particular work called Collectarum.”

70 XLIII E vos: the print has Venid vos.

70 LII a sea: the print has .rrra’.

70 LII c The print omits saneto; it should be stricken out here. — In contemplation we have a poor rime. Did the poet say contempré? — Does the attitude of the monk here suggest that the poet was himself a monk? Of course our Danquete is anonymous.

71 LXXIX a principe: Appel asks whether we should not read principio. The print has comienzo.

71 LXXIX e comedio: here apparently ‘place,’ ‘site,’ ‘scene,’ and in d ‘cours,’ ‘behavior.’ But?

ETYMOLOGICAL VOCABULARY

Note. Wherever possible, Vulgar Latin etyma have been given for words not found in Latin. Of course, the V. L. forms did not necessarily ever exist in many of the cases. Analogy (especially in the verb system), working at an early date in the already developed vernacular, can explain many phenomena without recourse to V. L. bases.
acéolos (possibly a form of the Arabic *ad-ad-*chold, chessboard) 41 11.  
acento (cf. *encenso*) incense, 6 68.  
aperca de (L. *ad + elva and *de*) near, 18 1101.  
achest (L. *ecus*, under influence of *ar* + *tide*), *a* this, 6 2, 16;  
achesto, pron. 6 14.  
acaipresta (L. *archi*-, Gk. *dóxh-*+, priest) archpriest, 43 13 b.  
acoger (V. L. *acquére*) to receive, take in, 37 359.  
acordar (V. L. *acquére*) to agree, 53 12;  
acordó + le, they remembered it, 46 10.  
acordol = acordó + *le*, 46 10.  
acortar (L. *ad + cárter*) to cut short, 69 XVIII 6.  
acorlo = ad + cárter to cut short, 20 1210.  
acostar (V. L. *ad + cérctas*) to lay down, throw down;  
aconter *se* to fall flat, 19 1142.  
aecostar (V. L. *acquére* from *clata*) to lay down, throw down;  
aconter *se* to fall flat, 19 1142.  
aecostar (V. L. *acquére* from *ad + cérctus*) p.p. of *córquer* to distress, annoy;  
aconterando 36 363 a; cf.  
*mod. cítar*, *acuítar*.  
acucar (Arab. *al + cukar*) sugar, 49 17 d; cf.  
*mod. *azúcar*.

**acuerdo** (cf. *acordar*) agreement, 44 20.  
acusado (L. *accusatus*) accused, 14 112.  
ad (= a, L. *ad*) sign of the accusative, 9 83.  
ad + dar, 10 1145; 20 1210.  
adante (L. *ad + de + fu + ante*) with dissimilation of *u* forward, 24 93 c.  
adellatrado (cf. *adelante*); the intrusive *r* is not found in the mod.  
adellantado governor, high office, 59 20.  
adellino (*a = n*; V. L. *adélincere*) he moved forward, advanced, 20 1203 (forms with *n* or *m* occur in Cid 467, 1954, 2237).  
ademas (L. *ad + de + magis*) besides, exceedingly, in the extreme, 41 6, 10, 13; 52 11.  
adós (*a + Dios*) good-by, 69 XVIII 8.  
adó (L. *ad + de + ábi*) whither, where, 34 83 b.  
afare (L. *ad + derr*) to run to, 19 1142.  
afastar, *afastar* (V. L. *afastare from *succe*, *futur*.) to adorn; *afastar* 60 10, 11.

**aflorado** = adóralo = adóralo e = lo adóralo, 10 106.  
aflorado = adóralo; adóralo e = to  
afardar, 10 106.  
afardar (L. *adardar*) to adore, 9 77;  
aflado 10 106.  
aflar (V. L. *aflicete*, from *ad + fugere*, with intrusive *u*) to dis-  

tress, bring to dire straits; *afuncado* 54 6; 55 23; cf. *mod. afincar*.  
aflar (V. L. *aflicete*, from *ad + fugere*, with intrusive *u*) to dis-  

tress, bring to dire straits; *afuncado* 54 6; 55 23; cf. *mod. afincar*.  
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tress, bring to dire straits; *afuncado* 54 6; 55 23; cf. *mod. afincar*.
aguardar (a + Germanic wart); cf. Old Saxon waradan, O. H. G. war­
ten, Eng. wait) to wait, attend, guard, watch; aguardassen 43 29.
aguar = aguar (a formation on V.
 L. *acuca or L. acuca; cf. mod. aguja, a regular development thereof) to spurn on, 13 10.
aguijar = aguijar (a formation on V.
L. *acuca or L. acuca; cf. mod. aguja, a regular development thereof) to spurn on, 13 10.
aguijada (cf. aguijar) good, spur, pricks, 95 102 c.
aguila (L. aquila, but of semi­learned or irregular develop­men­t) eagle, 31 14.
al (L. ala) thither, there, 61 19; 75 1; 85 11.
alabanza (abstract noun of the L.
V. L. alabanzar) praise, 70 114.
alabar (L. alabare, or V.
L. *ala­pare, cf. Körting, § 397. The source is uncertain, yet *alabare (seems to impose itself) to praise, 61 1; alabado 55 6; alabes 61 6.
alabar = d labar.
alancar (L. ad + V.
L. laceare formed on L.
lancea) to throw lances, 41 10, 18, 21; 42 6; alancarden = mod. alancarden, 40 14.
alarydos = alari (Arab.
alazar = alacazar (V.
L. *lazarus) to relieve, de­light; alzare (pres.
sbj. 3) 48 134.
alzado became V.
L. *alzare, *alzaren, whose close *z better explains the Span­nish form, cf. Grandgent, Vulgar Latin, § 105; merry, 50 1279.
alzale (formation on *alzare) joy, 41 10, 60 27, 70 110 6.
Alexandre (L.
Alexandre, Alexandre, to which the mod.
Alexandre corresponds better) Alex­ander, 36 351 a; Alexandre 36 345 d.
alfoz (V. L. alfarcón, district.
region) alfarcón de Lara 40 title, 7.
algo (L. aliquid) something, some­what, anything, 7 30; 15 123, 124; 16 157; 17 205; 26 105 d; 45 10 6; 48 16 6; of account, valuable, 14 111; (as a noun) property, means, wealth, money, 60 431 c; 56 423 d.
alguacil (V.
alguacil, bailiff, policeman, 50 509 c. (The cor­rect early Spanish form is *alguacil.)
alguándar (L.
alguándar, with ana­logical adverbial re, cf. *mienre) at any time, 7 34.
algun (apocopated form of algun) 42 114; 84 7.
algun (apocopated form of algun) 49 501 a.
alguno, -a, -os, -as, (V.
L. *alicenum, -a, -os, -as) etc., from L. alegre [*aijue] ands; cf. L. alicenu, alicunde some, any, some one, any one, 24 96 a; 26 289 b; 52 1 etc.
algun (apocopated form of algun) 24 92 d; 25 103 z; 27 506 d.
all = ali, 19 1126.
all (before a feminine word begin­ning with a vowel) = al; d it to the; all el curso [s] 21 19.
al (L.
al (L. *ali, with its first syllable modified under the influence of d or of the L. particle or found in squeal etc.) thither, there (of motion and rest, both), 42 271; 57 429 d; 430 d; 431 d; 432 a; mod. alla.
Alis (Arab.
Alis) Allah, 64 95 c; mod. Ali.
allegar (L.
allegar, to bring to­gether, collect, gather; allegados 41 18, 28; allegaron 72 358 b; to come, approach, allegue 58 439 a.
allegada (all i + ende from L.
indo) beyond, 33 72 b.
al (L.
al (L. *al; + unde from L.
indo) there, thereby, then, 13 10; 20 125 9; 94 96 d; etc.
alifano = allifano (allian, L.
al (L. *alinear) they advanced, 27 354 b.
ETYMOLOGICAL VOCABULARY

amades (L. amatus, with dissimilation of n) soul, 21 7, 12, etc.

Almañer (Arab. pr. n.) 44 5, 14.
Almenar (Arab. pr. n.) 18 1092.
amofallia (Arab. al-mafiella) army, camp, 19 1124; (perhaps Arab. al-mafiella) carpet, rug, 17 182.
al = a lo, 16 157.
alignar (L. ad + formation on longu, V. L. allongare) to defer, 50 6, 347 a.
al = a lo, 18 1098 etc.
alzar (L. allüder) altar, 21 16 etc.
alterar = al terçer, 18 1113.
altercia (L. altitiae from altus) height, en altura on high, 51 1664 e.
alto, -as, -a, -os, -as, (L. altus etc.) high, lofty, noble, mighty, loud, 39 370 d; 40 6; 41 13, 15; etc.; en alto on high, 13 8.
alus = alba (L. albus, alba, 'white') dawn, 18 1100.
Aluan = Alabama (from L. albus, V. L. *albumus); Mont Aluan 18 1089.
Alzar = Altoar (pr. n.) 41 20.
Aliac (cf. Alivace) 18 1108.
Aliquant (pr. n.) 17 1087.
alunbrar = alunbrar (V. L. *allübrare from ad + lumen) to illumine, 48 12 b; alunbrar 60 24.
aluzes (pl. of albor, V. L. *albors, *alborem, from albas) dawn, 19 1137; 28 359 a.
alvá cf. de alvá to derange, disturb, destroy; des álva 60 409 b.
am (V. L. amna, cf. Körting8 § 604) nurse; amar 89 8.
am = alma, 21 8.
amades (L. amati) 43 1; cf. amar.
amanser (inchoative formation on L. mänt, ad + mane + scare > *ecrire) to dawn; amanser it dawned, morning came, 19 1866.
amansient = amansiendo, 21 3; cf. amanser.
amar (L. amare) to love, 49 490 a; amamo 35 355 a; amado 48 1; ame (pret. 1) 60 3; amana = amada, 65 25; amana = amado 26 104 e; ameza 47 5; amado 61 14.
amarabilla = d maravilla marvelously, 62 11.
amaruarilla = d maruarilla, 18 1102.
amargo, -a, (V. L. *amaricus, -a, based on L. amarus, -a) bitter, 54 23; 68 441 d.
amaríello, -a, (V. L. *ambaríellus, -a, formed on Arab. alumm 'amber,' or V. L. *ambaríllus, -a, formed on L. amarus, -a, 'bitter,' with an unexplained change of sense. Ety. doubtful. Cf. Körting § 579) 23 86 d.
amas both, 69 XIII 2; cf. amus.
amatar (a + matar 'to kill,' from mät found in such expressions as Pers. shak mat 'the king is dead,' whence Eng. 'checkmate' and Sp. jaque mate. Phonologically this ety. is better than L. matarre, which should have given in Sp. *matar. But the source is still thought doubtful by some cf. Körting §§ 578, 599) 10 deaden, extinguish; amatare 39 2 b.
amaua = amaba, 69 25; cf. amar.
amauan = amabon, 25 104 e; cf. amar.
amaua = amaba, 47 5; cf. amar.
amblantes (L. amblalère, amblantio) ambling, 22 33.
amenoa (cf. L. pl. minuciae 'threats,' minax, minucem) threat; amenaza 68 22.
amenazar (cf. amenaza; the verb indicates V. L. *amminaciare; thence, perhaps, the noun) to threaten; amenaza 33 76 b.
amenos = d menos, 18 1106.
amidos (L. Titans, perhaps influenced by *midos; the -s is adverbial) in spite of one's self; in spite of myself, 14 1845; a amidos against his will, 25 104 a; cf. amjdos 68 VIII 3; amjdos 14 195. (The correlation with a fuerca in 68 VIII 3 could also explain the o). amigo, -a, (L. amici, -a) beloved, friend, 41 3; 47 1, 2; 61 1.
amistad (V. L. *amictas, *amictia, based on amicus). This gave regularly O. Sp. amistad, whence, by the analogy of abstracts in -stas, L. honestas > honestas, etc. the more usual and modern amistad (friendship, 60 3.
amj = d mi, 48 13 b.
amjdos = amidos in spite of himself (a fuerca e amidos) 68 VII 3.
amjdos = amigos, 88 353 b; 69 XIII 7; cf. amigo.
amo ( masc. formed on amo) tutor, 41 8.
amoneter (V. L. *amontar, based on *amontus, a p.p. derived from moner, monitus; cf. Körting2 § 243) to admonish; amonestar 66 6.
amer (L. amor, amorem) love, 19 1130; 47 2 etc.
amos, -an (L. ambo, -os, -os) both, 14 100, 104; 15 120, 127; 142; 16 173; 17 191, 200, 203; 38 366 a; 34 79 4; 46 26.
amover = a mover, 16 169.
amydos = amios against my will, 14 95.
amyo = o myo, o mio, 16 174 19 1186.
ap (V. L. *kant for L. habent) they have, (as aux.) 11 126; 12 134; 13 5, 17 1086; 28 361; 46 7; (as indep. verb) 58 441 a.
abor = amos, both, 58 12.
ancho, -a, (L. amplius, -a) broad, 59 15.
andante (cf. andar) progressing; bien andante prosperous, 55 15.
andar (L. ambuláre; or V. L. *ambitare from ambire, ambitus; or L. aduaire; or V. L. *amb, from ambre, + dare. For the sense and sound development *ambitare is most engaging, but none of the etyma proposed can be deemed certain. Cf. Körting8 §§ 588) to go, walk, proceed, pass, act, be, 8 60; 8 80: 27 353; 35 353 d; andas 59 423; andas 27 356 b; 52 493; andan 33 334 c; andar = andaha, 23 86 b etc.; andarla = andaha, 33 364 a etc.; amío (analogy of citeio = L. citáre) 23 23; andarán 20 1197; andecer 6 64; 9 753; ando ( imper.) 47 15; andad 10 102; andado (p.p) past, elapsed, 40 1; 44 1.
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<td>andar (n.)</td>
<td>gait, rate; a mas andar at full speed, with all one's might, 38 442 a.</td>
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<td>andaua (impf. 3 of andar)</td>
<td>38 36 b; 30 23; 44 2.</td>
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<td>andaua cf. andaua, 38 364; andaua muy cuytado he was greatly distressed, 38 364 b.</td>
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<td>andidieron (pret. 3 pl. of andar)</td>
<td>on the analogy of estidieron = L. steterunt) 20 1197.</td>
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<td>anillo (L.</td>
<td>angelus)</td>
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<td>an-nafir),</td>
<td>Trumpet, 34 82</td>
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<td>anparar =</td>
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<td>antano</td>
<td>that, 9 77; 12 68; 14 112; 18 m i; 32 21</td>
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<td>an-felis, an-</td>
<td>from V. L. *applicatum from L. ad + pars, partem} ; apartarme</td>
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<td>anticuad (L. anticuatias, antiquitatem)</td>
<td>39 21 c; cf. mod. antiquidad.</td>
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<td>Antolinez (pr. n.)</td>
<td>13 79 etc.</td>
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<td>aortalo =</td>
<td>aoralo &lt;aorarlo, 6 17.</td>
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<td>asor (L. aduvorare)</td>
<td>8 62; aorare (fut. i) 7 31; 8 58; aorilo e (fut. i) 6 17; cf. aduvor in the same document, 9 77; 10 103, 106.</td>
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<td>asort =</td>
<td>d orient(e), 18 109.</td>
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<td>aoristos</td>
<td>Aoristos (V. L. *applicari from particulas, a diminutive of par) prepared, ready, 19 1123; 26 6 b; cf. mod. aportar.</td>
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<td>apartar (V. L. *appartare from ad + pars, partem)</td>
<td>Apartarse to depart, 35 100 b; se apartaron went apart, 14 105, and aportarse 43 16.</td>
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<td>aparte (L. ad + partem)</td>
<td>apart to one side, 17 191.</td>
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<td>apassado</td>
<td>A pasado, ha pasado, 16 150.</td>
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<td>apedir =</td>
<td>A pedir, 27 359 b.</td>
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<td>apagar (V. L. *appellar)</td>
<td>*appellitus, -um, *appellata appellatio on the analogy of appellar call, muster, levy, 30 23 b; dar el apellido to give the call to arms, order a levy, 33 75 b.</td>
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<td>apecias (a + priussa from L. p.p. præses, présus, etc.)</td>
<td>quickly, 14 97; 99; 43 141; cf. mod. apecia, apecris.</td>
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<td>aquel adj. (L. eccum, under influence of ac, + ille)</td>
<td>that, 9 77; 12 133 etc.; (dem. pron.) the one, he, him, 7 24; 27 356 b; etc.</td>
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<td>aquella</td>
<td>aquella adj. and pron. (L. eccum, under influence of ac, + ille) that, the one, she, her, 19 1124; pl. aquelas = aquellas, 15 115; 16 161.</td>
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<td>aquell</td>
<td>aquell (before a vowel) 42 28; cf. aquel.</td>
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<td>aquello dem. pron. ntr. (L. eccum or V.L. *accum + ille)</td>
<td>those, 30 6 a; 60 27.</td>
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<td>aqunend =</td>
<td>aqunende prep. (L. eccum or V.L. *accum + ille) on this side of; 44 6.</td>
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<tr>
<td>aprendiestes</td>
<td>Aprendiestes (pret. 2 pi. of aprender) learned, understood.</td>
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<tr>
<td>aprendy</td>
<td>aprendy (pret. 1 of aprender) cf. aprendiegos.</td>
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<td>apres (loan-word, cf. Prov. apres, Fr. apres, L. appenguere, appressum)</td>
<td>Apres de after, 30 3 b.</td>
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<td>apretado (V. L. *apprehendere)</td>
<td>aprendiestes.</td>
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<td>apriesa</td>
<td>Aprendiestes (p. a. of aprender) learned, understood.</td>
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<tr>
<td>aquella</td>
<td>Aquella adj. and pron. fem. (L. eccum or V.L. *accum + istam) this, this one, 19 1111; 32 21 a; 60 140 b; pl. 32 71 b.</td>
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<tr>
<td>aquell</td>
<td>Aquell ad. and pron. masc. (L. eccum or V.L. *accum + istam) this, this one, 15 121; 132; 48 13; 65 103 a.</td>
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<tr>
<td>aquestro dem. pron. ntr. (L. eccum or V.L. *accum + istam) this, this one, 19 1111; 32 21 a; 60 140 b; pl. 32 71 b.</td>
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<tr>
<td>aquexados (p.p. of aquexar) distressed, 33 76 a.</td>
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<tr>
<td>aquexar (a + guevar from V.L. *gesuare based on L. guesus, rather than from L. coxare)</td>
<td>Eqrexar based on L. guesus, rather than from L. coxare) refl. to complain, 65 108 c.</td>
</tr>
<tr>
<td>aqui</td>
<td>Aqui (L. eccum or V.L. *accum + ille) here, 10 104 etc.; per aqui hither, this way, 10 104.</td>
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</table>
aquis = aqui se, 17 1085.
Arabia Arabia, 61 3.
Aracen pr. n. 46 24.
Aragon Aragon, 19 1187; 41 4.
arancar = arrancar (Germanic *amone ‘twisted’) to pull out, pull up, 10 1142; ref. to break ranks?, go in rout?, 19 1145.
arbol (L. arbor, arborem) tree, 47 3; 60 10.
arca (L. arca) chest, box, 14 113; 17 181 etc.; cf. arca 14 85 etc.
archo = arca 14 85; 15 119, 127 etc.
arco (L. arcus, arculum) bow, 66 1 6.
arritar (p.p. of arrire) or a by-form of O. Sp. fartido, fartida, from O.Fr. hardi. Germanic verb harrjan ‘to make hardy, boldly, 13 79.
ardy = arrido (cf. arvida ante) bold, daring, 50 599.
arren (L. arrenus, arreno) sand, 14 86.
argent (L. argentum; possibly a Fr. loan-word) 88 364.1; 31 167.
Arlanzon (pr. n.) Arlanzon, 17 20.
arma (L. str. pl. armas) arm, weapon; pl. arms, armor, 19 1123; 34 826 etc.; armas, armas, armas, to arms! 48 13.
armer (L. armere) to arm, 19 1135; armaduras 29 1; 55 333 d; to dub, armo pret.: 3 40 18.
Arnald pr. n. 36 352 b.
arrancado (cf. arrancar) routed, 34 79 e.
arranda (p.p. of arrar, V. L. *arrire, *arrire from Germanic or Celtic; cf. Gothic edlan ‘to arrange, prepare;’ and Celtic
red-, *redh-, *to make ready’) prepared, fitted out, 26 110 a.
arrebado (p.p. of arrebatar) The etymology is uncertain, but there seems to be a sense-connection with L. arriptis, arriptus) carried off, 60 8.
arbi (L. ad + ripam) up, on high, 42 28.
arrybar = arribar (V. L. arribar) (cf. arriba above) to arrive, 35 329 d.
arryvaron (cf. arrybar) landed, 33 72 e.
arto = harto (L. fortis, p.p. of forcire) too much, too long, 64 100 c.
as = has (V. L. *has for L. haber; cf. xer) thou hast, 12 935.
asar = assas sufficiently, quite, 64 4.
asegurar, asseguar (V. L. *asseguar rare from sescuaro) asegurados assured, certain, in security, 29 1 d; 34 81 2; 35 334 a; aseguro 3 assure, 57 429 d.
asemenant (pres. part. of assemear, assemear, V. L. *asimillare from shellin) seeming, apparent, 21 5.
asentar, asentar (V. L. *assejentur from L. solens, sentirem) asenten (refl. pret. 3) seated himself, 55 22 c; asenteme seated myself, 17 184; asiento me I sit down, 57 434 2.
asesantaste = asentabas + te (cf. sentar) thou didst seat thyself, 21 19.
as (L. ecum, under influence of ac, + ic; or simply ac ic) so, thus, as, 7 41; 9 73; 59 2; etc.
the older form was asi.
asse (L. ase, ase, ad, ase, etc.) to estimate, judge, decide on, conceive, think of, consider, 33 72 d; 46 15; asemaron 24 94 b; 27 359 a; asme pret. 3, 46 9.
asseina = asseina (p.p. of asseinar, asseinar, formed on sembra from L. sub > Sp. so and L. umbra) bewildered, 58 436 d.
assogado (p.p. of asseguar, asseguar, from V. L. *assido-sedillare based on id-=ere) at ease, satisfied, 58 436 c.
aubo = abau, 27 354 b.
asaz (L. ad + satia) enough, much, 26 109 d; 26 110 b; cf. auza.
asenteme to (cf. asentar) I seated myself, 47 4.
asal (other form of asal) 15 139, 143; 16 153; 167 etc.; cf. also auza, assa.
assa = asa + le, 16 163.
asau = a sa, 48 13.
assy = ass, 36 356 a; 36 358 a; 36 356 b.
assa = asa, 61 13; 16 19, cf. also asa.
astera (L. kasula) staff, lance, 31 16 e.
astil (L. kasile) handle, shaft, 42 28.
astropo (V. L. astropus from L. aster, asterum) disastrous, unfortunate, wretched, evil, fateful, 57 431 c.
astrosa (cf. astro) disastrous, 35 328 d.
Asturias pr. n. 45 13.
asa = a sa (cf. assa), 26 109 a; 111 a; etc.
assu = a sa (cf. assa), 26 109 a; 111 a; etc.
asu = a su (cf. assa), 26 109 a; 111 a; etc.
asu = a su (cf. assa), 26 109 a; 111 a; etc.
asuna (etyl.) harness strap running from the breast-leather to the crupper, 29 33.
asu = a su, a su, so, thus, as, just, 26 109 b; 26 2 e; etc.; cf. assa; ass 71 LXXIX 1.
ata prep. (Arab. hatte) until; ata que until, 11 116.
atal adj. and pron. (L. ac = exatum + talis) such a, such a thing, as, just, 7 22, 33; 11 112; 35 332 d.
atumana = atumana (L. ac = exatum + tam + magnus =) so great, 46 15; cf. tanama 46 16 and modern tamaño.
atanto adv. (L. ac = exatum + tan- tane) so much, 39 12.
atar (L. atar) to fasten; ata pres. 3, 31 12 c.
atender (L. atendere, which joined the 2d conj.) to await, 44 21.
ati = a ti, 15 3; 18 140.
atierra = a tierra, 15 125.
atod = a tod, 17 184.
atodas = a todas, 19 1142; 20 1107.
atodos = a todos, 17 187.
atorgar (V. L. *actorexare, *actorecare, from L. aucter; cf. L. actare) to grant; atorgar nos te non shall grant you, 17 198.
atramises (etyl. Arabic) lupines, 54 18, 20, 22 etc. (The proper form would be atramiges; cf. notes.)
atramises (etyl. Arabic) lupines, 54 18, 20, 22 etc. (The proper form would be atramiges; cf. notes.)


Indic. impf.

Sg. 1

2

3

avía 33 75; avía 92
avía 141; avía 27 354; avía 35 332; avía 13 6 etc.

avía 40 11 etc.; avía 53 18 etc.

Pl. 1

2

3

avían 27 357; avían 34 81
st. b; avían 14 101 etc.; abían 63 92 a.

avía 71 LXXIX 6 etc.

avía 71 LXXIX 7 etc.

avía 71 LXXXVII 7 etc.

avía (impf. 3 of aver) had, there was (were), 33 752; 82 11; 83 7; etc.; avía de had to, 54 30.

avía = avía, 40 11.

avísar (V. L. *advísare, from ad + visum, p.p. of L. vedere) to advise, put on guard.

avísate (cf. avísar) be on thy guard, 67 III 5.

avén = avén still, yet, even, 25 100 a; 31 18 a; 36 342 c; avén que even though, although, 67 482 a; 71 LXXIX 7.

avión (fut. 3 pl. of aver), 71 LXXVIII 7.

avíos (fut. 1 pl. of aver), 71 LXXIX 6.

avía = avía, 35 332 a; 36 345 c.

avían (impf. 3 pl. of aver), 31 81 d; 83 b; 35 333 d.

avivado (p.p. of avivador from L. *avivare, i.e. L. ad + vivere from vivus) lively, strong, 34 790 c.

avvruez (Arab. avvrueziu) fennel, 49 19 e; cf. mod. avaruz.

axriza = d Xerica, 18 1092.

axo (a by-form of xox, mod. ejf. from L. axis, acern) axle, 30 8 e; cf. Ptg. eixe.

ay (L. a) alas! 27 300 c; 34 81 c.

ay = aí (L. ad + he), there, 38 562 b.

ay (V. L. *hat = L. habet + hic, i.e. Sp. a 'has' + 'there') there, is, 60 1 5.

aya (V. L. haya, *hayat, L. habemus, habet; pres. subj. 1 and 3 of aver) 16 179; 26 112 d; 55 18.
ayades (V. L. *hayatt, L. habesetas; pres. sbj. 2 pl. of aver) 17 205.
ayan (V. L. *hayatt, L. habasant; pres. sbj. 3 pl. of aver) 34 81 d; 66 8.
ayas (V. L. *hayas, L. habas; pres. sbj. 2 of aver) 61 6.
ayer (L. ad + héró) yesterday, 49 300 c.
aya = aina (V. L. aigua from aigua; cf. rama from marea) quickly, 37 357 d, 360 c.
aynado (L. adj + iratus, iratum, from iracere) held in anger, inimical, 14 90, 114; 16 156; cf. en yra ... yo seré metido, P. del Cid, 1490, 114; 16 156; cf. L. irascor).
aynto = aynó + le (cf. ayndar), 56 14, 27.
ayntado (p. p. of ayntar, V. L. *adjunctum from L. ad incus) assembled, arrived, 33 76 d; 45 14.
ayntar (cf. ayntado); ayunto assembled, mustered, 44 12; ayunto se the meeting took place, they clashed, 34 78 c.
azar (See notes) 92 28.
azes (L. pl. actis) lines of battle, ranks, 37 359 c, 364 a, 365 a.
ba = see (pres. 3 of ter; L. vadit under the influence of dat, stat, etc.) goes, 16 174.
bañaluna (V. L. *blanca from L. blancus, blanxem; possibly a loan-word from French balance) balance, scales, 69 XVIII 5; cf. mod. balanza.
Baltasar (pr. n.) Balthasar, 9 83.
bancó (Germanic bank) bench, seat, 31 72 d.
barata (abstract from a verb barar based on the Gk. ἁρασσω 'to do,' 'deal,' or on the Celtic word for 'treachery,' 'trickery,' Irish breath, Welsh braid) bargain, price, value, 31 12 a.
Barlaam pr. n., 59.
baron (of uncertain source, but seemingly connected with the L. baro, barônem 'simpleton,' 'stupid person,' therefore 'a servant,' 'one doing service,' 'a vassal,' and with O. Fr. baron, acc. of ber = Germanic ber 'bearer'; man, 25 105 a; cf. mod. marín 'man,' 'male.'
Bartolo pr. n., 70 XLIII 3.
barús (L. barba) beard; facerlabarba to shave, 62 20; cf. mod. barba.
barudos (cf. barba) bearded, 51 17; cf. mod. barbados.
barrero (V. L. *karrarius) barber, 62 19; cf. mod. barbero.
baxador (inceptive formed on V. L. base; cf. baxir; baxiçio provided, secured, 29 37 c; baxiçiero contrived, devised; cf. mod. abaxiçer. (The sense of 'building,' 'contriving' is the basic one.)
baxir (V. L. stem bax-) to build, make, 14 85.
baxado (p. p. of baxar, V. L. *basíarre from basius 'thick,' 'thick set,' 'low,' which latter is found in Classic Latin as a personal name, indicative, doubtless, of a bodily characteristic) bowed, bent, 23 86 c.
baxo a (V. L. *basius -a; cf. baxado) low, base, 68 XVIII 2.
baylía = basilía (a formation on L. basilius 'bearer,' 'one having a charge or burden;' cf. Eng. 'bailliff') charge, jurisdiction, office, 94 57 d.
bello a (L. bellus -a, a contraction of benemius -a; cf. L. benes and bene) handsome, fair, 65 104 a.
bendicho -a (L. benedictum. The Sp. i is due to the analogy of diges, dies, and other forms in which the i is phonologically and historically correct; cf. L. dico, dies) blessed, 51 1664 a.
bendición (learned word, L. benedicito, benedictum) blessing, 25 168 c.
bendícto (L. benedictum) blessed, 70 LXXI I 1; cf. bendito.
bendito (cf. bendicto) blessed, 49 300 c.
benedicto = bendicto, bendidio, blessed, 25 105 a.
benedida = bendidio -a blessed, 51 1664 a.
berrar (L. basiçum from basium) to kiss, 16 174; 27 360 c; etc.
bestia (learned word, L. bestia) beast, 21 24; 52 22; 58 440 c.
bestimento = vestimento (learned word, L. vestimentum) vestment, garment, 22 36.
bestión (augmentative of bestia) big beast, 30 10 b; 31 13 d.
betedor = bekeior (V. L. *beñor, *beniñor, from L. bene) drinker, tippler, toper, 49 18 c.
beuer = beber (L. beñer, V. L. *benere) to drink; bebo = beber, 25 102 d; bemeus = bemeñor, 18 1103; beíñas = beñas, 29 35.
beutías = bebiar (impf. 2 of beuer = beber) 22 35.
beur = vor, vivir (L. vivere, V. L. *vévere, with dissimilation in the first syll. in Sp.) to live, 25 300 c, 101 d; 26 107 b; bino I live, 13 80.
bierrez (ety. uncertain; hardly the Basque beaño + cecorra) calf, 61 11; cf. mod. becerro.
bezo = vezno, mod. vecino (L. vicinus, vicinum, with dissimilation in the first syll. in Sp.) near, neighboring, 27 53 a.
beia = ciotó (L. via) life, 70 LXXI I 4.
bien = bie, bia (L. bión, well, very, certainly, 13 7; 14 86 etc.; (n.) welfare, 54 5; goods, property, 24 97 c; 56 43 d; good qualities, 40 12.
bigueste = Víctor, pr. n., 49 90.
blbe = bien, 6 10; 11; etc.
blbe = bien (cf. en bie = mod. envidio he sent) 19 1888.
bisar = Vívar, pr. n., 13 11; 17 105; etc.
blvo = vivo (pres. 1 of beuer) I live, 13 80.
blvo -a = vivo -a (L. vivus -a) alive, active, 29 2 b; 31 13 b.
blanco -a (Germanic blank-) white, 17 183 etc.
blanqueado (n. from p.p. of blanquear, derived from Germanic blank + V. L. verbal ending -tare) white spot, 31 15c.
blanqueante (pres. part. of blanquear; cf. blanqueado) gleaming white, 31 16c.
Blasques = Velasqués, pr. n., 40 7 etc.
boca (L. boca 'check') mouth, 13 19 etc.
bocado (cf. bodega (L. apotheca, store-room, V. L., etc.) mouthful, morsel, 67 v.4.
boda (L. voto, pl. of votum ' vow') wedding, 41 2, 6, etc.
bodegas (L. apotheca, store-room, V. L., etc.) store-room, 41 3; cf. mod. tienda.
bofórdar (cf. bodega) to cast bolder, i.e. lances or stakes, wands, and the like, at a scaffold erected as a target, 41 10.
bofordo (the word may consist of two parts, of which the first, bo-, is of obscure origin, while the second, fórdo, with f denoting the aspirate k sound, may be a Germanic hurð-, found e.g. in Eng. 'hurdle,' and denoting a 'wand,' 'reed,' 'staff,' etc. The Sp. words bofordo and bofórdar are probably derived directly from the O. Fr. bôchôrdar) a wand, stake, or similar object cast, as a knightly exercise, against a
tablero or scaffolding, 42 3; cf. mod. bohórdo.
bollicio (perhaps from L. bulba 'bubble'; bulla, bollare, 'to bubble,' 'seethe,' and therefore probably 'to make a noise'; cf. Sp. bulla 'noise,' 'clatter') tumult, 25 100b; cf. mod. bullicio.
bolletes = volubles, mod. volubles, pret. 2 pl. of bolver, mod. volver (L. volvère, V. L. *volvère) to turn, turn over, 70 xliii 4.
ben = buen, bueno, 23 2 d.
bondad (L. bonitas, bonitatem) goodness, 51 1602f; pl. good qualities, good things, 24 93 b; 26 108c.
bono = buen, bueno, 7 37.
Borrizana (pr. n.) Burriana, 18 1093; 18 110c.
boz = voz (L. vocem) voice, 60 26; pl. shouts, 42 23; 43 13.
brago (L. brazum) arm, 17 203; 42 28; etc.; cf. mod. brazo.
bran = a brazo-a (L. brazum-a > *barbus-a > V. L. *barbus-a. But the source is not absolutely certain) wild, fierce, brave; bravura mientre fiercely, wildly, 42 20.
bruz = bruce (L. bruxis-em) brief, short.
bruzemente = bruzemente (L. bruxis, bruz + mens, minste) briefly, 59 16.
bruzjado = bruzjado-a (formed on bruz; cf. abruzjar) brief, 25 98c.
bruzjar (learned word, L. breuariaum 'epitome') breviary, 70 xliii 8.
breuadamente (by-form of breviedad from L. brevitas, brevisatem) brevity, 66 4.
bueutas in a bueutas = abueutas, abueulas (seemingly an indef. fem. pl. p.p. of abolver, avolver from L. adovolvere, V. L. *adovolvere) It occurs with a following con, with which it formed a compound preposition, a buellas con along with, 43 10. The P. del Cid (ed. Menéndez Pidal) has 589 abueutas con, 1761 en buella con, 716 abueutas de, 3616 abueutas con, which all seem to mean 'along with.' Possibly it is a combination of the noun vuelta, vuelas with prepositions.
bucleo (p.p. of bulver, volver; cf. buluisite) turned, brought upon, 13 9.
buecas = vueltas (cf. buluisite) turns, 58 432 c.
buen = bueno (L. bunum), 17, 192 etc.; = buena (prolocitic to word beginning with a vowel in en buen enton) 13 78; 16 175.
buestro-a = nuestro-a (nuestro, estraum, estrum, which in V. L. sup- planted L. estero) your, 69 xix 4.
Burgales (pr. n.) native or citizen of Burgos, 17 193.
burges (Germanic burg + L. ensis) burgher, citizen; burgueses, burgues 13 17. (The Apolonio 80 and 70 seems to have burges, with change of ñ to ñ after r. The mod. burgues shows the stop g and not the spirant sound or its development. Baist, in the Grundriis I, 2d ed., p. 886, states there Burgensis = 'native of the burg.' The fem. is based on the masc.)
Burgos (pr. n.) Burgos, 13 12 etc.
Buruneum = Burrius, Burdeus, 40 8; 41 5. (Cf. Menéndez Pidal, Leyenda, p. 4.)
bursar (of obscure origin. Perhaps from a stem base found in Romance words for 'bush,' 'wood,' 'forest,' as in Ital. bosco, Fr. bois, Sp. bursa, and related to Eng. bush, German Busch. According to Diez, Egun. Wibh, the original sense of the verb may have been 'to go through the bushes (cf. montar to go up the mountain), and, therefore, to hunt, to seek;) to seek, seek out, get, 9 79; 41 16; 54 17; 10 12; 17 192.
byen = bien well, well off, 37 354 c; 38 364 d.
C. = ciento, 19 129; C.C.C., 17 186.
ca (L. qua as found in quare = qua re; the suppression of q may be due to accented use) for, because, but, 13 6; 14 86; etc.
cabana (V. L. cabanna, related to L. capere, or V. L. cabanna with possible Celtic origin. But?)
cabin, 24 96b. (Isidore of Seville says this: 'ugurium parva casa est; hoc rustic capanna
vocant." In the 8th century the Reichenau glosses have *caudina.* Cf. Murray's *English Dict.* s.v. *cabin*.

**cadáil** n. (L. *capitalis, caput*) capital, chief, 66 41; (adj.) of a chief or leader, 20 1220; princely, excellent, 30 3c.

**cabeçã** (V. L. *capitia*, based on V. L. *capitum* for *caput*) head, 13 2; 31 13 c; etc.; cf. mod. *cabeça*.

**cabeçã** (V. L. *capitionem*, i.e. an augmentative of *cabeça*) large head, headdress, disher, 30 9a.

**cabello** (L. *capillus, capillum*) hair, 65 105 d.

**cabeira** (Sp. *cabello*) used distributively: each, 66 7; pron.) each one, 59 12, 17; etc.; cf. mod. *cabeça*.

**cabeça** (V. L. *capitium*) end, 46 8.

**cabeço** (V. L. *capitium*) -er -era

**cabo** (L. *capere, captum*) to end, to be at the end, near, 55 4; from L. *capere*; to chase, 'hunt,' based on V. L. *capitare* from L. *capere, caput*; hunt; de *cabra* a-hunting, 49 298 b; cf. mod. *cabo*.

**cadena** (L. *catena*) chain, 27 355 a etc.

**caer** (V. L. *cadère for L. *cadere*) to fall, 29 99 b; to fall to the lot of, 20 217; *caeda* p.p. 63 89 d.

**caga** = *caga*; a *caga* backward, 11 113.

**caga** (Arab. *sâgha* 'rear-guard,' with initial *s*, which gave O-Sp. *s* rear, rear-guard, 31 186 d; cf. mod. *saga*.

**calças** pl. (V. L. *calicis*; cf. L. *calicum* 'boot,' from *calis*), hose, trousers, 17 190, 195; cf. mod. *calças*.

**caldaria, caldeadas** (perhaps a by-form of *calicidus* p.p. of *calicis*) fitted in, 30 10a 5; cf. caller.

**caldas** (a-hunting, 49 213 r.) to be on the end, 56 109 d.

**cabeça** (had reading for *cabeço*) 56 3.

**cabo** (L. *capitium*, or rather, V. L. *capitum*) end, 16 162; cabo de bairro, near the end, last, 30 19 d.

**cabeira** (had reading for *cabeço*) 56 3.

**caldas** (perhaps a by-form of *calicidus* p.p. of *calicis*) fitted in, 30 10a 5; cf. caller.

**callar** (L. *calire from Gk. *xáno* 'to slacken,' 'cease.' But the Sp. palatalized *i* could not come from L. or Gk. single *i* to be silent; *caller* pres. sbj. 1, 57 434 b.

**calle** (L. *calicis, callicem*) street, 52 15.

**calluse** = *callus + se* (cf. caller) he was silent, 46 23.

**camjno** = *camino* (V. L. *camminum*) from Celtic *cam* 'road,' way, 27 355 b.

**campál** (V. L. *campál, capcléum*) field, pitched battle, 18 111.

**Campeador** (agent formation on p.p. of *campár* from L. *campus*) field, account, 66 4; (adj.) of *campal* 'swift,' 'fierce,' 30 3c.

**campa** (L. *campus, campum*) field, 19 1133; 47 1o.

**can** (L. *cansus*; *caném* dog, 37 356 b.

**can** = *canium* (L. *canus, canem*) dog, 37 356 b.

**canço** = *canium* (L. *canus, canem*) song, 68 ix 4.

**Cana** pr. n., 24 97 a. (A place name.

**caso** = *casus* a-hunting, white, 65 109 d.

**canon** = *canon* 27 357 d.

**canônigo** (half-learned word, L. *canonicus -um*) canon, 70 xliii 8.

**Cantador** = *cantador* 10 175.

**canto** = *canto* 34 78 c; 80 d; etc.

**cantar** (to sing, 28 360 b; to crow, 18 169; to break, 30 8c.

**cantar** (fin. noun; cf. *cantar*) singing, music, song, 48 125; 52 13; 53 1; etc.

**canteiga** (formation in L. from *cantare or cantus*; cf. L. *cantum*) song, 53 17; 12 c.

**caño** (L. *cansus, cantum*) song, singing, 60 25; 48 11 c.

**capa** (L. *capella*) cape, cloak, 49 18 c.

**capateiro** (agent noun in *-ero, L. -arios* based on *capata*; cf. L. *agentum and agentarius*; cf. *capata*), shoemaker, cobbler, 52 15, 20 etc.; cf. mod. *sapateiro*.

**capato** (origin obscure. Arabic and Basque etyma have been suggested. These and the Germanic *stop* are all doubtful. Apparently related are the Fr. *sautoe, It. ciasbatte,* etc.) shoe, 53 5, 6; etc.; cf. mod. *sapato*.

**capellán** (L. *cappellanus*, guardian of the *cappella* or bit of St. Martin's cloak, and of the place, also called *cappella* 'chapel,' where it was kept) chaplain, priest, 50 3b.

**capello** (L. *cappellus -um, a dimin. of L. *cappa* hood, cowl, 28 86 c).

**capitânda** = *captividade* (learned word; p.p. of *captivâre, V. L. *captivare*) captured, 28 360 a; cf. mod. *captivado*.

**capitândat** = *captividade* (learned word; L. *captivâtos, capitavitate*)
capitó = captiva (learned word; L. captivus) captive, 27 357 a etc.; cf. mod. cautiva.
carbone = (back formation from L. carbunculus, based on carbo. Sp. carbunculo) carbuncle, 67 11 7.
carcel = (V. L. carcerem, with dissimulation of r to l) prison, jail, cell, 48 22 etc.
carcelero = (agent formation in -ero, from L. carcere, carcerem) jailer, 29 370 c.
cardenal = (L. cardinalis, cardinalem from L. cardo, cardinis) cardinal, 67 t 6.
carga = (abstract from cargar) charge, task, 59 441 a.
cargar = (V. L. *cargar from L. carpus) to load, fill, take up, 18 170; cargar impf. 17 187; cargar pres. sbj. 16 166; cargar 20 365 c; 92 20 b; 65 104 a.
cargada = (n. from p.p. of cargar) load, fill, to put up, 15 115; 24 94 a etc.
casar = (V. L. *cunare 'to set up house,' from L. casa) to marry, take in marriage, 40 7; 131 41 1.
Caspar = (n. from Cardes) 69 82.
castillon = (V. L. castillanum -um) appertaining to a castle. Castile took its name from its many castles) Castilian, 39 370 a; 33 371 d.
Castiella = (fem. sg. from ntr. pl. of L. castellum, castilla) Castle, 16 176; 19 1188; etc.; cf. mod. Castilla.
castelló = (L. castellum) castle, 14 98; 44 5; cf. mod. castillo.
castigar = (L. castigare) to instruct, lecture, 63 93 a.
castigador = (p.p. of castigar, L. castigare) cunach, 33 20 c.
Castedilla = Castilla, 36 328 d; 38 367 a.
catacuna = (noun formation in -una, from L. carcaso, p.p. of carcar, to look at,' from L. capere 'to take in,' that is, with the eye) aspect, face, 51 1663 d.
catar = (L. capere) to get, manage, seek, behold, look at, look for, consider, 6 9; 12 131; 13 3; 16 121; 28 365 c etc.
castallan = (from castellum) 16 104.
catalan = catable (impl. of catar) looked at, 28 92 a; regarded, respected, 29 92.
castigo = (dim. of ceto, from Basque satxo; but?) bit of bread, 25 105 d; cf. mod. satico.
catóqueno = (agent formation in -eno, from L. carina, on catáteo) pantler, baker, 46 2 etc.
caulgada = caulgada, mod. cabilgada (n. from p.p. of caulgar) caulcadaile, raid, foray, 27 354 c.
caulgar = caulgar, mod. cabilgar (V. L. caballarius from L. caballus) to mount, ride, ride on, make forays, 20 1190; 14 48; 21 31; etc.
caullon = caullon, mod. cabilloon (V. L. caballarius from L. caballus) horseman, trooper, knight, 19 1120; 19 133 9; etc.
canal = canal, mod. caballo (L. caballus) horse, mount, 19 1123; 22 32 etc.
casar = casar (L. casare, to marry) to, 62 2.
cavalleres = cavalleres, 37 355 a.
cavallería = cavallería (formation on cavallere) chivalrous deeds, 36 351 b.
cavall = cavall, 30 371 b; 40 298 a etc.
cavtyva = cautiva (cf. captiva) wretched, poor, 33 74 d.
it from cerrar 'to saw,' as Diez says) to close, enclose, 39 369 b; cf. encerrar.
certas = certas (formation in
adverbial -a on certo -a, or the fem. pl. adj. certas used adver-
bially; cf. Eng. 'certes') cer-
tainly, 7 23.
çêntero -a (V. L. *certarine -a from L. certus -a) certain, sure, trusty, 26 115 d; 64 196 d.
çêno = cevo, mod. cebo (L. civus
um) food, 26 102 b.
charumbela (etyrn.? Sp. shows also charumela, charumbela. Is there
a connection with Fr. charumben < L. chamella?) 60 71.
Chino (pr. n.) Cino, 70 137.
chiquillo -a (dimin. in
Chino (pr. n.) Cino, 70 137.
chufa (possibly connected with L.
Sibthorp and 18 116.
Christendom (half-learned; L. Chris-
tianitas, Christianitatem) Chris-
tianity, Christsendom, 18 1116; 20 1199.
Christiandad = Christianidad, 24 87 d.
Christiano -a (learned; L. Chris-
tianus -a -um) Christian, 14 93; 30 1911; etc.
chúfa (possibly connected with L.
Sibthorp, as an onomatopoetic or
other variation of it. But?) mock-
ery, jest, 48 16 b.
chibad (L. ciblas, ciblatea) city, 20 1221; 41 2; cf. chiblad, chib-
dat, and mod. chibad.
chibad = chiblad, 33 74 b.
chid (Arab. seid 'lord' with initial
sin, which gave O.Sp. f.) Chid, lord, chief, 13 6 etc.
chile (L. caudum) heaven, sky, 18 1094; 28 368 b; etc.
chien = chente (first apocopated to
O.Sp. gient, and then, before a cons.
to chien, which was later
generalized in the proclitic posi-
tion), 27 337 b.
chiento (L. cintum) hundred, hundred,
15 135 etc.
chiero -a (L. cierus -um) certain, a certain, 33 328 b; 55 22; etc.
cierro (L. cierus -um) deer, stag, 47 8 s, 13.
ciño = cielo, 7 41.
cinco (L. quintus, V. L. cinco. The
-0 is due to analogy; cf. ochre)
five, 41 9.
cinquiesma (pret. 2 pl. of ceímir, L. cínviesis) gave Sp. cinxistes; the diphthong is due to the analogy; cf. mod. cinco.
cinxistes (pret. 1, 2 pl. of ceímir, L. cínviesis) gave Sp. cinxistes; the diphthong is due to the analogy of the endings -teno, -tio, etc.)
girded on, 16 175; cf. mod. cós
xistes.
cinxo (pret. 3 of ceímir; L. cínxit.
The -0 is analogical.) girded on, 13 78; cf. mod. ciño.
ciprés (probably a loan-word; cf.
O. Fr. cipres, L. cypressus, rather than cypressus, from Gk. eú-
pánon) cypress, 30 8 d.
chiblat = chiblad, 60 19.
chibdat = chiblad, 60 23.
clamar = llamar (L. clamare) to call,
name, entreat, 12 139; 25 100 d.
comienza (pres. 3 of comencear, with ie analogical to that of O.Sp. compeñar, empieñar), begins, 56.

comigo = conmigo, 20 1192; 58 438 d.

comienca = comienza, 66 2.

como (V.L. *quilo for L. qui­ mido; the form como seems the more natural development) how, as, like, that, 35 330 b, d, 332 b, d; etc.; en como whereby, 55 14. (Cf. Vising in Tobler Festschriften, Halle, 1893.)

como (cf. común) as, how, like, that, 23 2 d, 36 6 b; 24 92 a; etc.; como si as though, 68 91 a.

cōñio = común, 16 153; 19 1125; 1113; etc.; como sy as though, 29 d.

compañía = compaña (V. L. *com­ paña, an abstract formation from L. cūm and panis, “sharing bread”) company, troop, 14 83.

compañero (formation in -ero, L. arius, on L. cūm + panis, “company”) companion, 64 90 a; cf. mod. compañero.

compeñar (probably O.Sp. empeñar — which is the Cad. v. 3308, 3342 — with a change of prefix due to the influence of començar. The basis is uncertain. It may be a stem *pe- or *pe-ee, whence V. L. *pecía or *pecía, O.Sp. peça, and V. L. *inspeçia or *inspeçia, O.Sp. empesçar) to begin (with de before an infin.), 18 1114.

complido-ae (p.p. of O.Sp. complir from L. compliēre, V. L. *complire) complete, full, perfect, accomplished, 20 1209; 40 11.

con (L. cūm) with, to, 14 82; 23 2 d; etc.; con todo esto in the meantime, 18 105.

conbría (cond. 3 of commençar, with shortened infinit. stem con’rer and phonetically developed b) 27 355 b.

conchóbe (pret. 2 of O.Sp. concibir from L. concočire, V. L. *concipere) didst conceive, 51 1664 c.

conpeñía = conpetto (L. concēbiōnum) council, assembly, 24 92 e.

consciencia (learned word, L. conscipientia, *sporadically) conscience, 71 LXXVIII 3.

condado (comitātum, comitātum) county, earldom, 35 328 c.

conde (L. cūnex, dux, “command.” The 0 was kept in proclitic development — cf. the independent form, O.Sp. cuende. Conde was generalized in the later O.Sp. period) count, earl, 35, 328 a, 329 a; etc.

condenar (learned word, L. condimentare) to condemn, damn, 56 423 c.

conderecho = con derecho, 18 1105.

condición = condictio (learned word, L. dictio, conditionem) condition, 70 LXXVIII 2.

conel = con el, 49 258 b.

confesor (agent formation in -or—an on confesus, p.p. of L. conferor) confessor, 26 109 d, etc.

confusión (see confundir) 53 26.

confundir (L. confundēre, V. L. *confundāre) to confound, confuse, spoil, 52 20; 58 2 e; etc. (The mod. confundir owes its n to forms like confundid, confundidum, confunditum, confundidus, in which it was developed out of unaccented o by the j of the following accented syllable. The earlier O.Sp. period often still shows o everywhere; cf. confundiese 58 25; confundidera 58 21, 23.)

confuyo (abstract from conforzar, consfueñor, etc., derived from L. conforzar, based on forfas, comfort, 49 302 a; cf. mod. conforte.

conuio = conjuro (L. conjūro) I conjure, entreat, 47 8.

conos = con los, 28 357 b.

consejo = consejo (learned word; abstract in -jio, L. -jio -ionem, based on consedir from L. cūn + metēri, V. L. *metērēre to measure, ’’ estimate, ’’ think) meditation, thought, 27 358 c; cf. conuide, comendación.

conmo (L. cūm + metērēre) with metērēre; com in mediam, and the identity of the second syllable of metēre being forgotten, cūn > con was prefixed) with me, 8 61; cf. conimo.

conseñor (V.L. *conshērīdor from L. hortāri, with influence of the sense of L. consorēr) to counsel, comfort, 54 101; 55 11, 26.

conorte (abstract from conortar) advice, comfort, 54 7; 53 3.

conortedes (pres. subj. 2 pl. of conortar) 54 10.

conoscas = mod. conoces (see cono­ seer), 61 9.

conosecimiento (learned word; abstract in -cencia, L. entia, from conoscer knowledge, 58 10.

conoseer (L. cognoscere, V. L. *con­ sciere, based on L. nescio instead of gnescio) to know, 30 5 d, 68; 84 2; 58 426 a; etc.; cf. mod. conocer.

conosco = mod. conozco (see cono­ seer), 54 2.

conoscer = mod. conozca (see cono­ seer), 30 5 d.

compañía = compaña (V.L. *com­ paña, company, troop, companionship, following, household, 13 16; 60 25; 63 4).

companera (cf. compañita, compañera) company, troop, companionship, 33 22; 35 328 c; 36 367 b; 43 16.

companero (cf. compeñero) 30 5 d; 36 352 c.

compaya (cf. compayar) 17 1085; 18 1090, 1091.

compide p.p. of complir, completed, fulfilled, full, perfect, 55 99 a; 33 75 b; 59 91; complirmente widely, entirely, 55 18.

complimiento = complimiento (mod. cumplimiento, L. complēmentum, V. L. *complimentum) perfection, 36 345 c.

complir = complir (mod. complir; L. complīre; V. L. *complīrire) to fulfill, accomplish, 28 107 a; 28 362 d.

complayson = complaisson (semi- learned word; L. complexio,
cosa (L. coasa) thing, matter, anything, 21 14; 24 94 b; etc.; buena cosa a good amount, 26 106 b.

costa (L. costas) power, 27 356; cf. Du Cange has 'to choose') will, control, expected, believed, 35 428 b; cf. mod. *côctare, coctum.

costo (L. costumum) — judicium, arbitrium — distress, care, 55 3; cf. cochar cuidar.

costumbre (V. L. *consuetümen, *consuetudinem for L. consuetudo) related

costumado (L. cossamentum, p.p. of cossare) custom, way, 40 12.

costumado (L. coddatum, p.p. of coddare) expected, believed, 35 333 b; cf. coyado and mod. coidar.

cocydo (pret. 3 of coidar, coidar, L. coddare) expected, believed, 35 333 b; cf. coyado and mod. coidar.

coyta (abstract from coytar, coitar, V. L. *cúttare, a frequentative of L. cucère, cocum.) The form is dialectal or a loan-word: O. Sp. cuido, cuido, cuidado, cruydar, coidar, coidado.)

coyta (based on L. coquere, cocere) kitchen, 26 109 c; 39 19 d; mod. cocina.

cras (L. creâtus -um) tomorrow, 58 435 d, 438 c.

creaden = erades (pres. subj. 2 pl. of creer), 26 108 b.

crebantar (V. L. *crephantum from L. crebantum, crebantem) to break, 41 16; 43 7, 21; 43 14; cf. quembrar with metathesis of r.

crebantasse = crebantase (cf. crebantum), 41 16.

crebár (L. crenâre) to break, break out, burst forth, 42 30; 43 11; cf. quembrar with metathesis of r.

crechendo (pres. part. of crecer, L. ereditum, V. L. *ereditum) growing, 20 1300.

cred = creed (V. L. *credile; cf. sed for O. Sp. sien), see creer, 55 21.

creencia (learned word; V. L. *crescientia from L. crescere, credens, credentium) belief, faith.

creer (L. crescitum, V. L. *crescitum) to be, think, 11 13; 23 2 d; etc. criado (L. creatus -um) *one brought up,*'one trained,' p.p. of creare) servant, 39 334 d.

Creador (L. Creator, Creatorem) Creator, 6 1, 51 etc.

crisar (L. creare) to create, 48 13 a; to breed, bring up, train (cf. creare), 40 15; 41 3.

cristan (L. cristus) christian, 66 3.

crista (L. cristus) crest, 48 13 a.

cristiano (learned word, L. Christianus-um) Christian, 34 81 a; etc.

cruenmiento (L. adj. cruda + monte, abl. of L. mens, with intrusive r) cruelly, 27 353 d.

cruel (L. crudelis, crudéleum) cruel, terrible, 60 44; 68 18.

cruelat = cruelat = (L. crudelitatis, crudelitatum) cruelty, 39 369 a.

cruenado (Sp. cruz [from L. crus, cristem — and not wholly popular in its development]) + -ado from L. p.p. ending -atus -atum) crusader, Christian soldier, 34 79 d. (But the sense here is rather "those who had crossed the sea" = the Moors. In which case it is the p.p. of cruzar.)

cualquier (cual from L. qualis, quematem + quiere from querere) whoever, 63 95 b.

cuando (L. quando) when.


cuchilla (derived from cuchillo 'knife,' L. cultellus -um, dimin. of L. cultus) sword, 51 16 d.

cuad = cuento (cf. cuadar) I believe, 7 45.

cuadar (L. cßitar or V. L. *côitare) to believe, think. (The form cuadar has been found and seems to point to cbitsa.)

cuerno (L. curnus -um) this is the development of the accented form) how, as, 40 title; 49 11, 25.

cuende (L. cuentes, cuentes, developed originally as an accented form and not as a proclitic) 40 8; 43 18, 23.

cuenta (abstract from the verb cuentar, cuenta, cuentas, etc., to count) count; en cuenta de (counting up) 14 101.

cuento, cuentan (cf. contar) 44 11.; 46 2; 36 351 a; etc.

cuer (abstract from contar, cuenta, etc.) tale, 48 15 b.

cuerpo (L. *corpore, V. L. *grumum) body, person, frame, 21 6; 7; 30 7 a; etc.; Cuerpo Santo Host, 28 56 c.

cuesta (L. cuesta) rib, side; de cuenta on the side, on the flank, 31 16 a; a cuenta, on the back, 61 18.

cueta (cf. coyta, like which it seems either dialectal or a loan-word) distress, care, 20 1189.

cueta = cuena (L. cwnus -um) fault, crime, 46 3; 50 468; 56 144 d.

cuomo = creno, how, as, 7 41; 8 65; 67; 10 88; 12 138.

cumplir (cf. complir; the n was developed first in the unaccented position, under the influence of the palatal ]) of the next syllable, as in completir, complieron > cumplieron = complieron = to fulfill, complete, suffice; cumplir 28 366 d; cumple 28 364 d; cumplir 63 508; cumplirse 43 34.

cumplir = cumplir + cuento, cuenta, cuentas, etc., to count) count; en cuenta de (counting up) 14 101.
cuyta (a later form of cuyta, with o closed to u by the palatal following, or perhaps reflecting the influence of cuytadur, cuytar, 'to have thought or care?') distress, trouble, 56 424 c.
cuytado -a (a later development of cuyo -a; see cuypa and cuypa) distressed, afflicted, pained, 38 364 b; 39 370 c.
d' = de (prep.) of, 22 35; 63 39 d.
da = de a from in, 7 25; cf. Italian da.
It may be erroneous for de.)
da qui = de aqui, 16 180.
dades (L. dults, mod. dar) you give, 55 24; cf. dar.
dado (L. dátum) gift, 17 194.
dalla = d'alla, de alla, from onder, 17 181.
dalongar = d'alongar, de alongar, as to prolonging, 36 346 c; cf. alongar.
damas = d'amas, de amas (L. amba, ambos -a), on both, 54 79 c.
damia (pr. n.) Damiana, 30 12 d.
damor = d'amor, de amor, 19 1139 c.
dampa (learned form; L. d'amam, dampus; cf. damo, mod. dama) damage, 83 22.
danza (from Fr. danse, which may be of Germanic origin; cf. O.H.G. daimon 'to draw forth'; after n the s may have become O.S. = (L.) dance, 66 title; cf. mod. Sp. and Ital. danza.
dancer (cf. danza) dançar dance ye, 70 LIII 8.
dandar = d'andar, de andar, 35 333 d.
daño = mod. daño (popular form of L. damnum; cf. dano) harm, danger, 38 364 b; 53 14, 27.
dano = d'ano (learned word; L. d'amnus; cf. danno) harmful, 60 497 e.
dampañacion (learned word; L. d'amnatio, dAMPantio, dAMPatio-nem) damnation, 71 LXXVIII 8.
dantes (L. pres. part d'antes from dare) giving out, 60 15. (A Latinism?)
daquel = d'aquel, de aquel, 43 11 etc.
daquí = d'aquí, de aquí, 57 340 b; 63 91 h.
dar (L. dare) to give, strike, 15 130; 9 76; etc.; dar le yen = le daran they would give him, 16 161; diera (L. dérerat, plpf. become a pret.) he gave, 62 13;ieron (L. d'ierunt plpf. remaining as such in Sp.) had given, 16 163 (cf. the correlation with autem iuvero, 16 163) non dieron nada they did not give a rap, they did not care at all, 37 335 b; dar to surrender; cuir ve ir dar they had to surrender, 19 1145.
daréndose = mod. darénde (Amod. d'ardente) d'ardente.
dares = d'amores, de amores, 14 186.
darse = darse (cond. 3 of dar), 41 17; 43 17.
dar (pr. n.) Darío (L. Dario; and L.L. Darius) Darius, 30 62, 7 a.
darmas = d'amras, de armas, 33 26.
dar = mod. dar (L. d'ar imper. pl.
of dar), 14 106.
dar = d'ar, dar (cf. dar), 50 498 b.
dar = d'aran, dar (cf. dar), 25 105 d; 27 355 c; etc.
darena = d'arena, de arena, 27 355 d.
davers = d'avers, de avers, 33 76 b.
Davyt = mod. Davíd pr. n., 36 354 c.
de (L. dé) of, from, with, by, in, to (with infin.), than, 6 16; etc.
december (Latinism for diciembre, L. December, december) December, 6 16.
déclamer pl. and déclares (= mod. dicien) pres. 2 pl. of O.Sp. decir, mod. decir (L. d'écire, V. L. *écire), 9 81. (The c is etymological.)
declinatoria (learned word formed in -oria, L. oria on L. declinare, declinatum) plea denying a judge's competency, demurrer to jurisdiction, 71 LXXVII 8.
dedes (mod. desis, L. ditis) sbj.
pres. 2 pl. of dar, 15 138; 10 1129 etc.
dedo = (L. digitis -am) finger, 57 434 b.
defesa (L. p.p. defénsa, V. L. *défesa, as in terra *défesa, i.e. 'defended land,' 'land fenced in') pasture, 49 298 a.
defendieron = mod. defendieron (pret. 3 pl. of defender, L. defendére, V. L. defendère) defended, 49 15.
degáns (L. d'egán) hermitage, farm attached to a hermitage, 24 96 a; cf. obs. Sp. de ganza.
degollar (L. d'egollare) to behead, 69 23.
degollarse = d'egollare (cf. degollar), 62 19.
desmayar (V. L. *disstilare* 'separation, lack, want, therefore, wish' + *desir-*, *desir-*, *desire*). In view of difficulties presented by other Romance forms, some propose V.L. *disstilium* for L. *disstilum*. Perhaps it is a case of a contamination of *dissilium* and *disstilium* desire, 59 32 etc.

desayo (Aragonese form of *desar*) desire, 63 50 d.

deseño (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho* = mod. *deshecho* 'protected, forsaken, destroyed, 39 368c; cf. earlier Ital. *desinfamare*). Before a cons, the palatal sibilant, it is O.Sp. *deshecho*. This should give O. Sp. *deshecho* (mod. *deshecho* 'to become dismayed, lose heart, *deshecho* = mod. *desecho* = *desecho*). 218. 21

desmayar (V. L. *desi-, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desear (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desmedio de *desmedio* (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desnevar (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desar (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desordar (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desparpado 'to protect, from L. *manu* + *parsa* unprotected, forsaken, 39 368c; cf. *esparza* and mod. *desparpado*.

desmar (V. L. *desi-, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desmayar (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

despen Dios (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desponder (V. L. *desi-*, or de ex + *fecho*, L. *factum* = mod. *deshecho*).

desparpado 'to protect, from L. *manu* + *parsa* unprotected, forsaken, 39 368c; cf. *esparza* and mod. *desparpado*.

desmayar (V. L. *desi-, or de ex + *fecho*, L. *factum* = mod. *deshecho*).
to say, tell, 8 53; 12 133; etc.;
dize infn. they will tell me, 11
125; (n.) discourse, speech, 48
156; cf. mod. dize.
di (imper. of dize, L. dic) say, 61
13 etc.
dia (L. dize, ditem; V. L. *dia; the
Sp. i may be due to the hiatus,
cf. Sp. vos, L. vos, ir, as the Fr.
lundi, etc., Ital. lunedi, etc. suggest,
to a V. L. i day, 17 205;
21 15; etc.; de dia by day, 35
354; (pl.) life, 7 22 etc.
diabó (half-learned; L. diabó)
devil, 25 102 b.
Diaz pr. n. 13 14 etc. (L. docu-
diabó (half-learned; L. diabó)
devil, 25 102 b.
Diaz pr. n. 13 14 etc. (L. docu-
diabó (half-learned; L. diabó)
devil, 25 102 b.
Diaz pr. n. 13 14 etc. (L. docu-
diabó (half-learned; L. diabó)
devil, 25 102 b.
Diaz pr. n. 13 14 etc. (L. docu-
diabó (half-learned; L. diabó)
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ments have Didaci, indicating a genitive
*ear as equivalent to the
parenythic *as.)
dicho-0 (pp. of dize; L. dicium;
The i is due to a V. L. *dictum
or to the L. i of the pres. and
pret. stems; cf. Sp. endecha.
V. L.
diez, Ital. detto, etc.) said,
told, called, mentioned, 19 134;
19 11341; etc.; (n.) word, 27
356 a.
diez (Aragonese writing of dize)
ten, 63 91 a.
diente (L. dene, ditem) tooth, 49
21.
diese (impr. sbj. 1, 3 of dize;
stem d- of Sp. di, dis, etc., +
ending -iese, L. *veisem, *veiset
of the 4th conj.) should give, 46
19, 16 165; cf. mod. dice.
diesedes (impr. sbj. 2 pl. of dize;
stem d- of the pret. + ending
from L. 4th conj. *veiset, with
accent like that of the sg. and
3 pl.) should say, 42 32; cf.
mod. dizes.
diessen (impr. sbj. 3 pl. of dize;
stem d- + -issen from L. 4th
conj. -fesem; cf. dize) should
give, 27 355; cf. mod. dizes.
diestra (L. dictum [manum])
right hand, 47 8; (adv.) on the
right, 13 1.
diez (L. dictum) ten, 30 5 a etc.
dizmo (L. dicimus -um) tenth part,
tithe, 21 17.
dizamos (pres. sbj. 1 pl. of dize;
L. dicarams) 31 11 a.
digo (pres. 1 of dize; L. dice) I
say, 6 7 etc.
diligenca (learned word; L. dif-
genta) diligence, effort, 68 177.
dim = di + me tell me 29 27.
dizero (L. dicérat -um which
should have given *dizero; is
the i due to dissimilation?)
penny, 16 165; (pl.) money, 22
27 etc.
dol = di, dis + le.
Dios (L. Déis, very common as a
vocative; whence *Dios, Dios,
(Diez) God, 6 1 etc.; pl. Díseis
(newly made on Dios) 31 15 a.
dira, dire (but 3 and 1 of dize,
based on a contracted infin.
stem, L. ditére > *dizere > *dizere
+ O. Sp. a, e, mod. ha, he) 48
14; 62 1; etc.
disanto (dia, apocopated to di,
cf. Mark apocopated to Mari-
in Mary-Sánchez, etc.) holy
day, religious feast, 21 23.
diz = dice, mod. dice (L. dict),
says, 66, 67, 68 titles.
dillo (half-learned; L. dilló)
devil, 23 102 b.
diz (imper. of dize, L. dic) say, 61
13 etc.
dia (L. dize, ditem; V. L. *dia; the
Sp. i may be due to the hiatus,
cf. Sp. vos, L. vos, ir, as the Fr.
lundi, etc., Ital. lunedi, etc. suggest,
to a V. L. i day, 17 205;
21 15; etc.; de dia by day, 35
354; (pl.) life, 7 22 etc.
diabó (half-learned; L. diabó)
devil, 25 102 b.
Diaz pr. n. 13 14 etc. (L. docu-
diabó (half-learned; L. diabó)
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dillo (half-learned; L. dilló)
devil, 23 102 b.
The text is a page from a book discussing Old Spanish readings and etymological vocabulary. It includes terms such as "doblar" (to double), "doliente" (suffering), "dolor" (grief), "domingo" (Sunday), "dominica" (woman), "dueto" (sample), and "doloroso" (sorrowful). The page is written in a formal, academic style typical of linguistic or etymological texts, with numerous entries and definitions. The content is dense and technical, aimed at readers familiar with the subject matter.
through the analogy of the masc. art. de, or through a loss for both, in an apparently final position, of the palatalization of the l. The analogy of the demonstrative and personal pronouns ella > elle doubtless had influence here. In O. Sp. it became possible to use the fem. art. de before fem. nouns and adjectives beginning with any vowel, accented or not. In mod. Sp. the form is restricted to use before fem. nouns beginning with accented a- (a-)

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| ello pers. pron. atr. sg. (L. illud or V. L. *illiu), it, 29 360 d. | *to hem in,' therefore 'to hem in with wiles,' (to beguile') beguiled, deceived, 12 138. |
| ellos pers. pron. masc. pl. (L. Illos), they, them, 27 360 a; 28 360 d; etc. | embargar = embargar (V. L. *embargar) based on a stem ears- of uncertain origin but widespread in Romance) to bother, impede, embarrass, 58 44 b. |
| el = ellos, 11 126. (The l means palatalized l.) | enbiar = mod. enbir (L. In and vis, whence V. L. *inbière) to send, 27 359 a; 41 2; 69 3. (The nos doubtless meant what is meant by the mod. vis, viz. the sound amb; cf. enviar and enviar.) |
| el = e' and + les 'the,' or (but') the masc. pl. art. in fuller form, 90 12 b. | ençerrar (V. L. *ençercial from L. In and brascoium) to embrace, take hold of, 31 11 e; cf. abraçar. |
| cemenzar (perhaps for O. Sp. cementar, which may represent menciar, V. L. mentarea under the influence of en menen) to remember, 37 353 b. (Mentara remains the mod. word.) | encarnacion (learned word; L. L. incarnatio, incarnationem; cf. L. L. incarnari based on L. in and caro, carum) incarnation, 40 3. |
| emos = hemos (L. habemus; or rather a new pl. based on Sp. be; cf. os, somos), 38 365 b; 45 10, 11. (In all these cases it forms the separable and second element of the fut. indic., and obj. prons. intervene between the infn. basis and emor.) | Encarnacion = encarnacion, 44 3. |
| emperador (L. imperator, imperatore) emperer, 40 5; 44 4. | encenso = ençentio (V. L. *incentior) based on clausus, on L. clausus -cum) to nail, stud with nails, 14 87. |
| En (L. in) in, into, on, upon, with respect to, as, during, 6 12; 7 22; etc.; en todo esto during all this, 42 23; en todo wholly, 6 12 etc. | enclauar = ençlauar (V. L. *incœdi) to cloister, set apart in a monastery, 45 10. |
| en = ende end and ent en (cf. grande > grand and gran > gran), thence, 65 103 d; por en thereby, therefore, 14 112. | enclauadas = enclauadas (fem. p.p. of O. Sp. enclauar, In + a formation in -ar, V. L. -iare, on L. clausus -cum) to cloister, set apart in a monastery, 31 11 e. |
| esadar (fut. 3 pl. of encedar = mod. ahdar, In + addre, V. L. *addere) they will add, 18 1112. | encomienda = encomienda (pres. 3 of encomedar, L. In + edo + trillare) to begin, commence, 67 81 b. (The diphthongization is due to the influence of em­ fio and other verbs; cf. mod. comunecer.) |
| exartado (p.p. of O. Sp. enartar, In + areter, aretere 'to press,' | encominado a (p.p. of encominar, based on cortina, curtain, draped, 20 2 d. |
encubrir (en. L in + cubrīr, L. cubrīre. O. Sp. had cobrīr, whose e > u through closing in cobriendo and similar forms) to conceal, 63 92 d.
endir (L. dedi) thence, therefore, thereof, over it, 41 25; 42 34; 43 3; 44 8; 52 14 etc.; por endir on that account, 43 27, 28.
endía = en el, 24 97 a.
endenso = en don as a gift, 16 179; 17 196.
enel = en el, 19 1138; 20 1217; 23 40 etc.
enemigo (L. Inimicī -ām) enemy, 45 21; 68 18.
eneste = en este.
enformar (L. Informāre) to fall sick, 63 93 b.
enfreno -a (L. Infirmus -ām) sick, infirm, 27 360 c; 47 7.
enforcar (V. L. *infra-icare, based on L. fācea) to gibbet, hang, 64 98 b, 101 c; cf. mod. ahorrar.
enformar (L. Informāre) to inform, inspire, 48 136. (In mod. Sp. it is the learned informar.)
enganjar (Ety. Said to be Germanic stem gang-; Eng. `yawn,' etc.) to deceive, beguile, 59 21; 80 1.
enganoso = engano (abstract from engañar) wile, stratagem, 38 361 d.
enganzar (L. En, Sp. en- + a verb based on augmentative in -on of Germanic Kasti; cf. Germanic Kasten `chest,' `receptacle') to fit in, enchain, set, 30 10 c.
(Cf. mod. engaistar; the r may be due to a weaker utterance of the Germanic voiceless k.)
engendar (L. Ingēnīāre = *ingen- nāre, and, with a dental stop developed between n and r, engendar) to engender, beget, 31 17 b.
engrameo (Ety. Said to be connected with Germanic Gram (sorrow,' etc. But?) shook, 13 13. (Cf. Bello, Obra II, 373, for other instances of engramar, `to shake.')
engranjo (L. in + grānum) the fullness of grains on an ear of corn, 65 105 c.
enla = en la, 20 1212 etc.
enlán = en lan, 26 108 a; 31 13 c.
enna (Western Sp. for en la, with assimilation of l) 26 103 d; 28 361 d.
endio (L. L. *incolius -ām, L. incolis `free from knots,' `clear.' But?) fawn, 47 13.
enjio (L. in + sēlum; this should have given *enge, and the j has been ascribed to Catalan influence, since there *(aj> = f and ij) annoyance, anger, 53 5; 21; 61 c. (The influence of oj, `eye,' has also been suspected, for the eye expresses anger and ill will.)
enganar (L. in + paranar) to protect, 26 99 c; cf. amparar.
enganear (V. L. *impingiāre, based on L. pingōs) to pledge, pawn, 14 92; 57 433; 56 440 c.
enganerador = emperanzo, 67 v 7.

Engano, engastar- (L. en, often misread *en, short for *en + a verb, etc.) to deceive, beguile, 59 11, 24. (Cf. mod. enganar, which has a final, so-called adverbial, -i, due to desparity and similar forms.)
engastar = engastar (perhaps a loan-word; cf. O. Fr. empierrer, mod. Fr. emploier, L. *emplacāre) to employ, 28 395 c.
ensamemos = ensamemos, pres.subj.pl. of ensayar (V. L. *saygare, based on exostum, with influence of the prefix ex-, L. in), let us test, 24 952 c.
enanschar (verb formed, with a contamination of prefixes ex- and in-, on V. L. *ampclare or L. ampliare, from L. ampliās -ām) to extend, increase, 26 108 a.
enensano = ensanχidi, pret. 3 of ensanchar (V. L. *quegqare from L. *sgumum), taught, showed, 40 16.
ensega = en sgea, 27 353 d.
enesiemplo (V. L. *exemplāre from L. *exemplum) example, story, 49 title.
ensay = en say, 57 356 c.
enexemplo (by-form of excanlo) example, 49 title.
enantide = antide = entedide, 29 371 c.
enentender = entender (cf. entender) to understand, perceive, learn, 24 95 d; 25 103 b; 42 17; 42 25; etc.
entes = entedid (cf. entender) understood, 12 140.
entendi = entendian, 29 371 c.
entendemos = entenderemos, fut. 1 pl. of entender (in O. Sp., verbs not strictly of the irregular class might have a contract infinitive in the fut. and cond. of the indic.), 24 96 d.
enterrar (V. L. *infirāre, based on L. *fero) to inter, bury, 61 15.
entonce = entonce (L. in + tuncie) then, 59 11, 24. (Cf. mod. entonces, which has a final, so-called adverbial, -i, due to desparity and similar forms.)
entrar (L. Instrēre) to enter, go in, come in, 13 12; 14 109; 15 125 etc. (Sometimes it completes its construction with a; cf. 13 13; 15 125.)
entrástes = entrástis (cf. entran), 67 433 c. (The O. Sp. form represents properly the L. amansis for amansis; the i of the mod. form is due to analogy.)
entrana = entronos, entraba (cf. entrar), 14 98.
entre (L. Initer, V. L. *Intre; cf. L. intrar) among, 47 2 etc.; entre e both . . . and, 17 191.
etréllos = entrellos, 43 21.
etru = en tru, 25 100 c.
etuida = entuida (partly learned word; L. inuia) envy, 43 27.
etu = entu (cf. embiar), 44 9, 16 etc.
enjiar = enviar (cf. embiar), 28 365 c.
envi pret. 3 of enviar (cf. embiar), 64 99 d.
ennxemplo (L. exmāplīm; the apparent prefix ex- has suffered contamination with L. prefix en-) exemplar, instructive story, 54 title. (Cf. exmple and mod. ejemplo.)
exmpleo = enxemplo, 49 title.
enta (L. L. aera, a sg. noun from ntr. pl. of L. aere. In L. aem mean...
era (L., eram in atomic and proclitic use, wherefore the é did not diphthongize; cf. ser) 19 1135 etc.; (auxiliary of verb of motion, era venido = mod. habito venido) 35 332 b. (In O.Sp. era could be used where only estaba is now allowed.)
erados = errados astray, in error, 12 142.
eram' = era + me, 21 5.
eram (L. erant in atomic use, wherefore the é did not diphthongize; cf. ser) 16 171 etc. (In O.Sp. eran could be used where only estaba is now allowed.)
eres (L. fut. L. eras (L. fut. 2, which already had the function of a present of probable past) is now allowed.)
eres (L. fut., fem. of ese, O.Sp. ese, era) 26 106 a; 30 4 d.

Excerpts from "Old Spanish Readings Etymological Vocabulary"
etymology

espianda = Española (L. Hispana) Spain, 33 7
espantable (formation on the stem of espantar) frightening being, 69 8, 18. Cf. Fr. émusantable.

espiantar (seemingly from a contraction of V.L. *espantabulare based on L. exparère, expauens -erens) to frighten, bewilder, 39 305 a; 55 437 b; (refl.) to be afraid, 70 118.

espejo = espejo (L. speculum; the palatal sound following closed the ð and prevented diphthongization) mirror, 24 92 a.

espender (L. expendet, V.L. *expendere) to spend, pass. 37 354 b; 13 81. (Also spelled espender.)

esperar (L. sperare) to hope, hope for, expect, await, 23 4; 35 335 d; etc.

esperar (V.L. *expériglărum, a frequentative from L. expelgere, expelgus -eris) to awake, awaken, 46 8. (The mod. verb is despertar = O.Sp. espertar + prefix de-.)


espílo = esplós + se (refl. form of pret. 3 of espelar, V.L. *espelér, *to ask from [some one] leave to go,' etc.; based on L. pellère. The mod. verb despeler shows the addition of the prefix de-), took leave, 17 200.

espiga (L. spica) ear of corn, 65 103 a.

espinosa (a more popular but still partly learned form of experiencia, L. expirantia) experience, experiment, trial, test, 6 9. (The i of the second syll.-is due to the closing influence of the i following.)

espoliar (formation on noun espuela with the original o of the Germanic spurn and the verbal ending -ear, V.L. -slerare) to spur, spur on, 58 365 a.

espuela (Germanic spurn; cf. Eng. spurn) Thence in O.Sp. esponar and, without the augm. suffix -on, espura. Thence, by confusion with the dimin. suffix -uela [cf. also O.Sp. esponlon beside esponor], espira) spur, 23 32.

esquivo -a (related to esquivar 'to shun,' German sich vermeiden, *sich an); cf. Eng. shy, German schüchtern, inexpressible, unpleasant, 66 7 3.

esperar (L. ipsis; fem. of O.Sp. es, mod. ese) this, that, 18 1091 etc.; (pron.) this, that, it, that one, 21 97 c etc.

espíla (L. spíla) whence esse and, under influence of O.Sp. gni, ess. The form is western, this, that, 24 92 c; 27 353 a; 95 109 d; (pron.) 28 364 c. Cf. es. mod. ese.

esque dem. pron. ntr. (L. ipsis) that, this, it, 15 141, etc. Cf. mod. es.

esquiva (O.Sp. ipsis, apocopated in compound word, + ipsis) at once, straightforward, 34 79 d.

est (apocopation of este) est otro this other, 9 83.

esta, estus (L. etsa, etsam, etsas; fem. of etsa, est) this, that, these, those, 6 19 etc.; (pron.) 28 37 1 d.
estaca (Germanic *stakua; cf. A.S. staca, Eng. stake) stake, peg, 19 1142.
estades = mod. stásis (L. status, pres. 2 of stare; cf. estar).
estado (L. status, statum) estate, calling, ranking, 66 10 to; 68 viii 2.
estantigun = (h)estante antiqua (L. antiquus antiquum 'ancient host,' i.e. of roving demons; for the change of n> c some explanation is needed) demon army, 35 335 c.
estar (L. etsa, for variation of sense cf. estar) to be, standing, stand, be firm, remain, 35 333 a; 69 xlii 3; 54 3; 58 437 1; etc.: pres. 1 estar 48 17; 58 436 d; etc.; 2 estar, 25 365 c; 3 estar 45 33 d etc.; 2 pl. estás con bien you are well off, 55 19; 3 pl. están 57 428 etc. etc.; impf. 3 estuvieron 13 19 etc.; 16 143; 29 2 etc.; etc.
estas 35 332 d; 55 3 etc.; etc.
estás 35 332 d; 55 3 etc.; etc.
estas 63 93 c; 3 pl. estuvieron 37 358 c; 14 100 etc.; etc.; estaban 33 7 3b: pret. 3 estuvo 65 102 d; fut. 1 estar 67 111 c; 2 pl. estuvieron 68 435 a; 3 pl. estaban 55 22; imper. 2 pl. estén 87 427 d; pres. est 57 431 d; 2 estes 36 338 b; impf. abj. 3 estadiesse 45 20;
esto (L. stō; the y of mod. estoy, like that of soy, soy, is unexplained; it may be due to the production of a glide vowel when the subject pron. was post-fixed, esto ȳo > estoy ȳo. Perhaps the process started with O.Sp. os = śu, which appears in Western Sp. as see, regarded by some as the source of mod. soy; cf. estar) 46 17 etc.

Estol pr. n. (perhaps for O. Fr. Estoli, L. Stūtius -um, whence also O. Fr. Estont, and, with modifications, Ital. Astore) 36 352 d.

estonías (impf. subj. 3 of estar; L. perfect stem stōt- from stāre; + ending of plpf. subj. of 4th conj.-erisset, O. Sp. -iese). The attraction of -er perfects produced O.Sp. estondiesse, and entire assimilation to O.Sp. estióse, estóise gave estóiese, whence, through the influence of the A. mod. estóiese; cf. estar and estóiese) 45 20.

esto dem. pron. ntr. (L. idōth or V. L. Estōm), this, that, in, 6 8; 10 92; etc.; for esto on this account, 59 25; con todo esto in the meantime, withal, 18 1095; (scribal mistake for estos) 12 134.

estraño -a (V.L. *extrætus -a -um, based on L. extra) strange, exterior, exotic, 19 1125; 60 11.
estrela = estrela (the Misterio writes ʃ for palatalized ʃ) 7 36; (Cf. also straela in the Misterio.)
estrela (L. stēla influenced by L. astērum) star, 51 1663 b.

Estromadura pr. n. 41 4.
estranaha (cf. estragenío -o) strange, terrible, 37 359 d.

estudiant (learned word; V. L. *studīdāre from L. studītum) to study, 69 XLI 4.
estudierdes syncopated form of estudieredes (L. pret. stem stud- from stāre; by analogy of -er perfects, e.g. pude, the stem estud- was created. The ending is that of the L. perfect subj. 4th conj. -ieritis > -ieriti > -ieredes > mod. -ierís. The analogy of -ier and mod. -iere; modern -ieder, mod. -ier, modern -ier, produced modern -ieres. Cf. estar, estídie) 55 21.
et (L. ét, which, being an unaccented word, should not diphthongize. The spelling with ʃ is a Latinism; it may appear, in the same document, side by side with ʃ which represents the true sound. In mod. Sp. ʃ remains before words beginning with ʃ and ʃ, where its greater sonority has preserved it; in enclitic or proclitic with words ending in a vowel or beginning with any vowel except ʃ (ki), the ʃ, as an hiatus vowel, became y, whose use was then extended to the position before consonants) and, 22 28, 29; 40; 46 1; 69 3; etc. Cf. t (ʃ = ʃ), ʃ.
ex = L. ex, 30 3.
excepto (learned word; L. exceptuiam, excellentia) excellent, 67 y 6.
exo (L. exó under influence of inceptive ending -es): mi exo I am going forth, 16 156; cf. exir.
expción (mistaken spelling of ex[ejciion, learned word, L. exceptio, exceptionem) exception, demurrer, 71 LXXVIII 5.

exemplo = exemplo (L. exemplum); this could give exemplo, cf. exensiempo, and the palatal x could absorb the ʃ. The retention of -mpl- may indicate a learned treatment; cf. ampiam ( = anche) exemplar, exemplary tale, 61 title. (Mod. ejemplo comes from exemplo.)
exíen = exían, 13 16; cf. exir.
exir (L. exitre) to go forth, come forth, issue, 17 200; 20 1205; 24 91 6; excir (L. Exitre) comes forth, 18 1091; exído -a (p.p., L. exitus -a -um, V. L. *exitus -a -um) gone forth, 19 1125; exido es he has gone forth, 17 20.

fabla (L. fabula) speech, agreement, plan, 16 19; mod. habla.
fabbable (formation in -able, L. *abitis -atlem, on the stem of fablar) describable, 60 20.
fablár (L. fabuláre and fabulátum based on fari) to speak, 13 7; 18 114; etc.; fut. 1 fablár vos hr 45 156; em fablado it had been spoken of, conceived, 46 13; mod. hablar.
fabluaua = fabluare, 17 188.
fabluva = mod. hablaba, 54.
fabledes = mod. hablada, 57 433 d; cf. fábrar.
fahur = dialect form of fablar, 49 490 c.
face (Latinism for facere) it makes, 10 94.
facéda (scribal spelling of facienda or rather facienda from L. faciendu or, perhaps, V. L. *faciendo, fut. pass. part. of facere. The ntr. pl. became a fem. sg. matter, affair, thing, 7 33.
facades (V. L. *facitthu, L. factítas, pres. sbj. 2 pl. of facre; cf. faga) do, make, 17 195; 47 101; mod. hagéis.
fagamos (V. L. *facitmi, L. factímus, pres. sbj. 1 pl. of facre; V. L. *fcare, O.Sp. faser) let us do, 9 73; 19 1128; mod. hagamos.
fago (V. L. *faco, L. facho) I do, 14 95; 20 109 a; etc.
falar = falar, 7 34; 8 63; 12 147. (In the Misterio I sometimes = palatalized á)
falon (L. L. falco, falconem, perhaps connected with L. falsum, falcoem, and named from the curved shape of the bird’s claws) falcon, 13 3; mod. halcon.
fapeliga (learned word; L. fallere, fallens, fallentem; it is an abstract formation on this latter) mistake, 28 101 c; cf. falir.
fallar (L. afflare ‘to breathe upon,’ ‘to scent,’ therefore ‘to find,’ as a Romance development of sense. A metathesis to *afallare is said to explain the Sp. word. But the ety. is not too certain. If it be mistaken, 28 101 d; cf. falir.
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fallir (V. L. *fallître, L. fallître) to fail, be lacking, deceive, 21 2; 28 364 d; 38 366 d. (This verb persists in mod. Sp. only in the p.p.)
fallis (noun formed on falsio -a by the addition of the learned abstract ending -ís, L. -io) falsehood, treachery, treason, 64 97 d.
faso -a (L. falsus -a -um) false, 69 XIII 1.
fama (L. fama) fame, repute, 21 12.
fambro (L. famem, famem, famis) on basis of the two latter forms a V. L. nom. *famis may be supposed and thence an acc. *familium by the attraction of such words as L. sanguis, sanguinem; cf. also the L. -a, -an in class, e.g. homo, hominem, herudo, herudinem, and the ntr. class, e.g. nomem, nominis, V. L. nominem, Sp. sangre, hambre [golondrina], nombre famine, hunger, 45 17, 54 19; mod. hambre.
fanbre = famber, 27 355 d; 55 10.
far (L. facère > *fare > far. The form far shows the proper action of the palatal s > g > y, which should close the o to e and then be absorbed by it; *fare > *faye > *feyre > fer. Doubtless the analogy of dar, eitar, etc. explains far. This form occurs as basis of the fut. and cond., or in periphrastic constructions equivalent to them): ha de far has to do, will do, 19 1136; fare I will make, I shall do, 14 106; 58 438 a; faran anda they will give aid, 21 24; faría I should make, 25 1024; farie = faría cond. 3, would do (as a substitute for another verb), 51 12 d; (cf. mod. harto, harta, etc.; de hacer, etc.); cf. faser and fer.
faría = mod. haría; cf. far.
fare = mod. harte; cf. far.
faria = mod. harta; cf. far.
farie = faría.
farcia (V. L. farcia) flour, 49 17 c; mod. harina.
fartable (adj. in -able, L. *abitis -atlem, based on stem of O.Sp. fartar, ‘to sate’; V. L. *fartare, a frequentative formed on fartuus, fartus, the p.p. of L. farcire) sating, 60 13.
fasta (apparently connected with O.Sp. fasta, ata ‘up to,’ ‘until,’ from Arabic hotta; the s is unexplained, but cf. the s of the correlative desde up to, until, 18 162; 27 333 c; 59 4; etc.; fasta que until, 36 338 c; 47 11; etc.
fata (Arabic hotta; L. initial f, in popular treatment, became aspirate ā in O.Sp. as to sound, but the sign f was retained long after the change; so the Arabic aspirate could be rendered by the same sign. So also in O.Sp. the O.Fr. aspirate ā- was rendered by f; in fonta = O.Fr. honte, fontido = O.Fr. harti, etc.) up to, as far as, until, 19 1148.
favier = fablear, 60 XIII 8.
fazer (L. facère, facere) face, 26 109 b.
faz = apocopated form of fazer, pres. 3 of fazer, and also of the imper. sg. of that verb, 48 14 d.; 49 490 a, 300 d; 51 166 a; cf. mod. hace and has.

fazer (V. L. *facère for L. facère, which is represented by facer and far somewhat more closely) to do, make, commit, cause, have, 26 103 a; 37 355 c; 43 22; 45 10, 13; 46 51; etc.; pres. 1 fago 14 95 etc.; 3 fac 10 94; faze 49 490 b etc.; faze 49 14 d etc.: fazee 49 490 c; 1 pl. fazemos 39 354 d; beside hemos 18 1103; 3 pl. fazem 18 1105; imp. 2 fazes 29 30 fazed etc.; fazee 38 361 b etc.; fazi 21 11: pret. 1 faze 29 101 a; 2 feziste 21 14; fezeste 61 18; 3 faze 23 a etc.; 2 pl. fezeste 70 195; fizeses 64 97 d; 3 pl. fezemos 24 94 b; fut. 1 face 14 108 etc.; fazer...ke 68 184; for...ke 14 84: 1 pl. fez...es 45 etc.; 3 pl. fez...es 21 24: cond. 1 faria 25 102 a; 3 fari 31 18 d: sbj. pres. 1 faga 11 114 etc.; 1 pl. fagamos 9 73 etc.; 2 pl. fagades 17 195 etc.; sbj. impf. 3 faiser 53 28; 2 pl. faisades 43 31: pp. faiser had made, had done, 61 21; fizer 52 14 etc.: imper. 2 faze 49 300 d; 2 pl. fazed 67 111: p.p. fhecho 17 185 etc. Cf. mod. fazer, hago, hazer, etc.; had, had, hache, etc.; had, hase, hage, hazer, etc.; haele, hice, hat, hizti, hage, hiciere, hiera, haced, heche, etc.
fazee = apocopated form of fazeze, 21 11.
fazee = fazee with -e weakened to -e (impf. 3 of fazer), 21 10: 36 1 b; 52 10.
fazienda (L. factiändus, or V. L. *facienda, fem. sg. or ntr. pl. of fut. pass. part. of fazer, "thing (s) to be done") business matter, affairs, 29 3 a, 1 d; etc.; cf. mod. hacienda.

fazee = fazee with -e weakened to -e (impf. 2 of fazer), 21 20.

fe (L. factus, fectem > O. Sp. fe > O. Sp. fefy faith, pledge, promise, 57 429 c; (pl. L. fides > fees > fec) 15 120. (Cf. popular he; the he is due to learned influence.)

fealdad (formation on feo-a, analogical to Sp. leal, liberalidad, O. Sp. mortalidad, mod mortality, mortandad, all constructed with the L. double suffix -allitas, -allismos, ugliness, 70 116).

fecho = p.p. of fazer (L. factus-a-un), made, done, caused, 17 188; 19 1148; 30 82; etc.; n. (L. factum) fact, deed, matter, event, affair, 27 356 c; 35 351 b; etc.; cf. mod. hecho.

facist pret. 2 of fazer (cf. the more popular form festizte), did, didst, done, 21 14, 18.

fegura (L. figura; the mod. word is the learned figura) aspect, appearance, 65 93 d. (In the figue it is dialectical.)

fembra (L. femina) > * femina by dissimilation *femna, and, with a b developed organically in the transition from m to v > fembra) female, woman, 6 15; cf. mod. hembra.

femos pres. 1 pl. of fer (L. factus > *femna > *femno > *femno > femnos), we do, 19 1103; cf. also fazer.

fenschistes pret. 2 pl. of fenchir (cf. encher), filled, 69 199.

fes -a (L. foedus -a-un) nasty, ugly, 48 16 d; 49 18 o.

fer (L. facère > *facere > *fagre > *fagre > *fagre > fer). The form may have been reconstructed on the analogy of femos < factus and O. Sp. fechés < factis, but the form of the Glosses makes this seem unlikely) to do, make, 14 84; 23 2 a, c, d; 16 246 c; 35 101 c; 31 146; 50 486 a; 63 92 a. (The form is not restricted, like far, at least in great part, to use in the periphrasis forming a future tense or a conditional. Cf. farcer.)


ferrir (L. ferre) to strike, wound, 19 1110; 1137; 1139; 37 360 b; 38 351 b; 41 29; 42 31; 43 11; 1131. Cf. mod. herir.

fermoso -a (L. formosus-a-un, with dissimilation of the initial o from the accented o, a process helped by the obscuring force of r) beautiful, fine, 21 14; 30 7 a; 36 328; etc. Cf. mod. hermoso-a.

fermosura = O. Sp. fermosura, with assimilation of o to the accented u (it is a formation, with the abstract ending -nra, on the stem of feramos-a), beauty, 60 10, 16. Cf. mod. hermosura.

Femand = Fernandez, 44 7, 14.

Fernando (pt. n.) Ferdinand, 35 332 a etc.

Fernandes = Fernandes, pr. n. (with assimilation of n to r), 50 9 etc. Cf. mod. Heremandas.

ferraz (L. ferriz) to shoe, 49 300 a; 301 a. Cf. mod. herraz.

ferrava = ferrava (cf. ferrar), 49 300 a.
ferreros = mod. herederos (fut. 2 pl. of ferrir, L. ferri(a) (hub)heritis; synecropsy of the infin. basis of the fut. and cond. occurred more often in O. Sp. than in mod. Sp.) you shall strike, 19 1131.
ferrero (L. ferrarius-a-un, 'of iron'; faber ferrarius 'smith'), smith, 49 300 d. Cf. mod. herreno.

ferida = ferida, 38 366 a.
feryr = ferir, 39 369 c, d, 370 b; 371 a.
festir = vestir < L. vestire, 22 37.
fesiera (L. ppf. indic. festir with the ending of the 4th conj. festis). In O. Sp. the form is usually still indic. ppf., or pret., as in the cases here; in mod. Sp. the -na forms are more often sbj. impf.) had made, had done, 61 21; 62 8. Cf. fesiera.

festizte (L. fecir + -izte, ending of 4th conj.; the i of mod. hiceze,
hiestis, etc. is due to the analogy of hier and hiieron, in which it was phonetically developed) pret. 2 of fazer, 61 18.

fezistes (cf. feziste; L. fecer + is. In mod. hiestis, the last i is analogical to that of hasés and like forms) pret. 2 pl. of fazer, 70 118 f.

fiablar = fablar speech, converse, 48 15 d.

fiez = faze (cf. fazer), 49 190 c.

fierio = ferei (cf. ferir), 37 306 b.

fies = fis (L. finis -em end, 62 25.

fiey = feli (L. felle, felen, whence O. Sp. fél + abstract -a, the form is learned) folly, 51 166 f.

fier (V. L. *fèrè from fíius, instead of L. fáder to trust, 18 1123; 19 1133; 28 365 d.

fidalgo (O. Sp. fígo, shortened to in composition, + de + algo. The last was a noun meaning ‘property,’ ‘means,’ as well as a pron. in O. Sp.) noble, 50 491 b.

Cf. mod. hidalgo.

fiel (feldis -em) faithful, 17 204.

fierament, fiera mente (cf. fiero and mente; the latter shows learned treatment) fiercely, terribly, bitterly, 58 361 b; 54 21.

fiere -a (L. fere -a -um) fierce, terrible, 27 355 b.

fierro (L. férnum iron; pl. fetters, 27 355 e; 29 369 a; etc. Cf. mod. hierro.

fiesta (L. ntr. pl. fiesta from físsium; or the adj. fester -a -um, as in dies feste) feast, holy day, 21 22.

figo (L. fíius -um) fig, 6 8.

figura (learned word; L. fígura) figure, manner, way, 34 84 b.

Cf. figura.

fío = fé, 32 19 c.

fiJa (L. filia daughter, maiden, 32 194; 47 2; mod. hija.

fijo (L. fiium son, boy; pl. sons, children, 26 111, 112 b; etc.; mod. hijo.

fijo (western dialect form = féj) 31 17 b.

filésofo (learned word; L. philós -phiós) philosopher, 63 13.

fíner (V. L. *fíneré based on L. finis -em) to die, 26 111 a.

fíncar (V. L. *fíncare based on L. fíncrre.) For Sp. we must suppose rather a V. L. *fíncare, with that same i infix which occurs in L. in fíngere (fingerere, etc.) to fix, pitch (tents), 18 101; inci-ndo los nuyos bending the knees, no 6; to remain, be left, 27 358 d; 24 93 d; 38 367 b; etc. Cf. mod. hincar, used only in the transitive sense.

fíncaroles = mod. hincaroles (fut. 2 pl. of fíncar) you shall remain, 58 435 c.

fíncar = fíncare (cond. 3 of fíncar) would remain, 44 16.

fíncan = fíncaran, mod. híncar (impf. 3 pl. of fíncar), 25 104 c.

fíncol = fíncel, from fíncar, + the art. el, 38 367 b.

fíncietra (L. fíncietra > fíncietra, and, under the closing influence of the i > fíncietra) window,
folgança (formation in -ança, V. L. antēs, on the stem of folgar) recreation, delight, 60 27; cf. mod. holganza.

folgar (said to be a formation on L. Íllis 'bellow,' whence the sense of 'fool,' 'merry fellow,' because the fool or clown puffs out his cheeks like a bellows. So L. Íllēcare was framed, 'to play the fool,' 'have recreation,' 'rest,' and thence folgar, mod. holgar, with the latter two senses) to rest, have recreation, 30 334; 71

holganza.

fuyr = füir (V. L. fügere, V. L. fügare; the u of mod. fuer is due to the analogy of fugisimus > fuyamus, fuyamus and similar forms which spread the u through-out the verb) to flee, 45 8; p.p. fuyra (V. L. fuerunt, fut. perf. indic. and perf. sbj. 3 of fuer, become in Sp. a fut. sbj. 14 92; cf. fuer)

fueran (V. L. fueran) plp. 3 of esse; in O. Sp. the sense may be pplp. or pret. indic. or impf. sbj. had been, was, 42 24, 25; 46 4; 54 10; 55 8; (alter. eis) 63 91 a; cf. ser and fue.

fueran (V. L. fuerant; cf. fueras; the O. Sp. sense is that of the pplp. or pret. indic. and perhaps impf. sbj. of ser) had been, was, 30 6; (as aux. of verb of motion) fueran se tornados, 59 81 c; (alter. eis) 37 355 c; cf. fue.

fueras (V. L. fueras from füris) force, 30 333 d; 68 VIII 3; 69 XVIII 4.

fúero (V. L. fueras) fut. perf. indic. and perf. sbj. 3 of fuer, become in Sp. a fut. sbj. 14 92; cf. fue.

fueras (V. L. fueras) fut. perf. indic. and perf. sbj. of fuer, become in Sp. a fut. sbj. thou go, 59 7; 33 75 c; 44 16; 46 21; cf. mod. fue.

fueras (V. L. fueras) fut. perf. indic. and perf. sbj. 3 of fuer, become in Sp. a fut. sbj. thou go, 59 7; 33 75 c; 44 16; 46 21; cf. mod. fue.

fueras (V. L. fueras) fut. perf. indic. and perf. sbj. of fuer, become in Sp. a fut. sbj. thou go, 59 7; 33 75 c; 44 16; 46 21; cf. mod. fue.

fuenca from füris) force, 30 333 d; 68 VIII 3; 69 XVIII 4.

fueras (V. L. fueras) fut. perf. indic. and perf. sbj. 3 of fuer, become in Sp. a fut. sbj. 14 92; cf. fue.

fueras (V. L. fueras) fut. perf. indic. and perf. sbj. of fuer, become in Sp. a fut. sbj. thou go, 59 7; 33 75 c; 44 16; 46 21; cf. mod. fue.

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fueras (V. L. fueras) fut. perf. indic. and perf. sbj. of fuer, become in Sp. a fut. sbj. thou go, 59 7; 33 75 c; 44 16; 46 21; cf. mod. fue.
fuest (cf. fieso) thou wast, 21 25.
fure (scribal for fuer) 6 17; 8 69; 9 70.
fust (by-form of fuest, which occurs in the same document) thou didst go, 21 16. (Cf. fieso, etc.; the form is analogical to them as to its accent.)
fyro = firez (cf. fiere -a) fierce, terrible, 38 363 b.
fyre = fies, 36 351 d.
fyre = fies, 36 351 d.
fyra = fiera (cf. ficer) were left, remained, 35 330 c.
fyrie = fiera, 36 353 b.
fyria = fiera, 36 353 b.
fyto = feria, 33 74 b.
[O.Sp. e before zar and zar was pronounced like English e in com.]
galarion (cf. gualardion) guerdon, reward, 29 4 d.
Galliza pr. n. (L. Galicia), Galicia, 41 3.
gallo (L. gallus -um) cock, 16 169.
 ganado (a noun from p.p. of ganar) flock, herd, 26 110 c. (The sense may have developed in the days of cattle-lifting and foraging, when the gains were often cattle. It may have arisen in business exchange; cf. L. pecus and pecunia.)
gananja (learned word; formation in -ancia, L. antia, on stem of verb ganar) gain, profit, yield, results, 15 170; 16 165; 26 106 d; 27 355 b; etc.
ganar (Ety.? Cf. Murray's Eng. Dict. s.v. gain. Argues for a Common Romance *gualardionare, whence Fr. gagner, Ital. guadagnare, Sp. guanar. This Com. Roman equates with an O.H.G. *weidizian [recorded as weizian] used for (i) 'to graze,' 'pasture,' (2) 'to forge,' 'hunt,' etc. to gain, 14 101; 15 123; 17 190; etc. cf. ganaur.
ganaur (cf. ganaur. The Old uses ganar and ganaur side by side. The n is the form expected; cf. Fr. gagner, Ital. guadagnare) to gain, 13 1244; 16 1092; 20 1212.
Garzi pr. n. (= Garcia shortened in combination with a following patronymic), 40 9.
gargantero -a (formation in -ero -a, L. varius -um, on Sp. garganta from the onomatopoetic garga, cf. English gargoyle) glutinous, greedy, 40 399 a.
gascón (pr. n.) Gascon, 36 352 c. etc.
Gasconna = mod. Gasconia (pr. n.)
Gascony, 41 4.
ge (regularly prefixed to another main prounon, gela, gela, gela, gelas; L. dative illi 4 acc. illam, illam, illas, illis; [ilij] iliim > *ilylo (like Ita. gilo) whence *ilylo, *ilylo and then gela) to him, to her, to it, to them, 14 92; 15 156; 16 151; 20 1210; 19 1134; 27 355 d; etc. cf. mod. selo, sale, etc. See selo.
gemeno = geneido (half-learned word, L. gentilis -um, V. L. *gentilis -um with the ending of p.p. of 4th conj. cf. gemin 'to groan') groan, noon, 69 xvii 7.
general (learned word; L. generalis -em) general, 66.
gent (apocopeation of gente) 27 354 b.
gente (L. gens, gentem, which should have given *giete, whence popular O.Sp. and popular mod. gente; learned influence has restored the g) race, people, household, men, 33 71 a, 74 b; 36 342 a; etc. (pl.) Gentiles, nations, 6 7; 74 2; etc.
ger = guer, 6 93.
gestá (learned word; L. ntr. pi. gesta, which became a fem. sg.) deeds, exploits, song, epic (cf. Fr. geste), 17 1085.
Getarea pr. n., 35 339 d.
gigante (learned word; L. gigan, giganum) giant, 66 115.
giera (L. giera; the more popular treatment of initial g) seems to have produced g, cf. landa and Ptg. (tera) gravel, gravel-covered place, strand, 37 359 c; 41 15.
gloria (learned word; L. gloria) bliss, glory, 71 lxxxvii 7.
glorioso -a (learned word; L. gloriosus -um) glorious, blessed, 50 166 a; la Gloria the glorious One, the Virgin, 25 103 a.
Gollas (pr. n.) Goliath, 38 351 c.
goloso -a (L. galillus -um) glutinous, 49 298 c.
golpe (by-form of colpe; a weak utterance of the voiceless guttural may have produced the form with g, Baist deems it an imperfectly heard form of Fr. and Prov. colp) blow, 94 79 a; 39 370 b. (The more usual O.Sp. form keeps the c.)
Gonzalez pr. n., 35 title; 44 14; cf. Gonzalve.
Gonzalo pr. n., 26 109 a; 44 21; cf. Gonzalo, 40 13 etc.
Gonzalez = Gonzalve, 44 7; cf. Gonzales.
Gonzalvo = Gonzalvo, 40 13 etc.; cf. Gonzalo.
got ^ = goat (L. gansus -um) fat, sleek, 49 298 a; 65 104 a.
gustar (L. gustare, which gave usual gustar; the present form requires V. L. gustare; cf. Ital. gustare and Fr. goûter) to taste, 67 v 3.
guernar = governar, mod. gobernar (L. guberne, to care for, attend to, 31 18 d.
goza (L. gaudita; L. *i(-)gudita for ostium? V. L. *gudita -um??) The etymology is uncertain, joy, 16 170; 10 1146; 20 1121; etc.
gracia (learned word; L. gratia) grace, 25 101 a; 48 12 b; etc. (pl.) thanks, 26 110 d etc.
gradar (V. L. *gostare fr. L. gratias -um) to gratify, to delect in, 16 172; grado he was glad, 17 200. (In the expressions Grado a Dios, grado al ti, 18 1102, 1118; 13 8, we may have the verb to thank,' or the noun grado.)
gradeñer (V. L. *gratæcière* based on L. *gratus-a-um*) to thank, 17 199.
gradeñer = gradeñer (the *e* was absorbed by the following *e* = *e* to thank, reward, 28 362 d.
 grado (noun derived from L. adj. *gratus-a-um*) liking, pleasure, 39 102 d; a nuestro grado, 18 117; de grado gladly, willingly, 15 136; 16 149; 27 355 d; 38 436 a etc.; *de su buen grado* very willingly on their part, 66 11; de grado at my will, 14 64.
grafi (formation in -if, L. *illis* -ilem, on L. *graphium*, Gk. *γραφερ* - writing stylus') engraving tool, 30 9 c.
graja (L. *granulum*) jay, jackdaw, 32 21 d.
gramatisos (half-learned word; L. *grammaticus* -er) grammarians, 11 122.
gran (apocopeation of *grande*; this lost *e* then *grand* assimilated its *d* in close syntactical connection, to the initial consonant of the following word. Later *gran* was extended to use before a word beginning with a vowel)
grand, great. 16 120; 42 20; 50 3; 60 15; 64 95 d, 100 c.
granañ o = (perhaps a formation in -ando, L. p.p. ending *-anus-a-um*, on *grana*, i.e. *grained*, 'full of grain,' 'perfect') full of grain, excellent, 65 107 a; splendid, fine, large, important. 31 17 d; 57 428 a; 65 103 b and e; 65 104 c.
grand (apocopeation of *grande* in close syntactical relation to an immediately following word of which it is an attribute; later it became *grau* ) 10 92; 19 1139; 40 8; 41 13; 22; etc.; (in the predicative, before the copula) 19 1146. Cf. grado.
grande (L. *grandis-a-em*; generally after a noun or in the predicative position in O. Sp.) grand, great, 60 9, 18; 63 80 d; 64 95 c.
grandes pl. of *grande, grand, grant, gran*, 13 6 etc.
graño (L. *granum*) grain, corn, 65 105 a.
grañ (form assumed by *grand* before a word beginning with a voiceless consonant, or in the absolute Auslaut, where the *d* unvoiced to *t*. The scribes sometimes used the form in other than those original conditions and sometimes used grand for *grau* ) 98 5; 15 125; 21 4; 24 92; 27 357 a; 32 1; 54 22; etc.
grano = *grau* (L. *granum*) heavy, burdensome, 36 107 d.
greñico -a (V. L. *Grænicus* -a-um, based on L. *Græceus* + ending *-icus*) Greek, 31 11 b.
(Cf. mod. Greñicos and greñico -a, which follow grievo -a;)
grievo -a (L. *Græceus* -a-um) Greek, 31 18 b.
griñon (augmentative in -on, L. *-onem, of L. *græphus* -um*) large griffin, 31 13 e.
grado = *grado*, 37 358 c.
gran = *grau*, 36 345 c etc.
grando = grado, 36 345 d.
gruñ o = *grillo* (L. *grillus-*um* 'cricket'; thieves' slang or some onomatopoetic suggestion may explain the change of sense. Or the word may be connected with Fr. *grille* from L. *craticula*, in which case the resemblance in shape of the instruments may explain the term) givers, fetters, 50 497 f.
guádameñ (cf. guadameñ) 14 37.
guadameñ (Arab. *wađammen*; the term is supposed to be related to the name of the town Guadames in Tripoli, where this leather was prepared. But I a kind of leather, 14 88.
guadiana pr. n., 54 78 d.
guatar (Germanic *wotaríon* 'counter, i.e. equal, reward.' The second part of the compound, *-tih*, mod. German *Lohn*, has been replaced by *-tum*, L. *leórum* with Fr. *leurre* (cf. O.H.G. *verrub* 'ward off [an illness]') to be cured, get well, 36 358 c.
guadar (Germanic *warjan* adapted to the 4th conj.; cf. guauar). It is obsolete) to be cured, recover, 68 95 c, 150 c.
guarnicion (learned formation in -icio, L. *ilio* -ilem, on the verb *guarnir*) adornment, armor, 38 361 c.
guarnimento (formation in -imento, L. *millium* on *guarnir*) adornment, raiment, 22 36.
guarnir (Germanic *warjan* 'to equip,' adapted to the 4th conj.) to supply, array, accouter, 34 82 b; 39 359 d; cf. mod. guarnecer.
guerra = guerra, 7 24.
guerra (Germanic *weorn* 'war') war, 45 17 etc.
guesseract = mod. guauar (an inceptive formation on Germanic *warjan* 'to defend,' hence 'to ward off [an illness]') to be cured, get well, 36 358 c.
guardar (Germanic *warjan* adapted to the 4th conj.; cf. guauar). It is obsolete) to be cured, recover, 68 95 c, 150 c.
guardar = guarde, 34 84 c; 35 331 a; etc.
guardar = grado, 36 345 d.
guardar (Germanic stem *ward*; cf. O.H.G. *werto* 'guard') to guard, keep, 30 4 d; 32 20 c etc.; guardaban respected, 63 93 c.
guardaríen = guarraríen, 16 162.
guardastes = guarrastes, 70 1112.
guardablas = guardablas, 53 1.
guareañ = mod. guareañ (an inceptive formation on Germanic *warjan* to defend,' hence 'to ward off [an illness]') to be cured, get well, 36 358 c.
guar (Germanic *warjan* adapted to the 4th conj.; cf. guauar). It is obsolete) to be cured, recover, 68 95 c, 150 c.
guardar (Germanic *warjan* adapted to the 4th conj.; cf. guauar). It is obsolete) to be cured, recover, 68 95 c, 150 c.
guardaríen = guarraríen, 16 162.
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guareañ = mod. guareañ (an inceptive formation on Germanic *warjan* to defend,' hence 'to ward off [an illness]') to be cured, get well, 36 358 c.
guar (Germanic *warjan* adapted to the 4th conj.; cf. guauar). It is obsolete) to be cured, recover, 68 95 c, 150 c.
guardaríen = guarraríen, 16 162.
guardates = guarrates, 70 1112.
guardablas = guardablas, 53 1.
The image contains a page from a book discussing the etymology of the word "guiar" and related terms in Old Spanish. The page is part of a larger section titled "ETYMOLOGICAL VOCABULARY". The text is written in Spanish, with a focus on the word "guiar" and its various forms and meanings. The content includes definitions, etymologies, and usage notes for related words such as "guisa", "guias", and "huérfano". The page also references other words and terms in Spanish, such as "Gibraltar", "guisar", and "habeo". The text is dense with information and is typical of a linguistic dictionary or etymological study.
infante (mod. infante; L. infans, infanatem) young noble, 40 14; 43 27; 43 15, 20.

impotente = impotentia (learned word; L. impotens, impotentem) impotent; 67 111 3.

lo = yo (L. ego, V. L. *ego, 6 11; 7 37; etc.; 21 15; 68 11.

jugar (L. jcéar, V. L. *jféaré) to play, 41 11; cf. mod. jugar.
juglar (L. jécularís, jécularém 'labourers') minstrel, juggler, 26 289 d; 41 12; cf. mod. juglar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugar.

jugar (L. jégáur, V. L. *jégoráur) to play, 41 11; cf. mod. jugador.
lacerare, lacerio (by-form of lazieria) toil, labor, tribulation; 45 15, 17.

leal, loyal, faithful; 23 46.

lece (earlier O. Sp. and also dialectal Sp. form of lecho). The e of the unaccented first syll. passed to the forms stressing that syll., e.g. leo, lees, etc. to read; 24 95 c; 48 16 b; 64 20.

lengua (L. dative pi. of lecho; showing arrested development) bed; 21 4.

lenguar (L. dative pi. of lecho, showing arrested development) bed; 21 4.

leio (perhaps scribal error for lece) toil, etc.; L. leto, etc. are due to past to the forms stressing the first syll., whose /e/ is palatalized, etc. The e is not palatalized; the mod. is often not distinguished from the simple /e/.

leiar, leian = mod. levar (L. dative pi. of lecho) to take away, take along, carry, etc.; etc. (Mod. Sp. has levar in the restricted sense 'to weigh anchor.'),

lejara (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejer, lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

leje (L. lejerem) lion, 31 13, etc. The e is not palatalized; the simple is probably proclitic also.

lejer, lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejerer, lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.

lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejer, lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejerer, lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.

lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejer, lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerem (with influence of leje; L. lejerem) sheet, shroud; 31 5.

lejerian (learned word; L. legete, legeterum) sheet, shroud; 31 5.

lejerer, lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.

lejererem (with influence of leje; L. lejererem) sheet, shroud; 31 5.
in which it was followed by e, litigem, etc. It is doubtful that g before a disappeared naturally after e, t to fight, 34 77 c, 79 b; 35 335 e; (n.) 45 6.

llagues pres. sbj. 2 of llegar (the spelling is probably scribal for ligates; cf. lieuen, etc.). 67 III 3.

ilieu (L. lieut.; cf. leuar) 70 LII 3; (L. imper. lieut.) 61 17.

lieuen (L. lieuen; cf. leuar) 14 93.

lieu (L. lieuo; cf. leuar) 21 12.

ligion (half-learned word; Cf. legion, whose e is here closed by following i) legion, 30 3c.

lilio (learned word; L. lilia) lily, 47 1, 2. (The mod. lists shows dissimilation.)

limpo -a = limpio -a (L. limpus -a -um) clear, pure, bright, 18 etc. (In O. Sp. the spelling is probably scribal at the final position in O. Sp.; cf. lieuo).

limpio -a (L. limpius -a -um; cf. V. L. *limpio -a) clear, pure, bright, 18 etc. (In O. Sp. the spelling is probably scribal at the final position in O. Sp.).

limioso -a (source uncertain. Perhaps from Gothic, O. H. G. *leuzin, lusin, likely) lusty, sturdy, valiant, 38 361 a; cf. mod. lusino.

locura (formation in abstract -um on loco -a). This adj. is of uncertain origin. L. alicus -um 'owl' has been proposed. Also L. glaucus -um, Gk. *glaukos 'bluish green or gray,' gleaming,' connected with γλαυκ 'owl.'

The wild, glaring stare of the owl might have suggested the sense of 'mad,' 'insane.' The derivation from Homeric Glaucus, the foolish warrior so called, is hardly likely. For gl- > g, cf. landre) madness, 67 LI 1.

lugar (L. locatus -um, from locus -um, > lagr by dissimilation) lagar. The u of mod. lugar is unexplained, and an influence of lugar < L. locum, loco, is not likely and not satisfactory as an explanation) place, 64; 15 128; 19 146; 20 1211; 26 111 d; 38 362 e; etc.

luego (L. longus -a -um) long, 24 93 b.

luene = luene (L. adv. longe): a luene afar, off, in the distance, 67 LI 2.

lugar (cf. lugar) 69 XII 5.

lumbre = lumbre (L. lumen, luminum > lume, by dissimilation lume >, with development of labial stop between labial nasal and r; luminum). In O. Sp. the scribes often wrote m for what was really pronounced n, before a following labial light, 39 5.

luz (L. luceo, luceo) light, 39 9; 60 23.

luzern (L. Lucifer, Luzifer > *Luzern > Luzern; or a formation in -en, L. lutescens, on luerca = 'cloud,' by dissimilation luzer >, with development of labial stop between labial nasal and r; luzeren). In O. Sp. luzer 'to shine' >, morning star, Lucifer, 64 etc. Cf. Luzbel < Lucifer.

luzible (half-learned; V. L. *luizible) shining, resplendent, 60 15.

lydones (etyl. and sense?) 71 13 a.

Lyno = Lineo, pr. n., 36 338 a.

lympo -a (cf. limpio -a) 51 1663 i.
m't = me in proclitic use, 9 81; 11 175; 12 134.
-m = me in enclitic use.
ma = m'a (cf. n') = me ha, 47 8.
Macabao (pr. n.). Macaberes, 36 35 d.
maqana (L. [ma'qana] Matárum), a kind of apple. This should have given O. Sp. maqana, cf. Ptg. maqada; the g is due to a *Matianum or the O. Sp. maqana, mod. maqana, probably from a V. L. *mantianum with an n due to the spreading of the initial nasal sound) apple tree, 47 7.
maqana (cf. maqana) apple tree, 47 3.
madre (L. mater, matrem) mother, 26 105 c; 36 112 o; etc.
mager = mager; although, 16 171; 19 114. Cf. note to 9 17.
magiedad (half-learned word; L. majestas, majestatem) majesty, 70 111 c.
Magiedad = magiedad (= normally unvoiced to y in the final position), 26 356 c.
magnificia (misspelling of manifesta, half-learned word, L. manifestias -a -am. The g is due to its appearance in digi
da -a -am, popular Sp. digne -a, often written digno -a, and similar forms in which the etymological g had no pronounceable force) manifesta, 67 II 1.
magro -a (L. mager -a -um, macrum -um) thin, 65 105 b.
maguer (cf. mager; the spelling with u is the correct one) although, 33 322 c; 37 338 c; 38 364 c; 67 v 3; maguer que although, 46 25.
maior = mayor, greatest, master, 7 49.
maioróana (learned word. We should expect nevdormae, as the form in -a is properly feminine. L. major, majórem and domus, domum) majordomo, 11 117.
mais (if not a mistake for mar, this is L. magis > *mog's or *mog's = mayor; that is, it shows a different treatment from that of proclitic maga; cf. Ptg. mais) more, 10 99. Cf. mai.
mal (L. adv. mal become a substantive) evil, harm, 9 74; 11 107; 18 1153; etc.; (adv) ill, evil, badly, 21 25; 27 356 d; 39 370 d; a mal de su grado in spite of himself, 66 102 d.
mal (adj. = mala, mala in proclitic apocopated use) bad, sorry, 29 370 d; mal era insauspiciously, 21 25.
maldad = maldad (V. L. *maltias, maltidem from mala -a -um, or a formation from mal, mala, on the analogy of boadad, etc. from L. b. bonitas, bonitatem, etc.) evil deed, iniquity, 69 24.
maldicion (learned word) L. maldicio, maldecitionem) curse, 64 100 c.
maldicio = maldecia, mod. malditia (with the original i of dèceit and a weakening of the impf. ending -a to -e; L. maldicio, V. L. *maldicio, from L. maldiete, V. L. *maldicio), impf. 3 of
manto (L. mantum; cf. mantellum) mantle, cloak, robe, 13 4; 17 195; 48 11 d.

manzolla = manzolla, mod. marzolla (L. mazolla, with a substitution of suffix -illa for the seeming suffix -illa, whence V. L. *macella, O. Sp. macilla. The n is probably due to the influence of L. maccus-a-um defective, which presents affinities of sense) stain, spot, blen­ish, 51 1662 a, 1663 f.

mar (L. mare; ntr. in L., the word is mase, or fern, in Sp.) sea, 18 1090; 33 71 d, 72 d; 48 12 a.

marabillado -a (p. p. of marabillar) full of wonder, 60 12, 19. (The Misterio writes 1 for II.)

marabilla = marabilla, mod. marzilla (half-learned word; L. misubilla, ntr. pl. mirabililla, treated as a fem. sg. of the first declension. The first a is perhaps due to the influence of the a of the second syll.) marveling, full of wonder, 29 359 d.

marauilla = marauilla, mod. marauilla (half-learned word; L. misubilla, ntr. pl. mirabililla, treated as a fem. sg. of the first declension. The first a is perhaps due to the influence of the a of the second syll.) marveling, full of wonder, 29 359 d.

marauilla, marauilla, 51 1662 d. 51 1662 d.

marauillo -a (cf. marauilloso) -a (marauillo + -oso -a) marvelous, 60 12, 19.

marauilla = marauilla, marauilla, 51 1662 d. 51 1662 d. 50 498 a.

marauillo (cf. marauilloso) se marauillose wondered, 60 107 a.

maravilloso -a (cf. marauilloso -a) 50 497 d.

marcho = marco (in the Cid the scribe sometimes uses ch for c = k), 16 138; 17 196, 199.

marco (Germanic mark) mark, coin, 15 135; 147; etc.

marfil (probably of Arabic origin; ndb-al-fil and adn-al-fil have been proposed) ivory, 30 9 b.

margarita (learned word; L. margarita) pearl, 50 14.

Maria (pr. n.) Mary, 24 97 b etc.

Marja = Maria, 50 1661 a.

Maruecos (pr. n.) Morocco, 33 71 b.

Martin (apocopated form of Martino; it arose first in proclitic use before family names) pr. n., 13 179 etc.

Martino (pr. n.) Martin, 17 185.

martir = martyr (learned word; L. martyr, martyr) martyr, 21 21.

mas (L. magis > +maga, i.e. max. It was developed in unaccented proclitic use and lost the palatalization of its final sound before a word beginning with a con. Hence mas, which then was generalized; cf. mai) (adv) more, further, most, 7 28, 10 99; 14 95; 19 1129; 24 93 d; etc. (One thinks with a substitution of *macella, mark, coin, 

mascilia seems to have already a vowel) wretched, woe’s me! 63 108 a.

maseo = mezzo (half-learned; L. mæcilus -um > mæceto > masle; the mod. macho seems to show the popular treatment) male, 59 r.

mater (in sense this agrees with the L. mater). But the latter in true Sp. development should have given *micher. One thinks of the Persian mat in shah mat the Shah is dead,’ which early entered the Occident; cf. Eng. ‘checkmate.’ But for the change of e to i in a word of popular use, cf. also L. tractare > Sp. tratar to say, kill, 19 1147; 36 351 c; 46 7; etc.

Matatias = Mutzatias (pr. n.) Mattheus, 36 351 d.

matinos n.pl. (L. matutinus -um, acc. pl. matutinos) matins, morning prayers, the morning, 27 356 c.

Matias pr. n., 46 24.

mayor (L. major, majfren) greater, 31 144 etc.

me pers. pron., direct and indirect obj. (L. me, accusative sg. and nisi > mi, dative sg. In the enclitic unaccented final position mi would become me in O. Sp., me, for me, for myself, to myself, etc. 7 27; 13 9; 14 82; etc. (It is both enclitic and proclitic in O. Sp.)

mefor (L. melier > mixt, ' mix, ' stir up, ' move, ' excite ') mezio los om­­bos he shrugged his shoulders, 13 13.

mequino -a (Arab. meqfin, with a s in which in Arab. words passing into Sp. regularly gave O. Sp. 5 = n. Ordinarily in O. Sp. this 5 was rendered by voiceless z before a following syllable begin­ning with a cons., as in Castilian 5 could stand only before a vowel) wretch, woe’s me! 63 89 etc. cf. mequino and mequino.

medio -a (learned word; L. medius -um) half, 27 358 4; 69 1; etc. (n.) mediar half a hundredweight, 25 105 d.

medio (learned word; L. medius) middle, means, 17 182; 30 7 a; 71 119 x; de medio in the middle, 42 7; por medio through the middle of, 37 359 a.

medio = medio + el art., 37 359 a. (This shows the enclitic use of the article.)

meior = mejor, 12 130; 27 356 d; etc.

meiorar = mejorar (L. meliorare; perhaps this gave *melerar > mod. medrar, and meiore is analogical to melior > mejar, etc.) to make improvements, 26 108 a.

mejor adj. and adv. (L. melior, me­­­loure), better, best, 48 15 a; 50 510 a; 83 92 d.

mejoría (formation in -la on mejor) improvement, 65 106 b.

Melchor pr. n., 9 83.

melequis (7) 22 28.

meleiza (L. melicina, with a possible influence of mel, Sp. miel, as honey and sirups are used in preparing medicines. Yet Colombella seems to have already
a rustic medicus (for medicus) medicine, relief, 61 1663 c.

meio = me + le, 49 300 d.

membrar (L. membrare): no le membra he did not remember, 65 102 b.

menar (cf. Almenar) 18 1092.

menazar (a formation from L. minuatur, p.p. of minuere, minuére, i.e. V. L. minui 'to reduce,' 'to lessen') if not a development from L. minus, minuam) to threaten, 38 764 a; 44 15.

menbrado -a = membrazo -a (L. membratus -a -um, p.p. of membrare): no le membrado has not remembered, 65 102 b.

menear (cf. L. minare) 18 131.

menecer (L. minari, V. L. mináre) 'to threaten,' 'drive,' 'move'; hence O. Sp. menecer, and, with a substitution of verbal suffix -ear, V. L. edere, menecer) to move, stir, 60 13.

menester (L. ministerium, 'office,' 'help,' 'need'; genitive ministerii habere 'to have as a need,' 'to need,' 'to want') a menester he has of need, he needs, 15 135; ha menester it is needful, 37 354 a.

menge (perhaps a loan-word; cf. O. Fr. meger, meger, Catalan mege, from L. meliatus; the a might be due to a spreading of the initial nasal) physician, 50 4.

mengua (noun abstract from menguar) want, lack, 54 20.

menguado -a (p.p. of menguar) impoverished, needy, 14 108; 15 134; 16 158.

menguar (L. mináre; V. L. *mináre from L. minus) The Sp. verb shows rather an intranis, than a trans. use) to be lacking, 55 20.

menor (L. minor, minúrem) younger, youngest, 42 2.

menosadv. (L. minus), less, least, 55 13; 24; a menos de without, 18 1106 a; a los menos at least, 50 4 e.

menassato = mod. mensaje (loan-word from Fr. message, V. L. *missaticum from L. missare, missari) The n may be due to a spreading of the initial nasal sound) message, messenger, 19 1188.

ment = merte, 28 364 b.

mente (learned form of mientre, miente) spirit, mind, 68 1x 3; (element of adverb) 35 333 b; 59 2 17. (The mod. language prefers mente and uses miente only in certain phrases, e.g. parar mientes en, 'to give attention to.')

mentir (L. mentire) to lie, 46 12 etc.

mentira (formation on menire) lie, 38 58 14 e. (Cf. Note to 3 15.)

menudo (L. multitud -a -um, p.p. of multare) diminished, little; a menudo often, 22 29.

meo (Latinism for mio) 11 122.

mercado (L. mercatud -um) affair, business, bargain, 15 1391; 38 364 d.

merced (L. merces, mercedem) mercy, favor, 35 100 d; 51 1662 c; etc.

mercedes = mod. mercedes (cf. mercer), 17 194.

mecer = (V. L. meresce, an inference from L. merere) to merit, deserve, 17 190, 197 etc.

mecer = earlier form of mercer (the s was later absorbed by the following e = tis), 42 32; 50 498 b; etc.

meceroi = mod. mecer (pres. i. of mercer, mercer), 56 423 b. (The s, originally tis before a cons, in O. Sp. is due to the analogy of mero, merce, etc., which had the tis sound.)

mesto -a (learned word; L. merus -a -um, 'pure,' 'real') poder mero power (given to a sovereign or a high official) to inflict the death punishment, 70 30; cf. mero imperio.

mexico = mericio (V. L. majoritatis -um, from L. major) royal judge, district judge, 50 509 c.

mes (L. mensis -em) month, 6 16; 20 1209 c; etc.

mesmo (V. L. metastanus -a -um, from L. met + stauss self, same) tuyo mesmo, 36 342 a; asy mesmo, 66 5. (The form remained in literary Sp. through the Golden Age, but the usual Castilian form is mismo; cf. mismo.)

mesnada (V. L. mansiostana based on L. manes, monsíon; mansiostana) > *mexiostana > *mesiostana > mesnada) household, following, troop, retainers, 18 1113; 37 356 a.

mesquino -a (cf. mezquino) unlucky, wretched, 21 25; 26 110 c; 27 356 a.
mi pers. pron., obj. of prep. (L. *mihi, mi me, myself, 9 82; 17 203; 19 1159; etc.

mi (as a poss. adj. this appears to have been at first only fem.; L. *mīs > *mīsa > mīs and, in proclitic use before a word beginning with a vowel, especially with a, e.g. *miōsma, miōsma, miōsma, mīs < mīs. It is possible that the V.L. had mia, whence directly mīs; cf. Zauner, Romanische Sprachwissenschaft, 2d ed., I 69. Of the 19 cases in these extracts, only 3 are masc., and they are not in the earlier texts. As the form later became generalized for masc. and fem. use, they may mark the beginning of the change. It is doubtful that it is necessary to pass from mīs to mī through a weakened fem. mīo. Cf. Menéndez Pidal, El Diálecto Leonés, p. 49. On mī was constructed the pl. mīis, my, 11 120; 12 143; 14 83; 46 21; 56 422a, 424 a, 425 a; masc. 56 425c; 57 429a; 433 b; 58 449c; masc. 56 441c; 61 19; 63 2; with prefixed art. as in Ital. la mi, 47 2, 8, 16; 54 4; masc. al mi, 63 1. (Cf. the retention of this usage in the Lord’s Prayer, Venga el tu reino. These extracts do not show mīs as adj. before a noun. The masc. form as poss. adj. was regularly mīo.) Cf. mj.

mia (fem. poss. adj. after its noun) my, 47 16; cf. mi.

miedo (L. medius ‘ner’ fear, 18 1097; 38 366 c; etc.

miento (L. eius, méntem) parar mientos to mind, pay attention, 46 9, 55 6. (Only in this expression and similar ones miento persists; cf. mente.)

miente (cf. preceding word and mente) element of adv.: yerra miente fiercely, 36 304 a.

mientras (ety. not clear. Perhaps L. dum + interim, whence *dominato, and through some analogy, e.g. that of the adverbial mien- temente, > dominatore. Hence, by decomposition, mien­tre. Under the influence of advs. in -t (fuerta, etc.), miertrare may have been formed. But.), miente que while, as long as, 16 158, 173.

mientras element of adv. (= mientre with intrusive r sometimes found in O.Sp. after cons. + t combinations): fuerta mientre violently, 13 3; 21 7; 41 29; 42 20; cf. alguadrare.

mieron [mieron] while, 28 365 b.

mill (L. millē). This maintained itself for some time in proclitic use before a word; before a cons. it soon became mill, i.e. lost its palatalization, and this form was then generalized) thousand, 20 1217; 30 5, 6 a, 9 d; 31 166, 18 c; 32 20 c; 56 424 a.

Minaya pr. n. 19 1127.

ministro (learned word; L. minister, ministerium) minister, servant, officer, 69 18.

mi, mis pos. adj. masc. sg. in proclitic use (L. millēs –um, accusative pl. millēs > miso, misos > miso, misos), my, 11 117, 118, 119, 121, 123, 124; 19 1148; 21 4; 43 33; 43 29; with the art. as in Ital., el miso, 17 204; 47 4, 5, 11, 12, 15. (There seems to be some evidence, e.g. that of assonance, in O.Sp. to the effect that miso was at least sometimes accentuated mill. To this the analogy of to and so might have led; but the question is an open one. For mod. proclitic mi cf. mi.) Cf. mio and myo.


misllo (L. millēlla, with change of ending and gender) narrow, 64 88 c.

mira (L. mirāva) myrrh, 8 68; 9 70.

mirar (L. mirāvēri and mirāre ‘to look with wonder.’ In Sp. with neutral sense) to look, 65 108 d.

misist (?) didst put (?). 29 1.

mismo ‘(cf. mismo). Apparently mismo is equally early with mismos, if not earlier, and has beside it also an O.Sp. mismio, for which there may be supposed V. L. *meispionis –um, with t. The word presents many difficulties, of which the entire disappearance in early O.Sp. of intervocalic L. t is not the least. On the supposition that mismo was the earlier form, mismo has been ascribed to assimilating influence in the combinations mismos, mi mismo, etc. > mismo, mismo, etc.) same, self, 60 3; 61 20; es mismo likewise, 30 8 c.

mj = mi pos. adj. proclitic, my, 49 299 b; 66 4 6; 68 11 1; 69 8; 70 8; 68 4 6; with art., la mj, 67 III 3; las mj, 68 8 1. (Cf. mi: only two of the cases of mj are fem., but they are all relatively late.)

mj = mi pers. pron., 103 55 b.

miendo = mio, 55 104 c.

miente = miento, 70 183 3; 60 3.

mio = mio pos. adj. masc. (after its noun), my, 49 13 a, 1; 49 20 a b. 

miraglo = miraglo (half-learned word; L. miraculum) miracle, 26 289 b.

mismo = misma, 28 110 c; 29 366 d.

mismia = misma, mod. misia, learned word; L. mismia, fem. p.p. of mismire, used in the dismissal by the priest at the end of the Mass, i.e. missa est, i.e. ecclesius, or conosco, or congregatio, etc., misia est). Mass, 28 366 b; 29 372 b.


mogro (origin unknown. Cf. Ford, Old Spanish Skikants, p. 76) boy, youth, 59 5, 6, 22; 60 4.

moger = moger (a dialect form; ordinarily the following palatal sound developed in L. maller, multres, closed the V.L. t to u) woman, 59 13, 20; 60 5; cf. muger.
**Etymological Vocabulary**

- **mover** (L. *movère*) to move, started.
- **much** (L. *multus* -a -um) abundant.
- **muda** (L. *mūtā* -a -um) to change.
- **muger** (L. *mūger*), the learned word for *muérgar* (V. L. *muèrga*).
- **mundo** (learned word) world.
- **mos** (scribal error for *muro*) wall.
- **mujer** (L. *mulier*) woman.

**Old Spanish Readings**

- **mojadó** - a.p.p. of *mujer* (V. L. *mulier*). The sense transition is from 'softening' to that of 'saturating' (in order to soften), wet, moist.
- **Mont Aluan** (pr. n.), Montalvan, 18 108b.
- **Monte** (V. L. *montē* -i) to dwell, abide.
- **muer** (L. *múer* -i) to die, 37 355 d.
- **muntado** - a.p.p. of *monedado* -a (V. L. *monedar*). Stirred, moved, 34 82d.
- **muy** (adv.) very, much.
- **muy** (adj.) much, very.

**Mon Real** (Mont Regal, Montem Regale, or rather Sp. monte, shortened in proclitic use, + Sp. real, from *royal* or *royal + real; cf. leal) pr. n., 19 1186.
- **moneadero** - a.p.p. of *monedador* -a (V. L. *monedar*). Coined, in money, 18 126; 16 172; 20 1217.
- **monasterio** (learned word; L. L. *monasterium* by-form of L. L. *monasterium*, perhaps produced by the influence of monasterio) monastery, 23 101a. (The mod. word *monasterio*).
- **mónic** (perhaps a loan-word; cf. Prov. monigo). The L. L. *múndicus* -i -us could not give the Sp. word; neither could a possible by-form *monichus* monk, 70 111a.
- **Mont Aluan** (pr. n.) Montalvan, 18 1089. (Cf. Mon Real; before a vowel proclitic *monte* at first kept its l).
- **morir** (L. *mùrīr* -i) a coin, 22 28. (Cf. mod. *muriendo* which perhaps shows the assimilating force of the a of the second syll.)
- **morir** (L. *mūrīr* -i) to die, 28 101b; 36 112c; etc.; *murió* (V. L. *mùro* for L. *muri*); 69 517; 70 111a; 71 22.
- **múltimo** (L. *multīmus* -ni) mortal, deadly, 8 65; 9 70; 36 370b; etc.
- **morir** (L. *mūrīr* -i) to die, 25 100c; 60 24. (The pres. tense forms with o instead of u, e.g. *mourn*, show either the analogy of the forms not accenting the first syll., or a learned treatment.)
- **morauedi** = *moro* -e (Arab. *morāǜ* -i) a coin, 22 28. (Cf. mod. *moro* -e, which perhaps shows the assimilating force of the a of the second syll.)
- **morir** (L. *mùrīr* -i) to die, 28 101b; 36 112c; etc.; *murió* (V. L. *mùro* for L. *muri*); 69 517; 70 111a; 71 22.
- **morir** (L. *mùrīr* -i) to die, 28 101b; 36 112c; etc.; *murió* (V. L. *mùro* for L. *muri*); 69 517; 70 111a; 71 22.
- **mundo** (learned word; L. *mundus* -i -i -um) world, greatly praised, 50 509a.
- **mosterio** (learned word; L. L. *mosterium* by-form of L. L. *mosterium*, perhaps produced by the influence of monasterio) monastery, 23 101a. (The mod. word *monasterio*).
- **mujer** (L. *mulier*). The pres. indicative *muvemos*, pres. subj. *muvemos*, etc., are due to V. L. *mùder* -e, *movam*, etc., for L. *mùder* -e, *movem* -em.
- **muy** (adv.) very, much.
- **muy** (adj.) much, very.

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- **mojadó** - a.p.p. of *mujer* (V. L. *mulier*). The sense transition is from 'softening' to that of 'saturating' (in order to soften), wet, moist.
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muriendo fut. subj. 1 of morir (V. L. fut. perf. 1 *morisor, *moriendo. The form is interesting as tending to show that the fut. perf. indic. as well as the perf. subj. entered into the make-up of the Sp. fut. subj.), I shall die, 42 34.
muro (L. murus -um) wall, 60 20, 22.

Muriendo pr. n., 18 1035.
muy (L. multum, ablative múllo, developed in proclitic position and therefore shortened before an adj., an adjectival p.p., or an adv., e.g. múlbum, or múllo, bi­num > myllo bueno > mylto [i.e. with a loss of palatalization in t] before the following cons. after loss of o] bueno > muy bueno, with assimilation of l to b. The palatalizing effect of ñuy closed the ñ, V. L. q, to u. The form mucho mucho could develop as an adv. before a word beginning with a vowel, e.g. mucho amado, but the form muy became generalized) very, 17 183; 24 97 c; 27 353; etc. Cf. muy mas rico, 55 8; and muy menos, 52 24, cases in which the mod. Sp. uses only the instrumental mucho; cf. mucho.

fly = mi me, 49 300 d. (The tilde is a scribal error.)

moyo = mio : myo Cid, 16 6, 7; etc.; los mios amigos, 14 103.

naqido-a (p.p. of nacer, earlier na­cer, p.p. nascido-a, V. L. *nasci­tus -a -um), which was developed beside L. natus -a -um, giving the p.p. for perfect tenses, while the latter gave the adjectival nado-a. The s was absorbed by the ó, 6 4, 53; etc.
nada (L.p.p. fem. nata, from nascor, used in such an expression as re­na tu, renadam 'thing born,' 'thing existing,' 'anything.' In V. L. the noun was dispensed with. Originally the word was only positive in force; later by constant association with a negative non, no, it gained a negative force as well, and, when no verb was used with it, it could have this force. In these extracts it generally stands after a verb and non precedes the verb, as in mod. Sp., so that in and for itself it has only the positive sense) something, anything, 7 47; (non + verb + nada) nothing, 14 84; 25 98 a3; 27 354 d; 357 d; 37 74 b; 40 24; 57 433 d; (in one case it is nada + non + verb) nothing, not at all, 61 97 b.
nado (perhaps an abstract from nado 'to swim,' L. nater, rather than a direct derivative from the p.p. natus -a -um of L. nare 'to swim.' Apparently it exists in O. Sp., as in mod. Sp., only in the phrase a nado = nadando; salian a nado they got out by swimming, 37 358 d.
nado-a an adjectival p.p. of nacer (L. natus -a -um), born, 21 25; the nada = omne nado, any one born, any living soul, any one, beside L. natus -a -um, giving the p.p. for perfect tenses, while the latter gave the adjectival nado-a. The s was absorbed by the ó, 6 4, 53; etc.
nada (L.p.p. fem. nata, from nascor, used in such an expression as re­na tu, renadam 'thing born,' 'thing existing,' 'anything.' In V. L. the noun was dispensed with. Originally the word was only positive in force; later by constant association with a negative non, no, it gained a negative force as well, and, when no verb was used with it, it could have this force. In these extracts it generally stands after a verb and non precedes the verb, as in mod. Sp., so that in and for itself it has only the positive sense) something, anything, 7 47; (non + verb + nada) nothing, 14 84; 25 98 a3; 27 354 d; 357 d; 37 74 b; 40 24; 57 433 d; (in one case it is nada + non + verb) nothing, not at all, 61 97 b.
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nado-a an adjectival p.p. of nacer (L. natus -a -um), born, 21 25; the nada = omne nado, any one born, any living soul, any one,
Nigra pr. n., 46 3.

Niebla (L. nubila) cloud, mist, 65 106 d.

Nieue = nieve (this can hardly have come from L. nix, nivem, which should have given *nieve. It is perhaps a derivative from the verb nevar, nieve [an analogical form], etc., 'to snow,' V. L. *nievere based on nix, nivem. It should be stated that L. has a p.p. nivitus = um 'cooled with snow,' snow, 56 425 d.

Nigun (apocopated form of niguno -a; L. nix + nivus -a um, with influence on the first element of the already developed Sp. nigun) no, not any, 21 23; cf. niguna, nigun.

Nin (ni with an n due to the influence of O. Sp. non) neither, nor, 14 107; 15 145; 33 74 a'; 41 33; 55 18. Hence, by redivision, ne, which was then generalized, not, no 3 a; 9 81; 11 115; 12 137; 14 116; 19 82; 21 22; 47 10; etc.

No = ne (possibly a scribal error, but as it occurs before l, no lo ha buscado, 17 192; menziger nolo kede, 17 197, it may be a Western dialectal suppression of s before l, as in Portuguese.

No (L. nol, whence O. Sp. nom, in proclitic use, or in combination with a following pronoun, lost its final n, as in no, nolo, nola, nos, etc. Hence, by redivision, no, which was then generalized) not, no 3 a; 9 81; 11 115; 12 137; 14 116; 19 82; 21 22; 47 10; etc.

Nol = nos le (cf. no = le), 17 197.

Nombre (L. nomen, nominis > O. Sp. nombre, and by dissimilation, whence, with a developed in the transition from m to r, nombre) name, 9 81; 19 113 a; 46 24; etc.

No (L. nín. This in great measure maintained itself in O. Sp., but in certain syntactical combinations it lost its final n, whence no, which was then generalized and remains as the modern form) not, no 3 a; 9 81; 11 115; 12 137; 14 116; 19 82; 21 22; 47 10; etc.

Nol = nos le (cf. no = le), 17 197.

Nombre (L. nomen, nominis > O. Sp. nombre, and by dissimilation, whence, with a developed in the transition from m to r, nombre) name, 9 81; 19 113 a; 46 24; etc.

Nomar = nombrar (L. nominare) to name, mention, 23 4 a; 37 353 a; 70 lxxviii 1.

Nombre = nombrar (L. nominare) name, mention, 23 4 a; 37 353 a; 70 lxxviii 1.

Nomar = nombrar (L. nominare) name, mention, 23 4 a; 37 353 a; 70 lxxviii 1.

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Nombre = nombrar (L. nominare) name, mention, 23 4 a; 37 353 a; 70 lxxviii 1.
perhaps the position in an unaccented syll. explains it; cf. obo) never, ever, 21 14; 24 91 b; 27 359 e; 29 2 d; 35 334 e. (This is already the usual form in O. Sp.)

numbo = Nino, pr. n., 36 338 a, 3454 e; etc.

nunqua (cf. nunquas and nunque) never, 41 18; 42 24, 31.

nunquas (cf. nunquas) never, 7 34.

0 interj. (L. o, oh) oh! 51 1664 b etc.

o (L. aut) or, 6 20; 7 35; etc.; o ... o either ... or, whether ... or, 27 360 a.

o interrog. and rel. (L. abi > onue > onue > o. But?), whether, where, in which, 8 60; 9 79; 14 103; 22 37; etc; o que wherever, 6 17.

obediencia = obedecia (impf. 3 of obedecer, mod. obedecer, L. obedere, V. L. obeditae) obeyed, 24 87 e.

obediencia (learned word; L. obedientia) obedience, 25 101 a.

obispo (half-learned word; L. *episcopus -um > *episcopo > obispo) bishop, 27 359 c.

Ojero (pr. n.) Oger, 36 352 a.

Oja (L. *ojas -um) eye, 49 301 d etc.


oliente (participial adj.; L. olentes, olentem from olere) odorous, fragrant, 60 10.

Olivero = Oliverio (pr. n.) Oliver, 36 352 b.

olor (V. L. olor, olarium for L. odor, odorare; cf. olor) odor, fragrance, 30 8 d; 60 13.

olvidar = olvidar to forget, 36 350 d; 37 353; 39 369 b.

olvidar (V. L. *olitare, a frequentative from L. oblitare, p.p. of obliviscor; the t has undergone metathesis) 68 102 a.

ombro = hombro; cf. omne and ume (L. homo, hominem > O. Sp. omne), which, arising perhaps in unaccented proclitic use as an indefinite pronoun, like the Fr. on, prevailed over the diphthongized ume; by dissimilation omne > ume, whence, by the natural production of a transitional labial stop, ombre and with an etymological restoration of h, hombre) man, 63 91 e.

ombro = hombro (L. hæmbros -um > hombro, whence, with transitional labial stop, ombre. In mod. Sp. the a has been restored in writing) shoulder, 15 13.

ome (with nasal dash forgotten) = ume = omne (cf. embre), 50 491 a.

óme = omne (cf. embre), 16 134; 16 151; 19 1125; etc.

omne = hombre (cf. embre; this is the regular O. Sp. form from L. homo, hominem; [h]ombre is a later development) man, 970; 12 133; 28 86 d; 24 94 c; etc.; (in unaccented proclitic use as an indefinite pronoun) one, 45 7. (The form developed in the unaccented position was extended to accented use.) Cf. ume.

Omnipotenc = Omnipotens (learned word; L. omnipotens, omnipotens) Omnipotente, 28 364 d.

on = non? 7 22; cf. non 11 112.

ombro = ombro, 43 5.

Onda pr. n., 18 1092, 1109.

ondado -a (L. *audretis -um) un­
dulated, streaked, provided with bands, 30 9 b.

ondrado -a (L. *audretis -um >

pronounced, whence, with the develop­
ment of a transitional dental stop, ondrado) honorable, 16 178; cf. mod. hondrado -a.

onre = omne, ombre, 67 v 2.

oara (with r reinforces after n, while the more popular O. Sp. form developed a d between the n and the r) = mod. hora (an abstract from O. Sp. orara, mod. honra) honor, 54 7; 55 20.

ondrado -a p.p. of orarra, mod. honrar (L. *honoris, hœnritis -um), honored, honorable, venerable, of high rank, virtuous, 27 359 b; 51 1664 b; 55 22; 57 487 a; 64 94 c, 101 b; cf. ovra and the more popular O. Sp. ondra.

ora n. (L. hœra) hour, 35 326 d; 36 347 b; etc.; aquella ora then, 42 16; en buen ora auspiciously, 15 78; 16 175; etc.; mal ora inauspiciously, 21 25; toda ora at all times, 51 1662; crises ora now, 34 81 b, 34 a and d; ora (adv.) now, 69 XLII 1.

oracion (learned word; L. oratio, oratión) prayer, 21 18; 22 96 c.
otorgar (L. otorgare) to authorize, to grant, 34 80; 48 33; 48 21.

otorgarse = otorgar + se (cf. otorgar), 48 21.

otorgar (V. L. otorgare) to authorize, to grant, 34 80; 48 33; 48 21.

otorgar (L. otorgare) to authorize, to grant, 34 80; 48 33; 48 21.

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otorgar (V. L. otorgare) to authorize, to grant, 34 80; 48 33; 48 21.

otorgarse = otorgar + se (cf. otorgar), 48 21.

orden (L. ordinare) order, series, community, holy orders, 23 86 5; 26 112 2; 59 16.

ordenar (L. ordinare) to order, regulate, order, arrange, draw up, 23 86 5; 29 1 9; 37 359 6; etc.

oreja (L. auricle) ear, 30 468 8.

oreja = oreja, 28 368 6.

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par (perhaps Fr. par as used in adjurations; by confusion with Sp. parā, the latter appeared later in the same use) by; parā residit (cf. pērā) for pity's sake! 7 53; 12 145; parā mi leī by my faith! 10 142; parā la tu tiesta by thy head (life); 21 22; parā Dios by God! (cf. mod. parīte) 42 31.

para (from para. In proclitic use, when the accent of the first vowel was weak, ō may have been assimilated to the a) for, to, in order to, toward, 32 21 d; 54 8; etc.; para que in order that, 54 19.

parā = syncopated fut. of parāre, pres. subj. 3 of parāre; 61 13.

parāre (V. L. *parārire, L.parāre to appear, seem, 54 6; 57 427 b; etc.; (n.) appearance, aspect, 31 17 d; cf. pareçer.

parāt = pared (at the end of a word, O. Sp. d unvoiced to t) wall, 47 14.

paria (learned word; L. par‘ equal,’ n. pl. partia, treated as a fem. sg. of the first decl. The sense development is ‘things equal to a demand,’ and hence ‘a tribute’): parās tributum, 14 109. (The word exists only in the pl. in Sp.)

pariente (L. parēns, partilem, pres. part. of partire ‘to beget.’ Already in L. the original sense of ‘parent’ had been developed beyond that of ‘progenitor,’ ‘ancestor,’ to that of ‘relative’ in general) relative, 27 357 n; 29 369 c; 30 6 b.

parir (L. parēns, V. L. *parēv from par ‘equal,’ wherefore the original sense was ‘to make something equal to another,’ hence ‘to oppose one thing to another,’ ‘to check a thing by another’) to stop, fix, set up, settle, arrange, prepare, 16 66; 17 198; 41 15 33; etc.

parire (later and mod. form of parārer; the e = ts absorbed the i) to appear, seem, be apparent, 19 1126; 47 17; 65 104 d; etc.

parecra = syncopated fut. of parārer, i.e. pareçer, 19 1126.

pared (L. paries, partilem, V. L. *parilem > *parilem; the pl. partilem occurs in inscriptions) wall, 58 435 b.

paresca = mod. parieca, pres. subj. 3 of paresçer; 61 13.

pasante = older Sp. pasante (adjectival pres. part. of pasar, passare) passing, 68 14.

pasa (V. L. *pasāre, from L. passāre, p.p. of passāre ‘to extend,’ i.e. the feet) to pass, pass over, 14 198; 16 150; 17 201; etc.

pase = mod. paso, adv. from the noun paseo, mod. paso (L. passus ‘step’). The sense development seems to be with [wealthy] step, ‘stealthily,’ ‘quietly,’ and ‘quickly,’ quietly, quickly, softly, 55 4.

patriarch (learned word; L. patriarcha, Gk. πατράρχης) patriarch (as a religious dignitary), 69 8.

patriarcha (learned word; L. patriarcha, Gk. πατράρχης) patriarch (as a religious dignitary), 69 8.

patron (pr. n.) Patronius, 54 1 etc.

paz (L. pax, pacem) peace, 38 14 b.

pazo (L. pascere) to feed, graze, 49 298 a. (Mod. pase shows the usual O. Sp. absorption of s by e = ts.)

passar (V. L. *pasāre, from L. passāre, p.p. of passāre ‘to extend,’ i.e. the feet) to pass, pass over, 14 198; 16 150; 17 201; etc.

peso (V. L. *pexa from L. pesum ‘hair,’ in ear, V. L. pilum, i.e. ‘to clutch by the hair,’ ‘pull the hair out of,’ ‘fight’) struggle, fight, 43 21.

pela (perhaps an abstract from pelir ‘to fight.’ This latter is of uncertain origin. The Gk. ραλλεσε ‘to struggle,’ ‘wrestle,’ has been proposed. Not unlikely is a formation on pelo, L. plius-un ‘hair,’ in ear, V. L. pilum, i.e. ‘to clutch by the hair,’ ‘pull the hair out of,’ ‘fight’) struggle, fight, 43 21.

pelear (perhaps an abstract from pelear ‘to fight.’ This latter is of uncertain origin. The Gk. ραλλεσε ‘to struggle,’ ‘wrestle,’ has been proposed. Not unlikely is a formation on pelo, L. plius-un ‘hair,’ in ear, V. L. pilum, i.e. ‘to clutch by the hair,’ ‘pull the hair out of,’ ‘fight’) struggle, fight, 43 21.

etymological vocabulary
appears to have been originally a plume or bunch of feathers. The \( d \) may be due to the influence of \textit{pender} ‘to hang’; cf. the interworkings of Eng. \textit{pennant} and \textit{pendant}. In O. Sp., loan-words in \textit{nu-} were sometimes rendered with \textit{-nd-}, i.e. the second dental nasal lost its nasal-ness and remained as a dental stop; \textit{pennant} number of men going with a pennant, i.e. a knight and followers, 13 16; 38 395 b.

\textit{penitencia} (learned word; L. \textit{pensamentia}) penitence, penance, 21 17; \textit{penitenzia} 68 viii 6.

\textit{pensar} (learned development, as the retention of \textit{n} before \textit{s} shows; cf. \textit{pear}, the popular development; L. \textit{pensār} ‘to weigh,’ ‘consider.’ The Romance form with \textit{n} has the figurative sense only) to consider, imagine, think, intend, 66 423 a; 62 11; etc.; \textit{pensarse de} to bethink one’s self of, 19 1135 etc.

\textit{pensar} = \textit{pensar}, 62 25. (Frequently in O. Sp. \textit{s} is written double after \textit{n}; cf. \textit{Alfonso}, etc. This may have been done to stress the importance of pronouncing carefully the combination of \textit{n} and \textit{s}, which was not a popular one, since L. \textit{ns} properly became \textit{z} in V. L.; cf. the doubling also of \textit{f} after \textit{n}, insante, for a similar reason, since L. \textit{nf} tended to become \textit{ff} in V. L.)

\textit{penitencia} = \textit{penitenzia}, 26 101 b.

\textit{peña vera} (L. \textit{pīna varia} ‘variegated plumage’; cf. O. Fr. \textit{panne} and \textit{voir}) a skin or fur of variegated color, 49 17 b. (L. \textit{varia} may be itself an adaptation of some other word.)

\textit{pensar} (cf. \textit{enphar} 14 92.

\textit{pen} (V. L. *pēdē, pēdēnem, from \textit{pes}) footman; (pl.) infantry, 37 355 a; 44 11.

\textit{peir} (L. \textit{peīrē, peīrēnum}) worse, worst, 69 xlxi 7.

\textit{percibir} (L. \textit{pereīsērē, V. L. *pereīsērē) to perceive; \textit{pereīsēta} (p.p. fem. sg. in pres. pf. tense and agreeing with the direct obj., as sometimes occurred in O. Sp.) 10 101. (The form \textit{percibir}, which remains in mod. Sp., owes its first \textit{i} to forms like \textit{percibēnda, percibēronum}, etc., in which the following \textit{i} closed the \textit{e} to \textit{i}.)

\textit{percibēs} = \textit{percibētia} (which the rhyme requires), 10 97; cf. \textit{percibēr.} (It is the mod. \textit{percibēs}.)

\textit{pender} (L. \textit{pëndē, V. L. *pëndērē}) to lose, destroy, 20 119; 25 59 7; etc.

\textit{perdē} = \textit{pērēla} (cf. \textit{pender}), 50 486 a.

\textit{perdon} (abstract from \textit{perdonar}) pardon, 34 81 d etc.

\textit{perdonar} (V. L. *përdēnērticē) to pardon, 43 24 etc.


\textit{V. L. *perescēra, L. \textit{pertero}) to perish, 56 424 d.

\textit{perigilo} (L. \textit{pērīgīlum > perigilo} and, by assimilation, \textit{perigio}; the usual Castilian form is \textit{perigro}, which shows interchange of \textit{i} and \textit{r}) peril, 56 423 c.

\textit{periturar} = \textit{perjurār} (L. \textit{perjurārum}) to swear emphatically, commit perjury; \textit{perjurados} perjured, perjurers, 16 164.

\textit{pero} (L. \textit{pēr + ho}; without diaphongization because used syntactically as an unaccented proclitic combination) but, yet, however, nevertheless, 31 11 d; 41 8; etc.

\textit{Perpinnan} = \textit{Perpīttan} (pr. n.) Perpignan, 32 b. (This shows the popular \textit{nn} fr. \textit{palatalized gn}.)

\textit{perteneecer} (V. L. *perteneecscēra, L. \textit{pertenece}) to appertain, belong, 9 72.

\textit{pesado} (p.p. of \textit{pesar}) heavy, weighty, troubled, distressing, grievous, 14 86, 91; 34 83; 64 94 a.

\textit{pesar} (L. \textit{pēsēra, V. L. *pesērē}) to weigh upon, grieve, vex, displease, 18 1098; 19 1145; 36 111 d; 38 336 a; etc.; (n.) grief, vexation, trouble, 27 357 a; 44 9; etc.; cf. \textit{pensar}.

\textit{peso} (L. \textit{pēsēr, V. L. *pesērum}) weight, act of weighing (in this sense it may be an abstract from \textit{pesar}), 17 185.

\textit{pesol} = \textit{pes} + \textit{le} (cf. \textit{pesar}, 42 19.

\textit{petavynos} = \textit{Petrovinos} pr. n. (L. \textit{Peto Proudus} -um, accusative pl. -os; Fr. \textit{Poutouin}) men of Poitou, 37 355 b.

\textit{petral} (L. \textit{pectralis} -a, [corium] \textit{pectralis}) breast leather of a horse, 22 34. (Mod. Sp. \textit{pradal} shows metathesis of the \textit{r}; it may be the real form in the text.)

\textit{Pharos} (L. \textit{Pharn. Pharranen} (pr. a.) Pharaoh, 45 title.

\textit{philoso} = mod. \textit{filoso} (learned word; L. \textit{philosophus}-um) philosopher, 61 6, 22; etc.

\textit{piadad} (cf. \textit{piedad}; L. \textit{pletas, plétas} not wholly popular in its treatment; the first \textit{a} of \textit{piadad} may be due to the influence of the second and accented \textit{a}. The mod. form of the noun is \textit{piadad}, but the \textit{a} still stands in \textit{piadoso -a, apiedadado, etc.} pity, compassion, 70 lii 2.

\textit{piadoso} -a (V. L. *\textit{pēdēs} -a -um; cf. \textit{piedad}) pious, compassionate, 28 363 a; 50 166 c; etc.

\textit{pidente} = mod. \textit{pidente} (impf. subj. 3 of \textit{pēder}) 27 359 c.

\textit{pie} (L. \textit{pēs}, \textit{pēder} > \textit{pēdē} > \textit{piede}) foot, 42 22; 49 306 b; \textit{de pie} on foot, 20 1213.

\textit{piędad} (cf. \textit{piedad}; L. \textit{pēdēs} -a -um; cf. \textit{piedad}) pity, compassion, 28 363 a; 50 166 c; etc.

\textit{pidenta} = \textit{pidente} (with the usual O. Sp. unvoicing of final \textit{d} to \textit{t}) pity, 39 369 d; cf. \textit{piadad}.

\textit{pièdes} (cf. \textit{pie}) feet, 31 12 b, 13 a.
piedra (L. pétra) stone, gem, 30 3 d; 59 7; etc.
piel (L. pêlis <em> > pille > pieîl, and, with loss of palatalization in the final position, > piel; the pl. piliated shows the retention of the palatalized l in the intervocalic position; the form piliated is remade on piel. The l did not palatalize early enough to prevent the diphthongization) skin, fur, 16 178; 17 195.
piedra (V. L. *plattâs for L. plûtas; the treatment of initial pl- is not wholly popular as pl-ll-) place, square, 60 24; cf. mod. plaza.
placa (noun from V. L. *plattâs -eum; cf. Gk. πλάτεα ' flat, flat surface,' ' plate,' ' plate or flat strip of metal,' ' silver [plate]') silver, 13 81; 17 184; etc.; cf. placa.
placent, placëntem, plazëre (L. placëre) to please, 11 127; 18 160.
plazo = mod. llegó (cf. llegar; this is either a Latinism for llegó, or a dialect form showing the retention of pl-) arrived, reached, 28 365 c.
plazentero -a (formation in -ero -a, cf. Gk. 7τάρνις ' flat,' ' flat surface,' ' plate,' ' a plea,' ' an affair,' > castilian; it should be seen to have prevented the diphthongization) skin, gain, 27 357; 57 8.
plazme = plus + me (cf. plaser), 16 180.
plazo (L. plactûmus from plactûs -um >*plasedo >*plasdo, and, by absorption of d into s = ds, > plazo. The sense development is perhaps [tempus] placitum ' pleasing or suitable time,' ' time agreeable to both parties,' ' stipulated time') appointed time; metiella en plazo he set a time for it, 20 1208; cf. pleyto.
plago = mod. llegó (cf. llegar; this is either a Latinism for llegó, or a dialect form showing the retention of pl-) arrived, reached, 28 365 c.
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poder = mod. poderé (poder + [h]), > poner, with syncope > poner, and with metathesis > poner; so also in O. Sp. verne = vendré. It was, however, the tendency to keep intact the verb stem that prevailed. Hence the pos. of the stage poner simply developed a transitional d before it after the r1 I shall put, 52 7; cf. poner.

porqué = porque, 63 93 d.

porque = por + que, wherefore, why, (as rel.) in order that, 6 21; 42 32; 55 13. (Also written for que 12 139 etc.)

portero 1 (L. portarius -a -um from porta 'door') doorkeeper, 56 426 a; 57 430 a.

portero 2 (perhaps a formation in -ero on the stem of O. Sp. portar, L. portare, 'to bear,' 'carry'; cf. Fr. portier se, portiere) so dookeeper, 56 426 a; 57 430 a.

porta (L. pòrtica) from L. pòrtarum, L. porta = porta, in order to, so that, 12 139; 14 112; 40 17; 42 13; 46 18; etc. pos por llegar are to come, have yet to come, 36 347 c.

pora = por (V. L. por + a, L. aet) to, toward, in order to, 14 83; 16 176; 17 202; 20 1203; 32 76 c; etc.; por a al thither, 35 352 d; 40 17; etc.; pora = pora + a, 20 1191. Cf. porta, which has survived.

posía (learned word; L. portilla), with influence on the first syll. of the prep. and prefix por. If the mod. porfer, porfia, etc., are derived from this same source, they show an influence on the second syll. of the i of L. falsa -a -um. They may represent a V. L. portilla based directly on ficta, obstinacy, 26 112 c; cf. prohia.

Portugal (pr. n.) Portugal, 41 3.

pos (L. pecú, developed in proclitic unaccented use, hence without diaphthongization; cf. poes, the accented form) in pos, en pos de (prep.) after, 53 8; 55 2 3; 59 XIX 8.

posada (noun from p.p. fem. of posar) abode, lodging, rest quarters, inn, halt, 17 202; 26 110 c; 37 356 d; 67 433 b.

posar (L. pausdare) to rest, remain, be, 23 r; 25 103 d.
pregnar (L. praecláre) to proclaim, 41 16.
preguntar (V.L. *preguntate, L. *preguntari and presente for *preguntari) there is a metathesis of r in the first syll.) to ask, 53 14; 55 7; 59 17; 24.
premia (perhaps an abstract from O. Sp. premiar 'to press,' 'oppress,' formed on stem of L. præmiare) force, compulsion, 20 1193; 45 11.
prender (V.L. *prendere, L. præn底rIan) to take, arrest, imprison, 16 119, 127, 140, 147; 24 97 d; 46 26; etc.; cf. prise, preso.
pretendo (L. præpositus -a -um > V.L. *prepositus, etc.) Superior, 24 87 b.
précio = prœgio (the inorganic s is due to the analogy of nœcio > nuœcœ, etc.) price, value, 30 9 d.
present = presente: al present just now, for the present, 28 364 c.
préstente (learned word; L. præsentem): de presente just now, 68 1x 1.
prentes (perhaps with metathesis of r, from Provencal prentet 'dark,' 'dark red,' i.e. a cloth of this color) purple cloth garments(?), 30 6 a.
prision (L. præhincio -onem, > *prænicio -onem, V.L. *prævio, prænicio > prœhincœ, whence, also, through the closing effect of r > prœhincœ) prison, imprisonment, 28 361 d; 63 91 c; 64 100 d.
priso -a (p.p. of prernier and also adj.; L. præhincio -onem > *prænicio -onem, V.L. *prævio, prænicio > prœhincœ, whence, also, through the closing effect of r > prœhincœ) prison, imprisonment, 28 361 d; 63 91 c; 64 100 d.
prisión = mod. prisco and prisa (fem. noun from L. p.p. prœhincœ) -a -um) haste, 42 26; distress, need, 61 2, 23 (in the latter sense the word is now archaic).
prinas adv. (from L. præmus -a -um; the e is due to *nœ > nœs and other advs. having it etymologically; cf. antes, etc.) for the first time, 6 3.
primer a adj. (L. præmūs -a -um), first, former, 23 4 a; 54 80 c; etc.; de la primera, luego de la primera, at the outset, 29 3 a; 54 79 c; 45 6; adv. primero first, 15 140; conj. primero que before, 61 7.
primicia (learned word; L. prœmiūs) first fruits, 21 17.
primo a (L. prœmus -a -um 'first,' i.e. 'one related in the first degree,' cousin) cousin, 27 30 8 f; primo-romanus-a cousin german, first cousin, 40 9; 41 20.
principia (learned word; L. princeps, principium) first, beginning, 71 LXXIX 5; prince, 62 13, 16; etc.
Príor (L. prior, præsum) Prior, 24 87 b.
prisión strong pret. 3 pl. of prendier (L. præhincierent, V.L. *præsiārent) the f changed the first e to é), took, 18 1095. (This, like other forms, shows that prendier in O. Sp. had often the force of modal tomar.
prision (cf. pretension) 27 358 d. (This remains the modal form.)
prīso strong pret. 3 of prendier (L. *prēhincēri, V.L. *prēsīri > O.Sp. prende; the i passed by analogy to the sg. priso, which, coming from L. *prēhincēri, V.L. *prēsīri, should have had e; cf. also the i of *prēsiron) took, captured, 14 110; 18 1095; 43 8.
prìsieron scribal mistake for *prīseron, 27 354 c.
prírado = prírado (L. præraidu-um) one privy to a prince's counsels, favorite, courtier, 58 44 a: (p.p. of prēradar, L. præradum) deprived, 59 3; (adv. cf. prírado) stealthily, quickly, 14 89; 16 148, 166; 17 208.
pro n. (L. prē, existing as a prep. 'for,' for the advantage of,' in favor of,' and as a prefix, e.g. in præsūm, præsercē; 'to be of advantage'), advantage, 18 112. (The word is masc. here; it is of common gender in mod. Sp.)
probar (L. probar) to prove, 52 7; 63 92 c; cf. proser.
profeeta (learned word; L. L. profētēs; cf. Gk. προφήτης) proph¬ecy, 12 140.
profecta (learned word; L. L. profecta; cf. Gk. προφήτης) prophecy, 34 77 d.
profēser (L. L. profētēs; cf. Biblical Gk. προφήτης) prophecy, 34 77 d.
prohi pres. 1 of O. Sp. prōhiar (apparently V.L. *prohibāre, based on L. fidus -a -um. But cf. perfētus and mod. prohibir, per¬bar) to prohibit I insist upon it, I maintain, 6 12. (If the f of *prohibāre were treated as initial,
prólogo (learned word; L. proāgus -um) prologue, 66 i.
proneter (L. proāgus, V. L. proāgitre) to promise, 29 370 a; 371 d; 57 426 c.
propiū -a (learned word; L. proāgus -um) propitious, 25 100 d.
propiedad = mod. propiedad (L. proprietās, proprietātem, with dissimilation of r and usual O.Sp. unvoicing of final d > t) property, quality, 49 490 a.
puesta (L. prōgus) prose, discourse, account, 33 1 a; 48 11 c.
puruar = provar (cf. probar) to test, prove, 8 65; 10 89, 91; 24 94 c; etc.
puruche = mod. prose (L. proāgus -um), with voicing of intervocalic jf and the closing of j, V. L. j, by the following palatal. It is unnecessary to appeal to L. prose (pterus) profit, advantage, 62 25.
purea = proneo, mod. prose, imper. sg. of puruar.
pude = scribal error for pude (cf. poder), 6 13.
pudiesmos = mod. pudimos (cf. poder; the ie is due to influence of pudieron, etc.) we could not help it, 18 117.
pudissent = mod. prudent (cf. poder), 41 19.
pueblo (L. pōdītus -um) people, nation, men, 23 2 b; 30 4 a; 34 82 a; etc.
pueint scribal error for pueint, pueinte (L. pōdītus, pōdītem) bridge, 16 25.
puerta (L. pōdītus) door, gate, 13 3; 56 426 c; etc.
puerto (L. pōdītus -um) port, pass, defile, 17 1657; 33 71 d, 72 c; etc.; salir a puerta to escape, succeed, 33 331 b.
pues (L. pōdītus developed in accented adverbial use; cf. unaccented puo) since, for, 53 21; 55 12, 19; etc.; pues que since, 45 7; prep. en pues (cf. puo) behind, 30 6 a.
puesto -a (pp. of puruar; L. pōdītus, V. L. *pōdītus -a -um) put, set up, settled, determined, 31 15 a; 34 80 a; 60 18.
puga (perhaps for puquen from puqun, L. pōguere). O.Sp. had also the popular form puñar, whose palatalized ʃ closed the ʃ, V. L. ʃ, to u) strive, 66 7.
punentes (L. pres. part. pl. pūgentes from pūgere; the u may mean ʃ) poignant, sharp, prickling, 32 12.
punndada = púnada (a formation in -ada. L. -ata, on pūnus, pūnto) punch, blow of the fist, 42 22.
punno = puno (L. pūnus -um; the palatalized ʃ closed the ʃ, V. L. ʃ, to u) fist, 43 10. (This, like púnada, shows already the palatalization of O.Sp. ʃ; otherwise the ie could not appear here.)
punta (fem. n., corresponding to punto, L. pūntum; the ʃ, V. L. ʃ, was closed by the palatal following) point, sharp point, end, 30 10 a.
punto (cf. puntado) point of time, moment, 66 1 4; en punto in a moment, in a trice, 67 11 5.
puro -a (L. pōdītus -um) pure, 60 21; 71 LXXIX 3.
pus scribal for pues, 10 102; 12 131.
pusto scribal for pues, 11 15.
pynthia = pontio -a (p.p. of puntar, V. L. *pūntar, from L. pungere, punctum; the palatal closed the ʃ, V. L. ʃ, 38) painted, 31 15 a.
pytrevnos = petrevnos, 38 361 b.
Pyros (pr. n.) Poito, 38 328 a.
que scribal error for que, what, 11 127.
qu' = que, 63 90 a. 93 b.
qual interrog. and rel. pron. and adj. (L. quālitatem), what, which, as, such as, 8 60; 9 80; 33 2 b; 36 91 a; 39 317 a; 44 20; 50 24; 67 11 b 8; rel. pron. cf. quāl, la quāl, etc.; who, whom, 69 2; 70 2; 68 81 v. 2; etc.; qual que whichever, whoever, 27 350 a; qual que other than, 68 81 v. 2; etc.; [exc] q̆ ual! whatever, 41 27.
quanto a adj. and pron. (L. quantus -a -um) how much, all the, all that; (pl.) how many, all the, those who, etc., 37 354; 41 38; 48 14 c; 53 5; etc.; quanto i a que how long since, 10 96; quanto que whatever, 14 111; quanto que all who, 20 1215; quanto tanto the... the, 50 401; quanto mas... mas the more... the more, 53 1; quanto! how much! 56 423 c; cf. mod. cuanto a.
Quatro (L. quattuor) > V. L. *quattuor, and with influence of unus -um, > Sp. uno, of. L. ọtio, etc., quodrom > que[tr]o four, 31 15 c.
que, 1, interrog. pron. and adj. (L. quis), what, which, 9 79; 11 114; 15 123; (as indirect interrog. = la que) 6 7; 19 127; etc.; a que for what, why, 65 107 d; por que why, 12 139; tener que dar to have something to give, 28 363 b; que quiesa que whatever, 24 87 a; [exc] quiesa what! what at! 13 20; 41 27; 60 4; etc.
que 2, interrog. and rel. pron. (L. quia, quae, quid, quīd, developed in unaccented and proloci or enclitic position, and therefore without diphthongization for quae and quīd > V.L. que and quem, which latter could lose its m), who, whom, which, that, 6 6; 7 40; 13 8; 18 1094; 20 1900; 21 14; 23 1 a; etc.; cf. que and quem.
que 3, conj. (L. quod with influence of que) that, 6 4; 21 5; 24 93 b; etc.; so that, 14 93; 29 18; 30 8 c; etc.; a que until, 63 91 b;
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<td>quel = que + le, 23 3 a; 46 20.</td>
<td>queresis, 65 108 c; sbj. fut. 2 quisieres, 36 338 a; 3 quisieres, 68 88 3 etc.; 1 pl. quisieremos, 18 1120; sy quiere at least, at any rate, even, 31 112 a; sy quieres at least, 57 429 b.</td>
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<td>queños = que + los, 48 13 d.</td>
<td>quesido (dialectal, i.e. Eastern Sp., p.p. of querer, with the distinctive cons. of the pret. quiar, etc.) wished, desired, 63 89 b.</td>
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<td>quem = que + me, 16 157; 46 22.</td>
<td>quebra (abstract from quebrar) complaint, tribulation, distress, lamentable state, 38 395 c; 56 28; cf. mod. quejo.</td>
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<td>(This shows the enclitic nature of the pers. pron. me.)</td>
<td>quezada (ety. L. capsus cannot give the form) jaw, 42 21; cf. mod. quijada.</td>
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<td>quebrantar (metathesized form of crenbar) to break, break down, shatter, 50 397 a; 38 74 d. (This is the mod. form.)</td>
<td>quezar (V. L. *querytis from V. L. *quique a-um for L. quitius; the sense development is 'to be quiet,' 'to remain behind in a state of quiescence,' 'to remain') to be left, 67 11 3.</td>
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<tr>
<td>quebra (metathesized form of cre­bar) to break, 19 1141. (This form has survived as the mod. form.)</td>
<td>quezadis (L. quereditis) = mod. quer­risis (cf. querer), 98.</td>
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<td>que (V. L. *quies mentioned from V. L. *quiues a-um for L. quiues; the sense development is 'to be quiet,' 'to remain behind in a state of quiescence,' 'to remain') to be left, 67 11 3.</td>
<td>quezadas (V. L. *quereddis) = mod. queredes (cf. querer), 8 60, 61, 67; 9 80; 48 14 a.</td>
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<td>quejo 1, scritta for cuende (cf. cuen­dar), I mean, I intend, 21 2.</td>
<td>quezedes scribal for cuende (cf. querer), 8 69.</td>
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<td>(The scribe improperly uses que = khe before e as he properly used it before a.)</td>
<td>quezedadis error for queredes, 21 1.</td>
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<tr>
<td>que = khe le, 54 3, 13, 15; etc.</td>
<td>quier (L. querio, V. L. *querio) to will, wish, desire, like, love, 25 112 a etc.; pres. part. queriendo, 26 107 b; p.p. quero, 14 85; etc.; quejue, 25 99 b; quiere, 20 118 etc.; quemo, 9 75 etc.; quere, 8 61; quiere, 19 1143 etc.; impl. 1 quier, 21 153; 64 97 a; 3 pl. quererom, 37 386 etc.; etc.; 2 quistes, 21 21; 3 quies, 20 1202; 3 pl. quiesieron, 36 390 a etc.; fut. 3 quier, 15 132; cond. 1 quieria, 57 427 c etc.; 3; 24 91 b; 3 pl. quierian, 68 18 7; sbj. pres. 3 quiers, 47 11 etc.; 2 pl. quezedes, 9 81;</td>
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<td>que = khe le, 9 72; 18 1099; 41 16; etc. (Like quel, this shows the enclitic nature of le.)</td>
<td>qui (L. qui, rel. pron. in accentuated use (cf. que, 2)), who, he who, she who, etc., 11 113; 15 126; 30 7 d; (perhaps a Latinism for que) aquel qui, 7 241; (perhaps a dialectal Sp. form?) al qui, 28 362 d; qui . . . qui one . . . another, 25 105 d; qui quiere qui quiere quien, anyone, 30 5 d; 41 16.</td>
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<tr>
<td>quel = que + le, 54 3, 13, 15; etc.</td>
<td>qui, da qui = dqui from here, right now, 16 180.</td>
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<tr>
<td>quel = que + el (art. and pron.), 37 355 b; 58 441 b; 48 13 a. (This shows the enclitic nature of el, di.)</td>
<td>qui en = quiar, 20 1214.</td>
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<td>quela = que + la, 26 109 d; 49 17 b; 60 498 b; etc.</td>
<td>qui = quiar, 20 1214.</td>
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<td>quel = que + la, 26 109 d; 49 17 b; 60 498 b; etc.</td>
<td>quiar = quiar (cf. querer) whatever, 24 87 a.</td>
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<td>quel = qui, 20 1202; 3 pl. quieran, 9 81;</td>
<td>quiar = quiar (cf. querer), 26 89 a.</td>
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<td>quel = qui, 20 1214; 3 pl. quieran, 9 81;</td>
<td>quiarapocoped form of quiar (cf. querer): qui quien qui quien qui quien, whoever, 41 16; quien quien whoever, 36 346 d.</td>
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<td>quiarapocoped form of quiar (cf. querer): qui quien qui quien quien, whoever, 41 16; quien quien whoever, 36 346 d.</td>
<td>quiarpres. sbj. 3 of quiar: qui quiere at least, 57 429 b.</td>
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<td>quiarpres. sbj. 3 of quiar: qui quiere at any rate, even, 31 11 a.</td>
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Old Spanish Readings

Redemjr = Redemir (L. restituir, V. L. redintuir, to redeem, 28 362) (Mod. restituir, with i instead of e, shows the analogical influence of redimitus and similar forms.)

Redemption (learned word; L. redem­tionem, redemptionem) ransom, 27 358 b. (Redencion is half popular.)

Redes pl. of red (L. réte become rem.) net, 68 vII 6.

Redondo (L. redondus -a-um, whence redondo and by dissimilation redondo) round, 7 41.

Rees (L. pl. reges). By contraction there resulted the pl. res; by a reduction of the e in hiatus to (i), there resulted rey. The pl. reyes is remade on the Sp. sing. rey kings, 13 134.

Refacho (L. refectum or V. L. refeci­tionem from L. caput, capitium) pruning, caution, completeness, order, 'secure,' V.L. *auspiciis; hence from L. caput, caput, etc.)

Regla, regla (learned word; L. régi­la). The popular derivative is rey, with a different sense.

Requivir (L. recipere, V. L. *recipere) to receive, accept, 26 112 a; recibir, recibire, pret. 3, 17 203, 199. (In mod. recibir, the e of the stem has been replaced by the i which developed from it in forms like recibir, recibieron, etc.)

Reconbrar (L. redepor, whence the usual Sp. recobrar. The n is perhaps due to the influence of Sp. con, L. cum recover, reform, rally, 19 1143.

Re赎mir = Redimir (L. restituir, V. L. redintuir) to redeem, 28 362 c. (Mod. restituir, with i instead of e, shows the analogical influence of redimitus and similar forms.)

Remedio (learned word; L. remédium) remedy, help, escape, 71 LXXIX 2.

Remembrades (L. rememorabili, pres. 2 pl. of rememorare you remember, 24 93 a; cf. mod. rememo­rar and recordar, recordones, which have taken the place of the obsolete rememorar.

Remenda (a formation with the L. abstract ending -nda on L. rancor, rancorem. The e is due to the influence of the prefix re-indicative of the reflex nature of the sentiment) rancor, grief, complaint, 27 360 d; cf. mod. renazar.


Renucar (half-popular; L. renuncia) to announce, make known, 28 289 b; cf. mod. renunciar.


Requiere pres. 3 of requirir (V. L. *requirir from L. re and qua­rire) requests, summons, 66 $.

Res (pl.) kings, 29 30; cf. rey.

Reselio (abstract, with inorganic i, from O. Sp. relitar 'to dread,' from V. L. *relátius, based on L. relatus, Gk. ἰήνος) dread, 69 XLII 5.

reqúirir fut. with inorganic i, of requirir (cf. requerir), 71 LXXVIII 5.

Resplandecerio (V. L. *resplandec­cerint) responded, replied, 13 31; 66 19. (As pret. 3 of responder it is supplied by the regular respondit. Responso, still used in the sense of responded, is probably only res­ponse influenced by the pret. of respondit.)

Retorico (learned word; L. rhetó­crus -um) rhetorician, orator, 11 124.

Retorico, Retorico = Rettico (pret. 3 of retorico, L. retinere, V. L. *ret­tiríe. The form is due to the analogy of eo, from L. habère, and is not derived from V. L. *retinui. The mod. n of retino arose in reti­uero and similar forms) retained, detained, 14 111 d; 29 359 b.

Retrahente = Retractar (pret. 3 of re­tractar, L. retrahere, V. L. *re­trahere) they bring back (a story, etc.), relate, 28 199 d.

rey, Rey (cf. roi) king, 14 90, 114; 16 83; etc.; cf. also rey.

Reyes (cf. roi) kings, 19 1147.
Reyno = reino (half-learned; L. regnus) should have given *reîn̄; influence of rí, rey, explains reino) realm, 70 1.13.
Reys (cf. reis) kings, 44 12.
Rezio (vigilūs -um) stout, sturdy, 66 1.5.
Rico -a, rico -a (Germanic *rihja; cf. Goth. rôks, O.H.G. rôkki) rich, 14 108; 17 195; etc. (The original German sense of 'powerful' is partially preserved in rico¡mbre.)
Rienda (V. L. réthua > *reddua > by metaphor) *renda > nienda. The V. L. word is connected with L. reînière; cf. L. reînaculum = halter') rein, 13 10.
Rieron pret. 3 pl. of reir (O.Sp. rir), laughed, 53 24.
Rimad (L. râden, V. L. *ridere; the Sp. rir shows dissimilation of i to e in the protonic syllable, as in L. didere, V. L. *dîdre > dizir, dizir, while Ptg. rir shows simple contraction) to laugh, 41 37.
Rimado = Libro Rimado (cf. Rimar), 56 title.
Rimar (from the Germanic; cf. O.H.G. noun rid, *rima 'row,' 'series,' 'number') to rhyme, 48 12c.
Riquese (abstract in -esa, L. rica, from adj. rico -a) wealthy, riches, 20 1200; cf. rialad.
Rodrigo pr. n. (of Germanic origin; cf. L. L. Rodericus), Roderick, 20 1202 etc.
Roger (L. rîdère) to ask, entreat, pray, 7 32; 8 59; etc.
Roma pr. n. (L. Roma), Rome, 40 5 etc.
Rroman (a reduction in O.Sp. of romaneo), which also appears as romana, from L. adv. romaneo, as used in lopie romaniico. Perhaps the analogy of latin caused the reduction. But? Romance, i.e. Spanish, 28 2a; cf. mod. romance.
Romeria (abstract in -ia on the basis of remero -a 'a pilgrimage to Rome,' from V. L. Romarius -a -um) pilgrimage (originally to Rome, and then in general), 9 77.
Romero, Romero (cf. romerie) pilgrim, 28 105; 70 1117.
Rompya = rompía, impf. 3 of romper (L. rîmpere, V. L. *rîmpere), broke, 28 1361 c.
Rope (connected with Germanic *raubha, O.H.G. raubu 'spoils,' 'garments'; the p may have originated in a form in which the German b became final, *rubh, and therefore voiceless. But?) robe, vestment, drapery, 26 168c.
Rosa (learned word; L. rosa) rose, 40 18a; 51 1664 d.; etc.
Restro (L. rîstrum 'beak') face, 42 20; 43 11.
Roy pr. n. (shortened form of Rodrigo, L. L. Rodericus), 40 7 etc.; cf. Roy.
Runcado (p.p.) routed, 34 81 b.; cf. arancar.
Rayo (L. radium) ray, beam, spoke, 60 24; 30 8 a; 30 10 a.
Razon reason, argument, speech, remark, subject, talk, 38 345a, 346a; 97 355a; 48 15 d; 55 13; 64 100 a; cf. razón.
Rreal (L. regalís, regálión) royal, regal, 99 15.
Rreblonador = revolverador (agent noun in -ador, L. -órdor, connected with revolver, L. revólver, V.L. revólvrer) disturber, 50 51b.
Rrecojéron pres. sbj. 2 of recojir, V. L. *recolgérse, *recogére), gathered, 94 79d.
Rrecontar (cf. recontamiento) to tell, describe, 60 22.
Rrecuerdes pres. sbj. 2 of recuerdar (L. recórdare), remind, 64 100 A.
Rregion (learned word; L. regio, regióce) region, 30 4a.
Rreligion (learned word; L. religió, religióce) religion; (pi.) religious objects, 30 4a.
Rrenegado -a (L. p.p. renegátor -a) renegade, infidel, 33 74a.
Rrepentido -a p.p. of repentir (V. L. *repentituro based on L. poenitěre), repentant, 63 89a.
Rreposento (V. L. *repositorum or *reposítorum; cf. L. reposítorum 'tray,' 'wander') bulder, 58 437 d.
Rresgubendo (cf. repébir; the intrusive s is due to the analogy of inceptive verbs, mereger, etc. Mod. rezubiendo shows the change of e to i under the closing influence of the y or ı of the next syllable) receiving, 37 357 e.
Rresplandesciente (cf. resplande-ciente) 60 19, 25.
Rresplandescimiento (a noun formation in -imiento, L. -imentum, from the verb resplaneár) splendor.
Rresplandor (related to resplande-cer; cf. resplande-ciente and L. splendor, splendidum) splendor, effulgence, 30 8 b; 60 15.
Rrespond (cf. responder) 37 355 b; 58 441 a; 61 4; 49 299 a.
Rresponderje = respondió, 42 399 a.
Rrevate (ety.? distress) (?) 27 356 d.
Rrevato (ety.? combat) 37 358 a.
Rrey (cf. rei, roy) 30 5 a; 31 14 a; etc.
Rreyina = reina (L. régina) O. Sp. reina and, under the influence reina, queen, 32 19a.
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ryno (cf. Reyno) realm, 33 75 b; 69 xix 2.
reyen = mod. reybn (L. regnus, regnatum, whence the O. Sp. adj. reyente) and in proclitic use, as adv. reyent, reynent recently, newly, 31 17 c.
rito (cf. Rive) rich, 54 7; 61 14 etc.
rio (cf. Rive) river, 37 36 a; 68 103 b.
ritad (also O. Sp. rictad) abstract in -ad, L. -tas -atem, 30 8; 34 78 d.
Rudo -a (L. rudit, rudem, under influence of V. L. rudgetus -a -um 'winkled,' ' rough,' ' rude;'; cf. Ital. rivedo -a and Fr. rude, 50 491 a.
Ruego (cf. ruego) bank, shore, 34 78 d.
Rybera = mod. ribera (V. L. *riparia, i.e. terra *riparia, from L. ripa) bank, 37 357 a; 359 b.
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Rybera = mod. ribera (V. L. *riparia, i.e. terra *riparia, from L. ripa) bank, 37 357 a; 359 b.
santo (L. saltus -um) jump, bound, assault, 27 353 e; en un salto in a moment, at once, 69 xix 7.

salunit = salvar (L. salvare) to save, safeguard, free, clear (a space), cross, 8 52; 9 74; 16 1115; 23 5 d; 24 91 d; 31 18 a; etc.
salvo = salto (L. salus -um) as noun ([lugar] salvo), safe place, security, safe, 15 119, 133, 144; etc.
sanar (L. salvere) to heal, cure, treat, 36 342 a. Sanctidat = mod. Sanchez pr. n., 41 20.
sanar (L. sanar) to heal, cure, treat, 26 106 a; 27 360 e; etc.

santa (L. sancta) holy, saintly, Saint, 23 1.
sancito -a (learned spelling of santo -a, L. sanctus -um) holy, saintly, Saint, 23 1 etc.
Sanogera (L. Sanctidat Caelestitus) sanctity, 28 368 a.
saño -a (L. sanus -um) sound, well, 26 106 a; 27 360 e; etc.

sanci in salteri Vague (L. vocative Sancte Jospehes, used as a war cry; the s of sancti, being in hiatus, = y, written also a) 19 1138.
sanato -a (cf. santo) saint, 14 94, etc.

sequam (L. sequam) hercules error for saeasan; cf. sacer; qu = k before s, t is here wrongly used before a) pluck out, 35 335 b.

Sanago (L. Sanctus, sanctus -um) is the name of the name explains the s and may abide by a form [Caelester sanctus -um] as in mod. Sp. still shows traces of the retention of the older sense 'to sit,' whichever is chosen.

Sentima = mod. setima 1, 28 368 a.
sanada (L. suadere) to advise, 23 1.
sanado -a (L. sanus -um) ang, angry, 53 14.
sanado (L. sanus -um) sound, well, 26 106 a; 27 360 e; etc.
sanada (L. sanus -um) season, time, period, 40 6; 45 22.

Cf. Diaz, Etymologisches Wörterbuch: 'For the sowing or planting of each crop there is a particular and favorable time in the year's course, a satio versus, activa, autumnalis — and this last term is in Columella: it was easy to denote the period of the year, for which Latin provided no simple term, by the sowing time.' The derivation from L. statio -um, a 'standing still,' i.e. of the year's course, whence Ital. stagione, has been rejected by Diaz, in view of the difficulty presented by the initial s. Still, one wonders whether a dissimilation of the first t— and its entire disappearance — was impossible — season, time, period, 40 6; 45 22.

(In mod. Sp. the term is most common in a la sazón, in which it has the neutral sense of 'time,' 'period.'

sariuano = scribano (the meter requires scribano, mod. escribano; V. L. *scriba -um from L. scriba) scrible, 11 120.

se (L. se and perhaps also sibi, V. L. *sibi on the analogy of mi for mihi. In enclitic unaccented position it could become s. In O. Sp. the pron. is enclitic and proclitic) pers. pron. refl. 3 sg. and pl., himself, herself, itself, to himself, etc.; to themselves, etc., in which it has the neutral sense of 'to sit,' 'to be in a place,' 'to be.' O. SP. still shows traces of the retention of the older sense 'to sit,' which in mod. Sp. is rendered by the derivative señor, etc., from the pres. part. sedens, sedentem, sedentum. Later se to señor contracted to ser, which remains as the mod. form and in O. Sp. is already frequent as the basis of the full and cond. of the indicative. In O. Sp. se and ser are used often in the same construction and with the same sense as estar, as both had originally signification of place. While certain forms of ser, ser come from L. sedere, others, e.g. the
seguro (half-learned form; L. saeculare; it is intended in the Middle Spanish as, just as, 69 xix 4; 189 xiv 14; whence mod. sólo; the development of sense was, 'period of years' or 'century,' 'time during which one is in this world,' 'this world' the world, secular things, 24 95 b; Cf. the forms listed under ser and en, etc., etc., etc., etc., etc.) 26 13; 75 23; 43 16; 85 13. See also sede, sedes, ser, seyor.

segundo (L. secundus -urn -um — second, certain, 24 93 b; 25 123; 282 36 c etc. — the development of sense was, *secundus*; L. secundus; whence mod. segundo; then so cacuminal as almost to be palatal, i.e. it approximated greatly to xe, she, and partly because an aversion to the use of initial x, or g meaning x, showed itself, and x, as the sign nearest in value, recommended itself. So it is that the confusion of xe, reflexive, and ge, xe, not reflexive, but simply dative, became absolute, and in modern Spanish *se* does duty for both words, (as refl.) himself, themselves, etc. + to him, to her, to them, 15 113; 65 104 b; etc. as dative pron. not refl. 64 94 b, 97 b.

selva (L. silva) forest, 24 7.

semelanzar = semejanzar (formation in -anza, L. -aetatis, on the stem of semejar) likeness, 46 6; cf. mod. semejanzar.

semejar = semejar, 16 157; 42 15; 44 25; etc.

semeías = apocopated form of *semeiatus* = semejase; impl. sbj. of semeiar, 21 14.

semejar (L. *stellare* formed on L. *stella*) to seem, resemble, seem fit, 30 6 ed; 7 b, 10 d; 31 13 b; 32 8 ed.

*sein* (Germanic *sien*; it is perhaps apocopated sene; cf. Ital. *senno*) sense, wisdom, 36 345 c.

*señar* (L. *signum*, pl. *signa* 'signs,' 'ensign') standard, banner, 12 120.


señalar (L. *signarius* from L. *signum*, L. *signarius* from L. *signum*) to mark; p.p. señalado -a, signal, 51 160 b. 22 e.

señora -as (L. pl. *regalas* -as > O. Sp. señora -as) in a regular way. Then, because of sense relations — since the word was always used with reference to each individual of two persons or things, etc. — a contamination with dos occurred; hence *señor* -ar single, individual, as many, 30 4 a; 31 13 d.

senor = *señor* (L. Senor, señore, 6 e etc.) Lord, lord, master, gentleman, sir, 26 102 a; 25 102 a; 35 333 c etc.; 13 9; 18 1094 etc.; *señora* = señora (fem. formed on *señor*) lady, 39 370 d.


sentir (L. sentire) to feel, perceive, 54 3.


sesquialtra (learned word; L. *sesquialtra* 'burial') burial place, grave, tomb, 34 84 a; 62 4.

*ser* (contraction of *ser < L. sedere; see see) to be, 34 81 a; 35 363 c; etc., *seren* -ar, weakened cond. 3 pl. 15 116: indic. pres.
(all forms from L. esse or V. L. variations thereof) 1 sa, 7 sa etc.;
soy, 63 88 d, cf. so; 2 ces, cf. ces; 3 es, cf. es; 1 pl. somas (<
L. solum), 121 142 etc.; 2 pl.
soy, 8 52 etc.; soes, 68 viii 2 etc. (from V. L. *sithil*), cf. soes;
3 pl. son (< L. solus), 13 17 etc.;
imf. 3 soe (weakened form of
seola < L. sedesbat, V. L. *seola*),
20 120; 3 pl. seyen, 15 122 etc.;
all other forms occurring in the
extracts are from the impf. of
L. esse, cf. era, eran: pret.; all forms
used in the extracts are from esse; cf. fue, fue, fueres, fueren, fueran;
but O. Sp. also possessed real pret.
forms of esser < sedere, such as seo, soieron, which, of course, showed
the analogy of esse, essemus, pret. of
aver, haber: fut. 2 seyes, 64 94 d etc.;
3 seyes, 7 42 etc.; 1 pl.
seremon, 24 94 b; 2 pl.
seredes, 16 138; 3 pl.
serem, 14 86 etc.;
cond. 3 serius, 54 10; 55 3; serie,
14 82; etc.; serye, 54 80 c; 3 pl.
seryen, 34 80 b; seryen, 37 353 c;
series, 30 4 c; ser yen, 15 116;
sjy. pres. 2 seyes (from sédus),
25 100 d etc.; cf. sias; 3 sea (from
L. sedbat < V. L. *sedbat*), for
the palatal closed the accented
vowel, > seya > sea), 15 118 etc.;
2 pl. secedes, cf. secedes; 3 pl.
sean (from sekedant), 15 128 etc.; sbj.
imf.; all forms occurring here
are from esse; cf. fu, fue, fueres, fueren, fueran; the forms in -ra still
usually retain indic. force; ser
< sedere also had real impf.
forms, such as serieser, serieseram, analogical to oveisse, etc.: sbj.
fut.; all forms occurring here are from esse; cf. fue, fue, fueres, fueren, fueran; no forms occur
here; but O. Sp. had se < sae, developed in atomic use, and
so from shide > see > sede: pres.
part. seyendo = siendo, 61 1604 c; but O. Sp. had also seyendo <
seildenam; the form seyendo has been remade on ser + the
does not occur here; but O. Sp.
had sola < V. L. *seditis*; the
form sido has been remade on ser.

Serdies (L. sedere + has) fut.
2 pl. of ser, ser (Sereses > Serige
> serieses), 18 158.
Sergente (loan-word from Fr. ser-
gent, from L. pres. part. servientis, servientem) servant, 45 23.
Series, serien weakend form of
serius, serius, cond. 3 of ser, ser,
14 82; 24 93 b; etc.; 30 4 c.

Sermon (L. sermon, sermo)speech, language, idiom, 30
4 b.
Serpiente (L. serpes, serpitem)serpent, 31 11 c.
Seruicio = servicio (learned word);
L. servitum) service, 25 1032 d.
Servir = servir, 21 11; 24 91 d; pres.
part. serviendo, 56 422 b.
(The mod. sirviendo shows the
closing force of the g)
seruicio = servicio, 23 4 d; 25 100 c.
The ordinary form of the Poema de Alexandre is not represented in our charters, as in the thirteenth-century documents studied by him. As in general usage the verb *sin * is diphthonged here, and in the initial *s * closed the initial *s * left. *Siniente* left hand, *sinistres* left hand, *siruo* (L. *siruo*), explained; cf. Staaff, whose *siruo*.

The confusion of *sirvo* (L. *siruo*), explained; cf. Staaff, whose *siruo*.

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The confusion of *sirvo* (L. *siruo*), explained; cf. Staaff, whose *siruo*.
rope, the Celtic etymology is not unlikely) rope, fetter, 27 353.4: hancu saga a never-ending tale, 29 93 b.
sol (L. sol, solére) sun, 18 1091; 59 5.
solar (L. solœtum). But this should have given *sol³a: perhaps it is a loan-word from Provençal solole; the word is common in the troubadour poetry, which was early brought to Spain) solace, delight, 48 12 6, 13 6.
soldada (formation on L. solidus -a -um 'whole,' ' entire,' occurring in expressions such as stipendium solidum ' the entire pay' given to a soldier, and also as a n. denoting a coin. Hence V. L. *solidatus -a -um ' one paid,' ' soldier,' Sp. soldado, and *solidato ' money paid,' ' pay'). pay, 13 80; 19 116.
soler (L. solère) to be wont, 24 25 6; 54 10; 68 10 6; etc.
sólen = solócn, weakened impf. 3 pl. of soler, 22 31.
sólete = solóctas, weakened impf. 2 of soler, 22 29, 37.
solo = (L. sóλεω -a -um) sole, alone, single, only, 25 100 6; 41 29; 67 4; sola ment only, alone, 28 364 b; tan sola mientre only, 41 39.
sombra (apparently connected with L. umbra; but the s is difficult of explanation. The noun is regarded as an abstract from the verb sombrar, mod. sombrar to throw a shadow upon, ' to as­ound,' etc. The verb sombrar has been explained as L. sub + (L. umbrāre, subumbrāre, whence by dissimilation of first s or by a vocalization of it) sombrar, sombrar. O. S. Sp. has also solemn, a form which shows the infl. of sol 'sun.' It is doubtful that the r- can be attributed, in sombra, to this form alone) shade, shadow, 47 4.
sonmer (V. L. *sâmârìsum* from L. sâmâmus -a -um) upper, highest point, 31 15 6.
sonno (L. sâmnum) highest point, top; en sonno on top, 16 17 7; 20 1220; 41 19 3; etc.
sonder (L. sámnum) but this gave properly O. Sp. semea; son is either an abstract from sonar, or, more likely, since this had se in stem-accented forms, it is a loan-word from Provençal son; Fr. son; it was, of course, a troubadour word) tune, air, melody, 53 17; 53 18; 60 12. (In the general sense of ' sound,' sonido prevails in mod. Sp.)
sonar (L. sâmârìdre) to sound, resound, 20 1260.
sonbra = sombra, 31 4 6.
sonnar = sombrar (L. sâmârìdre; the se forms, mod. sueno, suehar, etc., may be due to the analogy of other s-ve verbs, in case the s of sâmâm, sâmâmas, etc., could close the v and prevent diph­Phonization; cf. sueno) to dream, 45 10; 46 11; 64 94 4, 96 9, 99 1; etc.
sontiros = sonriso + se, pret. 3 of the refl. verb, now obs., sooni­so (L. sâmbrto + V. L. *sâmârìdre, a frequentative from L. ridere, ridere). We should expect *sôntiri­so, or, if the V. L. form were *sâmârìdre, a *sôntiri­so. The Sp. prefix son- for L. sub- occurs in other words: sonrear, sonredar, sonrojar, sonsegar, etc. As someone stands before labials (or did so originally) in someter < L. summittere, somecer < L. sub + pen­sare. This shape appears clearly in someter < *sáb.müter > someter. L. had already submittede beside submit­tere. If a consciousness of this som- as a prefix = L. sub- persisted, we could understand its substitution for the phonetic development of sáb to somi­ser, and the other forms above. Before deno­als and linguals son- would be the form. One thinks also of an accumulation of prefixes: sáb, Sp. sa- + in, Sp. en, whence so[ñer] but this seems unlikely. The prefix sáb- seems to have undergone other deformations, e.g. sa- sa-, ca- . The doubling of r after n in somi­ser was probably a scribal device to indicate the reinforced nature of r in that position, as still in mod. Sp. In thoroughly popular
sopessa (impl. subj. 3 of saber) 55 8.
(= Hence, through the operation of j, suspi­cer.)
sopíes (sppl. subj. 2 pl. of saber) 54 11. (Hence, through the operation of j, and the loss of -d-, mod. suspen­sus.)
sopo (pret. 3 of saber) learned, was informalized, of 33 325 6; 41 24; 42 26. For mod. suso cf. saber.
sosped (imper. pl. of sosgar (V. L. *sáb.ñedär, causative to L. sub­scideré cause to rest, *ssedär > *sosgar > sosgar), tranquil­lize, rest; 48 14 b.
sospesca (L. súspetús -um, with change of gender, or an abstract from sospechar, L. súspetâre) suspicion, 15 13 6; 61 16.
sospirar (L. súspidërre) to sigh, 13 6; 50 22. (The mod. sospirar shows learned influence in the restoring of L. di.)
sospirar (L. súspidërre) to sigh, 13 6; 50 22. (The mod. sospirar shows learned influence in the restoring of L. di.)
sospira = sopírara, sospiraba (cf. sospirar), 50 22.
**OLD SPANISH READINGS**

sostener = *sostened*, imper. of *sostener* (L. *sustinere*, V. L. *susténère*), sustain, support, 47 6.

soterrar (V. L. *sotubrar* from sot and *brar*) to inter, bury, 26 1114.

sotil = *sotilis -en* subtile, 60 59 b.; sotilmente subtly, 30 106. (Mod. *sotil* shows learned restoration of L. *sít*.)

Soto pr. n., 27 354 b.

Spanna = *España* the E has been omitted here after a vowel. The form could arise most easily in such a combination as *de España > di España > de Spáña* Spain, 33 72 a.

esperar = esperaré (cf. se; after que and really enclitic to it; the *se* must therefore indicate the voiceless intervocalic nature of *s* here; cf. se), 15 132.

esfera = esfera (cf. ser; after que and really enclitic to it; the *se* must therefore indicate the voiceless intervocalic nature of *s* here; cf. ser), 16 132.

ssiempre = *siempre*, *siempre* (the *si* carried over from cases in which there preceded *siempre* a word related to it syntactically and ending in a vowel, e.g. *le de siempre*, 69 15.)

staban = *estaban* (cf. estar; the preceding word ends in a vowel), 63 93 a.

sostener = *sostener* (learned word; L. *Spiritus sancti*), *sustener* Holy Ghost, 23 17; 48 11 a.

soso = *soso* refl. pron. (enclitic to a verb form ending in a vowel; the doubling of *s* indicates the necessity of carefully pronouncing both *r* and *s*, which, of course, is voiceless) *madurarse*, 62 21.

ssea = *se* (cf. ser; after que and really enclitic to it; the *se* must therefore indicate the voiceless intervocalic nature of *s* here; cf. ser), 16 132.

ssierar = *sierar* (cf. sierar, sierar); writing)

though not added to it in verb; really enclitic to a vowel, or

such a combination as

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fuesse — fué + se, writing)

— se, 20 1194.

— se, refl. pron. (enclitic to a verb form ending in a vowel; the doubling of *s* indicates that it is to be pronounced as voiceless, and not like usual O. Sp. intervocallic, which was voiceless): fuise = *fués + se*, 42 4; cf. similar forms, 42 19; 46 23; 47 17; 61 20; 62 7; (after que and before verb; really enclitic to *que* although not added to it in writing) *que se diere*, 43 17; (added to — of infin.; as *-s* properly became *-is* in O. Sp.,

especially *a* could close to *u*; *sua* / *slope* > *su alma*; cf. el alma instead of la alma. Of course all cases of the derivation of the poss. adj. were subject to the peculiar conditions of their atomic proclitive position.

su (variant of *so* < L. *só*; it may be a hiatus form) under, 24 93 b.; 32 19 a.

suelo (L. *sólo* -um) coin (of varying value), 27 357 b.

suelo (L. *sólum* ground, 60 7.

sucio — a p.p. of *solurar* (L. *solutus*, V. L. *solutus*, *sólitus -a -um*), released, 66 98 a.

sueno = *sueño* (L. *sonum* -um; *dream*; dream, 45 title; 46 6; 64 94 a, 96 b.

suffrio (pret. 3 of *sofrir*) 26 108 d. (The *í* closed the original *o*.)

suma (learned word; L. *summa*): en *suma* in brief, 50 510 a.

supiera, supo, cf. sober.

suso (L. *sónum* -um; *dream*; dream, 45 title; 46 6; 64 94 a, 96 b.

suyo poss. pron. in the predicate (L. *siam* influenced by ciujus > Sp. *cuyo*), his, 83 4 a.

sy = *si* refl. pron. 49 301 b etc.

sy = *si* if, 24 91 a; 96 c; etc.; *sy* quiere, *sy quiere*; *sy quiere* at least, 57 4354; 51 11 e; 57 429 b.

syendo = *siendo* (cf. ser), 81 1664 c.

syenpre = *siempre*, 34 78 a etc.

syento = *siendo* 50 510 c.

sygno = *sígno* (a dialectal, perhaps Western, form of *síglo* < O. Sp. *síglo*, a half-learned word, < L. *síglo*).
ETYMOLOGICAL VOCABULARY

were used as an enclitic conj., it would also in the final position, give thee, to thee.

974:75:1090; etc. (The form is both proclitic and enclitic in O. Sp.)
tecum (L.) 51 1663 a.
telo = te + lo, 46 22.
temblar (V. L. *temblícula; cf. L. tremulus -a -um, > *tremular, by dissimilation of r or rather through the analogy of temer, *tem'lar and, with a b produced in the passage of the speech organs from m to l, temblar) to tremble, 62 21.
tener (L. tem'brē) to bear, 38 367 d;
tener (L. temor, têmbrum) fear, 70 43 28.
tener (L. timor, têmbrum) fear, 70 43 28.
teneres = mod. tendías (cf. tener), 30 9 a; 48 16 a.
tenés, tenien = weakened form of tendía, tenián (cf. tener), 31 11 a, 14 d, 13 e; etc.; cf. tosiereudos, tevo, etc.
tenien = tenie + se, considered himself, 30 7 d.
tenían = tenían (cf. tener), 27 358 d.
tenjângelo = mod. tenían + se (not refl.) + lo, 24 87 d.
tenprerar = tempus (L. tempus) to time, 31 14 a and d.
tenqer proclitic and shortened form of tener, 18 1113.
tener (L. tem'brē) to have, hold, keep, consider, 24 95 a; 38 367 d; etc. (Tiene < tiene; tiene < tién; tiuen < tién'ten show the natural diphthongisation. Tengo = L. tendó has a g whose origin is not clear. We should expect *techo; cf. Fig. tenko.
As the n was unpalatalized in the other five forms of the pres. indic., a tendency to avoid the palatalization in the 1 sg.
asserted itself, but it can hardly be said that palatalized n, i.e., n, became n + velar stop, g. The g may be borrowed from other common verbs, digo, hago, etc.; the combination -n-ge exists also in Sp. verbs from L. sane, digno, etc., but they seem hardly popular enough to have influenced so common and important a verb as tener.) Cf. terna, ternia, tevo, tosiereudos, tosiereudos, etc.
tengaden = mod. tendidas (cf. tener), 30 9 a; 48 16 a.

saculum) world, 50 510 d; cf. sego.
sygniente = signiente, participial adj. connected with signum (L. segus, V. L. *seguro), following, afterwards, 66 9.
syn = sin, 50 498 e, etc.
synificauan = significavant, mod. significaban, impf. 3 pl. of significare (learned word; L. signiferae. The disappearance of g before s is a quasi popular trait; cf. dino for cognato.
ta' scribal for tabardo (origin unknown; supposed to have relations with L. tap.ete 'tapestry,' etc. The garment might have figures worked on it like those of tapestry) tabard, cloak, 49 18 d; 57 429 d.
tablado (L. tabulatum) scaffolding, a frame set up for tilting purposes, 41 10, 15; etc.
tabardo (origin unknown; supposed to have relations with L. tap.ete 'tapestry,' etc. The garment might have figures worked on it like those of tapestry) tabard, cloak, 49 18 d; 57 429 d.
tabla (L. tabula) plank, board; pl. draughts, checkers, 41 11.
table (L. tabulatum) scaffolding, a frame set up for tilting purposes, 41 10, 15; etc.
tado cf. centado.
tajaran (V. L. ta'dar; cf. L. talad 'a cutting') to cut, cut up, 53 5, 7; tajazar had cut, 53 13 etc.
tal adj. and pron. (L. talis -em) such, such a, this, a certain, said, so, such a one, 7 36; 11 107; 32 21 a; etc.; so and so, 57

432 a; otro tal such another. 11 108; tal... qual such as, 54 94 d.
tallista (L. ta'dinatūm 'talent,' 'sum of money,' 'treasure'; hence in Romance the metaphorical sense of 'mental treasure,' 'intellectual wealth or ability,' and in Sp. 'mental attitude,' 'temperament,' 'disposition') disposition, 24 94 c. (In mod. Sp. the learned talento prevails.)
Tamano -a = tamaño -a (L. tam + magnus -a) so great, 46 16.
tan (L. tam, or rather, from tanta, which in pronominal use shortened to tant, and this, by assimilation of its final t to the initial cons. of a following word, > tant) so, as, 13 17 1086; 21 9; etc.; (expletive in exclamation) 41 27.
tambien = tambien (tan + bien) as well, also, 22 37.
tanmendiado = mod. toñendo, pres. part. of tañer (L. tangere, V. L. *tangère, 'to touch,' 'thrum an instrument,' 'play') to play on a musical instrument, 34 82 c.
tanto -a (L. tantus -a -um) so much, as much, so many a, 19 1141.
tanto (adv.) so much, as much, 16 170; 42 15; etc.; for tanto therefore, 37 354 a etc.
tardar (L. tardiare) to delay, 29 370 b; tdnar (cf. detarlar), 14 105; tardar (cf. detarlar), 20 1198, 1202.
tarza (cf. detarlar) 14 96.
ta2 pers. pron., direct and indirect obj. of verb (L. te; if is = L. tibi

syn = sin, 50 498 e, etc.
synificauan = significavant, mod. significaban, impf. 3 pl. of significare (learned word; L. signiferae. The disappearance of g before s is a quasi popular trait; cf. dino for cognato.
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tal adj. and pron. (L. talis -em) such, such a, this, a certain, said, so, such a one, 7 36; 11 107; 32 21 a; etc.; so and so, 57

432 a; otro tal such another. 11 108; tal... qual such as, 54 94 d.
tallista (L. ta'dinatūm 'talent,' 'sum of money,' 'treasure'; hence in Romance the metaphorical sense of 'mental treasure,' 'intellectual wealth or ability,' and in Sp. 'mental attitude,' 'temperament,' 'disposition') disposition, 24 94 c. (In mod. Sp. the learned talento prevails.)
Tamano -a = tamaño -a (L. tam + magnus -a) so great, 46 16.
tan (L. tam, or rather, from tanta, which in pronominal use shortened to tant, and this, by assimilation of its final t to the initial cons. of a following word, > tant) so, as, 13 17 1086; 21 9; etc.; (expletive in exclamation) 41 27.
tambien = tambien (tan + bien) as well, also, 22 37.
tanmendiado = mod. toñendo, pres. part. of tañer (L. tangere, V. L. *tangère, 'to touch,' 'thrum an instrument,' 'play') to play on a musical instrument, 34 82 c.
tanto -a (L. tantus -a -um) so much, as much, so many a, 19 1141.
tanto (adv.) so much, as much, 16 170; 42 15; etc.; for tanto therefore, 37 354 a etc.
tardar (L. tardiare) to delay, 29 370 b; tdnar (cf. detarlar), 14 105; tardar (cf. detarlar), 20 1198, 1202.
tarza (cf. detarlar) 14 96.
ta2 pers. pron., direct and indirect obj. of verb (L. te; if is = L. tibi
tiesta (L.)
tienda (V.L.)
tiempo (L.)
tiene scribal for tierra (L.)
tierra (L.)
tierno erroneous for tierno (L.)
tièsta

tierra, region, land, ground, 18 14; 15 125; etc.
tierzo erroneous for tierro (L.)
tierro Latinism for tierra, 8 66 etc.
toral (V.L. *termalis; based on L. *tornalis) earthly, 56 428 a.
Terry (pr. n.) Thierry, 36 352 b.
(A French epic hero.)
tieron erroneous for terzer (L.)
terenal (V.L.)
terreno (L.)

It has been said that O. Sp. tiempo, which indicates an earlier sense 'to find;' the ultimate source is a matter of some doubt; cf. V. L. *tempore, from L. *tropus in the ecclesiastical sense of 'melody,' and L. *tērbari, with metaphasis *tribarir, used as a term of fishing. Grave objections as to phonetic and sense development are to be met in both. In view of the fact that Italian, French, and Provençal all have for trovare, trovare, and trobar the more general sense of 'to find' as the essential one, *tropare seems unlikely. Schuchardt in his *Wörterbuch der lateinischen Philologie, XVIII. 36, and Roman. Etymologie, UJ has argued ingeniously for *tārbari, poetic composition, 48 13 b. Cf. trobula and treuamun.

tod prolocitic apocopated form of todo: ated el primer coffer at the very first, at the outset, 17 184; 33 756; etc.: con tod aquello withal, nevertheless, 45 18.
todavia (toda + viu + in every way') at all events, at any rate, yet, 64 67 c.

todo-a (L. *tōtius -a -um) all, every, whole, 6 81; 7 40; 13 81; etc.: (adv. and pron.) todo everything, 15 123; 27 359 d; del todo, de todo entirely, 89 5; 70 LII b; en todo wholly, 618; etc.; con todo withal, however, 34 79 d; por todo in every respect, 24 84 d.
todon = todo math, 18 1103.
Todoto (pr. n.) Toledo, 57 434 d.
Tolosa (pr. n.) Toulouse, 35 328 a.
tolosanos (formation in -ano -a, L. -anus -a -um, on Tolosa) men of Toulouse, 87 357 a.
tomar (origin unknown) to take, receive, derive, 9 70; 10 1216; 11 118; 35 328 c; etc.; tomarse a + infin., to begin to, 18 1102; 41 31.
tomaua = tomava, tomada (cf. tomar), 17 185.
tornar = tomó + se (cf. tomar), 18 1102.
tormento (learned word; L. tormentum) torment, 25 101 b etc.
tornar (L. *tēndere 'to turn on a lathe,' whence, perhaps already in popular L. 'to turn' in general) to turn, return, convert, give back, 10 104; 28 366 d; 29 369 c; etc.; tornar a + infin. gives the idea of repetition with respect to the sense of the infn., fornar tiendas a fumar they again set up the tents, 18 1101 (cf. mod. volver a); tornarse to turn, return, become, 13 2; 18 1091; 20 196; etc. (Tornar, tor­nas, torna, tornen, etc., are analogical to the forms accenting the ending.)
tornau = tornava, tornaba (cf. to­
near), 13 2.
tornauas = tornau + se, he was re-
turning; 20 1196.
torneo (abstract from to­near, V. L.
*torneolare from L. tornare 'to
turn and wheel about in the
list'; 'to tourney') tourney, 94
33 a.
toros, tornose = tornal + se (cf.
tornar), 18 1903; 61 20.
torpe (L. *tārpis -em) disgraceful,
infamous, awkward, stupid, 49
490 b.
torpedat = torpedad (V. L. *tāpētum,
*trāpētum; cf. L. trabeo) 
business, stupidity, 55 4.
Torpy (pr. n.) Turpin, 36 352 c.
tornada = tornada (n. from p.p. of
tornar) return; 56 425 b.
tornado = a = torna­do = a p.p. of
tornar, 64 94 d, 101 d.
tortola (V. L. *tūrtāria, for L. tur-
tura, *tortora as in Ital., whence,
by dissimilation, torteda) turtled-
dove, 47 18.
tost = toste, 68 viii 4 e tc.
tot = tod: tot siempre and al-
ways, 21 13.
touieredes = tovieredes, mod. tu-
vieres, fut. subj. 2 pl. of tener
(the form is analogical to ovi-
ieres from aver), 43 33.
touiron = tovieron, mod. tui-
vieras (with the usual closing of
o > u by the i; cf. tose and tener), 28
307 c.
touieredes = tovieredes, mod. tu-
vieres, impf. subj. 2 pl. of tener
(cf. tovieredes), 43 39.
touisse = touisse, mod. tuivisse
(cf. tovieredes), 38 363 b.
tou = tov (analogical to cvo, < L.
habiture, whence mod. tivo
(through the influence of tu-
vieron, etc.), pret. 3 of tener, 44
97; 46 35.
toviese (cf. tovierese) 33 75 d.
tova (cf. tuya) 34 78 b; 37 355 e.
tovyeres = tovieres, mod. tuivieres
(cf. tovieredes), 36 338 b.
toveron (cf. tovieron) 37 357 a.
trabajo = trabajo (cf. trabaja-
ron), 41 19.
trabajor (V. L. *traba­
clāre or *tre-
clāre; cf. trabajo) to labor,
exact one's self, work, 41 19;
71 lxxix 3.
trabajo (possibly a formation on
L. trabo, trebo + beam); V. L.
*trabaculum [cf. L. trabulus] as
a framework, i.e. one in which
one is confined, 'a hindrance,'
'trouble.' There has been pro-
posed also a V. L. *trabaculum
[cf. L. trex and palus], i.e. a
torture-frame made of three
beams, whence the sense of
'trouble.' The usual Provencal
form, trabakas, favors the latter
source, and the V. L. *trabare
'to catch in with beams,' etc.,
might have acted on the first
syll. to produce the other
Romance forms. But ? trouble,
toll, labor, 52 2; 53 8; 66 423 b; etc.
tractor = mod. trator (learned
word; L. tractare) to treat, 66 2.
trades = mod. trantis (cf. travesar),
11 188.
travesar (perhaps a loan-word from
Fr. travailler, travailler, Provençal traskar,
etc. A V. L. *tragnus) trasse, tristre,
tristre, *tragneron, tristre, tristre,
tristre, tristre, tristre.
trange (perhaps a loan-word from
Fr. trancer; cf. Körting, s.v.
travice) cut off, cuts short, 69
trancido p.p. of trancer (L. transire),
gone by, passed away, dead, 39
371 e.
traspasar (L. transitus + passus-cum,
whence V. L. *traspasado) to
cross, 47 12. (In L. already,
trans as a prefix was frequently
reduced to tra; cf. traducere,
tragere, etc.) Cf. mod. Sp.
traspassar and traspasante.
tras (L. trans, V. L. *trans) after,
behind, 8 61; 47 13.
trasladación (half-learned; L. trans-
lato-ducem) translation, 68 1.
trasnochada (n. from p.p. of tra-
noch) night march, night at-
tack, 19 1185.
trasnoch (V. L. *trans[ac]noctáre
from L. trans and nox, noctem)
to march by night, make a night
attack, 18 1100.
traspasante part. adj. (from tra-
spasar) a variant of tras­
pasar, with the fuller V. L. prefix trans
< L. trans), piercing, sharp,
penetrating, 66 1 8; cf. traspasor.
trasnorn (V. L. *trans[ac]nornare:
if from tornar) turn about, turn over,
unset, disturb, 33 74 c.
trasnornado = transornado, p.p. of
trasnornar, 56 425 c.
tratar (learned word; L. tractare)
to treat, plot, scheme, 62 24, 24.
trasuan = trasuan, trasabay (cf.
trasar), 62 24.
traus (cf. entrenar) 13 15.
trasuar = trasvar; mod. trabar (V. L.
*tragäre, from L. trabo, trebo,
'to catch in with beams,' 'to
fetter,' 'bind'), to bind, catch,
29 359 a; 58 435 b.
travajo = trabajo, 38 359 b.
travessar (V. L. *trascere from
L. traversus for transversus) to
cross, 37 357 d.
traxe pret. 1 of trazar (L. traxi), I brought, 68 ix 11; cf. mod. trajo.
trazo (L. traxo) pret. 3 of trazar, 67 vi 4; cf. mod. trajo.
trayco = trayciën, 46 16.
traye = traei, tráia, weakened impf. of trazar, 43 8.
trayo (L. trazo, V.L. trago), attracted to the i stems, *trago > trayo 1 bring, carry, 14 86.
trebio = trebojo (perhaps an abstract from trebajar, V L. *treb- 
Here 'to sport' as people do at the crossroads, a common place 
for rustics to gather in and have 
games, from L. trebātim 'cross-
road.' A direct derivation from 
a V.L. trebātātim might be sup-
poused. But? triviality, sport, 
trick, jest, 21 20. (Cf. It. trebbio 
'place where three roads meet, 
diversion,' fun,' and Eng. 
trivial.)
trebo-a (L. p.p. tracitus -um of 
trebare); mat trecho ill-treated, 43 
13.
tred (probably a scribal error for 
traci, imper. pl. of trazar. However, 
the imper. sg. tráci in 
popular pronunciation becomes 
trág > trág > trég > tré; on this 
last a new pl. might have been 
formed by adding -el, go, betake 
yourself, 15 142. (Here we 
see a not infrequent omission of 
the refl. obj. pron. in the 
positive imper., trác = tracios; 
cf. levántate = levantarse.)
tredise (Menéndez Pidal's reso-
 lution of the numeral 13 in the
Anno; L. trédecim > *tredese >
either *trece or tredos, whence, 
by absorption of ę in e = es, 
treze, mod. treno) thirteen, 10 98.
tregua (Germanic trewone, with a 
treatment of sw found often in 
German words beginning with 
sw; cf. German *wurde > Sp. 
guarda, etc.) truce, 45 9.
tre (L. tres) three, 7 27 etc.
treu = treu, pres. 1 of trever (L. 
trēvēre, V.L. *trēvēre 'to give 
up,' refl. 'to give one's self up' 
to a thing, 'to venture' upon a 
thing): me treu I dare, 25 102 c. 
(Cf. mod. aiireverse d. L. atri-
vēre + e, V.L. atrātēvēre + e.)
treyneta (V.L. *treyneta for L. 
trēgōn, under the influence of trē, 
trēcīm; an early loss of g and 
an accent on the ę (through the 
influence of trēcīm or of vēnte 
> vēnte) could produce treyneta, 
i.e. treynata, treyneda) thirty, 18 150.
triste (L. trēcīm -um) sad, 58 441 d etc.
tristura (triste + abstract ending 
-ura) sadness, 70 li 6. (Tristura 
< L. tristēs has replaced tristura.)
trobador (agent noun related to 
trabar; cf. tubar) troubadour, 
poesi, 59 10.
troger (L. trarecere ? L. trare, 
V.L. *tarete ?) to pass, spend, 
24 91 c.
trouman = trouman, impf. 3 pl. of 
trouver (cf. hōbra), found, 26 110 c; 
cf. troubad.

trubada (scribal for trobada, tro-
vada, p.p. of trovar) found, dis-
covered, 7 35. (The sense 
'devised,' 'composed' is not 
impossible here; cf. tronuana.)
tu 2 pers. pron., subj. form (L. tu), 
those, 18 135 etc.
tu, tus (poss. adj. before noun) 
thy: before masc. noun, 28 
100 c; 49 299 c; 300 c; 61 13, 18; 
50 510 a; 64 94 c and d, 95 a and 
d; accompanied by the def. art., 
*tu, tus, tu, tus, 25 101 c; 66 6, 7; 
48 13; 61 1663 g; 67 118; in all, 
16 cases: before fem. noun, 36 
342 a and d; 61 15; 64 98 b; 70 
118; accompanied by the def. 
art., la, la, tus, 21 22; 51 1662 c 
and f; in all, 8 cases. Though 
the cases of the masc. use predomi-
nate, the true masc. form was 
originally an, and tu was usually 
at first only fem. It is tuam, 
whence Sp. tuam, reduced in 
proclisis to tu; cf. the remarks 
under an and ao; later tu was 
generalized. But might not 
oto in hiatus > tu?
tuerto (L. tūrūm from p.p. of 
torquere 'something twisted,' 
'twisted,' 'wrong') wrong, 35 
331 d; (or, perhaps, 'twist,' 'turn 
about') 49 301 b; inscription at 
the head of a cross, stating the 
criminal's wrong or crime, 64 
98 b.
tuyo poss. pron. (L. tuus, tum, 
influenced by cujus, whence Sp. 
cuyo), thy, thine, 49 300 d. 
ty = ti, 36 338 b etc.

tyene = tiene (cf. tener), 38 347 b.
tyene = tiene (cf. tener), 36 347 b.
tyá = tiña (L. tông 'moth,' 'worm,' hence in Sp. a 'blem-
ish,' 'eaten spot') scab, scurvi-
ness, meanness, 50 499 c.
tyra = tira (cf. tirar) takes off, 50 
497 b.

[The G.Sp. script often wrote t for g both 
in the initial position and within a word.]

ua = wa, 11 13.
ual = val (cf. valer), 7 33.
ualdira = valdira (cf. valer), 23 2 d.
uale = vale (cf. valer), 6 8.
ualisa = valisa (cf. valer), 24 92 d.
ualisse = valisse (cf. valer), 27 
359 d.

uara = varia (L. varia 'crossbar ' 
red, staff, 43 3.
uaaron = paron, 13 16.
uaosio = vario, 25 102 d.
uausallo = vassallo (cf. vassal), 44 
17 etc.

uaya = saya (V.L. *saudat for L. 
vadat, adopted as pres. sbj. form 
of vr, 25 96 a.

uayades = sauyades (V.L. *saudates; 
 cf. saya), whence voces 68 
vii 6, and thence mod. yades; 
14 59.

uayamos = sayamos (V.L. *saudare; 
 cf. saya), whence voces 53 
n 56.

uazia = uazi-a (L. uazicus -um) 
empty, 13 4; 24 97 c; cf. 
mod. vacão-a.

uexa = vaexa (L. vaela), pres. sbj. 1 
of uer, ver, 26 109 b.

uex = uer (L. vēla), whence, by 
contraction, uer to see: uer lo e
I shall see it, 7 46. (The full stem ve still appears in mod. Sp. where the ending does not begin with e.)

uegada = vegada time, 7 46; 27 354 a.

ue withholding as a regular p.p. of ver (L. vixus replaced by V. L. veducis; this regular p.p. still appears in the derivative prever, procede beside procedite; the simple verb has only the strong p.p. vido), 6 3; 7 50; 8 62; 10 100.

ueme (dialect form, showing the stressed development of L. homo, hóninem with diphthongization: kóninem > hone > uemen. In Castilian the word developed in accord with its appearance as an unaccented proclitic, for it had the functions of an indefinite pronoun [cf. Fr. on], and the unaccented form was generalized) man, 21 6; cf. oma, omne.

uencieron = venecieron (cf. venecer), 45 20.

uentro = ven (L. vén, V. L. védere) to sell, 28 366 etc.

uenque = venca (cf. venquir), 11 117.

uenides = venides, 9 50.

uenido = venido (cf. venir), 10 93 etc.

uenien = venien (weakened imperf. of ver), 26 44 a.

uenimos = venimos (pret. of venir), 28 52 a.

uentura = veutura, 16 177 etc.

ueu = ve (cf. veer, ver), 7 38; 50; etc.

uer (truncated form of uer): for ver in truth, 6 15.

uerr, uemamos, uere (cf. ver) 7 27; 6 64; 13 16; 24 95 a.

uern = veurn, 27 356 d.

uernas = veernas (substantive use of fem. pl. from L. vörnas -um): for uernas in truth, 12 136. (The phrase remains in de uernas; cf. de uern.)

uerdad = verdad, 6 7; 7 45; etc.

uерdadero = verdadero -a, 23 3 etc.

uermo -a = vermejo -a, mod. vermejo -a (adj. from L. vermiculás -um 'little worm,' 'insect from which vermilion dye is obtained,' 'vermilion'), vermilion, crimson, 14 88.

uero (L. vörnas -um; cf. uernas): de uero truly, surely, 7 28.

uerto scribal for uerto.

uertad scribal for verdad, 6 10; 11; 7 47; etc.

uestio -a = vestido -a (p.p. of vestir, L. vesti) dressed, 21 8.

vz = vez, 43 1; 46 91 etc.

uzino -a (cf. uesino) 23 2 b.

vi = vi (cf. ver) 7 22 etc.

victo = vicio (L. victus -um) food, 28 105 a. (This persists only in the phrase día y vicio)

vid = vida.

vile -a = vije -a, 26 112 c etc.

ulene = viene (cf. verir), 21 13 a.

uieron = vieren (cf. ver), 43 15 etc.

uinet scribal for viene (cf. verir), 6 19.

unie = vinié, mod. veris, impf. of verir, 44 15. (The first i is due to the analogy of the pret.
valiente (L. pres. part. valentem) valiant, strong, 67 111 11.
valientes = valientes (cf. valer), 43 31.
valle (L. vulum) valley, 47 11.
valleter = mod. baileter (agent noun in -er from ballista 'crossbow,' L. ballista 'machine for hurling missiles') crossbow man, 69 xviii 3.
való pres. 1 of valer (V. L. *valo for V. L. *vali), I am worth, 42 17. (The literary form in mod. Sp. is valgo; but valo lives in popular use.)
valor (L. valor) valor, worth, esteem, 50 491 c; cf. ir, go, 20 1206, 1211, etc.
való (Germanic bond 'band,' 'bond, something 'banded' or 'bound, band, company') band, party, 56 435 d.
valo -a (L. varia -a um) vain, empty, 65 105 c.
varon (source not entirely certain; said to be L. haur-comm 'simpleton,' 'blockhead,' 'dull fellow'); this seems to have been used in Carolingian times as a term for soldiers' servants. Hence, by successive stages, it is supposed that the sense was gradually dignified; 'sturdy clown,' 'stout fellow,' 'brave man,' 'nobleman.' In Sp. the noun is always used in a dignified sense) man, male, 31 8 c; 36 345 d; 59 13.
való = valien (cf. valer), 31 12 c.
valiente (L. pres. part. valentem) valiant, strong, 67 111 11.
valiessen = valiessen (cf. valer), 43 31.
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ventana (V. L. *ventana* based on L. *ventus*, 'wind,' 'to get the scent of,' 'sniff out?'), found, discovered, 15 116; 128.

ventana (V. L. *ventana* based on L. *ventus* 'wind,' i.e. 'wind hole,' 'vent') window, grating, grating. 47 14. (Cf. original probable sense of Eng. *window*, 'wind eye.')

ventasssen scribal error for ver (cf. verano (V. L. *veranos*), spring (V. L. *verádos*), summer, 65 105; cf. original probable sense of *verdeo*, 'green', 65 105 etc.)

ventura (V. L. *ventura*) (impf. of *ventus*), informal, hence came O. Sp. *vergüena* 'shame,' i.e. 'wind, i.e. 'wind shame,' which, through the influence of the large class of verbal abstracts in *-oso*, became *verguenja* (abstraction from *ver*), 'shame,' 'worthless,' 'unworthy.' (The O. Sp. Glosses have *vergüena*.) Was the development *vercundia* > *vergüena* > *vergonja*? Vergoña (abstract from the verb *vergoñar*, V. L. *vergöñar*), which has analogical *-ue* in its present tenses, *vergüého*, etc. Hence came O. Sp. *vergüenia* 'shame.'

ventilis (L. *ventilis*) body of a chariot (?), bellyband (this latter is the modern sense), 30 8d.

ventura (perhaps from *a[ ]ventura*) hap, luck, fortune: for *ventura* perhaps, perchance, 58 438c.

venturoso -a (formation in *-oso -a* on *venturo* fortunate, 30 7d.

ver (cf. *ver*), to see, 14 94; 17 205; 19 11244; etc. Cf. *veda*, *vedades*, *veda*, etc., *veredades*, etc.

ver (cf. *ver*) see, 14 94; 17 205; 19 11244; etc. Cf. *veda*, *vedades*, *veda*, etc., *veredades*, etc.

verd (L. *verd* -a -um; cf. *peña*) 49 17d.

veral (L. *ervalis* -a -um from L. *ver* with change of sense from *spring* to 'summer') summer, 65 105b.

verdad (L. *verdHit*; *veritatem*) truth, 49 14.

verdadero -a (formation in *-ero -a* on *verd*), real, true, truthful, 69 9 etc.

verdat = verdad, 53 15; 69 23.

verde (L. *verdilis* -em; V. L. *verdilis* -em) green, 65 105d etc.

vergueso -a (formation in *-oso -a* on O. Sp. *vergonía* Vergoña < L. *vergüenda*) shameful, 81 1662b.

vergüeñanza (abstract from the verb *vergöñar*, V. L. *vergöñar*), which has analogical *-ue* in its present tenses, *vergüého*, etc. Hence came O. Sp. *vergüenia* 'shame,' which, through the influence of the large class of verbal abstracts in *-oso*, became *verguenja*, mod. *vergüenza*). (This form occurs in mod. verse.)

verguedades (weak form of *veredades*), whence mod. *veredades*, 16 151; cf. *ventilado*.

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vivades (L. *vivdi S.; *vivad; *vivaga) pres. subj. pl. of vivir, 16 115.

vivir (L. *vivdi, V. L. *viviére. Observe the retention of * after * to live: cf. vivades, vitis, vitis, etc.

vja = viva way; toda viva still, 50 166 d.

vja = viva, 66 d.

vn, vna = un, una, a, an, one, 16 178; 33 d.; etc.; (pl.) some, 60 8, 24; etc.; ca vna together, 14 100 etc.; vn = vna (before unaccented a), 17 182.

vo pres. 1 of *va (L. vado, V. L. *vavo or *vavo on the analogy of sto, d.), 1 go, 69 437 b; 56 429 c. (Did the * of mod. vo arise in cases of inversion: vo pe > pe vo j? Cf. sp. *toto, 379 a.)

voluntad (L. *voluntas, voluntatem; the retention of * is not strictly popular) desire, good will, 19 1139; 65 d; etc.

voluntad = voluntad, 39 359 a.

voluntad = voluntad (the scribe forget of the nasal dash over the a), 16 149; del voluntad gladly.

volver (L. *volvó, V. L. *volvér) to turn, return, repeat, 34 58 a; 55 3; etc.

vondat = bondat, 39 359 b.

voz 2 pers. pron. pl. subj. of verb; conj. obj. direct and indirect of verb; obj. of prep. (cf. voz), 17 194; 19 1130; etc.; 20 1214; 24 93 a; 31 11 a; etc.; 69 xix 6.

voz = voz, vozem > voz; pl. voces > voces) voice, shout, 38 366 a; 39 370 d; 47 11; etc.

vas = vas, pres. 3 of usar (cf. modo), 48 14 d.

vasua = usua, usua (cf. vna and usado), frequented, 50 498 a.

vasurero = usurero (V. L. *usurátor -um from L. usura) usurer, 70 111 S.

vuen = buen, 33 75 a.

vuestro -a (cf. nuestro) your, 43 32; 58 439 c and d; pron., las vuestros your people, 59 25.

vy = vi, 60 498 a.

vyco = vicino, 36 329 d.

vyda = vida, 35 334 b.

vyen = bien, 33 72 a.

vyha = viña (L. vihica) vineyard, 50 499 a.

vyh = vih, pret. 3 of vye, 39 368 d; 35 329 a (f).

Vyseo = Visce (pr. n.) Visceu, a city in Portugal, 34 84 a.

[V. L. *toto? Observe the retention of * after * to live: cf. vivades, vitis, vitis, etc.; (pi.) some, 60 8, 24; etc.; ca vna together, 14 100 etc.; vn = vna (before unaccented a), 17 182.

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[In O.Sp. the sign x denoted the palatal sibilant sound /ʃ/ or approximately, English 'sh.' This later became the velar or guttural aspirate, now written y and z (cf.)

Xerica pr. n., 18 1092.

xristal scríbal for cristal, i.e. cristal (perhaps a loan-word; cf. Fr. cristal from L. cristallum) crystal, of crystal, 30 3 d.

y (cf. es and y) and, 27 356 a; 358 a; 63 91 c; 64 93 a; etc. (The y is not common in our texts; its generalized use is rather late.)

y adv. (L. hic), there, in the case, here, 16 110; 19 1131; 1141; etc.; 32 209 etc.; 41 6 etc. (In

ETYMOLOGICAL VOCABULARY
yr = ir, 16 168; 20 1192; 25 103 d; etc.

yrn = irn (L. iun) ire, anger, 39 369 b etc.

yrado -a (L. irātus -ā -ūm) angry, 35 333 b; 37 356 b, 36 b. Cf. mod. nirado -a, also in O.Sp.

yre = ire (cf. ir), 16 168.

ystoria = historia (cf. estoria) history, story, 23 3 b.

yua = iua, iba (cf. ir), 18 1096; 29 2 e; etc.

Yuqif pr. n. (Arab. form of name), Joseph, 63 90 d; 64 94 b; etc.

yugo (L. iugum; the u may be due to a closing effect of the preceding y; but?) yoke, 31 11 a.

ysuo (L. iudicum > V. L. iudicium by the analogy of V. L. iudicium for L. iudicium; thence yuso) below, beneath: mas de yuso lower down, 31 15 d.

yva = iua, iba (cf. ir), 38 363 b etc. (This, like other parts of ir, is currently used in O.Sp. in periphrastic conjugations.)

yvan = iuan, ihan (cf. ir), 38 363 a.

yvierno (cf. ybierno) 47 17.

yxieron = ixieron (pret. 3 pl. of O.Sp. ixiiri) went forth, 17 191; cf. ixiiru and ixi.

Zaliha pr. n., 63 89 a etc.

zertera scribal error for cterera -a, 94 99 a.

ε sign for ' and,' O.Sp. ε, cf, 13 2 etc.