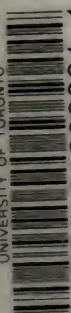


UNIVERSITY OF TORONTO



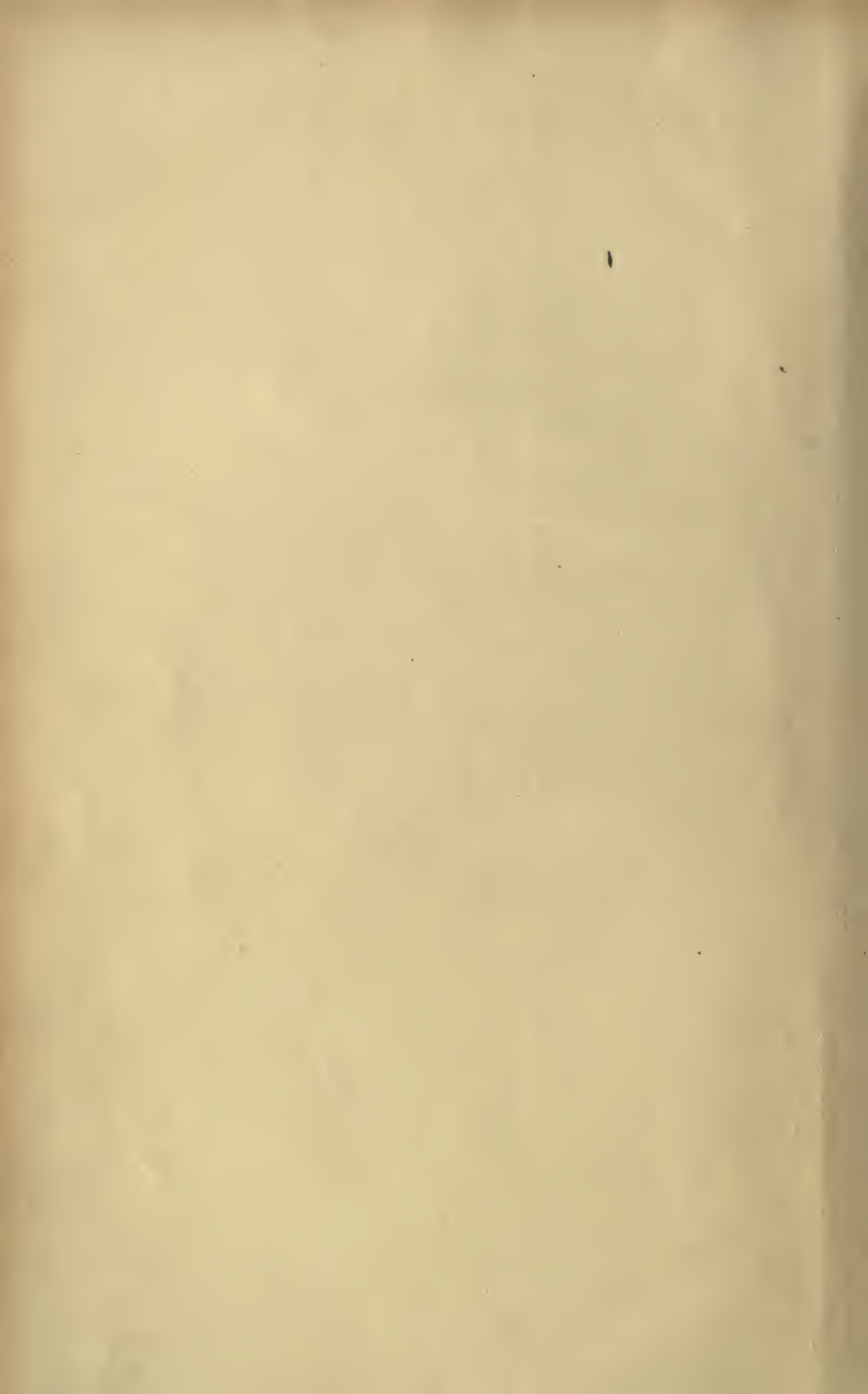
3 1761 01309291 1

UNIV. OF
TORONTO
LIBRARY



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

BINDING LIST JUN 15 1923



ELLIOTT MONOGRAPHS

IN THE ROMANCE LANGUAGE AND LITERATURES

Edited by

EDWARD C. ARMSTRONG

10

THE FRENCH METRICAL VERSIONS

—

BARLAAM AND JOSAPHAT

WITH ESPECIAL REFERENCE
TO THE TERMINATION IN GUI DE CAMBRAI

BY

EDWARD C. ARMSTRONG



PRINCETON, N. J.

PARIS

PRINCETON UNIVERSITY PRESS

LIBRAIRIE EDOUARD CHAMPION

1922

ELLIOTT MONOGRAPHS

The Elliott Monographs are issued in series of three numbers, each series containing approximately three hundred pages. Price to subscribers: three dollars per series, payable on delivery of the first number of the series. Individual numbers may be purchased separately at the prices indicated below. Subscriptions, as well as orders for individual numbers and for back series, should be addressed to the Princeton University Press, Princeton, New Jersey.

FIRST SERIES

1. Flaubert's Literary Development in the Light of his *Mémoires d'un fou*, *Novembre*, and *Education sentimentale*, by A. COLEMAN. 1914. xv + 154 pp. \$1.50.
2. Sources and Structure of Flaubert's *Salammbô*, by P. B. FAY and A. COLEMAN. 1914. 55 pp. 75 cents.
3. La Composition de *Salammbô*, d'après la correspondance de Flaubert, par F.-A. BLOSSOM. 1914. ix + 104 pp. \$1.25.

SECOND SERIES

4. Sources of the Religious Element in Flaubert's *Salammbô*, by ARTHUR HAMILTON. 1917. xi + 123 pp. \$1.25.
5. Étude sur *Pathelin*, par Richard T. HOLBROOK. 1917. ix + 115 pp. \$1.25.
6. *Libro de Apolonio*, an Old Spanish Poem, edited by C. CARROLL MARDEN. Part I: Introduction and Text. 1917. LVII + 76 pp. \$1.50.

THIRD SERIES

7. The Syntactical Causes of Case Reduction in Old French, by G. G. LAUBSCHER. 1921. xi + 120 pp. \$1.50.
8. Honoré de Balzac and his Figures of Speech, by J. M. BURTON. 1921. vii + 98 pp. \$1.00.
9. The Abbé Prévost and English Literature, by GEORGE R. HAVENS. 1921. xi + 135 pp. \$1.50.

FOURTH SERIES

10. The French Metrical Versions of *Barlaam and Josaphat*, with Especial Reference to the Termination in Gui de Cambrai, by EDWARD C. ARMSTRONG. 1922. v + 103 pp. \$1.25.
- 11 12. *Libro de Apolonio*, an Old Spanish Poem, edited by C. CARROLL MARDEN. Part II: Grammar, Notes, and Vocabulary. 1922. ix + 191 pp. \$2.25. (Numbers 6, 11, and 12 may be purchased together for the special price of \$3.00.)

121

THE FRENCH METRICAL VERSIONS
OF
BARLAAM AND JOSAPHAT

10

MACON, PROTAT FRÈRES, IMPRIMEURS.

ELLIOTT MONOGRAPHS

IN THE ROMANCE LANGUAGES AND LITERATURES

Edited by

EDWARD C. ARMSTRONG

10

THE FRENCH METRICAL VERSIONS

OF

BARLAAM AND JOSAPHAT

WITH ESPECIAL REFERENCE
TO THE TERMINATION IN GUI DE CAMBRAI

BY

EDWARD C. ARMSTRONG



179150.

2.4.23.

PRINCETON, N. J.

PARIS

PRINCETON UNIVERSITY PRESS

LIBRAIRIE ÉDOUARD CHAMPION

1922

11



PQ
1427
B4A6

TABLE OF CONTENTS

	Page
CHAPTER I. General Characteristics of the Versions.....	1
CHAPTER II. Manuscripts of Gui de Cambrai's <i>Balaham et Josaphas</i>	11
CHAPTER III. Manuscripts of the Anonymous <i>Barlaam et Josaphat</i> ..	15
CHAPTER IV. Gui de Cambrai's Prologue and Epilogue.....	23
CHAPTER V. Gilles de Marquais.....	33
CHAPTER VI. Gui de Cambrai.....	47
CHAPTER VII. The Termination in the Monte Cassino Manuscript..	53
CHAPTER VIII. Text of the Ending in the Various Versions.....	57
CHAPTER IX. Conclusion.....	83
APPENDIX. Text of the Brussels Fragments of the <i>Balaham et Josaphas</i>	87

LIST OF ILLUSTRATIONS

	Page
I. Anonymous B&J, Besançon 2r° and 5v° (= T 65.4.17-34 and 67.2.3-22).....	10
II. Anonymous B&J, Carpentras 198r° (= T 65.3.33 to 66.2.22).....	14
III. Anonymous B&J, Tours 65v° (= T 65.3.1-36 and 65.4.1-36)....	22
IV. Map of the Vicinity of Marquais.....	32
V. Prose Version, Paris 7v° (= T 7.2.13 to 8.2.22).....	52
VI. Prose Version, Paris 8r° (= T 8.2.23 to 10.1.12).....	56
VII. Prose Version, Lyons 249v° (= T 32.3.18 to 33.1.9).....	82
VIII. Cambrai Version, Brussels, lines 6665-6701 and 8153-8188...	86

CHAPTER I

GENERAL CHARACTERISTICS OF THE VERSIONS

There have come down to us three metrical French versions of the Barlaam and Josaphat, and these three are, so far as we know, the only ones that were composed in Old-French verse¹. If, measured according to the canons of modern taste, the number of renderings is sufficient, it seems modest in comparison with the manifold manuscripts of the *Historia de Vitis et Rebus gestis Sanctorum Barlaam Eremitæ et Josaphat Regis Indorum*, the Latin source of the French poems. Not only so, but each author has utilized the theme in his own individual fashion, and the three works differ in conception and in execution. The Anonymous *Barlaam et Josaphat* and Gui de Cambrai's version were of about the same length, in the neighborhood of thirteen thousand lines, while Chardri confines himself to the narrative elements of the *Historia*, reducing them to the space of 2934 lines.

By reason of this radical compression, Chardri's *Josaphat* stands apart, and the aims of this study do not demand its detailed discussion. It is of interest to note that already one of the early translators into French verse felt that his audience would be appealed to only by the thread of the story, and that it would willingly dispense with the exposition of religious history and doctrine which formed so large a part of the Latin text. He even eliminates the numerous apologies

1. The early inventories of the Librairie du Louvre record a rimed "Josaphat et Balaam," with the record that the second folio began : *Sor crestiens*; see Delisle, *Cabinet des manuscrits*, 1868-81, Vol. III, p. 166. In no existing manuscript of any version does a folio so commence, but in Gui de Cambrai's poem there is a line : *Sor crestiens et sor lor vie* (line 190 in the MonteCassino MS, and line 118 in the Paris MS, which lacks the prologue). Thus it seems probable that we have here a reference merely to a lost manuscript of Gui de Cambrai's work.

that had doubtless contributed substantially to the popularity of the *Historia*. The other two authors had themselves felt the need of reducing the space allotted to sermonizing, but their excisions are scanty in comparison to his.

The contrast between the other two versions is, save in the matter of length, clear-cut. The author of the anonymous poem, in his prologue, claims to be the first to treat the theme in French. However that may be, he could well have laid claim to the title of the most faithful among the interpreters of his original. He himself lays down his program : he would gladly have left it to a more able writer to do the work, and to any of his hearers who may be moved to reword his account with greater art he offers a hearty God-speed ; as for himself :

Ce que ge faz de cest afaire
Ne faz pas tant por romanz faire
Con ge faz por la bone estoire
Metre [e] en us e en memoire¹.

Every line of his work bears testimony to the seriousness with which he pursued his aim. The Latin text was the only medium thru which there had come down the history of these two holy men. Thus he was, as it were, the trustee to whom was confided the truth to be transmitted to his hearers. For the passages of the *Historia* dealing with Biblical history or religious doctrine, he knows that there are other authorities of equal or greater weight, and he allows himself a certain freedom in omitting, condensing, or paraphrasing them, but he handles all narrative passages with scrupulous exactitude. He adheres to the substance, and, as far as is possible, to the wording and even to the general phrase structure, allowing himself only the addition from time to time of an extra line to provide an indispensable rime. It is surprising to see the accuracy and completeness

1. Prologue, lines 23-26.

with which as a rule he succeeds in transposing, down to the last qualifier, Latin sentences into smooth and natural French verse, free from traces of the effort that must have lain behind it. To make such a rendering was no easy task, and we can sympathetically take to heart the exhortation which terminates the text :

Por celui doivent tuit proier
Clerc e borjois e chevalier —
Soit evesques o clers o prestre,
Dieus li otroit l'amor celestre ! —
Qui de cez deus mist en memoire
La vie, la mort e l'estoire.
Pensé i a mainte semaine,
Molt a bien emploié sa paine,
Estudié maintes vesprees
E veillié plusors matinees.
Or prion Dieu qu'il vive a aise
E que s'oroison a Dieu plaise
E que s'ame soit en remire
E en repos e sanz martire
Au jor qu'ele devïera
E que del cors se partira.

In accord with the sincerity and single-mindedness of the author's religious intent is his preservation of anonymity. It is true that portions of two of the three manuscripts have been destroyed, and that in the third, the only one containing the beginning and the end, the work has undergone various alterations and excisions. Consequently the absence of his name from the manuscripts does not exclude the possibility that it was present in the original. If, however, the epilogue just quoted is of his composition, we can be sure that he is himself responsible for our ignorance of his identity, for, while it is specified that the author is a cleric, this information is accompanied by a refusal to designate so much as his rank in the hierarchy ("soit evesques o clers o prestre"). Even if the passage were the interpolation of a subsequent redactor, it would show that at least this redac-

tor did not know who composed the poem; since, however, the author is referred to as a man still living, there is ground for confidence that the statement is from his own pen, and that we possess in it the only clue which he has furnished about himself. That the reference is not to the author of the antecedent Latin version is indicated with sufficient clearness by the character of the passage.

It is possible that the writer's self-effacement deprives us of a name which would have served to link this work with some other that has come down to us, for it is improbable that one who handled so readily the French language and who showed himself so familiar with the current canons of versification was a tyro in literary composition.

One statement in the epilogue, *molt a bien employé sa paine*, may at first sight seem to offer a suggestion of self-satisfaction out of keeping with the rest, but in this context the implication of 'he has employed his toil to good purpose' is: 'in choosing this theme'. Such an interpretation, already acceptable as the passage now stands, becomes obligatory if, as is probable, this and the preceding line were in reverse order in the original text.

Choosing to remain unnamed, the author is also indifferent to that first step toward assuring the popularity, and the remunerativeness, of his production: he selects for it no influential or wealthy patron, and leaves it without a dedication.

Gui de Cambrai approached the theme in different spirit. He makes no claim that his was the first French version, but he twice (lines 5328 and 6215) names himself as the author. In each instance he couples with his name the statement that he was translating from the Latin, and in the second passage indicates the channels thru which he obtained access to the specific Latin manuscript he utilized. Whether or not he was acquainted with any other French version, we shall see in the course of this study that there is no evidence that any of his material was drawn therefrom. Thus, like his

competitor, he links up directly with the *Historia*, but his attitude toward his source is quite dissimilar. He follows, as a rule, closely enough the thread of the Latin exposition, but allows himself much more liberty in dealing with its verbal detail. Nor does the divergence stop at this freer rendering. Gui avails himself of every opportunity to display his knowledge of classical history and mythology. He further introduces the well-known debate of the body and soul¹ and devotes to it over five hundred lines (11943-12572), finding evident satisfaction in the adjustment of the dialogue to fit the case of Josaphat. When relating the temptation of Josaphat by the damsels, he is allured by the satirical commonplace of his and of other times, and interjects twenty-three lines (8535-57) in order to state that

Malise, orgius et desmesure
Truevent en femme tost hostel,
Et li dyables autretel.

In nearly all these embellishments with worldly ornament, Gui seems to be seeking the attention of a lettered or an aristocratic audience. The anonymous author is other-worldly in his outlook, Gui is a man of his times, who is ready, when need be, to fight the devil with fire. In one instance his effort to render palatable to his auditors this work of edification has led to the introduction of an episode which runs counter to the whole spirit of the theme. Josaphat, the disguised and Christianized Buddha, whose weapons are not of this world and whose life should serve as a model for the primitive monasticism of apartness and contemplation, is made to do violence to his rôle, for Gui de Cambrai, in a lengthy digression (9801-11174), has him take up arms to defend his share of the realm against his father Avenir, so that he marshals his hosts in a long-drawn-out battle, wherein Gui employs all the stock paraphernalia of the *chansons de geste*.

1. See Batiouchkoff, *Rom.*, Vol. 20 (1891), p. 569.

Instead of the moral power of Josaphat's religion, it is Josaphat's victory as a warrior that finally brings Avenir over to Christianity. The central theme of the story, the impotence of worldly and of devilish weapons against a spiritual defense, is thus nullified at its culminating point. This is striking evidence of how far afield from his model Gui was ready to go.

In contrast with the other author, Gui designates patrons for his book, and in dedicating it to Gilles and Marie de Marquais he employs his art that he may give to his praise an effective and flattering form.

From this summary of Gui's characteristic divergences from his model there has seemingly been omitted one of the most noteworthy points. The anonymous author leaves wholly to his readers the application of his history to their own epoch, while the Cambrai text four times attacks prelate and aristocrat, hurling anathema upon them and exhorting them to repent. There is almost no limit to the blame lavished upon the clergy and the nobility, the only good words in the poem for any living person¹ being the glorification of the couple to whom the book is dedicated. It might seem as if Gui de Cambrai, in making his patrons the sole and shining exception to this arraignment of the world about him, was a disappointed and embittered man for whom one family constituted the only remaining reliance, or else that he was not wholly indifferent to those material considerations which Josaphat constantly urges us to abandon in order that we may attain to a heavenly recompense. In assuming this, however, it is my judgement that we should be doing the author an injustice, for it is doubtful whether any one of the four passages stood in his text. The longest, and most violently personal, of these digressions (12935-13280) will be discussed further on² and reasons will be given

1. Unless we count as an exception the grudging approval of vavasors (13261-80) which constitutes the bridge between a bitter criticism of contemporaries and the praise accorded to the vavasor and his lady who are chosen as patrons for the book.

2. See *infra*, Chapter IV, pp. 28-30.

for assigning it to a later redactor. Next in length and in personal directness is a passage of sixty-seven lines (4967-5033) condemning the luxury and injustice of kings and barons and suggesting that the writer has particularly in mind the king of France and a person of authority in Vermandois. This passage is present in both manuscripts, but it makes a sharp break in the narrative and is joined on clumsily to the preceding sentence. Appel retains it in his text, but has pointed out that, if lines 4966-5043 be omitted, the text links up smoothly. Such an omission gives the following result :

- 4958 Desci qu'a la Noire Montaigne
 A Baleham trachié et quis ;
 Nel pot trover, chem'est avis.
 En la montaigne dont jou di
 A esgardé, si a choisi
 Trois cens hermites et molt plus
 Ki en la roke la desus
 4965 Menoient vie d'ermitage.
 5044 Li hermite, ki sont salvage,
 S'esmerveillent ki cil estoient
 Ki si griement les porsivoient
 Et apriés iaus s'en vont en queste
 Con li brakés apriés la beste,
 5049 Ki crie quant il l'a trouvee.

Compare with this the *Historia* (p. 189), which has :

Ad crepidinem montis cujusdam pervenit. Super quam stans, videt sub ipso monte cuneum eremitarum ambulantiem. Et statim præcepto principis omnes super eos unanimiter irruunt, alius alium cursibus prævenire contententes : et prævenientes circumdederunt eos, quasi canes multi, et bestię quædam feroces et inhumanæ.

With the excision, the French text follows uninterruptedly the sequence of the Latin and corresponds to it as closely as is normal in Gui's translation. The case against the authenticity of the intervening lines does not end here. There is a distinct similarity between the methods employed in this digression

and those visible in the digression (12935-13280) already mentioned. At the conclusion of the latter, in order to get back to the main theme, there is added (13445-84) a paraphrased resumé of the part of the story that precedes the interpolation and deals with Josaphat's life in the desert. This paraphrase begins :

13345 Chil Yosaphas est el desert
Ki Damerdiu aeure et sert.

In like manner, at the close of the earlier digression, a passage (5034-43) sums up what had preceded, employing the following phraseology, in which the second *Aracins* merely repeats the first, to which the *fu* is predicate :

5034 Cist Aracins que je vous di...
5043 Aracins fu el hermitage.

Further, the resemblance in content and other similarities in wording¹ are such that the two digressions can hardly fail to be by the same hand. Thus the attribution to Gui of the present passage is further weakened by the doubtful authenticity of the later passage. A third digression, of forty-three lines (7080-7122), makes against clerks and knights a sweeping accusation of sodomy. The narrative is resumed with a summarizing passage (7123-30) and, just as in the preceding case, the omission of the digression brings together two lines that rime and that make a perfect junction :

7077 Od lui estoit uns biax varlés
Ki avoit non Ganymedés.
7079 Cis estoit maistre sodomites
7130 Et enchanteres et erites.

The remaining digression (32 lines : 11397-428) takes the death of Avenir as text for a call upon the sinful hearers to

1. Compare 4968-69 (Ki hui cest jor tiennent lor contes/De prendre tos les faus loiers) with 13082 (Souvent prendés maint faus loier), and 4997 (Ha, signor ! car vous repentés !) with 12935-36 (Signor ki ceste hystoire oés/Por l'amor Diu vous repentés!).

repent. Nothing in the passage specifically demands its excision, but a compact and adequate narrative remains if it is omitted.

Since the evidence is strong that three of these digressions are later additions, and since the fourth can without difficulty be classed in the same category, it is manifestly unsafe to apply to Gui de Cambrai any generalizations based upon them, and they should not be adduced as an additional indication that Gui's method of approaching his subject was unlike that of the anonymous author.

The stylistic problems of the two writers called for dissimilar types of ability. For the anonymous composer, the most exacting task was to deal in such fashion with grammatical structure and with versification as to preserve close accord with his Latin model and yet to express himself correctly and clearly and in smooth, fluid verse; he was not put to the test of supplying any large measure of independent rhetorical ornament. Gui, on the contrary, feeling free to vary at will from his original, had a far less exacting initial problem, and his technical burden was further lightened by his ready admission of *rimes pauvres* and *rimes équivoques*, regarding which the anonymous author was carefully abstemious; but Gui's responsibility was correspondingly greater for the development of his theme. An analysis of the decorative features of Gui's style is embraced in Appel's Introduction.

It is interesting testimony to the literary initiative of the period that three versifiers who drew their theme from the same text handled it in such varied fashion and created such dissimilar products. This is the more noteworthy because there is no indication that any one of them knew the work of the other, so that the varied method of attack would seem to be spontaneous and not due to an effort to avoid duplication. Each work bears the mark of its author, constituting a signature of larger import than the mere name of the composer, whether, as in one instance, lost, or, as in the other two, preserved.

1. **C**equant humiliet de bonaire
2. **E**st li bonaire nulle mure arant
3. **A**ccomplice l'adulter
4. **Q**ui ne fait p. profit
5. **E**st complice de remfance
6. **E**st complice de remfance
7. **Q**ui ne fait que de remfance
8. **E**st complice de remfance
9. **Q**ui ne fait que de remfance
10. **E**st complice de remfance
11. **Q**ui ne fait que de remfance
12. **E**st complice de remfance
13. **Q**ui ne fait que de remfance
14. **E**st complice de remfance
15. **Q**ui ne fait que de remfance
16. **E**st complice de remfance
17. **Q**ui ne fait que de remfance
18. **E**st complice de remfance
19. **Q**ui ne fait que de remfance
20. **E**st complice de remfance
21. **Q**ui ne fait que de remfance
22. **E**st complice de remfance
23. **Q**ui ne fait que de remfance
24. **E**st complice de remfance
25. **Q**ui ne fait que de remfance
26. **E**st complice de remfance
27. **Q**ui ne fait que de remfance
28. **E**st complice de remfance
29. **Q**ui ne fait que de remfance
30. **E**st complice de remfance
31. **Q**ui ne fait que de remfance
32. **E**st complice de remfance
33. **Q**ui ne fait que de remfance
34. **E**st complice de remfance
35. **Q**ui ne fait que de remfance
36. **E**st complice de remfance
37. **Q**ui ne fait que de remfance
38. **E**st complice de remfance
39. **Q**ui ne fait que de remfance
40. **E**st complice de remfance
41. **Q**ui ne fait que de remfance
42. **E**st complice de remfance
43. **Q**ui ne fait que de remfance
44. **E**st complice de remfance
45. **Q**ui ne fait que de remfance
46. **E**st complice de remfance
47. **Q**ui ne fait que de remfance
48. **E**st complice de remfance
49. **Q**ui ne fait que de remfance
50. **E**st complice de remfance
51. **Q**ui ne fait que de remfance
52. **E**st complice de remfance
53. **Q**ui ne fait que de remfance
54. **E**st complice de remfance
55. **Q**ui ne fait que de remfance
56. **E**st complice de remfance
57. **Q**ui ne fait que de remfance
58. **E**st complice de remfance
59. **Q**ui ne fait que de remfance
60. **E**st complice de remfance
61. **Q**ui ne fait que de remfance
62. **E**st complice de remfance
63. **Q**ui ne fait que de remfance
64. **E**st complice de remfance
65. **Q**ui ne fait que de remfance
66. **E**st complice de remfance
67. **Q**ui ne fait que de remfance
68. **E**st complice de remfance
69. **Q**ui ne fait que de remfance
70. **E**st complice de remfance
71. **Q**ui ne fait que de remfance
72. **E**st complice de remfance
73. **Q**ui ne fait que de remfance
74. **E**st complice de remfance
75. **Q**ui ne fait que de remfance
76. **E**st complice de remfance
77. **Q**ui ne fait que de remfance
78. **E**st complice de remfance
79. **Q**ui ne fait que de remfance
80. **E**st complice de remfance
81. **Q**ui ne fait que de remfance
82. **E**st complice de remfance
83. **Q**ui ne fait que de remfance
84. **E**st complice de remfance
85. **Q**ui ne fait que de remfance
86. **E**st complice de remfance
87. **Q**ui ne fait que de remfance
88. **E**st complice de remfance
89. **Q**ui ne fait que de remfance
90. **E**st complice de remfance
91. **Q**ui ne fait que de remfance
92. **E**st complice de remfance
93. **Q**ui ne fait que de remfance
94. **E**st complice de remfance
95. **Q**ui ne fait que de remfance
96. **E**st complice de remfance
97. **Q**ui ne fait que de remfance
98. **E**st complice de remfance
99. **Q**ui ne fait que de remfance
100. **E**st complice de remfance

Anonymous Version
(Besançon 2^{re} and 3^{ve})

CHAPTER II

MANUSCRIPTS OF GUI DE CAMBRAI'S *BALAHAM ET JOSAPHAS*

There are three manuscripts containing the Gui de Cambrai version, or fragments of it ¹.

1) PARIS : BNF., 1553, folios 197-253. — 11314 lines. Date : 1285². Dialect of the region of Cambrai. Utilized as the basis of the constituted text by Zotenberg and Meyer³ and by Appel⁴. See *Bibl. Nat. : Cat. des mss. fr.*, Vol. I, Paris, 1868, p. 249. Abbreviation : P.

2) MONTE CASSINO, 329. — 13352 lines. Date : end of thirteenth or beginning of fourteenth century⁵. Dialect of the region of Cambrai. Utilized by Appel, and, for the prologue, by Zotenberg and Meyer. See Z. and M., p. 335; J. A. C. Buchon, *Nouvelles recherches historiques sur la principauté française de Morée*, Paris, 1843, Vol. II, p. 362. Abbreviation of Appel : C. In order to distinguish it from the Carpentras manuscript of the anonymous version, the abbreviation employed in this study is: C^{as}.

3) BRUSSELS, 1215. — Fragmentary: only 585 lines. Date: same general period as the other two manuscripts. Dialect of the region of Cambrai. The text of the fragments is given in an appendix to this study. Abbreviation: Br.

Manuscript 1215 of the Bibliothèque Royale de Belgique is a sixteenth-century translation of the Homilies of Saint John

1. For a reference to a possible fourth manuscript, now lost, see *supra*, p. 1, note 1.

2. Zotenberg and Meyer, *Barlaam und Josaphat*, p. 329; Meyer, *Rom.* 13 (1884), pp. 629-630.

3. *Barlaam und Josaphat*, von Gui de Cambrai. Stuttgart, 1864. [BLVS., Vol. 75.]

4. Gui von Cambrai, *Balaham und Josaphas*. Halle, 1907.

5. Zotenberg and Meyer, p. 335; E. Kuhn, *Barlaam und Josaphat*, Munich, 1893, p. 57; *Bibliotheca casinensis*, Vol. I (1873), p. LXVI.

Chrysostom. A fly-leaf at the beginning and a second at the end consist of the fragments of a vellum manuscript of the *Balaham et Josaphas* of Gui de Cambrai¹.

The manuscript of the fragments is neatly and carefully written in a hand that may readily belong to the thirteenth century, and is absolutely free from erasures or alterations. It originally contained three columns to the page, with forty lines to the column. As it was not over three quarters of the size of the sixteenth-century volume, its sheets had been spread open, turned at right angles, and then cut down to fit. Thus each of the two leaves is composed of one folio plus one column of the attached folio, while three to four lines are gone from the bottom of each column. There is a total of 585 lines preserved, 549 of which deal with the Nachor episode, and the last 36 with the festival to the gods celebrated at the request of Theonas. There are present no lines absent from the Appel edition, and eight lines present in P and C^{as} (6923-24, 7927-28, 8363-66) are omitted. The two pieces of vellum originally formed two successive sheets of one signature, and between them there are missing, according to the numeration of Appel, 966 lines. Since the fragments had exactly 240 lines per folio, or 480 per doubled sheet, there are doubtless four folios gone from the center of the signature, and this indicates that Br lacked, between 6945 and 7910, six of the lines present in the Appel edition. The other gaps between the preserved passages tally exactly with the Appel count. Thus for a section of the poem extending from 6465 thru 8392, embracing nearly two thousand lines, there is a close conformity with the number of lines in the other manuscripts.

A similar conformity shows itself in the readings. The textual variants of Br from the other two manuscripts are of

1. For a description of the Homilies manuscript and a mention of the fly-leaves containing "des fragments de l'histoire de Barlaam et Josaphat en vieux-français," see Van den Gheyn, *Catalogue des manuscrits de la Bibliothèque royale de Belgique*, Brussels, 1902, Vol. II, pp. 219-21.

the same minor character as those between P and C^{as}. Br is no farther removed from P or from C^{as} than these are from each other. Where P and C^{as} differ, Br, in about two thirds of the instances, accords with C^{as}, but there is no clear case of agreement in error, and so no testimony that Br and C^{as} form a family. The three manuscripts are all near to a common prototype, and this prototype may perfectly well have been the original poem.

In the use of large initial capital letters, Br is the most conservative of the manuscripts. Of the fourteen common to P and C^{as}, Br has eight. P has two additional capitals (8121, 8143), and neither of these appears in Br, which here again shows closer conformity to C^{as} than to P.

The spellings in Br show no extensive divergence from type. Almost all the forms given in the Appel edition appear, and few new ones are added. The most noticeable differences are: the greater frequency of *ie* for checked open *e*, which is found even in light-stressed syllables (*siervir* 6630, *siermone* 8124, *l'iermitage* 8166, *hiermite* 8172); the lesser frequency of *ch* for *c* in *merci*, *fiance*, etc.; the occasional appearance of an off-glide *i* (*boin*, *boine* 6647, 7943, 8125, 8380; *euist*, *deuist* 6708, 6710, 7966, 8067); the representation of Latin -ORIA in learned words by -orie (*glorie* 8050, *victorie* 7997, 8000, 8049). Dissyllabic *iîc* is written as a rule with one *i*, but the fuller writing occurs sporadically (*crestiën* 6616, *monnier* 7965). The name *Josaphas* (7933, 8159) occurs only in the nominative; *Balahans* (7942) appears also in the oblique, *Balahan* (6912).

There is no reason to hesitate in assigning Br to the same general territory as the original poem and the other two manuscripts. P, C^{as}, and Br are today located at widely separated geographical points, and yet they all offer linguistic traits characteristic of the author's locality, and, outside of condensation by omissions from time to time, in no one of them have there been introduced any substantial variations, if we leave out of account certain modifications at the be-

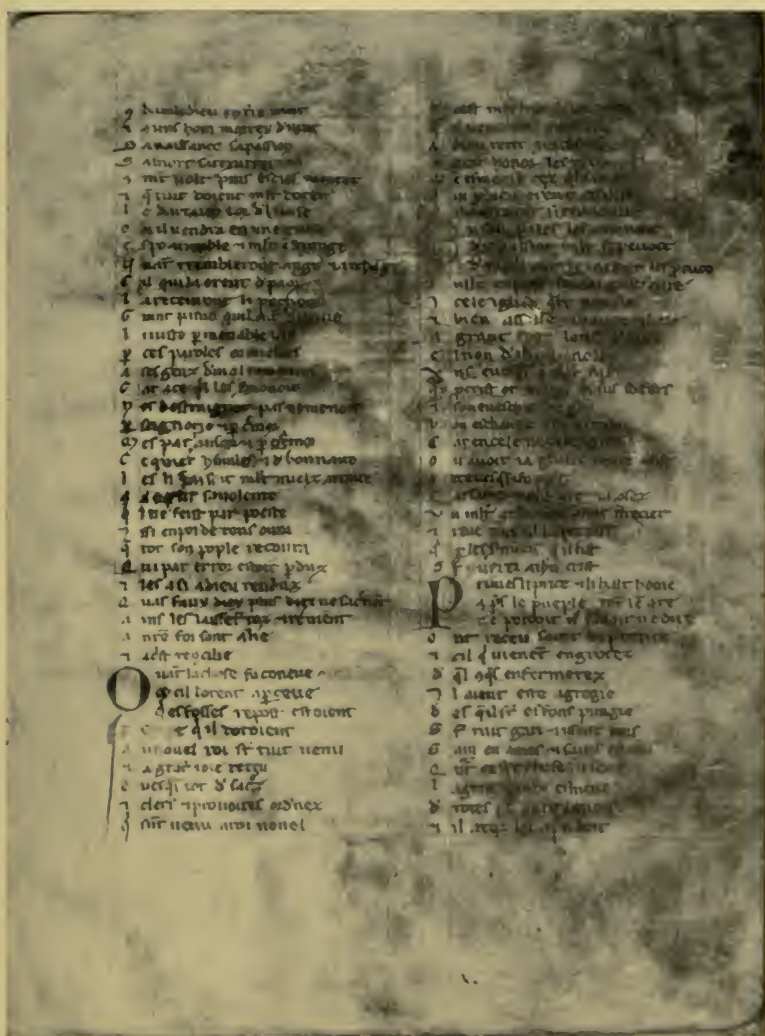
ginning and at the end of P and C^{as}, for which an explanation will be proposed later on ¹.

Unless it is only the result of chance that all the manuscripts which have come down to us show this concordance, it is reasonable to infer from it that the work is one in which the editions were largely or exclusively limited to those issued at Cambrai or in its locality. Br is so fragmentary that it furnishes no evidence regarding the termination of the work, but there is evidence ² that the other two manuscripts were copied from a model that stopped short at line 13390. Now since P and C^{as} seem to have been executed in or near the home of the author, they were prepared at a place where conditions were the most favorable for obtaining access to a complete text, if such a text existed. It is therefore not improbable that Gui de Cambrai, on account of his death or for some other cause, failed to carry his work thru to completion. But whether the poem was never completed, or whether the one manuscript that remained accessible had lost thru an accident the part following line 13390, it may well be the truncated character of the Gui de Cambrai version which accounts for the absence of any trace of other than local editions. Either Gui's experiment of interweaving with his theme classical allusion and epic paraphernalia ³ would seem to have met with no wide response, or else something may have occurred which impeded the normal circulation of his book. If the poem broke off without carrying Josaphat's life to a conclusion, its incomplete state may have been the occasion of a lack of appeal.

1. See *infra*, Chapters IV and VII.

2. See *infra*, Chapter IV.

3. See *supra*, Chapter I, pp. 5-6.



Anonymous Version
(Carpentras 198 r°)

CHAPTER III

MANUSCRIPTS OF THE ANONYMOUS

BARLAAM ET JOSAPHAT

Three manuscripts preserve the anonymous version¹ of *Barlaam et Josaphat*, or portions of it, and certain lines of the Monte Cassino manuscript of Gui de Cambrai contain a section of a lost redaction of the anonymous version. In addition, two manuscripts exist of a prose reworking.

1) BESANÇON, 552. — 28 folios or fragments of folios, 160 by 116 mm. One column to the page and 20 lines to the column: in all, 796 complete lines and 227 more or less mutilated lines. Vellum. Neat, clear handwriting. The large initials are red with green lines, or green with red lines. Date: thirteenth century. See *Cat. gén. des bib. pub. : Départements*, Vol. 32: *Besançon*, par A. Castan, Vol. I (1897), pp. 319-20. Abbreviation: B.

These fragments are made up of twelve complete folios and of the residue of sixteen other folios which, after the sheets had been opened up, have been sliced or trimmed, sometimes vertically and sometimes horizontally. The fragments belong to five signatures, which in their original form were each of eight folios. The text begins at the point where Josaphat had taken over from his father Avenir a part of the kingdom (= T, fo. 65). The larger part of the first signature is preserved. After a gap of one signature there comes a considerable part

1. This version, for which only two manuscripts were listed by Zotenberg and Meyer and by Kuhn, has frequently been called the Tours-Carpentras version, but since there exist substantial fragments of a third manuscript closer in many respects to the original and essential for establishing the text, and since we have seen (*supra*, p. 3) that the author's preservation of anonymity is probably characteristic, the name "anonymous version" is preferable. For convenience of reference, the anonymous version will be from time to time referred to as B&J.

of two signatures. Then, after a gap of two signatures, there follow some part of every folio of the next signature, and the first and last folios of the succeeding signature. The text ends where Josaphat has joined Barlaam at the hermitage (= T, fo. 81). The manuscript probably contained only the Barlaam and Josaphat and must originally have consisted of over 300 folios. The condition of the fragments indicates that it had been cut up to serve as backing for other manuscripts.

2) CARPENTRAS, 473. — Collection of religious works in prose and verse. 203 folios¹. Folios 139-201 contain the Barlaam and Josaphat. Originally this section was part of another manuscript, at some subsequent period bound in at the end of the collection. 63 folios, 283 by 212 mm. Two columns to the page and usually 40 lines to the column. The minimum number of lines per column is 34; the maximum is 45. In all, 10106 lines. Vellum. The ink has faded, and the latter part of the text is much damaged by dampness and worms. The handwriting is good and, where undamaged, is easy to read. The large initials are red with blue lines, except one, which is blue. The small initials are without color. Date: thirteenth century². See *Cat. gén. des bib. pub.: Départements*, Vol. 34: *Carpentras*, par Duhamel, Vol. 1 (1901), pp. 262-63. Abbreviation: C (or, where useful to prevent confusion with the Monte Cassino manuscript of Gui de Cambrai: C^{ar}).

In the rebinding, the last signature was transferred to the beginning and the order of its sheets was altered. By comparing the Tours text it is possible to approximate the original form of the B&J manuscript. The signatures were as follows:

1. — Eight folios (lost).
2. — Eight folios (149-156).
3. — Eight folios (157-164).

1. There are a 27^{bis} and a 67^{bis}, so that the numbering runs thru 201 only.

2. Duhamel, *Catalogue*, p. 263. Zotenberg and Meyer, *o.c.*, p. 336, give the first half of the fourteenth century, but they had not seen the manuscript.

4. — Eight folios (165-172).
5. — Eight folios (173-180).
6. — Eight folios (181-188).
7. — Eight folios (189-196).
8. — Eight folios (197-201; first folio and last two folios lost).

9. — Twelve folios (139-148; first and last folios lost).

The proper order within the ninth signature is fo. 139, 140, 143, 141, 142, 145, 146, 144, 147, 148. Thus the 63 folios that remain formed part of a manuscript in which the B&J was composed of 76 folios and was of approximately the same length as T.

3) TOURS, 949. — 84 folios, 315 by 225 mm. Two columns to the page and 36 lines to the column: in all, 12074 lines. Velum. The manuscript is well preserved and the writing is distinct and in a good hand. The large initials are in blue and red, and the small initials have a single red stroke. Date: end of thirteenth century¹. This is the only manuscript of the metric-al version of the Anonymous B&J which is preserved in unmutilated condition. See *Cat. gén. des bib. pub.: Départements*, Vol. 37: *Tours*, par G. Collon (1900-05), pp. 687-88. Abbreviation: T.

This manuscript passed into the Tours collection from the Benedictine monastery of Marmoutier, which was suppressed at the time of the Revolution. The manuscript was acquired by the monastery when the library of the Connétable de Lesdiguières (1543-1626) was put on sale at Toulouse in 1716. In the inventory of that library, dated 1633, it figured as N° 18: "Le Roman de Barlaam et Josaphat en vieux françoys²." Thus in the early seventeenth century it belonged to a private library in Dauphiny.

1. Zotenberg and Meyer, *o. c.*, p. 335. Collon, *Catalogue*, gives the fourteenth century as the date.

2. J. Roman, "Inventaire des manuscrits du Connétable de Lesdiguières," *Le Cabinet historique*, Vol. 23 (1877), pp. 49-53; P. Meyer, "Les manuscrits du Connétable de Lesdiguières," *Rom.*, Vol. 12 (1883), pp. 336-42.

4) The MONTE CASSINO manuscript of Gui de Cambrai offers a termination for the Barlaam and Josaphat borrowed from the anonymous version. This termination has been incorporated by Appel in his edition, where it constitutes lines 13391-13482. The passage will later be discussed in detail¹.

5) PARIS: BNF., 423. — Collection of religious works in prose and verse. 144 folios. Folios 6-20 contain the prose redaction of the Anonymous B&J. 15 folios, 335 by 240 mm.; except folio 7, which is 265 by 195 mm. Two columns to the page and 52 or 53 lines to the column; except folio 7, which has one column to the page with 40 lines (7^{ro}) and 35 lines (7^{vo}). Vellum. There are two handwritings: the first, which extends thru folio 7, is quite regular and legible; the second, from folio 8 to the end, is less so. The large initials are in red. Date: fourteenth century. See *Bibl. Nat.: Cat. des mss. fr.*, Vol. I, Paris, 1868, pp. 41-42. Abbreviation: Pr₁.

6) LYONS, 867: — Collection of saints' lives in prose. 280 folios. Folios 226-278 contain the prose redaction of the Anonymous B&J. 53 folios, 295 by 202 mm. Two columns to the page and 30 lines to the column. Vellum. Handwriting legible and fairly good. Large initials in color, marginal vignettes, and three miniatures. Date: second half of thirteenth century. See *Cat. gén. des bib. pub.: Départements*, Vol. 30: *Lyon*, par A. Molinier et F. Desvernay, Vol. I (1900), p. 235; P. Meyer, *BSATFr.*, Vol. 11 (1885), pp. 40-80. Abbreviation: Pr₂.

A comparison of the 1023 lines of the poem preserved in B with the corresponding sections of C and T shows that the manuscripts offer texts of varying fulness. C omits sixteen passages of from two to twelve lines (total: 64 lines) and T omits six passages of from two to sixteen lines (total: 54 lines), all of which appear to have been in the common source of the

1. See *infra*, Chapters VII and VIII.

three manuscripts, and a majority of which are definitely assured by the Latin. B lacks two passages (total: 6 lines) present in C and T, where they seem to be an interpolation. On the other hand, B has one passage (26 lines) not present elsewhere and seemingly interpolated¹. On the whole, B, for which this comparison reveals no excisions and only one addition, seems quite faithful to his source. C and T derive their pair of interpolations from an antecedent manuscript, but C and T, acting independently, make a number of excisions.

Manuscript B is in all respects the closest to the original. Excisions and additions seem to be rare; the readings are correct against the combined testimony of C and T in a large majority of the cases where the original form can be determined²; and the orthographical accord with the forms supported by the rimes is closer than in the other manuscripts.

Manuscripts C and T abound in common errors and go back to a redaction (Y) which was already substantially removed from the original. To judge from the section which we can control by means of B, there is little difference in the value of C and T for establishing the text of Y³. As regards the relation of B and Y, a passage in the BCT section⁴ furnishes solid evidence that they go back to a redaction (X) which had already introduced alterations.

The passage in the Monte Cassino manuscript which is borrowed from the Anonymous B&J furnishes indications, even in the brief section which it includes, that it is based on a redaction which had traits of the original absent from Y⁵. We

1. The above enumeration includes all cases save one, in a passage which would simply add to the number of instances where C and T make excisions, but which would require a detailed discussion out of place till the text of the Anonymous B&J is available.

2. With the aid furnished by the Latin this is frequently possible.

3. For the longest sections of the text, Y is as close to the original as we can hope to come, and for more than one sixth of the lines we have no manuscript except T.

4. T, fo. 65, col. 4, lines 27ff.: a narrative passage, for which we have the testimony of B, C, T, and the Latin. The beginning of this passage is reproduced in the fac similes given Pl. I, II, and III.

5. So particularly in the lines corresponding to T 83.4.11-14; dis-

have no way of testing its value in comparison with B.

The two prose manuscripts show a close relation. The variations in wording between them are relatively few in number and are unimportant¹. A comparison with the metrical version indicates that the manuscripts go back to a prose prototype from which neither is far removed and from which now one, now the other shows minor deviations. In the cases of elimination or condensation of material found in the metrical version, the shortening is common to Pr₁ and Pr₂, with a single, but notable, exception. Pr₁ omits the whole of the debate between Nascor and the pagans. It is present in Pr₂, where the passage occupies 18 1/2 of the 53 folios which compose the text; thus the excision in Pr₁ amounts to over one third of the entire work. As the sections which thereby become contiguous in Pr₁ constitute a smooth sequence, the reduction is seemingly not due to an accident but to an intentional abbreviation².

With this exception, the chief differences between the prose manuscripts are to be found in the spellings. Pr₂ has clearly marked Northern characteristics, largely identical with those present in the manuscripts of Gui de Cambrai³. Pr₁ in the main shows the forms of the Center, with some forms that point toward the East⁴.

The prose redaction has been built upon the verse with about the ordinary amount of care. As a rule, sufficient alterations have been introduced to eliminate one of the two rime words of each couplet, and, if not a few of the rimes have survived this

cussed in detail, *infra*, Chapter VIII. There is one probable case of a common error in Y and C^{ss} (T 83.4.25-26).

1. Specimens of the text of Pr₁ with the variant readings of Pr₂ will be found *infra*, Chapter VIII.

2. The omission from Pr₁ occurs in folio 14.4, and comprises Pr₂, folios 249.4 to 263.2.

3. Paul Meyer, BSATFr., Vol. 11, p. 40, locates the manuscript containing Pr₂ as belonging to the region of Picardy or Vermandois.

4. Especially an occasional *-ont* for *-ent* in the plural of the present and the preterit (*manjuont*, *ociont*, *preschont*; *furont*, *oront*, *troveront*, etc.), and a not infrequent *i* for *ie* (*tint*, *vint*, as present tenses; *tinent*, *vinent*, *vigne*, *sovine*; *bin*).

de-riming process, they are rarely in proximity in sufficient number to strike the attention of a casual reader. The maximum deviation from this norm is in a passage (Pr₁, 252.4) representing twelve couplets and retaining seven of the rime pairs.

The correspondence of the prose redaction to the metrical version is so clear and so nearly constant that we are not predisposed to attribute to contamination the sporadic cases which occur of the presence in Pr of some element of the *Historia* absent from the metrical version. It is quite possible that these concordances indicate merely that the manuscript of the metrical version which was utilized by Pr was closer to the original version, and hence to the *Historia*, than are the existing manuscripts. In one instance¹, we have definite evidence that such was the case, and there are indications in the sections of the text preserved by B that the nearer we can approach to the original readings, the more completely do they supply all the elements present in Pr. It is true that available sources for contamination should not have been difficult of access. If it seems inherently improbable that a prose adapter of the French poem interrupted his use of his model at certain rare intervals in order to check it up upon a Latin text, it might seem less surprising that he should thus utilize that French prose version of the *Historia* which was translated directly from the Latin and which is even today preserved in numerous manuscripts. But this also seems not to have been the case. The termination in Pr is the passage for which the strongest argument could be offered that the material drawn from the metrical French version has been supplemented from some other source, and this termination is manifestly not in any way connected with the prose translation based upon the *Historia*².

The prose redaction shows sufficient conformity to the word-

1. See *infra*, Chapter VIII, Division II, pp. 61-62.

2. See *infra*, Chapter VIII, Division VI, p. 81, n. 2.

ing of the metrical version to be of aid in the constitution of the text of the poem. In the BCT section it confirms the estimate of the relative value of the readings in the three manuscripts: where B and Y differ, it usually confirms B; where C and T differ, it confirms now the one and now the other. It is not derived from the Y branch nor from B.

Al enu. Al esauouement.
 Sei non au port omnipotent.
 Estant sez chescune tor.
 Qui sez le nait uont tot antor.
 Le figure de la croiz s'echuer.
 Puis fue les temples rebudier.
 E nief quez terre toz lafont.
 E nief a piez bien purfont.
 Les foudrenen: nief toz descourt.
 E les desfont car de cele our.
 Qui aiant des de rien ataigne:
 Ne uient que point enuismaigne.
 Il establi anmi la uille.
 Une eglise gunt e nobile.
 Enlans: deu le lileuor.
 E nief elonce regreigne.
 Ne douer pas de celi quere.
 An nul pail nennulle terre.
 Thuer puis tot son pueple mande.
 E s'ilz yre e comande.
 A la megrement deu aorer.
 E anliu euer e anorer.
 E il pos el doner esample.
 En nu legiste qui est ample.
 Douer aorison semer.
 E s'ilz s'el font nief durtremet.
 Por prouer e amonester.
 Que chaelles laissent ester.
 La olement de s'ymages.
 A gnt dieus eiz e gnt domages.
 Que il en font si enaignie.
 Puis los adit e ansignie.
 Con damedye enterte tint.
 E com uns om moztex deunt.
 Sa rursence la purtion.
 Sa mozt la resurrecion.

E com puis not el ciel monter.
 E q'aur doment nief d'oter.
 Le darren ior del ioste.
 Qui el uendra a une gnt.
 Espouuable e nief estrange.
 Qui tremleront nief li engle.
 El qui li erent de paor.
 E receuront li pechor.
 Grant paine q' ont destruse.
 Li iuste pardurable iuste.
 Par ses paroles amichel.
 A s' gent de mal rapelot.
 Car a ce qui les fermont.
 Ne s' deuenont pas ne menont.
 Par leignorie e par crenor.
 Qui par rason e par amor.
Cel qui er ombles e debonare.
 Les li s'elot nief muel atare.
 A complir la uolente.
 Qui ne fust par poeste.
 Ensi en poi de tens oura.
 Que tot son pueple recou.
 Qui par eror erent pdu.
 E les a toz a deu rendu.

Qui aus des plus ne s'acessant.
 Qui les laissent toz e venient.
 Sane la chose su queneue.
 E el loient apurue.
 Qui el fossel repost estoient.
 Por son pere q' nief deuoient.
 Al nouel roi s'ont nief uenu.
 E a gent iore recou.
 E s'que ior de deu s'age.
 E clere e preuore ordene.
 Et nief s'elot nief atarde.
 E auoient del tot laisse.

CHAPTER IV

GUI DE CAMBRAI'S PROLOGUE AND EPILOGUE

The discrepancies between the manuscripts at the beginning and at the ending of Gui de Cambrai's Barlaam and Josaphat were discussed by Appel in his Introduction, with the decision that all the supplementary material offered by C^{as} is to be attributed to Gui. It is the aim of this chapter to reweigh the evidence in the light of additional data.

The Paris manuscript has no prologue, and begins at a point corresponding to line 73 of the Monte Cassino manuscript. Near the end, and interrupting the story, P has a long digression (13281-334) into which is inserted a detailed dedication. The ten concluding lines of the digression serve to link the dedication and the digression to the following portion of the narrative.

The Monte Cassino manuscript has a 72-line prologue, including (30-34) a brief and parenthetical dedication. Near the end of the manuscript we find the digression already noted for P, but with no dedication included. Of the ten concluding lines of this passage, C^{as} preserves the last three (13342-44), with an extra line as a rime-filler. In P, these three lines are in keeping with their location near the end, but have a defective rime for the proper name¹: *Signor car entendés cest conte/Et a l'ystoire ki ja faut/D'Avenir et de Yozaphat*. In C^{as}, the wording points toward their originally having been located in a prologue, and the rime is satisfactory: *Signor car entendés al conte/Et as bons hor que je a conte/Et a l'ystoire que jo fas/D'Avenir et de Yozaphas*.

Following the digression, P (13345-78) and C^{as} (13345-84) have what at first sight appears to be a resumption of the

1. See Appel, p. x.

narrative. When more closely examined, this passage shows itself to be merely a paraphrase of the lines (12899-934; see also 12849-56) which immediately precede the digression¹.

Thereafter (13385 ff.), P terminates abruptly with 21 lines, which recount that neighboring hermits came to offer Josaphat consolation for the death of Barlaam — an episode wholly foreign to the Latin prototype. C^{as} (13385-90) begins this same episode, but cuts it short and resumes the thread of the Latin narrative where it was broken at 12934, carrying the story to its proper conclusion in 92 more lines (13391-482). A comparison of this passage with the corresponding portion of the Anonymous B&J reveals an identity of theme and, in fully one half of the lines, an identity even of wording. There can be no doubt that there was borrowing, and there is conclusive evidence² that this common termination is an integral part of the Anonymous B&J.

P and C^{as} (and Br as well) were written in the language of Cambrai or its region, and show, in the portions which they have in common, few substantial textual variations³. Thus such intermediate manuscripts as may have existed between them and the original were probably also of the same locality.

From the above data the following deductions can be drawn:

1) We have nothing to prove that Gui de Cambrai completed his Barlaam and Josaphat, and there is some ground for thinking that he did not do so⁴. At any rate, the truncated form seems to have arisen in Cambrai or near by.

2) P and C^{as} belong to the same family of manuscripts, for they are derived from a source in which there has been an effort, characterized by certain features preserved in both P

1. For 13,346, see 12,920 and 12,934; for 347-48, see 927-29; for 351, see 924; for 355-56, see 909-10; for 357-58, see 911; for 359, see 919; for 360, see 914; for 361, see 927; for 362, see 909; for 363-69, see 899 and 906-07; for 370-76, see 855-56; for 377-78, see 906-08; for 379-384 (the part occurring only in C^{as}), see 899-908.

2. See *infra*, Chapter VII.

3. See *supra*, Chapter II.

4. See *supra*, Chapter II, p. 14.

and C^{as}, to mask¹ the incompleteness of the Cambrai version². Thus there existed a redaction which was their common source, and which we shall term 'PC'.

3) The fuller form of the dedication, now found toward the end and only in P, was doubtless in the poem of Gui de Cambrai, for the author would have more interest than a redactor in expatiating upon the virtues of the patrons of the work.

4) This fuller form stood, not at the end, but at the beginning, as part of the prologue. The trace of its earlier position is preserved in C^{as}, which lacks the dedication but retains the last three lines (13342-44) of the transition passage following it, and which failed to alter the wording to accord with the later location. While P does furnish a wording for these lines which conforms to their location, the doubly questionable rime betrays that we are dealing with an altered reading. The wording of P 13317-19, in a similar effort for consistency, doubtless also underwent alteration, traces of which remain in the obscurity of the passage as it now stands³.

Granting that the sole dedication was originally located in the prologue, the question arises whether the five lines (30-34) of dedication occurring in C^{as}, where they constitute a clumsy digression, were a substitute introduced when the transfer of the dedication to the end was effected, or whether they were carved out from the original dedication. The latter is the natural inference: they contain elements suited to introduce the dedication, since they present the names of the two patrons who are thereafter to be successively described. It is quite pos-

1. The phrase in P, *l'ystoire qui ja faut*, may mean 'the history which here breaks off' and so may be an open avowal of the lacuna, or the *faut* may simply mean 'ends'.

2. By "Cambrai version" I mean the truncated form, the question being left open whether it was the original poem.

3. *Por lui, por li ai l'uevre emprise, / Qui molt est pres de la fin mise. / La renommee n'ert ja mais*. The interpretation of 13349 which Appel proposes in a note ("Der Ruhm des Werkes wird nimmer zu Ende gehen") would render the passage reasonably clear only if it were possible to insert the pronoun *le* before *ert* and read *ne l'ert ja mais*. The meter would permit this could *ja* be omitted, but *ja* is needed.

sible to recognize the elements which made up the opening of the poem. First came the general prologue, 1-29. Then followed the dedication, composed of 30, 32, 33¹, and of 13292-306, 13313-34². Next came four lines which bridged over from the dedication to the resumption of the prologue at line 37. Three of these lines are preserved in C^{as}, 13342-44; the fourth, 13342a, was altered by C^{as} to make it correspond with its new surroundings. P eliminated 13442a, introducing in its place 13341, and unskilfully altering 13342-44 to make the statement accord with its location near the close of the poem. Line 13342a, in its original form, was probably a relative clause descriptive of *conte*, while the wording of 13318-19, before it was altered, probably served to introduce the idea that the renown of the couple would be preserved for all time.

Thus the dedication may have been about as follows³:

- 30 *Por* Gillon, qui *est* de Marçais,
 32 Et sa feme qu'a non Marie
 33 Est ceste estoire commencie.
 13292 S'onnoours, ses sens, sa compaignie
 Fait a proisier et a loër.
 N'i voel pas longhes demorer,
 13295 Que jou ne samble losengier,
 Mais je ne sai nul chevalier
 Ki si bien sache [s']ounor faire,
 Ne cui donner ne cui retraire,
 Ne plus loiaus soit a signor.
 13300 De tant l'ai jou gaitié maint jor,
 C'ainc ne l'oï .i. jour mesdire
 K'il ne desist: "Preus est mes sire."

1. Omit 31 and 34, with their duplicated rimes.

2. Omit 13281-91 and 13335-41, bridges between the dedication and the passage into which it was later inserted. Line 13288: *Tant com il en cest siecle fu* indicates that Gilles was dead when this line was written, and so betrays the later hand; see 13324, which belongs to the real dedication and which states that Gilles is living. For the omission of 13307-12, see *infra*, pp. 29-30.

3. Italics are used to direct attention to readings which do not correspond to either P or C^{as}. For a discussion of the prologue preceding the dedication, see *infra*, Chapter vi.

- En maint liu l'a rescous souvent,
 Car on parole laidement
 Et des contes et des barons
 13306 (S'il l'ont forfait, c'est bien raisons).
 13313 Il est assez de haut linage.
 La dame rest et preus et sage
 Et sans orgueil et desmesure:
 En li ne me[n]t pas noureture.
 13317 Por lui, por li ai l'uevre emprise.
 13318
 13319
 13320 Mesire Gilles de Markais
 En ert apriés sa mort nommés
 Tant com durra crestiientés,
 Et sa femme, cele Marie
 Ki par bonne evre se marie
 13325 A Damerdiu, nostre signor.
 Cil en priënt le creator
 Ki ceste hystoire oïr vorront
 Et tout cil ki l'esouteront
 Que de lor ames ait merchi
 13330 Cil ki en crois por nous pendi,
 Et de chelui ki le trouva,
 Ki le traita et ki l'ouvra,
 Et si nous doinst tous bonne vie
 13334 Et nous meche en sa compaigniel
 13342 Signor, car entendés al conte
 13342a
 13343 Et a l'ystoire que jo fas
 13344 D'Avenir et de Yozaphas.
 37 Jadis, *etc.*

5) In an effort to piece out the truncated ending, *PC transferred the dedication from the prologue to the latter part of the manuscript, retaining, however, in the prologue the first three lines with their mention of Gilles and Marie, whose names also appear in the section which *PC displaced.

6) P and C^{as} both remarked this seemingly two-fold dedication, and eliminated the repetition, P by cutting out the whole prologue, C^{as} by cutting out the second dedication.

In the course of the preceding discussion, we have seen that all the lines in Appel's edition following 13280 should be removed from Gui de Cambrai's text. Is this also the case for the digression (12935-13280) which precedes? This digression is a homily on the degeneracy of contemporary society, including the church and all its members, with specific mention of the pope (12935) and of the monks of Clairvaux (12984). At the close (13261-80), a half-hearted dispensation from this sweeping blame is accorded to the vavasors.

There is nothing to show that this homily ever stood in any other location, and there is a reference to Josaphat (12940) of a kind which indicates that when the passage was composed the story had already been told. Whoever it was that wrote this passage, we may presume that it stands where it has stood since its first insertion. The transition passage (13281-91) between the homily and the dedication explains that the vavasors, who have just been discussed, were cited on account of the vavasor to whom the work is dedicated; and, in fact, after the exclusion of the dedication from this part of the work, little remains that would justify the writer's selection of the vavasors as the one group to whom he does not desire his condemnation to apply. Faint indeed is the praise which he accords to them: they are not as bad as the barons; they are fair-spoken and well attired; and, if they prey upon the poor, you must not blame them, for they have to find some source of revenue! These are hardly the reflections to be expected of an author who is dedicating his book to a vavasor.

The violence of the attack upon all prelates, the pope included, is worthy of remark. There is nothing novel in a thirteenth-century complaint against the pope, even if came from a cleric, as Gui possibly was. The clergy repeatedly invoked the king against the barons, the pope against the king, and the king against the pope, claiming to be victims of the exactions of all three. Still Gui was composing a work of piety signed with his name, and wrote in the first half of the century, when Innocent III and his successors commanded a moral

prestige and a religious authority far greater than, in the second half, the papacy possessed. While it may not be impossible that Gui should introduce into his work this brutal invective, it is more natural to attribute it to a later, and an anonymous, scribe¹.

These reasons are in themselves sufficient to cause us to doubt whether this final digression should be attributed to the author. We have already noted² that attacks on contemporary society are found in this and three other passages distributed thru the poem, that they bear marks of being by the same hand, and that two of the other three show traces of being interpolations. The evidence against them is strong enough to justify the elimination of all four from the original, so that Gui seems to have written a work in which the only allusions to individuals of his own times were to the Marquais family and to Jean, dean of Arras (6207-14), thru whom he obtained access to the text of the *Historia*.

The Cambrai version, with its absence of medieval allusion, with its dedication wholly in the prologue, and with its sudden cessation at line 12934, fell into the hands of a writer, the redactor of *PC, who utilized it as the *porte-parole* of a number of vigorous personal opinions. The knights, the barons, the clerics, the bishops and archbishops, and the pope are passed in review and are called upon to repent of their falsehood, oppression, extortion, simony, of their luxury, sodomy, and indifference to the crusades. Pilate has his representative in Vermandois, and Herod³ has no need to go begging so long

1. It should be noted that the inclusion (12983-90) of the clerks in this diatribe differentiates it from the stock attacks of the clergy upon pope, king, and barons, and stamps it as the sermon of a stern and pessimistic preacher rather than as an ex-parte accusation.

2. See *supra*, Chapter I, pp. 6-9.

3. The allusion to Herod and Pilate (4997-5033) seems to be a thinly veiled reference to discontent of the writer or of the community with the royal administration and its local representative, the *bailli* of Vermandois. (Vermandois had been erected into a *bailliage* in the early thirteenth century, shortly after its annexation to France.) If so, the *baillie* occurring in line 5024 was introduced as a further hint. On the relations of the *bailli* with the population of Vermandois, see Waquet,

as the king sit on his throne in Paris. This bitter moralist finds none who merit approval, and his sole embarrassment lies in reconciling this wholesale condemnation with the eulogy, which he found embodied in the poem, of the vavasor Gilles de Marquais. He extricates himself from the difficulty as best he can by damning the vavasors with faint praise and — if my attribution to him of lines 13307-12 is correct — by detracting from the laudatory description which Gui had given of Gilles.

There is but one clue to the personality of this outspoken censor, and that clue is slight. He speaks disparagingly of the monks of Clairvaux, but in a phraseology which by the introduction of the *nes*, shows that he expects more of them than of others (12984-86):

Nes en l'ordene de Clerevaus
Netrovroit on ja mais .i. moigne
Ki voir disans fust sans mençoigne.

From this we might suspect that he himself was a Cistercian, possibly located at the Cistercian monastery of Vaucelles, which was situated in Cambrésis, between Cambrai and the border of Vermandois¹, and that, amid the thirteenth-century relaxation of the Cistercian order, he continued to be a

Le bailliage de Vermandois aux XIII^e et XIV^e siècles, Paris, 1949 [BEHE., 243], Chapter vii.

1. For the reasons which lead us to think that all the redactions of the Cambrai Barlaam and Josaphat were prepared in the Cambrai region, see *supra*, Chapter II. It may further be noted that the redactor of *PC was familiar with the Marquais family, for it is only in his addition and not in the true dedication that they are specified as vavasors. If the scribe of C^{as} had a similar familiarity with the family, a deferential attitude toward them may have constituted an additional reason for his elimination of the second dedication. As he found it in *PC, it was derogatory rather than a tribute to the Marquais, who seem to have during several centuries constituted a family of the local nobility well known in the region; see U. Berlière, *Revue bénédictine*, Vol. 41 (1894), p. 170. Berlière associates the family name with Marquay (Pas-de-Calais, canton de Saint-Pol) and not with Marquaix (Somme, canton de Roisel). On the validity of this identification, at least in so far as it might concern the Gilles de Marquais designated by Gui de Cambrai, see *infra*, Chapter v.

Regarding a probable contact of Adam le Bossu with Vaucelles, see E. Langlois, *Le Jeu de la Feuille*, Paris, 1911, p. iv.

convinced devotee of Saint Bernard of Clairvaux. While this is at best only a vague conjecture, we can with confidence assert of the redactor of *PC that he was a man of different mold from the original author: that to the classical allusions and the knightly feats of arms which Gui had woven into the sober *Historia* he added a type of ornament which, if more in the spirit of the Latin text, was likely to be less alluring to the audience whom Gui seems particularly to have addressed.

32



Pl. IV.

• ARRAS

Km 0 10 20 30

• Tilloy

• CAMBRAI

Beaumont-les-Cambrai

• Bapaume

CAMBRÉSIS

• Haplincourt

• Vaucelles

• Arrouaise

VERMANDOIS

Villers-Faucon

• Hargicourt

Marquais

Moyenpont

• Roisel

• Péronne

Hamelet

• Hervilly

• Cartigny

Beaumont

• Hancourt

Santin

• Vraignes

Brie

• Tertry

Haplincourt

Athies

SAINT QUENTIN

VERMANDOIS

Ham

Vendeuil

CHAPTER V

GILLES DE MARQUAIS

In the portion of the text of the Barlaam and Josaphat which was due to the hand of Gui de Cambrai, only three contemporary names appear : John dean of Arras, Gilles de Marquais, and Marie, the wife of Gilles. The names of Gilles de Marquais and his wife Marie are furnished by the dedication¹, where Marie figures as a pious woman and one who had presumably shown liberality to the Church. The claim made for Gilles that his name would endure so long as christianity lasts seems out of keeping with the characterization which accompanies it. Gui designates him as a knight, and the redactor of *PC adds that he was a vavasor. His one trait that is stressed is his loyalty to his overlord. Gui is acquainted with no knight who knows so well how to act in accord with his honor ; Gui has closely observed him over a long period and has never heard him express a harsh judgement of any one without adding : " My suzerain is all that he should be. " Many are the times that Gilles has defended his *seigneur*, for evil words are spoken concerning counts and high lords (and quite properly, in the instances where they are evil-doers). Since this is all that Gui de Cambrai alleges in support of his sweeping claim for Gilles of ever lasting glory, it would seem that either the author found himself hard put to it when he came to specify the details, or else that there existed some fact which linked Gilles' name to an enduring monument and which was sufficiently familiar to the auditors not to require mention. In any event, there is no item given which would serve to differentiate Gilles from many of his contemporaries among the lesser nobility.

1. See *supra*, Chapter IV.

Is it possible, from the information furnished by the dedication, to identify Gilles and Marie? First of all, we need to locate the Marquais from which the patrons of the poem took their name. There is a Marquay in the Pas-de-Calais, canton de Saint-Pol, and it is with this Marquay that Berlière, without giving the ground for the identification, links the Marquais family which, in the sixteenth century, was well known in Arras and elsewhere in the North¹. There is also a Marchais in Laonnais, east of Laon. But we can hardly fail to locate our knight rather at Marquaix in Vermandois, 2 km from Roisel, on the border of Cambrésis; near to Cambrai, nearer still to Vaucelles.

On turning to the records, we find that this localization is adequately substantiated. The earliest reference which I find to a seigneur of Marquais in Vermandois is in 1174, when Mathieu, seigneur of Marquais, acted as witness to a deed drawn by Ives, Count of Soissons, in favor of the monastery of Longpont². An edict of Alexander III, dated June 17, 1180, gives papal confirmation to the possessions of the monastery of Mont-Saint-Quentin, and includes in this confirmation a donation to the monastery by Raboldus de Marchais which consists of a property near Taiencort in the district of Bocli; it is added that the sons and daughters of Raboldus, on the day of his burial, solemnly confirmed the gift³. Tincourt and Boucly are contiguous villages located 2 km from Marquaix in Vermandois. It seems probable that this Raboldus was the seigneur of the domain of Marquais, but he is not so designated specifically. In the Dom Grenier Collection at the Bibliothèque Nationale, there is a reference, without further details, to the existence of a document of Raboldus de Mar-

1. Berlière, *l. c.*, genealogical table opposite p. 180; see also *supra*, Chapter IV, p. 30, n. 1. The earliest mentions of the name recorded by Berlière are a Goswyn de Markai in 1178, and a Jehan de Marcais in 1283.

2. *Histoire de l'arrondissement de Péronne*, par l'Abbé Paul de Cagny, Péronne, 1867-69, 2 vols.; Vol. II, p. 733.

3. Archives départementales de la Somme, 16H, pp. 137-38. The text of the passage containing this information was courteously furnished me by the Departmental Archivist, M. J. Estienne.

cais dated October, 1178¹. This was probably the deed of gift from Raboldus; in any event it indicates that in 1178 Raboldus was still living. The next item of interest is in 1190, when a document of Gilles de Marquais transfers to the monastery of Ham a tithe-right he possessed at Santin². The transfer is subscribed to by Mathieu, prior of Santin, by Gilles, son of the grantor, by Gauthier, nephew of the grantor, and by others. We have here the first appearance of a Gilles de Marquais, with a son of the same name already of legal age. In 1211, Gilles, seigneur of Marquais, confirms the donation by Gaufridus de Carteigni of a third of the tithe of Santin³. This confirmation was needed because, as we shall later see⁴, Geoffroy de Cartigny was a vassal of Gilles. In 1224, Gilles de Marquais again appears as suzerain, confirming the donation by his brother to the church at Fervaques of a property in Roisel⁵.

The preceding mentions have to do with Gilles de Marquais as a local suzerain and property owner. In those that follow, he will take his place as a liege man. The original manuscript of the first register of the acts of chancery in the reign of Philip Augustus is preserved at Rome and a fac-simile of it has been published by Delisle. It was drawn up in the course of the years 1204-1212 and is known as Register A. In it there is a list of the *milites regni Franciæ* in which the names are classed according to the various provinces. In the

1. *Collection Dom Grenier*, Vol. 210, p. 156. The item was located by Professor P. B. Fay, who kindly examined certain volumes of this collection to see whether they contained supplementary data regarding Marquais.

2. Cagny, Vol. II, p. 734. The monastery of Ham had established the priory of Santin, and it was for the benefit of the priory that this title was acquired; see Vol. I, p. 233, under the discussion of Santin.

3. Cagny, Vol. II, p. 734. Cagny gives as his authority for this and the preceding item the Dom Grenier Collection in the Bibliothèque Nationale.

4. *Infra*, p. 36.

5. Cocheris, "Catalogue des manuscrits sur la Picardie," *SAPic. : Mémoires*, in-8°, Vol. 16 (1859), p. 91; *Collection Dom Grenier*, Vol. 290, p. 103.

group under the heading *Viromannia* there occurs the name of *Gilo de Marques*¹.

A similar allusion occurs in Register C, composed in the years 1211 to 1220 : *Gilo de Marques* is again listed as subject to royal military service². This list is not, like the first, arranged by provinces, but the *Marques* is juxtaposed to other names from Vermandois³.

When Gilles next appears upon the scene, it is in a far less impersonal fashion. Registers E and F of Philip Augustus contain a catalogue of the vassals of the king with a description of their fiefs. Under *Viromandia* there is a sub-head *Feoda quæ tenentur a domino rege apud Peronam*. Among these fiefs the following is listed⁴ :

Gilo de Marquais, homo ligius, tenet Marquas cum omnibus apendiciis, excepto molendino de Moienpont, videlicet hospites et redditus ejusdem villæ, sed nescit quantum valent, uno anno plus, alio minus. Tenet etiam vivarium et molendin[um] de Hamelet, et modiatam pratorum et xxix modiatas et quinque quarteria terræ, et vii modios de terragiis ad nonam garbam, et xii modiatas boscorum et tria jugera, apud Verignes ix modiatas de terra ad mensuram Peronæ. Tenet etiam Testrich, et molendin[um] et prata et x modiatas et v sextariatas terræ octo virgis minus, et decimam de Testrich ad mensuram Sancti Quintini et tenet homagia Guifroidide Kar-

1. *Le premier registre de Philippe-Auguste*, reproduction héliotypique du manuscrit du Vatican, p. p. L. Delisle, Paris, 1883, fol. 75v°. In HGF., 23 (1876), p. 686, the name is given, in the form *Gylo de Marches*, from later copies of this same list contained in Registers B, C, and D. It is some one of these registers which was the source for the mention of *Gilo de Marches* by F. Duchesne, *Historiæ Francorum Scriptores*, Vol. V, 1649, p. 265, and for the mention (with an error in localization) of Gilles de Marchais by P. Roger, *Noblesse et chevalerie du Comté de Flandre, d'Artois et de Picardie*, Amiens, 1843, p. 112. For the establishment of the dates of the registers, see Delisle, *Catalogue des actes de Philippe-Auguste*, Paris, 1856; Tuetey, "Rapport d'une mission à Rome," *Archives des Missions scientifiques*, 3^e série, Vol. 6 (1880), pp. 313-94; HGF., 23, p. 606.

2. HGF., 23, p. 693.

3. The next item in the list is the military obligations of Péronne, which lay eight kilometers from Marquais.

4. HGF., 23, p. 648.

teigni, Hugonis de Villers, Guillelmi de Harvell[is], Rosselli Queisne, Petri Murgale, Odardi de Pevelli, Arnulfi de Herleville, Radulfi de Harbongeris, Roberti de Beeloi, Ren. de Cordemenche, Nivelonis de Lions, Jacobi Priere, Roberti de Vendolio, Gumberti de Roisset, Gilo Moietaius, Gueliers, Radulfum Geleir, Robertum de Haencort, Bartholomæum de Vendolio, Robertum de Verrignes, Johannis Saligot, Johannis filii Nicolai, Rabuef de Athies, Johannis Rufi de Roisset, Roberti senescalli, Petri Macri, Roberti Quercus, Radulfi Prophetæ, majoris de Marquais, dominæ Aelidis de Hagircort. Si plus inquiret, plus dicet.

Under the same sub-head occurs the following¹ :

Johannes, Major de Athies, homo ligius, tenet manerium et quidquid habet apud Athias, et homagium Gilonis de Marquais. Register E was begun in 1220 and was continued until 1270. The material in Register F was copied in 1247 from Register E². Thus the list of fiefs is at once dated as between 1220 and 1247. The pagination sequence of Register E has become badly deranged in rebinding. Folio 25 has the only title inscribed on the work, namely : *Hic incipit register Domini illustrissimi Francorum regis Philippi*. In consequence, it would seem that folio 25 belongs to the earliest section of the work, or to 1220. Now it is on folio 25 that the list of the royal fiefs begins, so that the entry regarding Gilles is probably between 1220 and the death of Philip in 1223. The compilation of the material utilized in delimiting the fiefs must, however, have preceded these dates, for Gilles is specified as the vassal of John, mayor of Athies. Now John, mayor and *seigneur* of Athies, renounced in June, 1219, all his rights in Athies save his title to his real estate³.

It is in 1231 that the name of Gilles de Marquais reappears. In a statement of the amounts paid out in connection with the brief royal expedition of that year against Pierre Mauclerc, there are included the sums paid, for themselves

1. HGF., 23, p. 649.

2. HGF., 23, p. 606; Delisle, *Catalogue des actes de Philippe-Auguste*, p. xvii.

3. See Cocheris, SAPic. : *Mémoires* in-8°, Vol. 12 (1853), p. 266.

and their followers, to various *milites* who took part in the campaign, with a record of the length of their service. The following entry there occurs¹:

Gilo de Marques pater, se tertio, de xix diebus: xvii l., ii s. Thus in 1231 a Gilles de Marquais is found participating in a military campaign of his overlord, and had an adult son of the same name who was perhaps one of the two companions on the expedition whose remuneration was paid over to Gilles.

From 1231 on, the earliest date at which I next locate a member of the Marquais family is when a Gilles de Marquais figures in "un accord conclu, en 1270, entre Gilles de Marquaix et Baudouin, abbé du Mont-Saint-Quentin²." In 1272, a Guerardus de Marchais is listed as a knight of the Péronne district who served as a member of the royal army assembled against the Count of Foix³.

In the light of what we now know of Marquais and its seigneurs, we can better judge the identification suggested by Paul Meyer, but, on account of the difference of name, contested by Appel⁴. Jean Le Carpentier, in his *Histoire de Cambrai et du Cambrésis*, Leyden, 1664, says⁵:

Markais, ou Marquais, porte d'or freté de gueules, de laquelle maison estoit Guillaume Sire de Markais Chevalier qui l'an 1228 donna à l'abbaye de S. Aubert⁶ dix mencaudées de terre situées à Tilloy lez Cambrai⁷, du consentement de son épouse Marie de Haplaincourt, qui portoit une croix ancrée pour ses armes.

The Guillaume Sire de Markais here named is hardly other than Gilles himself. The only manor of Marquais in the vicin-

1. HGF., 21, p. 221; already cited by Paul Meyer, *Alexandre le Grand dans la littérature française*, Paris, 1886, Vol. II, p. 258, n. 2.

2. Hector Josse, *Histoire de Notre-Dame de Moyenpont*, Amiens, 1893, p. 3. Josse cites as his authority the "registre ms de M. Hutellier, curé de Marquaix-Hamelet, chapitre consacré à l'inventaire des titres de l'église de Hamelet, dressé le 10 mai 1717, pp. 239-251."

3. HGF., 23, 738.

4. Zptenberg and Meyer, *Barlaam und Josaphat*, p. 320; Appel, *Balaham und Josaphas*, p. xxxiii.

5. Part II, p. 762.

6. Saint-Aubert de Cambrai.

7. Two kilometers north of Cambrai.

ity of Cambrai was our Marquais; the head of the family in 1228 was Gilles; the Gilles to whom our poem is dedicated had to wife a Marie. The wife of the Marquais who deeded a farm to the monastery of Saint-Aubert at Cambrai was Marie de Haplaincourt. There are two places of this name: Haplincourt (Pas-de-Calais, canton de Bertincourt, about 19 km northwest of Marquaix), and Happlincourt (Somme, commune de Villers-Carbonnel, about 13 km southwest of Marquaix). Either place was within close enough range of Marquais to render the alliance of the families natural. It would not be a surprising error on the part of Le Carpentier to mistake a *Gilo* or a *G* in his source for an abbreviation of *Guillaume*, or to make some similar error in transcribing the notes jotted down at the time he was collecting the genealogical materials which enter into his book¹. We may with small hesitation assume that such a mistake did occur, and that we have here an additional reference to round out our dates.

If we accept Marie the wife of Gilles as being Marie de Haplaincourt, it is still by no means easy to choose between the two places of the name. Happlincourt (Somme) is in Vermandois. It is in Vermandois that are located all the fiefs of Gilles, and it is with Vermandois that are associated all his vassals whose names serve to localize them, so that nothing could be more natural than that Gilles should choose his wife from this same region. On the other hand, Haplincourt (Pas-de-Calais) lay in the diocese of Cambrai, and the donation to a Cambrai church might indicate that Marie's family ties were rather with Cambrésis than with Vermandois.

The repeated mentions recorded in the preceding pages are sufficient to indicate that from 1190 to 1231 the seigneur of Marquais was uninterruptedly a Gilles, but it is substantially out of the question that one and the same Gilles in 1190 had an adult son and in 1231 was called for military service and

1. Le Carpentier was notoriously unreliable in his utilization of these materials for the glorification of contemporary families. It is, however, indisputable that he made extensive use of the local historical records.

actually served. A number of the items cited must have reference to the Gilles junior of 1190, whom we may term Gilles II. The son Gilles of 1231 constituted a Gilles III who probably succeeded, after that date, to the headship of the house and who may be the Gilles mentioned in 1270. In any event there are clear indications that the successive heads of the house bore the name Gilles for approximately one hundred years. Can we select from this list the Gilles to whom Gui de Cambrai refers?

The Latin manuscript of the Barlaam and Josaphat located at the monastery of Arrouaise¹ on which Gui based his poem was made accessible to him, so he tells us (6204-14), by John dean of Arras. John I was in office as dean of Arras in 1186 and had been replaced by 1188; John II was in office in 1190 and had been replaced by 1193; John III was in office in 1200, was still in office in 1209, but had been replaced in 1214². Paul Meyer³ believed that the two earlier deans were excluded by the date of Gilles de Marquais, but we have seen that no such exclusion can be maintained. Since the poem clearly specifies (1209-14) that the John of Arras referred to was no longer of this world, 1186 constitutes our only safe *terminus a quo*⁴. John of Arras seems to have suggested the theme and certainly provided the original for Gui's translation; so, particularly as the manuscript was a borrowed one, we should normally suppose that no very extensive time elapsed between John's death and the composition of Gui's poem. If the John referred to was the latest of the three, he disappeared from the deanship between 1209 and 1214. A

1. In Artois, southeast of Bapaume; no longer in existence.

2. GC., III, 364. The next dean of the name, John IV, first appears in 1257.

3. *Barlaam und Josaphat*, p. 319.

4. Paul Meyer (p. 319) excludes John I on the ground that John I later became bishop of Cambrai and that this fact would not have escaped mention by Gui, but this exclusion does not hold. The *Gallia Christiana* (III, 364, and III, 32) indicates that John bishop of Cambrai was either John I dean of Arras or else a John who was at the same period provost of Arras.

liberal *terminus ad quem* for the composition would therefore be, let us say, 1220.

The character of the dedication perhaps furnishes a clue to a further limitation within this period from 1186 to 1220. We have noted¹ that the characterization of Gilles in the dedication is not what we might normally anticipate. Loyalty to an overlord thru thick and thin was a laudable trait, but why should it have been selected as the only trait to be discussed in detail, unless there were circumstances which made an emphasis upon this quality particularly flattering or else particularly timely? It is possible that there may exist some connection with the situation which culminated in the battle of Bouvines (July 27, 1214). The allegiance of the North, as might be anticipated, was seriously divided. In some cases Flemish knights were on the side of Philip Augustus; in others, Picard knights sided with the Count of Flanders. Instances were common like that of Hugues de Boves, in Vermandois, who had gone over to the camp of Ferrand de Flandre and was high in his counsels at the battle of Bouvines. Each side was fearful of spies or traitors in its ranks, and Philip was particularly uneasy in this regard as he went into battle. After his sweeping victory, he was in a position to hold every one to a strict account, and we may be confident that the loyalty of all knights who hailed from the border territory was subjected to close scrutiny, even when they had served on his side in the battle, as Gilles no doubt had done. Under these conditions, a public testimony to his never-varying loyalty, as manifesting itself in his every deed and in his every word, would be the most grateful and the most serviceable tribute which Gilles could receive. This, it may be, was what led Gui de Cambrai to place such exclusive emphasis upon his loyalty and to set it forth in such specific terms. If so, we should place the poem in the period immediately following the battle of Bouvines, and should conclude also that the John of Arras in question was John III.

1. *Supra*, p. 33.

It was suggested by Paul Meyer¹ that John III is identical with John of Beaumez, abbot of Arrouaise in 1194 and until 1196, for this would explain his familiarity with the books in the monastery library². There is nothing to prove definitely this identity, but line 6213, *L'estoire ama de Balaham*, clearly suggests a close and probably extended contact with the *Historia* such as John would have acquired by residence at Arrouaise, and would indicate that he not only obtained the manuscript for Gui, but that it was he who made to Gui the suggestion of translating it into the popular speech.

If we place the date of composition at about 1214, the Gilles of the poem is in all probability Gilles II. Gilles I, who may have become the head of the house at any time after 1178 and who had a grown child in 1190, had probably passed from the stage. Gilles II, who in 1231 had a son of fighting age and whose wife, if Le Carpentier's *Guillaume* should read *Gilles*, was named Marie, corresponds to all that we know about the Gilles of the Barlaam and Josaphat. This is the Gilles to whom refer probably all the mentions save those of 1190 and 1270, and of whom we can constitute a somewhat detailed picture from the historical documents, supplemented by the information in the dedication.

Gilles de Marquais II was born not later than about 1170. He was a vavasor who held his fief from John, mayor of Athies, and who served in the king's armies from time to time over a period of years. He was married to Marie, almost certainly Marie de Haplaincourt, and he had a son who bore his name. Both he and his wife were liberal to the

1. Pp. 319-20.

2. An additional reason for Meyer's attempt to link the two names is the statement in Manuscript P of the poem that John of Arras took the Latin manuscript to Arrouaise (*En Arouaise l'emporta* 6208). But the reading of the Monte Cassino manuscript, which was inaccessible to Meyer, is simply to the effect that John borrowed the manuscript from Arrouaise (*En Arouaise l'emprunta*). The attempt of Appel (p. xv) to give to *presta* (6207) another interpretation than 'lent' is neither convincing nor necessary, and the primary meaning is especially suitable in this passage, where the word is so closely linked with *emprunta* (6208).

church, their liberality extending beyond their own diocese of Noyon and manifesting itself at Cambrai. He was esteemed for his honest bearing and for his traits of loyalty, and she for her works of piety. Both were of good stock and maintained their family traditions (Gui de Cambrai 13313, 13316), and there was some fact or event associated with them which was assumed to assure the permanent endurance of their name. The estate of Gilles was substantial. It embraced the village of Marquais, with the exception of the Moyenpont mill; lands, mills, and water rights in the adjacent village of Hamelet, and in Vraignes, 6 km to the south; and the village of Tertry¹, 9 km to the south, along with adjacent properties. The record of his property transfers at other periods bears witness to further possessions. For a vavisor, Gilles had quite a number of vassals, thirty being listed. Without exception, all who can be located by means of their names are connected with places in Vermandois², and certain of them were themselves men of some importance³. It is normal to assume that by 1228 he was turning his thoughts toward death and the future world, and that his last recorded military campaign in 1231 may well have been also his last actual participation in the work of the royal armies. All told, he must have been

1. This is the proper identification of Testrich; see Garnier, *Dictionnaire topographique du département de la Somme*, Amiens, 1867-78, 2 vols. [SARic.: *Mémoires* in-8°, Vols. 21 and 24.] It is to be noted that the system of measures in vogue at Testrich was that of Saint-Quentin, and that Gilles' holdings included a mill. Tertry is in the Saint-Quentin region and is located on a stream, the Omignon.

2. See Garnier, *o. c.* For a map showing the location of the places in question, kindly prepared by Mr. L.F.H. Lowe, see *supra*, at the beginning of Chapter v. One of those vassals of Gilles whose names give no indication of their locality, Robertus Quercus, is perhaps the Robertus Quercus senior "de pontonagio Peronæ" whose son is described in HGF., 23, 648, as a vassal of Jean de Boissavesnes. I have failed to localize Robertus de Pevelli.

3. Geoffroy de Cartigny, altho owing homage to Gilles, is recorded as holding lands in his own right and as making a substantial gift to the church; see HGF., 23, 647; Cagny, *o. c.*, Vol. I, p. 203. Another vassal of Gilles, Nevelon de Libons, is recorded in 1215 as a *marescallus domini regis*; see Cagny, Vol. I, p. 639.

a man of distinct local importance, influential and respected in the whole region.

By reason of their importance in the region to which, as shown by his surname, by his personal allusions, and by the linguistic traits of his work, Gui de Cambrai belonged, it is not surprising that Gilles and Marie de Marquais were chosen as the subjects for his dedication. The natural interpretation of his wording seems to imply even more; namely, that this work of piety was written in pursuance of a commission placed by them with the author. Both in lines 30-33 where he says

Por Gillon, qui est de Marcais,
Et sa feme qu'a non Marie
Est ceste estoire commence

and in 13317 where he repeats

Por lui, por li ai l'uevre emprise,

the statement that the book has been undertaken for them appears to mean that it is composed at their order or is destined for them, rather than merely that it is composed in their honor¹. What we know of them indicates that they had the means to permit this and the pious leanings which would lead them to look with favor upon the theme. Whether they were themselves patrons of literature or whether the work was intended as one of their largesses to neighboring religious establishments, we have no way to judge.

1. Compare the dedication of the *Vengeance Alexandre* (Paul Meyer, *Alexandre le Grand*, Vol. II, p. 256):

Ces vers ai commenciés por le conte et portrais
Qui tint cuite Clermons par deseure Biauvais.
Dameldex li doinst joïe, victore, onor et pais!
El non al vaillant conte a cui Clermons apent,
Et por Simon son frere, saciés seürement,
Sont cist ver ici fait qui ci sont en present.
Guis de Cambrai les fist en lor tesmognement
Qui por ceste oeuvre ara gueredon bel et gent.

Attention has been called¹ to the curious combination in the prologue of a sweeping attribution of enduring fame with a modest specification of personal qualities, but it is quite possible that the dedication had, for the local contemporaries of Gilles and Marie, no element of incongruousness. It so happens that Marquaix possesses one title to regional celebrity. Hard by the village there was the chapel of Moyenpont and the Moyenpont mill, the latter building excluded specifically from the list of possessions held by Gilles and so presumably a church property. The Moyenpont chapel was dedicated to the Virgin, and has remained down to our own day the chief pilgrimage center in Vermandois. Numerous miraculous cures have been attributed to it, and it has been the object of various treatises, some of them dating back to the seventeenth century². Tradition has it that in the period of the crusades neighboring knights constructed the chapel as a shrine for a statue of the Virgin miraculously discovered upon the spot by a shepherd³. If, as seems probable, the shrine existed at the time of Gilles de Marquaix⁴, it is almost sure that he and his wife were among its principal benefactors. To Gui de Cambrai it might well seem that by reason of association with this incipient Lourdes

Mesire Gilles de Markais
En ert apriés sa mort nommés
Tant com durra crestiientés,
Et sa femme, cele Marie

1. *Supra*, p. 33.

2. H. Josse, *Histoire de Notre-Dame de Moyenpont*, Amiens, 1893, 155 pp.; Em. N. Chas, *Notre-Dame de Moyenpont*, Péronne, 1888, 112 pp.; *Le Pèlerinage de Notre-Dame de Moyenpont*, Amiens, 1850, 36 pp.; Jean Le Boucher, *Le Pèlerinage de Notre-Dame de Moyenpont*, Paris, 1622, 30-246 pp.; Jacques Le Vasseur, *Diva Virgo mediopontana*, Paris, 1622, 34 + 336 + 31 pp.; *Le Pèlerinage de Notre-Dame de Moyenpont, proche de la ville de Péronne en Picardie*, Saint-Quentin, 1692, 55 pp.

3. Cagny, *o. c.*, Vol. II, pp. 736-41; P. Roger, *Bibliothèque historique de la Picardie et de l'Artois*, Amiens, 1844, p. 99.

4. Already in 1145, there occurs a mention of Moyenpont as attached to the parish of Marquaix, tho a chapel is not specifically mentioned. *Cartulaire d'Homblières*, BNL., 13911, fo. 5.

Ki par bonne evre se marie
A Damerdiu, nostre signor.

As it has turned out, the prospect for the verification of this prophecy is due to the good offices of Gui de Cambrai himself, but, in view of the probable connection of Gilles with Moyenpont, we are not obliged to assume that Gui's own part in preserving the fame of the Marquais family was all or even any part of what he had in mind in making the statement.

CHAPTER VI

GUI DE CAMBRAI

Until now I have omitted any reference to a possible hesitation regarding the authenticity of the two passages in which Gui de Cambrai is named as the author of the Barlaam and Josaphat. Let us consider the reasons which might lead to such a hesitation.

One of the mentions of Gui occurs just after the lines which tell of John dean of Arras and the part he played in securing the *Historia*¹. The whole passage is as follows (6204-18) :

- Jehans, uns vesques de Damas,
6205 Le translata molt hautement,
Car il le sot bien vraiment ;
Et uns Jehans le nous presta ;
En Arouaise l'emprunta.
Cil Jehans ert d'Arras doiiens ;
6210 Je cuic k'il ert bons crestiiens ;
Haus hom estoit, de grant nobleche
Et de parage et de hauteche.
L'estoire ama de Baleham ;
De Jehan vint chi par Jehan.
6215 Guys de Cambray, ki l'a rimée
Et en roumanch l'a translatee,
Dist que li rois assis estoit
Al parlement que il tenoit.

These lines are injected into the narrative with a crude attempt at adjustment similar to the procedure which we have found to be a characteristic of the 'PC redactor'². The preceding line (6203)

Je vous di voir ; ne vous menc pas

1. See *supra*, Chapter v, p. 40.

2. See *supra*, Chapter i, pp. 7-9.

is, as a link to what precedes, only a makeshift; lines 6217-18, which are the off-glides back to the narrative, are redundant paraphrases of 6179, 6201-02. The passage has nothing to do with the context, and is pasted on to it in the flimsiest fashion, the only excuse for its presence being the parenthetical mention in line 6198 of *l'estoire*.

The other occurrence of the name is in lines 5328-31, which are located at the close of the episode of the capture, torture, and martyrdom of a band of hermits¹. The passage with its context is as follows (5316-40):

- Por joie changent lor anui
 Cil ki la painne en ont sofferte,
 Car Dex lor rent bien lor deserte
 Et rendera mais a tous dis.
 5320 Lor ames sont em paradys,
 Car tant gaaigne ki tant pert.
 Li saint ki furent el desert
 Et converserent longhement
 Et par martyre et par torment
 5325 Ont la couronne deservie
 Que Damedex lor a partie
 .x. et .vii. furent par droit conte.
 Guyos, ki dist et ki raconte
 Et ki l'estoire a si menee
 5330 Ke en roumanch l'a translatee
 Fenist ichi de lor martyre.
 L'estoire dist que Nostre Sire
 A lor ames biel recheües,
 Car les painnes k'il ont eües
 5335 Les ont rendus al creatour.
 Empereour sont et signour
 De la grant gloire de lassus
 Par le martyre de cha jus.
 Li rois, ki est en sa cité,
 5340 Son consillier a demandé.

Here again the reference to Gui is extraneous; and here again

1. The beginning of this same episode is one of the points where the redactor of *PC has interpolated a passage into the text; see *supra*, Chapter 1, p. 8.

the lines which follow the reference are a paraphrase of those which precede it. Despite the expression *l'estoire dist* of 5332, the *Historia* says nothing of the sort; it is lines 5316-26 that say it. Even the mention of Gui seems nothing more than an echo of the other passage where he is named.

Since both these passages bear marks which we have come to recognize as indications of a *PC interpolation, shall we in consequence conclude that they were composed by the redactor of *PC? Clearly not. The details regarding the location of the *Historia* and the intervention of John of Arras are not such as a later redactor would or could have given, save as he found them in his source. It is, however, manifest that *PC has removed the material from some other point in the poem, just as in the case of the dedication. There seems little room to doubt what that point was. Here, as in the dedication, we have fragments of the prologue. When *PC removed the dedication from the prologue to the latter part of the poem¹, he redistributed what remained of personal allusion. In 5328 he brought in Gui's name as best he could. A little farther on he found what seemed to him an opportunity to weave into the text the history of the inception of the work as given in the prologue, choosing the place on account perhaps of the catch-word *histoire* which occurred in 6198.

Where in the prologue was the passage located? Hardly after the dedication, for this seems to link closely on to what follows it. Presumably then between the beginning of the general prologue and the dedication, where it may have occupied the place now taken by lines 21-29. These lines constitute a digression from their immediate context, and, if introduced as a filler, could have been elaborated from the beginning of the body of the story, lines 73ff. Furthermore, line 28 is obscure and clumsy. If for these lines we substitute lines 6203-16, then in

1. See *supra*, Chapter iv, p. 27.

Je vous di voir, ne vous menc pas;
 Jehans, uns vesques de Damas
 Le translata molt haument

the *le* refers to *l'estoire de Josaphas et d'Avenir* (19-20) immediately preceding¹. After 6216 there was a phrase or passage which supplied the predicate for the *Guys de Cambrai* of 6215 as well as the rime to join up with line 30 immediately following. If more than one line has disappeared in the readjustment, this passage may even have contained additional information regarding Gui de Cambrai.

The original prologue was a more symmetrical introduction to the poem than we should have inferred from the opening passage as it stands in Appel's edition. This can be judged from a summary of its essential features. 1) General introduction. — He who well maintains service well begun merits double reward, and from his suffering springs great joy : goodly is the toilful life when it leads to the glorified life. For, as this history tells, they who seek this world's glory are sadly deceived. I do not wish to lengthen out the prologue, but rather to enter upon the history of Josaphat and Avenir. [1-20.] 2) Authority for the story. — John of Damascus translated it; John of Arras borrowed it from Arrouaise and lent it to us; this worthy man loved the history of Barlaam; thus from John by way of John it came into our hands. Gui de Cambrai has translated it into its present versified French form. [6203-16.] 3) Dedication. — The work was done for Gilles and Marie de Marquais, who are worthy of high praise and whose name will endure. Let all who listen to the poem pray for their salvation and for that of the author. Now listen to the history of Avenir and Josaphat. [30-33; 13292-13344.] 4) Transition from the prologue to the body of the story. — This transition passage (37-72) joins adequately what precedes and what follows, but it is quite possible that it was composed and added by the redactor of *PC when he removed

1. The standard form in the poem for the feminine of the personal pronoun is *le*.

the preceding part of the prologue. Lines 37-60 are an obscure and labored comparison of the mixed good and evil of former times with the unmixed evil of the day, and are in the tone of the redactor rather than of Gui. Lines 61-72 are a not particularly apposite junction of 37-60 with the beginning of the story at line 73, which is also the point where the first correspondence with the Latin text occurs. Should 37-72 be eliminated as a substitute introduced by *PC in the place of the dedication which he removed, then lines 73ff. join on smoothly to what would then be the last assured line of the prologue; namely, to line 13344.

To sum up, it seems likely that all of Gui's references to himself and to his contemporaries were in the prologue, and that thruout the rest of his work he confined himself strictly to the development of the story he was undertaking to tell.

Regarding the history of the author of the Barlaam and Josaphat we know not a word; regarding his personality, only what we can deduce from that part of the poem which he composed, and these deductions have already been presented in the introductory chapter. He was an educated man, was in friendly relations with the clergy, and, if we accept the dedication as meaning that the book was prepared to order for the seigneur of Marquais and his lady, he was a professional writer. The question whether he is identical with the Gui de Cambrai named as the author of the *Vengeance Alexandre* must, in the absence of the long-awaited edition of the *Vengeance*, remain in the suspended state where the latest discussion, that of Appel, left it¹.

1. Appel, pp. XLIV-XLVII. It is of interest to note the similarity of phraseology in the dedications: *Por Gillon, qui est de Marçais, / Et sa feme qu'a non Marie/ Est ceste estoire commencie* (B&J); *Ces vers ai commenciés por le conte et portraits/ Qui tint cuite Clermons par deseure Biauvais* (VA). For the full text of the dedication of the *Vengeance*, see *supra*, Chapter v, p. 44, note. Each work is dedicated to two persons of the same family, and the two families were located in the same general region. The domains of one of the two patrons of the *Vengeance*, Simon, seigneur of Ailly-sur-Noye and Tartigny, lay on the southwestern border of Vermandois.

CHAPTER VII

THE TERMINATION IN THE MONTE CASSINO MANUSCRIPT

The Cambrai version ended at line 12934. The redactor of *PC, having added to the Cambrai version a digression and having attached to this digression the dedication which he had removed from the prologue, thereby carried the text on thru 13344. He then repeated (13345-84), in altered phraseology, the materiel which immediately precedes the digression¹, and brought the text to a conclusion with 21 lines (13385-390, and P, fo. 300, 20-34) preserved for us in P and containing further echoes² of what had gone before.

Doubtless the redactor of *PC realized that this termination was unsatisfactory, but his resources were not such as enabled him to do better. P followed in his halting footsteps, but C^{as}, or a redactor who was the link between *PC and C^{as}, had access to the Anonymous B&J and borrowed from it. Locating the place in the anonymous version corresponding to the point at which the Cambrai version broke off, he took up the thread of the story and carried it to completion (13391-482). This termination has in the Anonymous B&J 188 lines; in C^{as} 92 lines, of which many correspond word for word with the other version and of which hardly more than a dozen show no resemblance at all. There is no doubt of the direction in which the borrowing occurred. The testimony of T, of C^{ar} to the point where it breaks off, and of Pr establish beyond question that the passage is an integral part of the Anonymous B&J.

1. See *supra*, Chapter iv, pp. 23-24.

2. Namely, fo. 300, 26: *Que si del tout a Diu se rent*, see 12920, 12934, 13346; fo. 300, 28: *A Diu crie merchi souvent*, see 12929, 13348; fo. 300, 29: *K'il le puist servir honement*, see 12920; fo. 300, 31: *Ne li chaut mais de sa mesaise*, see 12914, 13360.

In linking this termination to the body of the story, C^{as} failed to eliminate the extraneous matter that had been introduced by *PC. The continuation is joined, not to the termination of the Cambrai version at about 12934, but to the repetition of this termination which had been introduced by *PC at lines 13345 ff. This was natural enough, for the interpolation, by reason of the dedication incorporated in it, seemed an essential part of the poem. Thus C^{as} maintained the entire ending of *PC with the exception of the dedication¹ and of the few lines, preserved by P, which followed 13390. To link the new text to 13390, he adapted from the anonymous version two lines, which stand in the Appel edition as 13391-92 and constitute the first indication of the crossing of the versions.

One passage (13393-404) of the borrowed ending is of especial interest, since it shows that the manuscript of the Anonymous B&J consulted by C^{as} was nearer to the original than T or C^{ar}. Even more interesting are lines 13429-70, for they indicate that C^{as} utilized a model which, so far as regards these lines, had undergone a thoro, and by no means unskilful, reworking. This model appears to be a redaction into which a competent versifier had purposely introduced substantial modifications. There is no trace in B, C, or T, for any part of the poem, of alterations similar in character or extent, so that we have in the C^{as} passage the only vestige of an important redaction of the Anonymous B&J.

An examination of the lines in C^{as} raises a number of questions of detail, but they concern particularly the alterations in the text of the anonymous version which have taken place in manuscripts T and C^{ar} and they will be reserved for a separate chapter. What interests us at the present point in the discussion is that the Monte Cassino manuscript, by adopting and adapting the conclusion of the Anonymous B&J, shows a serious effort to supply a satisfactory termination for the Cambrai version. Evidence is absent that this brought to the poem any popular-

1. On his reasons for excluding the dedication, see *supra*, p. 27, and p. 30, note 1.

ity extending beyond territory centering around Cambrai. The anonymous version had been in existence long enough to undergo substantial reworking, and it had probably preempted the field. The main service rendered by the redactor who made the transference was that he thereby preserved the testimony that the Anonymous B&J was even more widely circulated than is shown by the preservation of three manuscripts, each from a different locality, and by the persistence in two manuscripts of a prose reworking.

[illegible][illegible][illegible][illegible]

CHAPTER VIII

TEXT OF THE ENDING IN THE VARIOUS VERSIONS

In this chapter there will be given the text of the Latin version¹ and of the manuscripts of the Anonymous B&J for the concluding portion of the poem, beginning at the point where Josaphat awakes from the vision which followed the death of Barlaam. For the sake of ready reference I add the termination appended by the Monte Cassino manuscript to the Cambrai version, basing the text upon the Appel edition.

The text of the metrical version of the Anonymous B&J is constituted on the basis of the Tours and Carpentras manuscripts, the variants offered by these manuscripts being noted, save such as are purely orthographic. For the spellings I follow the combined testimony of the rime words in the poem and of the Besançon manuscript², which is the only text in which the orthography shows substantial accord with the forms supported by the rimes.

For the Cambrai version, the line numbering of Appel is followed; for the Anonymous B&J, the foliation of T, the only manuscript which has come down to us in unmutilated

1. The text is that found in *S. Ioannis Damasceni Historia de vitis et rebus gestis Sanctorum Barlaam Eremitæ, et Iosaphat Regis Indorum, Georgio Trapezuntio interprete*. Antverpiæ, apud Ioannem Bellerum sub Aquila Aurea. [n. d.] The dedication reads as follows: "Reverendo in Christo patri ac domino Gabrieli Baquæo, monasterii Ænamensis, ordinis divi Benedicti apud Aldenardum Cœnobarchæ longe vigilantissimo F. Petrus Bacherius Dominicanus Gandensis." Gabriel Bacquet was abbot of the monastery of Einham near Audenarde from 1563 to 1582 (*Gallia Christiana*, V, 35). Jan Beelaert's printing establishment was conducted at the sign of the Golden Eagle from 1564 until his death in 1595 (G. van Havre, *Marques typographiques des imprimeurs anversoïis*, Vol. I, Antwerp and Ghent, 1883, p. 23). Thus the edition was issued between 1564 and 1582. The text is that of the medieval Latin translation, and not that of Jacques de Billy (1577).

2. B does not contain any part of the text under discussion.

condition. The number following the folio-number indicates the column; the number following the column-number indicates the line of the column¹. For convenience of treatment, I have divided the text into six consecutive sections, which coincide with the grouping of the material in the discussion.

The symbol Y is used for the redaction which was the common source of C^{ar} and T. On the relation of these two manuscripts, and on the question of their tendency to make excisions from the text, see *supra*, Chapter III.

I.—T 83.3.25—83.4.10

HISTORIA

P.351.—Excitatus vero a somno Iosaphat, luce illa et ineffabili gloria habebat animam adhuc satiatam, et cum multa admiratione Domino gratiarum referebat hymnum. Mansit autem usque ad finem vitae suae, angelicam veraciter in terra ducens conversationem, et duriore exercitatione post transitum senis utens.

PROSE B&J (Pr₁ and Pr₂)

Fo.19.4.—Quant Josaphas fu esveilliez^a, si fu molt liez et molt joianz^b, et molt mercia nostre seigneur de celle gloire qu'il li ot mostree. Adonc chanja si sa vie qu'il mena vie d'ange.

a. Pr₂ oi cou — b. Pr₂ ioieus

TOURS AND CARPENTRAS

83.3.25 Quant ot dit, Josaphaz s'esvoille.

Molt s'esjoit, molt se mervoille

De la chose qu'il a veüe,

E s'ame en est si enbeüe

Que la douçors de cele gloire

30 Ne puet chaoir de sa memoire,

E durement s'est merveilliez.

25 T Q. ce ot — 26 T M. s'e. e s'esm. — 28 C en iert

1. For example, 82.4.9-12 means folio 82, verso, column b, lines 9-12. There are four columns to the folio and thirty-six lines to the column.

- Lors s'est levez; toz rencraissiez
 Se retrove, e grant bien li fait
 Li dormirs que il avoit fait.
 35 Onques mais n'ot joie graignor,
 Graces en rent nostre saignor.
 83.4.1 Lors a emprise de rechief
 Contre son cors bataille grief,
 E après la mort Barlaan
 Soffri assez graignor ahan
 5 Qu'il n'avoit fait onques devant,
 E sel maintint tot son vivant.
 De tote sa force pensoit
 E en son cuer se porpensoit
 Comment ses biens peüst doubler
 10 Por a son maistre ressembler.

32 C t. escreissiez; T t. engreffie — 33 T E se troue e tot refait — 34 C Cil d.; T Grant bien li a li dormirs f. — 35 C O. n'ot mais — 5 T a.onques fait d. — 6 T Si se m.

MONTE CASSINO

The corresponding passage in C^{as} (12895-934) is the concluding section of the Cambrai version and has no relation to the Anonymous B&J.

REMARKS

Pr has an item of the Latin which is absent from C^{ar} and T: *il mena vie d'ange*. This indicates that Y had excised a phrase, probably composing a couplet, after 83.4.2.

II.— T 83.4.11—83.4.14.

HISTORIA

P.351.— *Ætatis quidem suae vicesimo quinto anno terrenum [352] deseruit regnum, et eremiticum subiit laborem, triginta vero et quinque annis in hac eremo conversatus est.*

PROSE B&J

Fo.19.4.— Il avoit .xxv. anz d'aage quant il lascia le monde, et après fut .xxxv. anz en hermitage.

TOURS AND CARPENTRAS

TOURS		CARPENTRAS	
83.4.11	Ne vos puis ore pas tot dire]	Ne vos porroie pas tot dire]	
12	Con mist son cors a grant martire]	Con mist son cors a grant martyre]	
13	Mais molt ot ferm e bon coraige]		
14	Qu'il vesqui si tot son aaige]	Mais parler viel de son aaige]	
		14a	Vint & .v. anz avoit d'aage
		14b	Quant il entra en l'ermitage
		14c	.xxxv. anzi demora
		14d	En tant de tens molt labora.

MONTE CASSINO 13393-404

- Ne vos poroie pas tot dire
 Con mist son cors a grant martire;
 13395 Mes parler puis de son eage:
 A vint et .iiii. ans ot corage
 De guerpier son roiaume en terre
 Por le reig del ciel conquere.
 .xxxv. ans con bons ermites
 13400 Si se mena que tos fust quites
 Li siecles et tos ses deduis.
 De vie part; si s'est conduis
 C ... son .. age monter
 .lix. ans puet.....r.

RECONSTITUTED TEXT

- T 83.4.11 Ne vos porroie pas tot dire
 12 Con mist son cors a grant martire,
 C^{ar} 14 Mais parler voil de son aage.
 C^{as} 13396 A vint e cinq anz ot corage
 97 De guerpier son roiaume en terre
 98 Por le regne del ciel conquerre.
 C^{ar} 14b & 14d En l'ermitage labora:
 C^{ar} 14c Trente e cinq anz i demora.

REMARKS

The items of the *Historia* absent from T and present in C^{ar}

show that the shorter text of T is an intentional abbreviation. C^{as} has items of the *Historia* missing from both T and C^{ar}, and one of them (13397) is supported also by Pr. Thus all the versions must be utilized, and we shall expect the original, in accord with the usual procedure of the Anonymous B&J in narrative passages, to follow closely the substance and the order of the Latin.

Lines 11 and 12 are supported by all the manuscripts, and constitute a link from the preceding passage to the new theme.— Lines 13-14 of T are supported by no other manuscript; they are an alteration introduced by T to cover the abbreviation of the text.— Line 14 in C^{ar} is supported by C^{as} and is the development into a whole line of the word *aetâtis*.— C^{ar} 14a is corrupt; C^{as} 396-98, save for the error in the figure, furnishes the reading that fits into the text and corresponds to the Latin. Pr supports 397, and 398 is a rime-filler. The rest of the passage in C^{as} (399-404) is merely a blundering scribal effort to juggle with the faulty arithmetic of C^{as} 396.— C^{ar} 14c is assured by the Latin; so also is a part of C^{ar} 14d, but there is still lacking a word *hermite* or *hermitage* demanded by the accord of C^{ar}, C^{as}, Pr, and the Latin. If *en l'ermitage* be introduced from C^{ar} 14b, and if 14d and 14c be transposed, the *i* of 14c retains its proper location with reference to its antecedent, and the passage acquires the exact content and the exact sequence of the Latin, embracing at the same time all the essentials of T, C^{ar}, C^{as}, and Pr.

The diversity in the texts probably goes back to an early error whereby a scribe, thrown off the track by line 14, dropped the preposition *a* and began the following line with the numeral stating the age.

The presence in Pr of an element (*quant il laissa le monde*) corresponding to the Latin but missing from both T and C^{ar} is a phenomenon reappearing in other passages. The present occurrence is of especial interest because in this case we have definite evidence of what in the other cases we assume:

that it is a sign, not of contamination from the Latin text, but of alteration or abbreviation in T and C^{ar}.

It is to be noted that the manuscript utilized by C^{as} represents the version nearest to the original. The six lines in which C^{as} followed his model have almost exactly the correct text; C^{as} then abandoned his source and attempted to develop his unfortunate miscalculation of the number of years spent in the hermitage. But it is clear that the manuscript of the Anonymous B&J drawn upon by C^{as} was, at least for this passage, free from errors that had entered the Y redaction—the redaction which is our sole source for the larger part of the text. C^{as} thus corroborates the testimony which B gives for another section of the poem that Y is in a number of instances inadequate for an assured reconstitution of the original.

III.— T 83.4.15—83.4.26

HISTORIA

P.352.— Multas|prius animas hominum diabolo surripuit, et Deo salvandas obtulit, et in hoc |perficiendo apostolicam gratiam promeruit. Erat autem |martyr voluntate. Nam cum fiducia magna Christum in conspectu regum et tyrannorum confessus est, et praedicator ejus magnitudinis eximius claruit. Multos etiam spiritus nequitiae in eremo luctando prostravit, et omnes Christi superavit virtute, coelestisque particeps muneris diutius extitit et gratiae. Insuper et mundum animae oculum ab omni terrena caligine habuit, et valde praesentia, futura conte. |plabatur, et Christus erat ei pro omnibus: Christum desiderabat, Christum quasi praesentem cernebat, Christi decorem assidue speculabatur, secundum prophetam dicentem: Providebam Dominum in conspectu meo semper, quoniam a dextris est mihi ne commovear. Et iterum: Adhaesit anima mea post te, me suscepit dextera tua. Adhaesit enim vere anima illius post Christum, conjunctione indissolubili illa copulata. Non enim defecit a mirabili ista operatione, nec immutavit rigorem conversationis suae a principio

usque in finem, aequalem servans [353] promptitatem a puero usque ad tantam aetatem: imo ad altiore[m] indies profecit virtutem et mundiorem promeruit contemplationem.

PROSE B&J

Fo.19.4.—Et deservi grace d'apostre par la sainte vie qu'il mena. Maint diable i^a fola et vanqui par la vertu de Deu, la cui amor il deservi^b. Son cuer, ses euz^c et ses oreilles ota de tote terriene richece et de tote covoitise et fut nez de toz pechiez^d. 'Tote s'esperance fut en Deu et l'ama de tot son cuer. Verairement et fermement se tint en son bon^e propos. Chascun jor emenda sa vie, et con plus enveilli tant crut il plus en vertu et en proesce, et tant mena sainte vie [que Dieus l'en rendi le guerredon.]

a. Pr₂ *omits* i — *b.* Pr₂ deserui grasce d'apostre — *c.* Pr₂ *omits* ses euz — *d.* Pr₂ tout pechié — *e.* Pr₂ *omits* bon

TOURS AND CARPENTRAS

- 83.4.15 Des le premier jor que il vint
Des qu'au darrien se maintint
En Dieu servir par grant vigor
Qu'onques ne lascha sa rigor
Ne de bien faire ne recrut,
20 Mais sa bonté chascun jor crut,
E ausi vieuz con jovenciaus
Estoit toz jorz frois e noviaus,
E de vertu vint a telsome
Con done graignor Dieus a home.
24a Ne gasta pas ses jorz en vain,
24b Proposition ot bon e sain,
24c E jusqu'en la fin le garda,
24d Car de mal faire se tarda
24e E de bien faire ot sain talent,
24f Ne l'en vit nus ne las ne lent.

16 T d. si se m. — 17 T s. de bon amor — 18 T n'en l. sa vigor — 20 C M.la b. — 22 T j. fers e — 23 T v. uient — 24 T greignor done — 24a-24f C *only*

25 Mainte chose fist molt loable,
 Maint ame toli au diable.

25 C Molte c. f. bien l.

MONTE CASSINO 13405-412 AND 13391-392

13391 Mais onques nel vout laisier
 13392 De Deu servir, de Deu proier.

13405 Ne gaste pas ses jors en vain;
 Proposement ot bon et sain
 Et dusqu'en la fin le garda,
 Car de mal faire segarda,
 Et le bien ot si en talent,
 13410 Ne l'en vit nul ne las ne lent.
 Mainte cose molt . . . loable,
 Mainte ame tolli al diable.

REMARKS

The *Historia* begins this passage with: *Multas prius animas hominum diabolo surripuit, et Deo salvandas obtulit*, to which correspond T and C 25-26 (C^{as} 411-12). In the original version these lines no doubt preceded 15-24f, but the agreement of Y and C^{as} in giving them their present position indicates that the transposition occurred early.

After the first sentence of the Latin there is a substantial passage which has no counterpart in the French verse, but of which various elements are reproduced in Pr. Pr thus furnishes evidence that the French metrical version has here undergone reduction. This early cut in the text furnished the occasion for the transposition of 25-26, which probably at first stood, as in the Latin, at the head of the passage, but which were moved down and brought into contact with line 27 (*infra*, Division IV), also beginning with the word *maint*.

It would be futile to attempt a reconstruction of the passages of the original metrical version for which we have only the text of *Historia* and of Pr; so, both here and in further instances of a similar character still to be considered, I

merely call attention to the alteration that has taken place.

When C^{as} undertook the fusion of the ending of the B&J with the Cambrai version, the first new element attracting his attention was the dating of Josaphat's life-history. This he included, but what followed in 15-24 seemed largely a repetition of matter already present in the Cambrai version, and he discarded it, simply utilizing 17-18 as material for a couplet (13391-92) which he placed, as a bridge, between the termination of *PC and the dating-passage.

C^r 24a-24f seem hardly more than a development of 15-24, but the lines are also in C^{as} and reproduce the *usque in finem* and *servans promptitatem* of L; consequently they should be included in the text of the Anonymous B&J.

IV.— T 83.4.27—83.4.36 and 84.1.25-26

HISTORIA

P.353.— Denique tali peracta conversatione, et ita dignam sua vocatione operationem retribuens ei qui se vocavit, crucifigens mundum sibi et seipsum mundo, in pace ad Deum pacis vadit, et ad eum quem desideravit semper proficiscitur Dominum, et vultui Domini nitide et munde praesentatur, illiusque gloriae jam ante promissa sibi corona exornatur, et Christum cernere dignus efficitur, et cum Christo esse meretur, Christi decore semper exultat. Cujus in manus animam suam commendans, in viventium transmigravit regionem, ubi sonus epulantium, ubi laetantium omnium habitatio.

PROSE B&J

Fo.19.4.— [Et tant mena sainte vie] que Dieus l'en rendi le guerredon, car il l'apella a la loy^a de paradis et le corona de la precieuse corone de gloire qu'il apareille^b a ceus qui l'aiment.

a. Pr₂ ioie — b. Pr₂ apareilla

TOURS AND CARPENTRAS

- 83.4.27 Maint bon essample nos mostra,
 Totes ores bien se prova,
 Tant qu'a la fin vint de sa vie.
- 30 Quant ot issi tote acomplie
 Sa sainte conversacion
 En veraie confession,
 E es mains Dieu s'ame a rendue,
 Angele qui l'orent atendue
- 35 O grant joie l'en ont portee
 En la celestiel contree.
-

- 84.1.25 Loez en soit li verais Dieus
 26 Quant si hauz hom puet estre tieus.

27 C n. dona — 28 C Tot adés en b.s. torna — 29 C T. que
 la fins v. — 30 T Q. issi tote a. — 33 T Es mains — 34 T
 Qui molt bien estoit asolue — 35 C l'en n'ont — 84.1.25-26
 T *only* — 25 T Loé en a le vrai deus — 26 T haut non p.

MONTE CASSINO 13413-428

- Maint bon example nos mostra.
 Totes hores la voie entra
- 13415 Dont ne revient nus, et transi
 Au reigne Deu, qu'il ama si.
 Loés en soit il, li haus Deus,
 Qant si haus om puet estre teus,
 Qui se mena si par savoir
- 13420 Q'a pecié nel pot esmouvoir
 Aise ne lius se lui pleüst,
 Se li maus faire li pleüst.
 Regart doit prendre a la sainte ame
 Qui haus om est u haute dame,
- 13425 Que son pooir a mal ne mete;
 De rien nule ne s'entremete
 Qui li tort a honteus mescief
 Dont ait blasme honteus ne grief.

REMARKS

The Latin text is made up of two sentences, each one relating Josaphat's death and entrance into heaven. This duplica-

tion would seem to have been preserved by the translator, and the effort to eliminate it is the probable starting point of the marked divergence of the French texts. The duplication in the narrative has in every instance disappeared, but Y, C^{as}, and Pr have each retained some element of the original which is absent from the others¹.

The moralizing application in C^{as} (419-28) is probably to be attributed, as a whole or else in part (423-28), to the C^{as} redactor. At first sight, 417-18 might also seem an interpolation. The couplet, however, is present in T: not at this point, but as a part of ten lines (84.1.21-30) which appear to be fragments left over and misplaced during a process of reworking. In the original, the couplet probably intervened between the two accounts of the death.

If the original poem followed the order of the Latin, it began this passage with T 29-32. T 27-28 has a correspondent in C^{as} 413-14, where it forms an integral part of 413-16, lines which are assured by their points of accord with the *Historia*. Thus lines 27-28 must originally have followed 29-32. At the time when the shortening took place in this and the preceding passage (*supra*, Division III), three lines beginning with *maint* were brought together by the moving forward of one couplet (83.4.25-26) and the moving back of a second (83.4.27-28).

In place of attempting a complete reconstruction, I give in their proper sequence the elements which were a part of the Anonymous B&J. This text followed 24a-24f, line 29 completing line 24f. Notice that the reading in C^{as} 413-414 eliminates the *rime pauvre* of C and T 27-28.

Denique tali	29	Tant qu'a la fin vint de sa vie.
peracta con-	30	Quant ot issi tot acomplie
versatione,	31	Sa sainte conversacion,

1. Y 30-31 : *Quant ot issi tote acomplie/Sa sainte conversacion* = *Denique tali peracta conversatione*; also cf. Y 33-36 with the second sentence of L. — C^{as} 413-16 : *e transi/Au reigne Deu qu'il ama si* = *et ad eum quem desideravit semper proficiscitur Dominum*. — Pr : *le corona de la precieuse corone de gloire* = *gloriae...corona exornatur*.

et ita dignum sua vo- catione operationem retribuens ei qui se vocavit...,	32	En veraie confession
in pace ad Deum pacis vadit, et ad eum quem desideravit semper pro- ficiscitur Dominum...,	413	Maint bon essample nos mostra.
illiusque gloriae jam ante promissa sibi co- rona exornatur...	414	Totes ores la voie entra
	415	Dont ne revient nus e transi
	416	Al regne Dieu qu'il ama si.
	Pr	Dieus... le corona de la pre- ciousse corone de gloire.
	417	Loez en soit li verajs Dieus
	418	Quant si hauz hom puet estre tieus!]
Cujus in manus animam suam commendans, in vi- ventium transmigravit re- gionem, ubi sonus epulan- tium, ubi laetantium om- nium habitatio.	33	[Des qu']es mains Dieu s'ame a rendue,]
	34	Angele qui l'orent atendue
	35	O grant joie l'en ont portee
	36	En la celestiel contree.

V. — T 84.1.1—84.3.12

HISTORIA

P.353. — Preciosum vero corpus illius quidam vir sanctus, qui habitationem non procul ab eo fecerat, qui ad Barlaam iter illi prius ostenderat, divina quadam edoctus revelatione, ipsa hora ejus dormitionis advenit, et sacris laudibus honorificans illum, lachrymasque effundens, signum erga illum dilectionis, et omnia alia perficiens, quae Christianis sunt legitima, in sepulchro patris Barlaam posuit eum. Nam decebat eorum simulesse corpora [354] in terra, quorum in coelis perreniter erant animae junctae. Praecepto etiam ejus terribili per visionem fortiter illum in mente contestantis, acquiescens eremita qui eum sepelierat, ad regnum Indorum pergere contendit, et ad regem Barachiam pervenit, omniaque sibi manifesta de beato Iosaphat facit. Ille autem non negligens, ilico pergit cum multitudine magna et virtute, et ad speluncam pervenit. Monumentum aspicit, et superlachrymatus tollit operculum,

et videt Barlaam, et Iosaphat, habentes membra secundum proprietatem speciei utriusque posita, et corpora nil a priore colore immutata, sincera vero et omnino integra cum suis indumentis. Tunc illa sanctarum animarum tabernacula multam odoris suavitatem emittebant nihil penitus foeditatis retinentia. Quae rex in thecis speciosis reposita, in suam reportavit patriam.

Ut autem ad aures pervenit populi quod factum fuerat, multitudo innumerabilis ex omnibus civitatibus et in circuitu regionibus ad adoranda et videnda beatorum illorum virorum corpora confluebant honorifice, cum hymnis et canticis, et lampadibus ac caereis ardentibus. Unde quidam ibi congruenter satis et valde idonee dixit : Luminaria circa [355] luminis filios et haeredes. Splendide vero simul et magnifice in ecclesia, quam Iosaphat ab ipsis fundamentis erexerat, deposita sunt corpora. Plurima ergo miracula et sanitates in translatione et depositione, et deinceps per sanctos suos famulos operatus est Christus, ad laudem et gloriam nominis sui.

PROSE B&J

Fo. 19. 4. — Uns prodrom avoit pres de la celle Josaphas cui Dieus revela la fins de son saint trespassement; et c'estoit cil qui (l) li^a avoit ensaignié la voie dont il avoit trové Balaam. Cil vint a son definement et molt tendrement plora de pidié, et l'enseveli et li randi tot le servise qu'il covint a bon crestiein. Entre lui et Balaam son mestre n'orent qu'une soule sepulture. Ensi con Dieus le vost, uns molt biaux hom s'aparut une nuit en vision au saint home qui avoit enfoÿ^b Josaphas et li comanda al plus aspremant qu'il pot qu'il s'en alast en Ynde vitemant au roy Barachie et li deïst que Josaphas estoit [20. 1] trespassez. Cil i ala inellemant et l'enoncza au roy Barachie^c. Li rois ne fut pas negliganz, ainz atorna tantost son oirre, ne ne sejorna tant qu'il vint a la fosse, si la fist descovrir, et vit les .ii. cors sainz l'un lez l'autre. Lors biautez n'estoit de^d rien

a. Pr₂ l' — b. Pr₂ qui amoit en foi — c. Pr₂ omits et li deïst... 'enoncza au roy B. — d. Pr₂ omits de

changié. De lurs cors isoit une oudours* plus douce de pimant
 que^f toz enbasma ceus qui la estoient venu. Li rois fit prandre
 les cors sainz et les fit metre en vaisseus precious, et les en fit
 porter en son país et molt lor porta grant reverance. Totes les
 genz acuroient encontre et honoroient^g molt le[s] cors sainz.
 En l'esglise meismes furent^h mis que Josaphas avoit fait faire;
 et molt fut adonc l'esglise honoree de lampes et de lumiereⁱ;
 et, por demontrer^j l'amur que Dieus avoit a ceus .i.i. sainz,
 donk^k dona Deus a mains homes^l et a maintes femes^m santé de
 diverses maladies. Li avogle i alumoientⁿ, li contrait i redre-
 çoient, li paralitique i recevoient santé.

e. Pr₂ u. grande o. — f. Pr₂ ki — g. Pr₂ honnererent —
 h. Pr₁ fut — i. Pr₂ luminaires — j. Pr₂ moster — k. Pr₂ sains
 donné — l. Pr₂ maint home — m. Pr₂ mainte feme — n. Pr₂
 enluminoient

TOURS AND CARPENTRAS

- 84.1.1 Uns sainz hom de religion,
 Qui pres de lui ot mansion
 E le leu mostré li avoit
 O Barlaan trover devoit,
 5 Par le devin commandement
 I est venuz isnelement.
 Le saint home voit ou il gist,
 Encor sembloit que il dormist.

1 C *no paragraph.* — 2 C ot sa maison; T p. d'iluec —
 3 T Qui l. l. moster li deuoit — 6 C *ends here, the remain-
 der of the manuscript having been destroyed* — 21-30 T :

- E de ce molt s'esmerveilla
 Quant Barlaan antier trova
 Que de son cors n'ot rien malmis
 Plus que le jor qu'il i fu mis
 25 Loé an a le vrai deus
 Quant si haut non puet estre teus
 Dont a deu le roi celestre
 Que li hermites li sainz prestre
 Qui de cors ot enseveli
 30 Dont avons ore parlé ci

- Desor le cors a molt ploré,
 10 A son pooir l'a anoré,
 E tot li fait, n'en laisse rien,
 Quanqu'on doit faire a crestien.
 Quant faite li ot sa droiture,
 En meïsme la sepulture
 15 Saint Barlaan a le cors mis.
 Ne vot des cors a[s] deus amis
 En terre faire dessevrance,
 Dont les ames sont sanz dotance
 En pardurable socité
 84.1.20 En la celestiel cité.
 84.1.31 Quant ot tot fait e atorné,
 Il n'a la gaires sejoiné,
 Car en Inde aler l[i] estuet.
 Vision de Dieu li esmuet,
 35 Qui durement li a enjoint
 Qu'il ne delait nes un sol point,
 84.2.1 Mais aut tost au roi Barachie
 E cel afaire tot li die,
 Con Josaphaz estoit finez.
 Li moines est acheminez
 5 E tant a fait qu'en Inde vient,
 La ou li rois molt grant cort tient.
 Si dist ce qu'il li a rové
 E ne l'a mie trop trové
 Ne pereceus ne negligent,
 10 Mais maintenant o molt grant gent
 S'en est alez tresqu'al desert.
 Le monument a descovert,
 Les amis voit gesir ensemble,
 Qui se dormoient, ce li semble.
 15 Li cors entier encor i jurent
 Si con le jor que mis i furent.
 Une douçors lor vient as nes
 Qui des cors issoit si soés
 Qu'a icele odor ne se prent
 20 Ne de baume ne de piment.
 En beles chasses, bel e gent
 Aornees d'or e d'argent,

2 T E c. a. tost — 19 T Qui a celle o. — 21 T O b. c. —

22 T E aornees

- Mist les cors sainz, ainz les baisa,
 En son païs portez les a.
- 25 Quant par la terre fu seü,
 De par tot sont tuit esmeü
 O granz torbes e o granz rotes.
 Les citez e les viles totes
 Des habitanz vuides remainent.
- 30 Encontre vont e molt se painent
 Des amis Dieu anorer tuit.
 Ne s'en partent ne jor ne nuit
 E portent cierges en lor mains,
 O chandoiles ardanz au mains.
- 35 O grant anor e o grant feste,
 En une eglise molt honeste
- 84.3.1 Que Josaphaz ot faite ançois
 Endementiers que il ert rois,
 Ont mis le cors sor un ciboire
 Qui fu faiz d'argent e d'ivoire.
- 5 Qui porroit dire ne conter
 Con granz vertuz a l'aporter
 A Damedieus por els mostrees?
 Carde par totes les contrees
 I venoient li langoreus,
- 10 E Damedieus a toz por eus
 Rent lor santé en tel maniere
 Que il s'en vont tuit sain arriere.
- 23 T c. mains a. — 34 T andanz

MONTE CASSINO 13429-458 AND 13465-470

- A l'obsequ de mort furnir
- 13430 Fist Deus .i. ermite venir,
 Qui l'atorna, quil mist en tere
 O Barlehen, car de Deu quere
 Compaignon avoient esté,
 Por che l'un a l'autre a josté.
- 13435 Encor fist Dieus a cel ermite
 En Inde aler; novele a dite
 De Jozaphas a Baracie,
 Qui rois estoit. Grant compaignie
 Prent cil de gent, lors si se muet;
- 13440 D'aler s'exploite quanqu'il puet.

- Desqu'a la fosse est parvenus.
 De plourer ne s'est pas tenus
 Et por dolor et por pitié,
 Q'a lui ot molt grant amistié
 13445 Com a celui quil courouna
 Qant le roiaume li douna.
 Quant li sepucres fu overs,
 A iols qu'il orent descovers
 Sont li baron reconneü;
 13450 Entier et sain i sont venu,
 Souef olant, nient malmis,
 Con se le jor i furent mis.
 En vaisiaus qui a çou sont fait
 Li rois ans .ii. metre les fait;
 13455 En son païs les porte ariere.
 D'encens i fu grans la fumiére
 Et de cierge grant luminaire
 13458 Si que molt bien le dut on faire.
 13465 Mis unt le cors en celle iglise
 Qui faite fu par sa devise
 En l'onnor Deu le creator;
 Et de lonc et d'iluec entor
 Maint malade i ont ammené
 13470 Qui tot s'en ralerent sané.

REMARKS

C^{as} 429-58 and 465-70 (=36 lines) represent 74 lines of Y¹. In contrast with the other portions of the termination, there is absolutely no coincidence in the rimes and no line-for-line agreement. Lines 459-64 do show a linear and rime correspondence, but they constitute an episode which has been transferred to this place from the position farther on which they occupy in the Latin and in T.

The T version of 74 lines shows characteristic marks of the B&J translation of narrative passages, and there is no reason to hesitate in classing it as substantially the version of the original. Pr, wherever it throws any light, bears this out.

1. Since C^{as} breaks off at the sixth line of this passage, only T is available for the constitution of the remaining portion of Y.

The question of chief interest is whether the passage as it stands in C^{as} represents (a) a reworking of the B&J by the C^{as} redactor, or (b) a surviving fragment of an original Cambrai termination the remainder of which has been lost, or (c) a reworking to be attributed to a B&J redactor and present in the manuscript utilized by C^{as}.

That this piece of composition originated with the C^{as} redaction seems wholly improbable. The passage is terse and well constructed, while the two passages in which the redactor who linked it to the Cambrai version attempted independent composition (13399-404 and 13419-28) give no indication of any skill. The other alternatives require more detailed examination. The material contained in these lines could, save as below specified, be either a reworking of the B&J text or a version derived from the Latin thru an independent channel, such as Gui de Cambrai's translation. We therefore need to examine such individual lines as may yield some testimony.

1) In C^{as} 442-43, Barachie is represented as weeping at the tomb, a detail absent from T but corresponding to the *superlachrymatus* of the Latin. This is of little weight, for the detail may have been in the original B&J¹, since, as we have seen, T has undergone various reductions, and since this is a type of detail in the *Historia* which the B&J normally reproduces. But even if it was never present in the B&J, it would be so natural to portray Barachie as weeping at the tomb of his patron and regal predecessor that a mere coincidence could occasion its reappearance in C^{as}.

2) C^{as} 447-52 could equally well be based on the Latin text or on T 84.2.12-18². In T, however, there appears in a previous passage a set of ten lines (84.1.21-30) that represent certain elements in T which had in some way become displaced and which then were roughly recast or modified in an

1. See *infra*, p. 77, note 1.

2. Line 448, which has no counterpart in the *Historia* or the B&J, seems to be merely a rime-filler.

unsuccessful effort to fit them into their new position. In this displaced passage we have already, by the aid of C^{as}, identified lines 25-26 as belonging between T 83.4.32 and 83.4.33, and lines 21-24 are manifestly a variant of T 84.2.15-16. This couplet (15-16) is in turn the passage to which lines 450-52 of C^{as} are parallel. Now the variant which occurs in T 84.1.21-24 shows a verbal and a rime concordance with C^{as} 450-52 sufficient to link up definitely the C^{as} reading with T¹. This passage is thus an evidence that C^{as} 13429ff. were already in one of the versions of the Anonymous B&J.

3) Further evidence is furnished by C^{as} 465-67, where all the texts relate that Josaphat was interred in the church which he had built when he took the throne. C^{as} reads: *Mis unt le cors en celle iglise/Qui faite fu par sa devise/En l'onnor Deu le creator*. Now the last of these lines has at this point no correspondent in the other texts, nor does it occur in Gui de Cambrai's mention (9717-19) of the construction of the church. In the B&J, the account of the construction of the church occurs in the section for which we have the text of all three B&J manuscripts, and where the Latin has: *In medio autem civitatis templum magnum et speciosum Domino aedificat Christo*. Here T reads: *Il establît an mi la ville/Une eglise grant e nobile/En l'onor deu le salveor* (65.3.13-15; B *El non de nostre sauveor*; C^{ar} *En l'onor del grant sauveor*). It is manifest that whoever composed C^{as} 465-67 had in his memory the wording employed by the Anonymous B&J at an earlier point in the poem. If the C^{as} passage had formed a part of the Cambrai version, the composer would surely have been unfamiliar with the B&J wording; if the passage was a reworking by the C^{as} redactor, it is hardly likely that he would have recalled

1. T 21-24: *E de ce molt s'emeveille/Quant Barlaan antier trova/Que de son cors n'ot rien malmis/Plus que le jor qu'il i fut mis*; C^{as} 450-52: *Entier et sain i sont venu,/Souef olant, nient malmis,/Con se le jor i fuserent mis*.

a stray line from the part of the B&J which he did not otherwise utilize; but if the passage is due to a B&J redactor, the reminiscence was a perfectly natural one.

4) In 468-70, C^{as} clearly suggests elements of T 8-12 which are not expressed in the Latin. C^{as}: *Et de lonc et d'iluec entor/Maint malade i ont ammené/Qui tot s'en ralerent sané*; T: *Car de par totes les contrees/I venoient li langoreus,/E Damedieus a toz por eus/Rent lor santé en tel maniere/Que il s'en vont tuit sain arriere*; L: *Plurima ergo miracula et sanitates in translatione et depositione, et deinceps per sanctos suos famulos operatus est Christus*.

5) Between lines 458 and 465 of the condensed and reworded section, there have been inserted six lines transferred from a point farther on, and these six lines accord with the wording of T for the later passage¹. This intermingling of the condensed section with an indisputable B&J passage constitutes a slight — but only a slight — confirmation of the solidarity of the section with a B&J redaction.

6) Neither Gui de Cambrai nor any of the manuscripts which preserve his work show any feeling against *rimes pauvres*, while in 13429-70, just as in the original of the Anonymous B&J, *rimes pauvres* are avoided, and *rimes riches* are given preference over even *rimes suffisantes*².

To sum up: in C^{as} 13429-70 we have a fairly free type of rendering not out of keeping with the methods of Gui de Cambrai, and we have a mention of weeping at a point where it tallies with a word of the *Historia* which has no counterpart in T. On the other hand, we have two passages (451-52;

1. T 84.3.13-18; see *infra*, p. 80.

2. In 13429-70 there is no *rime pauvre* (unless *venu* : *reconeü* be so accounted), and no masculine rime of polysyllabic words is limited to being *suffisante*. In 2000 lines of the Cambrai version (73-2073), there are 64 couplets ending in a single vowel; of these 33 have *rime pauvre*. For couplets ending in a diphthong, the proportion of *rimes pauvres* is greater still; for example, *-ië* final occurs in 16 couplets; 15 of them have *rime pauvre*. Similarly, passages which we attribute to the redactor of *PC (*supra*, Chapter IV, pp. 28-29) furnish numerous instances of *rime pauvre*.

468-70) which are modeled on lines present in T, and one line (467) which echoes a passage that had occurred far away in the body of the B&J text. We have further six lines from the B&J which are embodied within 429-70. Finally, the rime system of 429-70 accords with that of the B&J and differs from that of the Cambrai version. The evidence is preponderant that the lines go back to a redaction of the Anonymous B&J.

The wording of Pr shows sufficient agreement with that of Y to indicate that there is a general conformity of T with the original. Occasionally there is phraseology suggesting the Latin text but absent from Y¹. Y has therefore probably to some extent modified the text, but the changes are distinctly less radical than in the sections previously discussed.

VI. — T 84.3.13—84.4.14

HISTORIA

P. 355. — Et vidit rex et omnis turba, virtutes quae per eos fiebant. Et plurimae gentes quae erant in circuitu, infidelitate languentes et Dei ignorantia, per ea quae ad sepulchrum fiebant signa crediderunt. Et omnes videntes et audientes angelicam Iosaphat conversationem, et a pueritia inaestimabilem ejus ad Deum amorem, mirabantur, glorificantes in omnibus Deum, qui cooperatur indulgentibus se, et in maximis illos glorificat donis et virtutibus.

Huc usque finis praesentis laboris, quem secundum virtutem meam scripsi, sicut accepi a venerabilibus viris, qui

1. (a) Pr: ... cui Dieus revela la fins de son saint trespassement; et c'estoit cil qui li avoit ensaignié la voie dont il avoit trové Balaam. Cil vint a son definement; L: ... qui ad Barlaam iter illi prius ostenderat, divina quadam edoctus revelatione, ipsa hora ejus dormitionis advenit; Y (84.1.3-6): *E le leu mostré li avoit/O Barlaan trover devoit, Par le devin comandement/I est venuz isnelement.* — (b) Pr: a la fosse; L: ad speluncam; Y (84.2.11): *al desert.* — As already remarked (*supra*, pp. 74-75), C^{ss} 442 and C^{ss} 450-52 + T 84.1.21-24 point to further variation of Y from the original. It is likely that 84.2.11-16, in their earlier form, accorded with C^{ss} to the extent of preserving 441-42, which reproduce the *ad speluncam* and *superlachrymatus*, and of having the rime words of 451-52, which find support in T.

veraciter illum tradiderunt mihi. Contingat igitur vobis legentibus et audientibus utilem animarum narrationem ut in parte sanctorum qui ab initio placuerunt Domino computari mereamur, precibus, et intercessionem Barlaam et Iosaphat beatorum, de quibus est narratio, in Christo Iesu Domino nostro, cui est decus, honor, (356) et imperium, gloria et magnificentia, cum patre et spiritu sancto, nunc et semper, et in secula seculorum: Amen.

PROSE B&J

Fo. 20.1. — Sifaisoit Dieus si apertes vertus par^a ces cors sainz que li rois et tuit i creioient. Neïs li paien qui manoient illuec pres^b, qui onques n'avoient Deu creü ne receü baptesme, se convertirent a nostre loy por les grant miracles^c qu'il virent. Et cil qui sorent la sainte vie que Josaphas avoit menee glorifioient nostre seigneur et looient que si belles merites randoit a ses amis des paines qu'il avoient sofertes por s'amur, quant il por aux faisoit si aut miracles et si apers^d qu'il chaçoit fors l'eresie^e des cuers des paiens et les ramenoit^f a foy et a creance. Ci faut la vie des .ii. sainz homes. Or prions nostre^g seigneur que cil qui la liront et l'escriront^h en tel maniere l'oient et lisent et escrient et entendent qu'il lor tort au salut etⁱ au profit de lor armes. Et ce nos outroit li peres et li filz et li sainz esperiz. Amen.

a. Pr₁ D. si a par ses uertus par; Pr₂ D. apertes uertus pour — b. Pr₁ qui uenoient iqui — c. Pr₂ uertus — d. Pr₂ si hautes m. et si apertes — e. Pr₂ chacoient f. le diable — f. Pr₂ et reuenoient — g. Pr₂ a nostre — h. Pr₂ et escriront — i. Pr₂ omits au salut et

TOURS

84. 3. 13 Molt granz pueples ilueques vint.
Cil cui de Josaphaz sovint
15 Quels rois il fu, com amiables
Tant com o els fu conversables,
Ses granz bontez en avant mistrent ;
Ja mais n'iert dit quanque il distrent.

- Maint païen qui encore furent
 20 Par le païs i acorurent,
 As miracles que il oïrent,
 E de par Dieu tant en i virent,
 Converti sont e baptisié,
 El non celui saintefié
 25 Cui anors, cui los, cui empires
 Plus que ne soffiroit mes dires
 E a duré e durera,
 Qui morz e vis toz jugera
 Au jor de son grant parlement, —
 30 O sainz Espriz toz nos ament, —
 Qui vit e regne e regnera
In seculorum secula.
 Por celui doivent tuit proier
 Clerc e borjois e chevalier —
 35 Soit evesques o clers o prestre,
 Dieus li otroit l'amor celestre ! —
 84.14.1 Qui de cez deus mist en memoire
 La vie, la mort e l'estoire;
 Molt a bien emploié sa paine.
 Pensé i a mainte semaine,
 5 Estudié maintes vesprees
 E veillié plusors matinees.
 Or prion Dieu qu'il vive a aise
 E que s'oroison a Dieu plaise
 E que s'ame soit en remire
 10 E en repos e sanz martire
 Au jor qu'ele devïera
 E que del cors se partira.
 Amen, respondez environ,
 E puis *pater noster* diron.

Explicit de Barlaan e Josaphas.

Que Deus nos maint a bon trespas !

25 T c. amors c. nos — 26 T soffirent — 3 T *Lines 3 and 4 are transposed*; see *supra*, Chapter 1, p. 4. — 5 T E.
 ia m.v.

MONTE CASSINO 13459-464 AND 13471-482

- Molt grans pueples encontre vint.
 13460 Cil qui de Josaphas sovint
 Quels om il fu, com amiables
 Tant com o els fu conversables,
 A teil joie le recuellirent,
 13464 Ja mais n'iert dit çou qu'il en firent.
 13471 Maint paiien qui encor i furent
 Entor le païs acoururent
 As miracles que il oïrent;
 Par le grase Deu tant en virent,
 13475 Converti sont et bauplisié,
 El non celui saintefié
 Cui onnors, cui nons, cui empires
 Plus que ne souferoit mes direz
 Et a duré et duerra,
 13480 Qui mors et vis tos jugera
 Al jor de son grant jugement,
 U sa pitiés tos nos ament.

AMEN

Explicit

de Barleham et de Josaphas.

REMARKS

C^{as} has line for line¹ this passage as far as 84.3.30, including 84.3.13-18, located by C^{as}, however, slightly earlier in the text (459-64). These six lines have no correspondent in L or in Pr, so we can not determine whether they were in the original. At any rate, the accord between T and C^{as} indicates that they were already present in an early redaction.

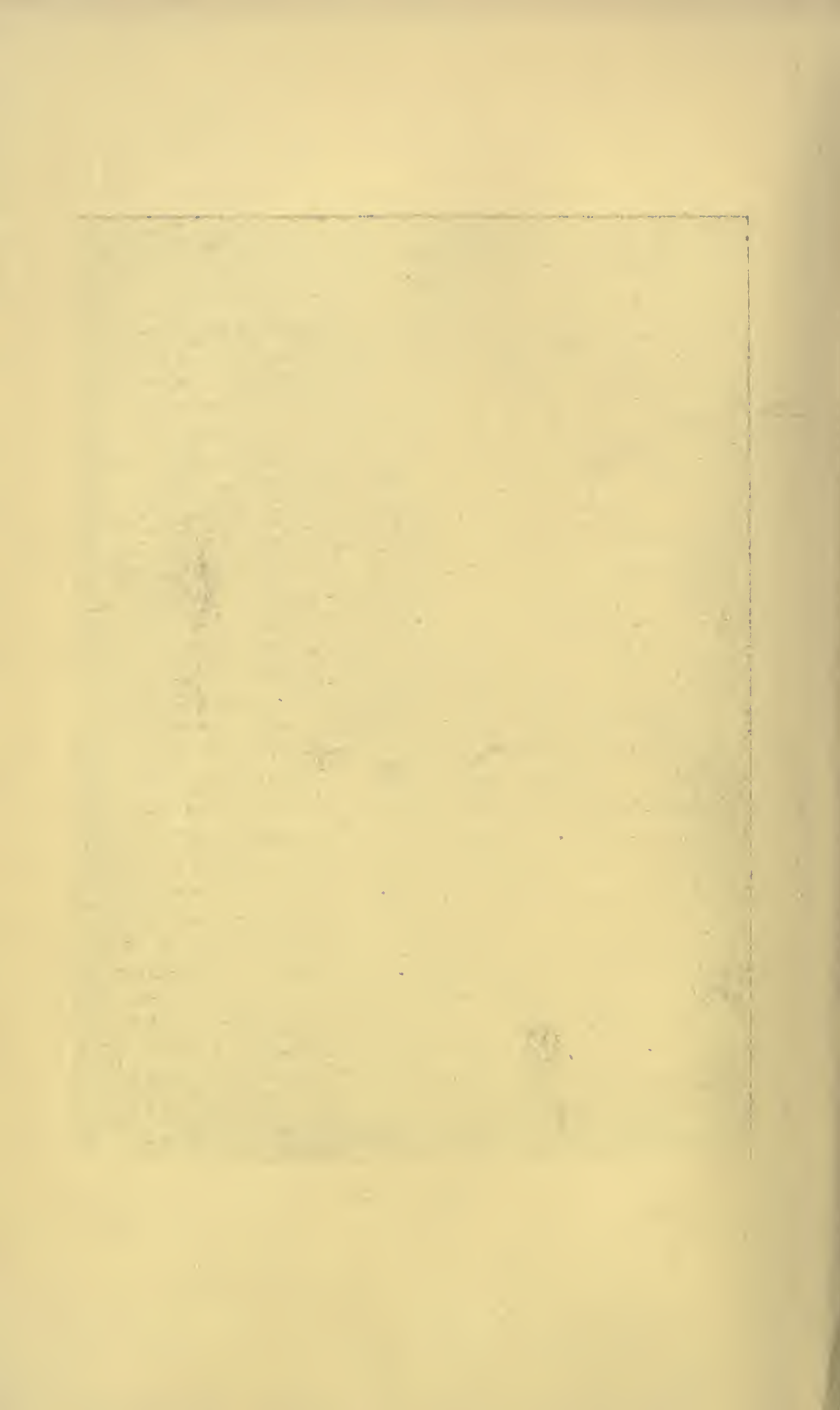
1. C^{as} *encontre* for T (13) *ilueques* is a substitution which makes the sentence accord better with its different location in C^{as}. — The same is true of the differences between C^{as} 463-64 and T 17-18. — The *entor* of C^{as} 471-72 is closer to the Latin (*in circuitu*) and to Pr₂ than the *par* of T 20. — C^{as} 474 is hardly so satisfactory a reading as T 22. — The *nons* of C^{as} 477 was probably introduced from the preceding line. T (25) has *nos*, in the place of which I read *los* (L *decūs*). — The *souferoit* of C^{as} 478 furnishes the correction for T (26) *soffirent*. — The *jugement* of C^{as} 481 (T 29 *parlement*) is a variation to be attributed to the influence of the preceding rime word. — Since the *spiritus sanctus* is named in the Latin, *sainz espriz* (T 30) is preferable to *sa pitiés* (C^{as} 482).

The absence from C^{as} of the closing passage (84.3.33-36, 84.4.1-14) is no indication that it was missing from his manuscript of the Anonymous B&J, for C^{as} would naturally omit it as conflicting with Gui de Cambrai's authorship.

The deviation in this closing section (84.3.13ff.) of Pr from T is distinctly more marked than at any other point in the text of the poem. In only one sentence is there any verbal equivalence, and this is not of such a character as to exclude absolutely its being due to a coincidence in translation from the Latin ¹. Further, Pr contains various elements of the Latin text which are missing in the verse. Did Pr, at the very end, turn directly to a Latin manuscript ² and translate independently, or had this closing passage been reworked in the common source of T and C^{as}? In previous passages we have seen instances in which a similar substantial reworking has evidently occurred. In the present case the accessible material does not warrant an attempt to decide between the alternatives. We should, however, naturally incline to the assumption that we have here a further occurrence of the phenomenon elsewhere observed.

1. Pr: *Neis li païen... se convertirent... par les grant miracles qu'il virent*; T (19-23) and C^{as} (471-75): *Maini païen... as miracles que il oïrent... converti sont*; L: *Et plurimae gentes... infidelitate languentes... per ea quae ad sepulchrum fiebant signa crediderunt*.

2. There is no similarity between the ending of Pr and of the French prose translation which was based directly upon the Latin. For the text of the ending in this translation, see Zotenberg and Meyer, *Barlaam und Josaphat*, pp. 350-52.



CHAPTER IX

CONCLUSION

All or some part of the text of the Anonymous *Barlaam et Josaphat* is preserved in three manuscripts; a short section of it is embodied in the Monte Cassino manuscript of Gui de Cambrai's work; and a prose version is represented by two manuscripts. The Carpentras and Tours manuscripts go back to the same redaction; the Besançon manuscript, the Monte Cassino passage, and the prose version are derived from redactions distinct from the Carpentras-Tours version and from each other. The Gui de Cambrai poem is represented by three manuscripts, all closely interrelated and all from the Cambrai district.

The text of Gui de Cambrai, as constituted by Appel, contains two dedicatory passages naming Gilles and Marie de Marquais as patrons, — one passage at the beginning and one near the end, the latter distinctly tepid in its praise of Gilles, — and includes various digressions condemning all the upper classes of society and containing personal allusions to prominent contemporary leaders in church and state; it also accords in its termination with the ending of the Latin text. The indications are, however, that Gui's work contained a single, and entirely laudatory, dedication located in the prologue; that none of the digressions were present, and that the account of the death and burial of Josaphat was not written by Gui.

Gilles, the patron of the work, was seigneur of Marquais in Vermandois, and was apparently the second of the three successive members of the family whom we know to have borne the name of Gilles. His wife Marie was presumably Marie de Haplaincourt. The seigneurs of Marquais were vavasors who held their fief indirectly from the king, their immediate suzerain being the seigneur of Athies. At the be-

ginning of the thirteenth century the Marquais family was wealthy and locally important, with a record of liberality to the church.

The dedication was composed between 1186 and 1220, almost certainly later than 1209 and probably soon after the battle of Bouvines in 1214.

The wording of the dedication renders it likely that the Barlaam and Josaphat was composed at the direct behest of Gilles or Marie. The form which Gui de Cambrai gave to his praise of the couple may be due in part to events connected with the battle of Bouvines and in part to an association of the Marquais family with the pilgrimage shrine of Moyenpont hard by their manor.

Certain surface indications might seem to cast some doubt upon the authenticity of the attribution of the Barlaam and Josaphat to Gui de Cambrai, but such a doubt is not substantiated by a closer examination of the text. The two passages where his name occurs are, in their present location, interpolations, but have merely undergone a transfer from an original position in the prologue.

The poem was either left unfinished by its author or else at an early date lost its concluding pages. This incomplete form was thereafter edited by a writer who made a futile attempt to add a passable ending, and who rearranged and supplemented the material. This he did partly as a mask for the brusque termination, but particularly in order to weave into the theme his severe judgement of his contemporaries.

It is quite possible that the author of this redaction was a member of the Cistercian order; it is wholly probable that, like his predecessor and like the writers of the extant manuscripts, his home center was Cambrai.

The Paris manuscript preserves the ending which this redactor appended. The Monte Cassino scribe substituted for a portion of the unsatisfactory termination the closing section of a version of the Anonymous *Barlaam et Josaphat* and thus restored to the work its original Latin conclusion.

In the Anonymous *Barlaam et Josaphat* we have a translation from the Latin which shows fidelity to the theme, and to its spirit as a work of piety ; a translation, moreover, in which the author endeavored to render the original into smooth and artistic verse. The witnesses which remain to four distinct versions are testimony that the book obtained a hearing. On the other hand, Gui thought to attract a larger audience by adhering less closely to the *Historia*. He introduced classical allusion and medieval epic accessories, and, by his naming of himself and his designation of patrons for his poem, he maintained a less impersonal attitude toward his theme. Yet the three manuscripts all belong to one group and are restricted to his own locality. It would seem that the Anonymous *Barlaam et Josaphat* had a wider vogue than Gui de Cambrai's composition. If so, Gui's admixture of secular elements was not greeted as a success, or else the truncated condition of the more immediate source of the surviving manuscripts dates back to the basal Cambrai version.

In its initial stage, this study was suggested by the similarity between the terminations of the Monte Cassino manuscript and of the Anonymous *Barlaam et Josaphat*, but its main purpose has been to see what an attentive reading of the texts would add to our knowledge of their history and of the characteristics of their authors. If the gleanings are less abundant than might have been desired, it may well be that a more observant reader will yet add other and larger sheaves¹.

1. In the correction of the proofs of this monograph Dr. W. S. Hastings and Mr. H. L. Humphreys have been particularly helpful, and in concluding I desire to express my appreciation of their aid.

THE
END OF THE WORLD

1899

APPENDIX

GUI DE CAMBRAI : *BALAHAM ET JOSAPHAS*

TEXT OF THE BRUSSELS FRAGMENTS

(Bibliothèque Royale de Belgique, MS 1215, first and last fly-leaves)

The text of these fragments is given as it stands in the manuscript, with the indication of the corresponding lines in the Appel edition. For details regarding the manuscript, see *supra*, Chapter II.

As the text is useful only for comparison with that of the other manuscripts, punctuation has not been supplied and readings that vary from P or C^{as}, or from both, are indicated by means of italics. Capitals have been introduced, and the abbreviations have been resolved, including *ꝛ*, which does not occur written out and which has been resolved as *et* to correspond with the Appel edition.

The text which now follows is so printed that each page corresponds to a column of the manuscript.

6465-6501

- 6465 Cil fisent les foles lois nestre
 Et si en sont et prince et mestre
 Or *esgardés* la fauseté
 S'il i a point de verité
- 6470 *Et d'iaus voel* primes enseigner
- 6469 Li Caldeu furent li premier
 Confaitement se bestornerent
 As elemens qu'il aorerent
 Rices ymages lor ont faites
 Et ricement les ont portraites
- 6475 Il ont fait *dieu* de lor faiture
 Et plus cier ont *la* creature
 Que il n'aient *le* creator
 De l'or fondu font lor segnor
Tes dieus convient molt bien garder
- 6480 Quar on les puet molt bien enbler
 En *tel* *dieu* n'a point de raison
U on a *paor* de laron
 Cil dieus comment me puet socore
 Quant *soi meisme* ne puet rescoure
- 6485 D'autrui moi sanble ne li caut
 Quant *il* tos premerains se faut
 En *teus* dieus n'a point de *raison*
Qui plain sont de corruption
 Et de molt poi sont corrunpu
- 6490 Dont ai je par raison veu
 Rien ne sevent ne rien ne valent
 Quant *lot* *premierement* se falent
 Et *saciés* bien cil n'est pas sages
 Qui lor fait *tenples* ne ymages
- 6495 Rois or venons *as* elemens
 Si soit oi devant *tes* gens
 Quel saintuare i puet avoir
 Et s'il en eus ont nul pooir
 Je di cil sont en fol error
- 6500 Qui del ciel font lor creator
 Quar n'i a point de deité
-

6505-6541

- 6505 Dont voel je dire et s'i ai droit
Que cil est fols ki *en* ciel croit
Et si est molt' de mal afaire
Quant il del ciel voet son dieu faire
Cou *que* fait est raisnablement
- 6510 A fin et s'a commencement
Et se dieus fine et dieus commence
Ci a *et fort lime et fort tence*
Et s'en doit on molt bien tencier
Que Dieus ne pot ainc commencier
- 6515 Ne *ja* Dieus ne comencera
Ne ja mais *jor* ne finera
Ne li ciols cois iestre ne puet
O sa lumiere se remuet
Car les estoiles *se* conportent
- 6520 De signe en signe se reportent
Or se cocent selonc droiture
Or renaissent *contre* nature
Quar li tens i sont ordené
Li uns d'ivier l'autres d'esté
- 6525 Si torne *l'uns* ciols entor
L'uns tans amaine la calor
L'autres le froit lonc son afaire
Ce li covient a force faire
Por cou pruis jou et s'i ai droit
- 6530 Que li ciols dieus iestre ne doit
Uns des mestres est sus levés
Ki molt *est* sages et letrés
Or entent ca *en pais* sans guerre
Ce tenons nos que dieus est tiere
- 6535 Si nel desdiras ja ce cuit
Quar nos *vivomes* de son fruit
L'ierbe fait naistre et prés florir
Et les arbres par tout foillir
Et si nos rent a grant plenté
- 6540 Et pain et vin *et car* et blé
Sans li ne *poriens* .i. jor vivre
-

6545-6581

- 6545 Nachor respont ne dis pas voir
 La terre a *molt poi* de pooir
 Car li home *li* font vergogne
 Assés sovent por *lor* besoigne
 Car il le fueent a grant paine
- 6550 Et navrent u *ele est plus saine*
 Ne lor en prent nule *pitié*
 Quar il le marcent de lor *pié*
En mainte guise a desraison
S'en prenent tout grant raencon
- 6555 Il le *dehiecent* et *devisent*
En mainte guise le *debrisent*
 Et s'est sovent selonc m'entente
 De sanc vermel tainte et sanglente
 Et sepouture rest as mors
- 6560 Qu'*ele* porist avoec les cors
 Et *se* puet bien issi morir
 Que fruis n'en puet ja mais issir
 Le semeor tenroie a sot
 Qui semeroit *desoz .i.* pot
- 6565 Quar fruis ja mais n'en isteroit
 Por cou *pruis* je et s'i ai droit
 Que terre dieus iestre ne puet
Quar voelle u non morir l'estuet
 Uns autres dont se releva
- 6570 Qui molt avenanment parla
Pus que tu as raison mostree
 Que tiere n'iert mais apielee
 Dieus ne dieuesse par esgart
 Dont di je bien *tout par agart*
- 6575 Que l'aigue est dieus certainement
Sel proverai raisnablement
 A toute gent a grant mestier
 Ét a laver et a baignier
 Et as puisons qu'*ele* nos done
- 6580 En mainte guise s'abandone
 A porcacier a son pooir
-

6585-6621

- 6585 Nachor respont n'est pas issi
Ta mescreance t'a trai
L'aigue que ta langue tant prise
Est desous *l'ome a sa devise*
C'on le puet bien ensangler
6590 Et en autre coulor muer
S'est corrupue et mailentee
Et refroidie et engielee
Et s'en leve on toute *ordure*
Dont pruis je bien par escripture
6595 *Et* hautement le vos descuevre
Que n'est pas dieus ansois est s'uevre
Uns des autres rethoriens
Qui molt iert contre crestiens
Uns lons uns magres uns kenus
6600 Mais ricement estoit viestus
D'un samis et d'un siglaton
Et si estoit frere Platon
Rice capiel el chief avoit
En coroie terciés estoit
6605 Molt *iert* hideus en sa figure
La barbe *dusc'* a la cainture
Avoit tercié en maint reploi
Mais molt estoit de pute loi
Il regarde par grant orguel
6610 *Quar del sorcil afuble l'uel*
En son main tint .i. bastonciel
A l'atreafaite son capiel
Molt a parlé ireement
Di va fait il a moi entent
6615 Li feus est dieus ce ses tu bien
Ce sevent tout li crestiien
Quar grant mestier sovent lor a
Ja *nas* icou ne *desdira*
A maint besoing *les gens* socort
6620 Et s'enbelist tant mainte cort
Quar il fait quire les mangiers
-

6625-6661

- 6625 Que li feus est dieus voirement
 Quar il secort tote la gent
 Nacor respont *atarge* un poi
 Ne *te* poist mie entent a moi
 Dieu fist le fu sans nul mentir
- 6630 Por cou qu'il *doit ome* siervir
 De liu en liu le puet porter
 Li om qui voet fu alumer
 Et s'en cuist on *toutes* les cars
 Je *te* di bien *c'est grans esgars*
- 6635 Se on poet faire dieu d'un keu
 Ce n'avint onques en nul leu
 Ne il *n'est* drois qu'ansi aviengne
 Maistres de dieu vos resoviengne
 Dont ne puet on le fu estaindre
- 6640 C'est malvais dieus c'on puet destraindre
 Qui le *cuevre cil* le destraint
 Je ne sai rien *de dieu estaint*
 Et *por cou pruis je vraie* raison
 Selonc la *bone* entension
- 6645 Que fus n'iert dieus ne *n'en iert ja*
 Mais nostre sires le cria
Varro qui *fu* molt boins gramaire
 Ses freres fu li rois Cesaire
 Qui Phinadelfe *sint* et Sonte
- 6650 S'est sus levés a icest conte
 Molt *estoit* sages et letrés
 Mais *molt* *estoit* desmesurés
 Quar en son sens tant se fioit
 Que desmesure le decoit
- 6655 Sa langue a aguisier commence
 De sa main acene scilence
 Pus a parlé raisnablement
 Se tu *voes desdire* le vent
 Qu'il ne soit dieus jel *mosterei*
- 6660 Et par raison le *proverai*
 Tu tiens nos dieus *en* grant viltance
-

6665-6701

- 6665 Nule raison *n'i* ses mostrer
Fors *que* nos dieus a vergonder
Ne me desdiras ja del vent
Qu'il ne soit dieus certainement
Quar quant la terre est bien mollie
- 6670 Et *par la pluie* merguillie
Li vens l'essue et le ratorne
A la biauté qu'ele ot l'atorne
Et quant les gens sont en esté
Par le caut tans *tot enbrasé*
- 6675 Li vens i vient por refroidier
Dont dois tu bien par droit jugier
Se tu raison ses que li vens
Est dieus et uns des elemens
Dieus est a certes si *le croi*
- 6680 Croire le dois par bone foi
Amis ci n'a point de droiture
Ci vas tu contre l'escripture
Li vens fu fais et autrui siert
Et cil mescroit et cil se piert
- 6685 Qui croit que ja dieus li vens soit
Quar segnorie ne recoit
Et pus qu'il n'a nul segnorage
Ancois fu fais *por* grant servage
Et dieus ne puet siers devenir
- 6690 N'autrui ne *puet* en fin servir
N'a dieu n'afiert n'a dieu *ne* monte
Que de servage ait ja nul honte
Et por cou di k'iestre ne puet
Quar quant le vent *mouvoir* estuet
- 6695 Amenuisier et engregnier
Dont di je bien ce n'a mestier
Ne nus devins *ne poroit* dire
Que nus des vens *soit* nostre sire
Amalicons uns Indiens
- 6700 Qui molt iert contre crestiens
A icest mot con hons iriés
-

6705-6741

- 6705 Molt iert crueus et ranprosnos
Et d'autre part iert molt iros
 Et si avoit asés de rente
Et s'il a Dieu eüst entente
 Et par clergié et par linage
- 6710 Eüst assés de segnorage
 Une chité ot en demaine
 Molt par avoit mise grant paine
 En retenir et en aprendre
 Et molt iert larges de despendre
- 6715 Molt estoit preus en mainte guise
Et del linage Saint Denise
 De la cort iert *siens li* dangiers
 Od lui avoit .c. chevaliers
 Qui en la cort *erent* od lui
- 6720 S'aucuns li vosist faire anui
 Il en presist cruel vengeance
 Por cou parole sans doutance
 Nachor a pris a laidengier
Par cou se cuide bien vengier
- 6725 Ce devons nos croire sans doute
Que ja nul jor ne veriens goute
 Se li solaus n'esclarcissoit
 Et lumiere ne nos dounoit
Ne ja nostre ouel *ne* nos aidascent
- 6730 Ne valussent ne porfitassent
 Se li solaus *en* sa maniere
 N'enluminast nostre lumiere
 Li jors en est enluminés
 N'autrement n'est jors ajornés
- 6735 Se la lumiere n'i ajorne
 Qui od le jor adiés *sejorne*
 Dont est tes argumens tous faus
 Se tu *ne* dis que li solaus
 Ne soit uns dieus tot par raison
- 6740 Ci n'a *point de* desputison
 Quar ce set on certainement
-

6905-6943

- 6905 A esgardé en son corage
Que li Caldieu qui ierent sage
Sont devenu mu et taisant
Levés s'en est en son estant
Le roi apiele par grant ire
- 6910 Biaux sire rois ne sai ke dire
Cist Caldieu ont molt bien parlé
Par Balahan sont refusé
Mais ne tenons pas une loi
Quar li Caldieu si con je croi
- 6915 Aorent tos les elemens
Et c'est uns bons entendemens
C'on les *aore* et c'on les *croie*
Mais cis diables nos *desvoie*
Or li covient sa langue esmolre
- 6920 Se il nos questions voet solre
Nos avons dieus et bien savons
- 6922 Que ce sont dieu que nos *creons*
- 6925 Et bien pueent tous ceus aidier
Qui lor voelent merchi proier
Si dirai voir il n'i a plus
L'uns de nos dieus est Saturnus
Cil doit iestre molt honorés
- 6930 Quar molt est grans sa *dignités*
Cil est sires des elemens
Cil a faites totes les gens
Cil est li dieus premierement
Qui forma tot li firmament
- 6935 Ovides dist el premier livre
Que Saturnus tout a delivre
Fist le siecle a sa commandise
Por cou est tout a sa *devise*
Nachor respont *escoute* rois
- 6940 Con est aveule ceste lois
Li Griu tienent a grant folie
Cou qu'il croient de ceste vie
Et d'eus font ymages *jumieles*
-

7911-7949

- Qu'il par tout le trueve si sage
 Ses sens trespasse son eage
 Et la droiture de s'entente
 Ne respont *pas* a sa jovente
 7915 Tout li otrie quanqu'il violt
 Mais en partie molt se diolt
 De cou qu'il *est* en tel error
 Que il creoit el creator
 Esror *la* quide voirement
 7920 Mais il *dire* plus folement
 Et por cou que il pense et quide
 Que Nacor soit en grant estuide
 De son fil fors de sa *foi* mettre
 Por cou *se* voet bien entremettre
 7925 D'aconpaignier les conpaignons
 7926 Qui descopaignent en raisons
 7929 Nacor est alés avoec lui
 7930 Et li rois a molt grant anui
 De cou que si rethorien
 N'ont respondu negaires bien
 Josaphas va en son palais
Nus plus joians *n'ira ja* mais
 7935 Por cou qu'il a le camp vencu
 Et par Nachor sont confondu
 Li mescreant qui ne savoient
 Confaitement il respondoient
 Cele jornee *lor* fu bele
 7940 Mais d'une part Nacor apele
 Bien sai fait il que tu n'ies mie
 Cil Balahans qui ceste vie
 Me preheca si boinement
 Ains ies Nacor tot *voirement*
 7945 Quises d'astrenomie assés
 De cou sui je granment irés
 Et *si* ai molt le sens mari
 Qui me quidas a miedi
 .I. leu por une brebis vendre
-

7953-7988

- De si haute desputison
 U n'ot mestier se grans sens non
 7955 Diva Nacor nel celer pas
 Tu ies molt sages a trespas
 Mais tes grans sens par tot t'enconbre
 Quar a plain jor se couce *en* ombre
 Tes sens est mors ce m'est avis
 7960 Quar en mort home s'est asis
 Tu muers en cou que tu ne crois
 Don *est* molt bone *ceste* lois
 Que hui cest jor as desfendue
 Ta monoie est tote abatue
 7965 *Ele* faut *par le* monier
 Qui le deuist *molt bien* forgier
 Ta monoie ce est tes sens
 Qui a perdu s'uevre et son tens
 D'iestre feru en son droit cuing
 7970 *C'as tu veu* assés de loing
 Mais ta veue est molt torblee
 Se par ton sens iert asensee
 Ta veue qui mais ne voit
 Dont revenroit *trestote* a droit
 7975 Droiture enseigne as droituriés
 Que clers doit iestre chevaliers
 Clers doit bien iestre por aprendre
 Et chevaliers por soi desfendre
 Clers por veir et por perceivre
 7980 Comment on le poroit decoivre
 Et chevaliers por percevance
 Por lui *oster fors de doutance*
 Clers por garder et por enbatre
 Et chevaliers por lui conbatre
 7985 Vers ki vers les segnors d'infier
 Ja nus n'iert tant covers de fier
 Que diables n'ait tele *espee*
 Dont il trespierce sa pensee

7993-8028

- Viers le dyable kes asaut*
Nachor cil sires te consaut
 7995 *Por qui tu ies hui conbatus*
Mais tu meismes t'ies vencus
En ta victorie voirement
Se tes corages ne t'aprent
A toi vaintre tu as perdue
 8000 *La victorie c'as hui eue*
Tu as vencu et s'ies vencus
Vencus en cou que confondus
Seras se tu ne te repens
Quar esgarde comment tu pens
 8005 *A enscient t'ocis et piers*
Et si ses bien comment tu siers
Tu siers de mal et si ses bien
Tes sens va contre ton engien
Tu ses molt bien que tu fais mal
 8010 *Por cou te pruis a desloial*
T'uevre qui de ton mal t'acuse
Et verités comment refuse
Le bien son le voet herbregier
T'uevre te tient a mencoignier
 8015 *Verité dis et mens en ouevre*
Ta mauvaistés bien se descuevre
Quant tu ne fais cou que tu ses
Amis c'est voirs tu ses assés
Mais t'uevre ton savoir n'adaigne
 8020 *Ta langue truis en toi brehaigne*
Quar tes cuers vait contre ton dit
Qui maintes fois a contredit
Cou que tes cuers te conmandoit
De ton cuer ist et si decoit
 8025 *Ton cuer et issi le bestorne*
C'a mauvaistié del tot l'atorne
De ton cuer naist si te traist
Et ses tu que li vilains dist
-

8033-8068

- De mauvaistié as la saisine
Se tu n'estrepes la *rachine*
8035 Qui el cuer est enrachinee
Amis car *cierke* ta *contree*
Et si enquier selonc ton sens
Que molt est briés t'uevre et tes *sens*
Tu n'as nul terme de ta mort
8040 Se tu t'ocis tu avras tort
Molt par *est* griés ta penitance
Ne *peche pas* par *ignorance*
Quar tu ses bien *et si* fais mal
Je tieng ton sens a desloial
8045 S'aucune fois ne se reprent
Et se tes cuers ne se repent
De la folie qu'as enprise
Molt en sera griés la justise
Gracies rent Dieu de *la* victorie
8050 Et si te mete hui en sa glorie
Quant a parler si biel t'aprist
Biaus dous amis grant garde i prist
Quant a s'ymage te forma
Et Dieus hui en cest jor parla
8055 Parmi *ta leüre* vraiment
Quar le hiebierge *liement*
Quant il en toi est dessendus
Se te sire est a toi venus
Por metre toi fors de *dolor*
8060 Quar reconois *dont* tou segnor
Et si le croi *tu* feras bien
Nacor tu ses li clerc paien
N'ont en eus point de verité
Issi con tu as *hui* montré
8065 Car entent cou que je te di
Por .ii. coses t'amenai ci
Quar se li rois t'eüst od lui
Je quic k'il te fesist anui
-

8073-8108

- Por cou que tu as hui por moi
 Si bien parlé devant le roi
 8075 Mais or entent le gueredon
 Se tu ton sens et ta raison
 Voies hui mettre a toi consellier
 Dont te porai bien de legier
 Mettre en la voie de salu
 8080 Nacor tu as bien entendu
 C'autre creance n'autre fois
 Ne *doit* iestre car *co* est drois
 Fors la creance au creator
 Qui devisa la nuit del jor
 8085 Tu n'ies pas siecles ce ses tu
 N'as pas en toi si grant vertu
 Que tu vives plus longement
 Que jadis fissent autre gent
 Et se tu siecles devenoies
 8090 Tu ses que pas ne viveroies
 Plus longement que il fera
 Amis li siecles finera
 Et quant tes cors ert trespassés
 Tes siecles iert o toi finés
 8095 Tu peches plus c'autres ne fait
 Quar tu ses bien tot entresait
 Conment li siecles va et vient
 Confaitement on s'i maintient
 Confaitement on i doit croire
 8100 A escient te voi mescroire
 Ta creance est tes esciens
 Dont est t'uevre tes jugemens
 Nachor par grant pitié sospire
 Quant *il si piument* ot dire
 8105 Et raconter le fil le roi
 Sa mesestance et *sa* besloi
 Sire fait il bien croi et sai
 C'au jor del jugement serai
-

8113-8148

- De toutes pars mes cuers alume
Bien sai c'on doit male costume
8115 Plus tost c'on puet descostumer
Or vorai Dieu *de cuer* amer
Quar droiture le m'a prové
Et l'escripture demostré
Que jou autrui siervir ne doi
8120 Sel *siervirai* quar je *le croi*
Li fils le roi a molt grant joie
Quant *vit* Nacor en droite voie
Entrer par son enortement
Lors le siermone *bonement*
8125 Amis aies boine creance
Grans peciés est de desesperance
Lués que tu proieras merchi
Lués l'averas je le t'afi
Tost sera preste ta corne
8130 Se tes cuers del tot s'abandone
A iestre siers nostre segnor
Se tu conquerre *voes* s'amor
Ta penitance ert molt legiere
Ja n'iert si desloiaus peciere
8135 Por ke *de cuer vrai* le reclaint
Et sierve bien que Dieus ne l'aint
Nacor ne t'esmaier tu mie
Guerpis t'error et te folie
Et si t'apuie a Dieu le grant
8140 Celui dois tu traire a garant
Qui tout fist par sa comandise
Del tot *te* met en sa justise
Nacor respont bien le ferai
Ja mais nul jor ne mescrerai
8145 Ains servirai mon creator
De cuer entier et nuit et jor
Et tu *regarde* bien *sa* foi
Car il en poise molt le roi
-

8153-8188

- Par mesfait ne par traison
 Ne perdes *tu* ton gueredon
 8155 Je m'en irai par ton conseil
 De m'ame sui en grant esvel
 Coment je le porai garir
 Ja mais ne *quier* le roi veir
 Josaphas molt liés en devint
 8160 Et de plorer pas ne se tint
 Nacor isnielement acole
 Bien le castie et aparole
 En plorant a Dieu le comande
 Et c'il s'en va plus ne demande
 8165 Nachor qui *fier* a le corage
 Errant s'en vient *en* l'iermitage
 Et plus le desiroit assés
 Que ciers qui *par bos est* lassés
 Ne desirt a boire fontaine
 8170 Nacor a la pensee saine
 Et envers Dieu molt bien s'aquite
 Errant *en vint* a .i. hiermite
 As ciés li ciet merci li crie
 Les poins li conte de sa vie
 8175 Confiés *le* fait de cuer entier
 Après se fist lués baptisier
 Quar *cil* iert prestre u il ala
 Et volentiers le baptisa
 Et le retint tout sans doutance
 8180 Por faire od lui sa penitance
 Nacor molt bonement siervi
 Dameldieu tant con il vesqui
 Tant fist que s'ame fu sauvee
 Je n'oubli pas la matinee
 8185 Que li rois *s'est* matin levés
 Bien set Nacor *s'en est* alés
 Fali li ot de couvenance
 Sor ceus recuevre la vengeance
-

8353-8392

- Mande *qu'il* viegnent a sa fieste
Mainte fumee d'orde bieste
8355 I fera boire en liu d'encens
Quar tel cavage et *tel* cens
Doit on bien rendre a itel gent
Qui lor dieus font covrir d'argent
Par tout en vait la renomee
8360 Si s'esmuet tote la contree
Cascuns son sacrefise amaine
8362 Or est li rois en molt grant paine
8367 Por Theonas est vergondos
Et a sa fieste molt joios
Est ce dont fieste nenil voir
8370 Car il n'i a point de savoir
Et s'est contre Nostre Segnor
Dont est la joie sans savor
La joie n'est pas savoureuse
Qui sans Dieu voet iestre joiose
8375 Et quant la fieste defina
Li rois a Theonas parla
Or ai faite ta volenté
Selonc ceste sollempnité
Or m'en *rendras* le gueredon
8380 Et se tu ses nul boin siermon
Qui mon fil traie a *ma* maniere
Si en devien ses preheciere
Li tans et l'eure en est venue
Se ceste cose *est* avenue
8385 Je te feroie en ton estage
D'or *esmeré* molt rice ymage
Et tos jours mais *t'aoreroie*
Tant longement con *je vivoie*
Biaus sire rois ne t'esmaier
8390 Quar je te sai bien consellier
Se tu ton fil voes recovrer
Et fors de ceste error gieter

End of the fragments

ELLIOTT MONOGRAPHS

IN THE ROMANCE LANGUAGE AND LITERATURES

Edited by

EDWARD C. ARMSTRONG

11 12

LIBRO DE APOLONIO

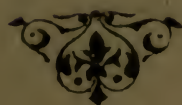
AN OLD SPANISH POEM

EDITED BY

C. CARROLL MARDEN

PART II

GRAMMAR, NOTES, AND VOCABULARY



PRINCETON, N. J.

PRINCETON UNIVERSITY PRESS

PARIS

LIBRAIRIE ÉDOUARD CHAMPION

1922

ELLIOTT MONOGRAPHS

The Elliott Monographs are issued in series of three numbers, each series containing approximately three hundred pages. Price to subscribers: three dollars per series, payable on delivery of the first number of the series. Individual numbers may be purchased separately at the prices indicated below. Subscriptions, as well as orders for individual numbers and for back series, should be addressed to the Princeton University Press, Princeton, New Jersey.

FIRST SERIES

1. Flaubert's Literary Development in the Light of his *Mémoires d'un fou*, *Novembre*, and *Éducation sentimentale*, by A. COLEMAN. 1914. xv + 454 pp. \$1.50.
2. Sources and Structure of Flaubert's *Salammbô*, by P. B. FAY and A. COLEMAN. 1914. 55 pp. 75 cents.
3. La Composition de *Salammbô*, d'après la correspondance de Flaubert, par F.-A. BLOSSON. 1914. ix + 104 pp. \$1.25.

SECOND SERIES

4. Sources of the Religious Element in Flaubert's *Salammbô*, by ARTHUR HAMILTON. 1917. xi + 123 pp. \$1.25.
5. Étude sur *Pathelin*, par Richard T. HOLBROOK. 1917. ix + 115 pp. \$1.25.
6. *Libro de Apolonio*, an Old Spanish Poem, edited by C. CARROLL MARDEN. Part I: Introduction and Text. 1917. lvii + 76 pp. \$1.50.

THIRD SERIES

7. The Syntactical Causes of Case Reduction in Old French, by G. G. LALBSCHER. 1921. xi + 120 pp. \$1.50.
8. Honoré de Balzac and his Figures of Speech, by J. M. BURTON. 1921. vii + 98 pp. \$1.00.
9. The Abbé Prévost and English Literature, by GEORGE R. HAVENS. 1921. xi + 135 pp. \$1.50.

FOURTH SERIES

10. The French Metrical Versions of *Barlaam and Josaphat*, with Especial Reference to the Termination in Gui de Cambrai, by EDWARD C. ARMSTRONG. 1922. v + 103 pp. \$1.25.
- 11-12. *Libro de Apolonio*, an Old Spanish Poem, edited by C. CARROLL MARDEN. Part II: Grammar, Notes, and Vocabulary. 1922. ix + 191 pp. \$2.25. (Numbers 6, 11, and 12 may be purchased together for the special price of \$3.00.)

I

LIBRO DE APOLONIO

MACON, PROTAT FRÈRES, IMPRIMEURS

ELLIOTT MONOGRAPHS

IN THE ROMANCE LANGUAGES AND LITERATURES

Edited by

EDWARD C. ARMSTRONG

11-12

LIBRO DE APOLONIO

AN OLD SPANISH POEM

EDITED BY

C. CARROLL MARDEN

PART II

GRAMMAR, NOTES, AND VOCABULARY



PRINCETON, N. J.

PARIS

PRINCETON UNIVERSITY PRESS

LIBRAIRIE ÉDOUARD CHAMPION

1922

PREFACE

On the last page of the Introduction to Part I, attention was called to the literary value of the *Libro de Apolonio*. This literary value, combined with the striking linguistic traits of the poem, has seemed to me sufficient justification for a detailed study of the language of the text. In Chapter I of the present volume I record the general features of orthography, morphology, syntax, dialect, and versification; but numerous details are treated in Chapter III as an integral part of the Vocabulary. Chapter II contains material supplementing the Vocabulary, since in this chapter are found the text-emendations and the personal interpretations of the editor.

In regard to the Vocabulary, several features of arrangement and treatment deserve mention. The word-list aims to be complete, and when a word occurs not more than three times in the text, all text-references are recorded. In connection with the irregular verbs, all irregular forms are cited in illustration, and the same is true of stem-changes in regular verbs. When the gender of a noun is not given, it means that the gender, even though it may be obvious from other sources of information, is not established in the text itself. When an adjective occurs in the text as feminine only, this form alone is listed, and the same general principle applies to nouns that occur only in the plural. Finally, in the Vocabulary, as elsewhere, the linguistic study is based on the forms as they are preserved to us in the extant manuscript.

The numerous references to R. Menéndez Pidal's *Cantar de Mio Cid* are in themselves evidence of the importance I have

attached to that work. It will be noted, furthermore, that in many instances, especially in the syntax of the atonic particles, the book in question has served as a model for the arrangement of material.

There remains the pleasure of thanking those who have so cheerfully aided in the preparation of this volume. My colleagues and students, G. B. Colburn, J. A. Graham, F. C. Tarr, and O. Vera, have rendered great assistance by collating on the proof the numerous citations and references. George T. Northrup read critically and helpfully the difficult chapter on the dialect of the poem. Henry R. Lang read the galley proofs and gave invaluable aid and suggestions; our correspondence concerning the points involved will ever remain one of the pleasantest chapters in a friendship extending over many years.

I take this opportunity of recording certain additions and corrections to Part I.

Introduction. — Page xxxvii, l. 7, Str. — P. xl, l. 7, redactado. — P. vi, col. 1, ll. 7, 8, transpose Hellenicus and Elanicus. — P. xiii, l. 7, add: "also *tum*, tu me, 588c." — P. xv, l. 7, add the example:

Desque seyer non puede nin somos ventur[os]os (342c), and, p. xvii, l. 18, add:

Todos fablaron luego por lo bien recabdar,

Por amor si pudiesen (luego) ha sus tierras tornar (204ab). P. xxxi, note that the Apollonius story is found also in the French drama. Sieur de Bernier de la Brosse's *Les Heureuses infortunes* appeared in 1618, and Baltazar Baro's *Le Prince fugitif* in 1649. A summary of the latter is given in Parfaict Frères, *Histoire du théâtre françois*, VII, pp. 206-07, and in *Bibl. du théâtre françois*, Vol. II, pp. 54-56. Cf. A. L. Stiefel, "Baltazar Baro's *Le Prince fugitif* und die Entstehungszeit von Routrou's *Don Lope de Cardone*" in ZFSL., Vol. XXXII, Part I, pp. 263-67. — P. xxxvii, add to the literature of the *Yo salí de mi tierra* ballads the version in the *Tercera Parte de la Silva de Varios Romances*, Zaragoza, 1551, reprinted in *Antologta*, IX, pp. 189-90. In this ballad the reference

is to "Apolino" instead of Apolonio. — P. LIV, l, 15, note that the *Alexandre*, (P) 2117d, mentions Orpheus in connection with

las dulçes deballadas, el plorant semiton,
las doblasque refirien, cuytauan de coraçon (Alex. 2118ab),
which may be compared with the mention of Orpheus in the *Apolonio* 190b in connection with similar musical terms in 189bc:

Doblas e debayladas, temblantes semitones

A todos alegraua la boz los corazones.

Text. — 17d, add quotes after enperadriz. — 41a, add in foot-note that the scribe wrote *grant* and then changed to *grande*. — 77a, cristiano. — 125c, menoscabado. — 131d, Si no. — 138c, 242a, Vn. — 186b, amansando. — 188b, poque-lleio. — 199b, porque. — 214d, mensatge. — 246d, mi mismo. — 292a, Sy. — 296a, note, ($\bar{d}uyt$). — 299a, de ssuso. — 315c, conpanyas. — 411b, fiera mient. — 464d, los. — 467c, add comma after razon. — 471c, note, read : 471b. — 483a, çibdat. — 505a, cosa. — 515a, (diz). — 548b, França. — 554b, bienfecho. — 620c, add comma after conplidos. — 620d, add comma after asmauan. — 634d, ssi no.

15/

TABLE OF CONTENTS

CHAPTER I.	Language of the Poem.....	1-36
CHAPTER II.	Commentary and Notes.....	37-66
CHAPTER III.	Vocabulary and List of Proper Names.....	67-186
	Bibliographical Abbreviations.....	187-191

CHAPTER I

LANGUAGE OF THE POEM

The present chapter deals with the language of the poem as presented to us in the extant manuscript.

1. — ORTHOGRAPHY

VOWELS

Orthographic *y* is used as a variant of *i* in juxtaposition to another vowel; the resulting group may be either diphthongal or dissyllabic, *pleyto* 89c, *caydo* 23b, *auye* 200b, etc. It occurs also instead of long *i* when preceded by the vowel *u*, *beuyr* 310b, *escreuyr* 216c, *marauyllado* 224a. When, however, the preceding group is *qu* or *gu*, the form *i* alone is used, for example, *aqui*, *quitar*, *aguisar*, *aguigones*; consequently, in the unique example *Aguylon*, 225c, we may conclude that the *y* is a sign of palatalization for the *l*; cf. *nuyll* 341a, *mueyll* 514a¹. As a pure vowel, *y* occurs frequently in initial position, *yr*, *ydolo*, *yra*, etc.; less frequently as medial, *vyda* 13c, *vylla* 29a; and as final, in the monosyllables *sy* 191b, 490b, 292a, *vy* 475a. In a few rare cases *y* shows palatalization of the following *ll* or *l* as noted above, and also of the preceding *n* in *senyor*, *duenya*, etc.; *y* is possibly a sign of palatalization in *muyt* 241a.

The atonic vowels show the following orthographic variants which represent a more or less marked difference in pronunciation :

A for *e* before *s* impurum in *ascalentado* 71a, *ascondio* 139c; cf. *ascucho* 174d. Also *trasoro* 193c, *atorgado* 193b.

E for *i* in *mesion* 334b, 371d, *prouençia* 93a, *çimenterio*

1. Cf. *infra*, p. 4.

291c, *servientas* 633b (*sieruentes* 633b), *omeçidio* 388c, *nenguno* 111c, etc.

I for *e* in *repintença* 23a (cf. *repentido* 552c); also the isolated examples of final *i* in *esti* 207b, 311a; *li* 466a. For verb forms, cf. *infra*, pp. 16, 17.

E for *a* in *desemparar* 455c, etc. *Talierco* 41a is a scribal error.

E for *o* in *argumente* 15b; cf. also *conesçer* 246c, 298c, 247a.

O for *u* in *adozir* 86c, *recodir* 86a, *porgar* 312d, *logar* 126c, *coytaron* 386a (cf. *acuytaron* 263b), *titolar* 3c (cf. *titulo* 401a).

LABIALS

B is frequently used for *v*, *beuyr* 301a, *biuo* 308a, *abenga* 135b; etc. Consonantal *v* in medial position is generally represented by *u*; the largest group of exceptions occurs in forms of the verb *auer* when this word shows a capital *A*, *Aure* 220d, *Avian* 624d, etc., but cf. also *avriemos* 171d, *avie* 597d. Other examples are *envergonçados* 206d, *naves* 111b, *toviese* 324a, *trevia* 156d. In initial position *u* and *v* are practically interchangeable (cf. Vocabulary), whereas in medial position the use of *u* for *b* is rare, cf. *aluergada* 475c, *gouernar* 109b, *gouierno* 110b, *gouernyo* 455c, *gouernio* 629c, 273b, *liurase* 380c, *paraula* 398a, *sauio* 284d, *sauia* 418c; cf. also *çiudat* 141c, etc. As a vowel, *v* occurs regularly in initial position and also in the word *avn*.

P occurs at times before the voiced consonant *d*: *copdiçia* 57b, 72a; *capdal* 2c, 19c, 110b; *capdiello* 150c, *depda* 25c; inversely, *b* before voiceless *t* in *rebtar* 435c; cf. also *recapitar* 213b in contrast to *recabdar* 212a, etc. Other sporadic uses of *p* are *sopitanya* 256b, *solepnidat* 573c, *solepnitat* 613b; *conptar* 287c, and *escripto* 551a, 588d; *escriptura* 52d, 136d, 572a.

Initial *f* occurs frequently as *ff*, *ffablar* 598c, *ffasta* 599b, etc.; medial *ph* occurs in *Teophilo* 386c, etc., in contrast to *Teoffilo* 609b.

DENTALS

While *ss* represents the voiceless dental sibilant in medial position, the variant *s* is not infrequent, *ouiese* 22d, *ese* 360c, *asi* 134a, *apriosa* 393c, etc. Double *s* likewise occurs frequently after a consonant, *canssado* 649c, *falsso* 556d; etc., and also in initial position, *ssi* 599a, *ssabor* 30b; etc. The use of double *s* before a consonant is found only in *assmar* 449a. In one instance we have *ss* for the voiced medial, *cozza* 517a. *Mi gentes* 316c represents the actual pronunciation; the fall of the orthographic final *s* is, however, due to scribal carelessness¹.

Final *t* (< Lat. medial *t*) is the normal usage, with only the following exceptions, *çibdad* 483a, *beltd* 352c, *merçed* 656d, *uertud* 403c, *oyd* 560c, 358a; cf. also *ataud* 532c (but *atahut* 283b). *Toda* shows the variant *tota* 93c, 169c; and *todo* the apocopated form *tot* in *tot ome* 635b.

With the symbols *ç* and *z* there is great irregularity except in initial position, where the use of *ç* is invariable. In medial position, learned words show regularly the form -*çio*, -*çia*, *nodriçia* 12b, *trayçion* 371a, *codiçia* 58c; etc. In other words, medial *ç* and *z* are used indiscriminately; cf. *laçerio* — *lazerio*, *donçel* — *donzelles*, *yaçer* — *yazer*, etc. In -*escere* and -*ascere* verbs we find both *sç* and *ç*, *paresçe* 510b, *pareçe* 44b, *nasçido* 114d, *naçio* 269a; etc. As final, *z* is the regular symbol, the only exception being *rayç* 487b and the variant forms *abes* 188d, *abez* 108a, etc. In several instances, however, we find the Aragonese orthography *tz*, *ditz* 17c, etc., *patz* 478b. *Proçeçion* 296b shows assimilation of *s* to *ç*²; *amiztat* 76c, etc., has no variant form with *s*³.

LIQUIDS

In a few instances *ll* is used for *l* through scribal carelessness, *allegrat* 9d, *allongemos* 655a, *çiellos* 93a, *guallardon*

1. Cf. *la gentes*, Reyes Magos 6.

2. Cf. *çeruïçio* in Menéndez Pidal, *Cantar*, I, 174.

3. For later *amistad*, *ibid.*, p. 190.

570c, *ualler* 535a, *vihuella* 178b, *llazdrado* 63a; and inversely, *vila* 456d, *lanto* 343a, *legando* 363c. In the variant forms *donzelles* 144b, 157d, and *Estrangillo* 357c, we see the desire of the scribe to write a palatal *l*. When the word begins with a capital letter, the scribe uses *L* for both *l* and *ll*, *Lamar* 577d, *Lego* 643b, etc. In the case of *Leuar* 254c, 503c, we can conclude that the sound was *l* in view of the orthography *leuar* 75a, 257c, etc. The variant *pl* for *ll* is found in *plorauan* 105a, *pleneras* 396b, *plegado*, 91a, *plano* 68d, *plana* 579b, *planas* 406d, *planos* 210c. *ll* occurs as a variant of final *l* (< Latin *l*) in *naturall* 638d, *carçell* 640b, *senyall* 202c, *fiell* 641c, *nouell* 641d. This last-mentioned phenomenon can be differentiated, to a certain extent, from the final *ll* (< Lat. *ll*) in the definite article *ell*, which is used only before a vowel; from the pronoun *ell* and indefinite adjectives *null*, *nuyll*, which are used before either vowel or consonant; and from the doubtful form *mueyell* 514a. The only interchange of *r* and *rr* is due to scribal carelessness in *llorrrar* 177a, *desterado* 130a, *tiera* 95b, etc.

NASALS

The symbols *n* and *m* are both used before a labial consonant, *conponer* 1c, *compreste* 424c; etc. The nasal in the combination of nasal and consonant is more frequently represented by the bar of abbreviation, which is regularly transcribed in the text by *n*. Palatal *n* is represented most frequently by *ny* (*duenya* 16c, etc); $\bar{y}$ also occurs (*estra $\bar{y}$ a*, 275b, etc.), and less frequently $\overline{ny}$ (*se $\bar{n}$ y $\bar{o}$ r* 41b, etc.). In view of the unabbreviated symbol $\overline{ny}$, $\bar{y}$ has been transcribed in the text as *ny*, and $\overline{ny}$ as *nny*, in order to preserve the fundamental $\overline{ny}$ symbol or group. The occurrence of the unique form *Apolo $\bar{y}$ o* (470a) side by side with the frequently used *Apolonyo* (211c, etc.) would seem to show that $\bar{y}$ had the orthographic value of *ny*. In view, however, of the orthographic *nuyll* (123b, etc.) and *mueyell* (514a), a transcription *yn* and *nyn*, respectively, would seem plausible.

PALATALS

X is the symbol of the voiceless dento-palatal, *aduxo* 296a, *baxos* 521d, *quezar* 161b; with the single exception *trayo* 326c. The voiced symbol is *i* or *g*, *escoie* 158a, etc., *escogido* 498b, etc.; the use of *g* is uniform, however, in the words *agena*, *muger*, *general*, *gente*, *gent*, *genta*, *virginidat*; and in the pronominal group *ge lo*, *ge la*, with the exception of *ie la* 399c, 400a, *ie las* 211a. In one doubtful case, *y* is used as the symbol for voiced dento-palatal, *puyo* 397c. *Tg* is found in words of Provençal origin, *mensatge* 214d, *metge* 323b, etc., *metgia* 319d, etc., *omenatge* 616a, etc., *oratge* 456b, *linatge* 491a, etc., though we find as variants *mege* 311a, *megia* 309d, *mongia* 593c, *linage* 169b, etc. In a few instances the scribe has used the symbol *γ* before *a* and *o*, *aguigones* 189d, *viega* 8c, *ogos* 313a, *cuagada* 310b, *ssobegano* 622c¹.

Ch at times occurs as a variant of velar *c*; cf. *richo* 124b, *richa* 307b, *pocha* 279a; also in *Antiocho* 6c, etc. It is the only form used in *Antiocha* 3b, etc. The two last-mentioned words are clearly influenced in orthography by the Latin *Antiochus* and *Antiocha*.

Y and *i* are both found as semi-vowels, *yervas* 40c, *yendo* 106d, *Io* 588d, *Iogo* 320a, *Iendo* 576a; cf. also *abrio* 51d, *abryo* 223a, and even *hia* 457c, 213a².

Qu is a variant of velar *c* in *blanquo* 521b, 445d, *chiquos* 556c, *aquaescida* 561b, *riqua* 307b, *nunqua* 651d, etc., *toquada* 189d, *qua* 623a, *merexquo* 383b. It is the sole writing in *aqua* 651d, *arguo* 188c, *arquas* 581c, 642c, *cerqua* (adv.) 640d, etc., *cerqua* (subst.) 87d, 101b, *marquos* 429b, 564b, *enforquar* 611c. Inversely, *qu* has the value of *cu* before front vowel in *quedo* 82d, *quyde* 586c, *quenta* 86d, 524b. *Qu* has no variant in the words beginning with *qua* (*qual*, *quando*, *quanto*, *quarenta*, *quatro*); the text shows no examples of words beginning

1. Cf. *ynogos*, *Maria Egip* 480; *enogo*, *Reyes doriente* 91; also Ford, *Old Spanish Sibilants*, p. 133; Menéndez Pidal, *Cantar*, I, 208.

2. Cf. also *supra*, p. 1, and *infra*, p. 6.

with *quo*. *Gu* occurs as variant for *g* in *llagua* 442b, *gigua* 184c, and inversely *g* for *gu* in *mengados* 101a.

HIATUS WITH H, Y, U

In Old Spanish, the Latin initial *h* had disappeared as a sound and was generally omitted even in orthography. In the *Apolonio*, the etymological *h* is regularly preserved as a symbol before the diphthong *ue* (*huerfana*, *huesped*, *huespeda*, *hueste*), including the three instances which necessitate a capital *H* at the beginning of a verse, 345b, 437a, 444a. Consequently, it seems evident that initial *h* before *ue* was a fixed orthographic principle of the scribe. There is also a total of one hundred and twenty-one examples of etymological *h* in *hora*, *hondra*, *honrra*, *honor*, *honrrado*, and the inflected forms of the verb *auer*, of which seventy-seven per cent occur when the preceding word ends in a vowel. In addition to the examples of etymological *h*, the text shows two hundred and sixty-two cases of inorganic initial *h* (*hun*, *huna*, *hunçion*, *hocation*, etc.), of which only fifty-eight per cent occur after a final vowel.

It would seem, then, that the scribe had no single purpose in the use of initial *h*, and that he followed no consistent plan to show hiatus between final and initial vowels, if such was his desire. The same inconsistency is seen in the rare use of medial *h* in *ahi* 449a, and as a variant in *trahiçion* 388c, *trahiya* 286b, *trahia* 298b; equally inconsistent is the use of medial inorganic *h* in the variant forms *ohi* 470b, *vehien* 180c, *vihuela* 182c, *vihuella* 178b, *atahut* 283b.

Y is used quite generally to show hiatus in the groups *ae*, *ea*, *ee*, *eo*; for example, *cayer*, *aldeya*, *veyer*, *peyon*. The *y* is omitted consistently in *acaeçer* 391c, *aguaesçido* 561b, *galea* 393b, etc., *maestro* 193b, etc., *maestra* 183c, etc., *maestria*, 1c, etc. It is also omitted in the variant forms *creença* 481a, *lealtat* 120b, *seer* 59d, 437a, *sean* 443c, *veo* 12c. On the contrary, *y* occurs sporadically in the groups *io*, *ia*; cf. *guiyo* 327c, *viyo* 322b, *riya* 539d, *aiya* 330c, *hauyia* 332a. It is note-

worthy that the last-mentioned forms occur within a section of eighteen stanzas (322-339), and within this same section occurs the form *trayo* (326c), which is the unique example of *y* as a variant of the voiceless dento-palatal symbol *x*¹.

U seems to be used to designate hiatus in *destrouir* 118d, *ruuas* 285b; cf. *oviestes* Yuçuf 67d, *Cid* 2314; *juviçio* *Cid* 3226.

2. — CONTRACTION

APOCOPE

The list of words that show apocopated forms in the manuscript is comparatively small. For *o* we have *un* 13b, etc., *nin-gun*, *nengun* (adj.) 353a, etc., *nengun* (pron.) 518d, *algun* (adj.) 82b, etc., *null*, *nuyll*, 341a, etc., *buen* 1d, etc., *mal* 10d, etc., *tot* in *tot ome* 635b, *muyt* 241a, *sol que* 161c, 254b, *fi* in *fi de nemiga* 92d, *Tir* in rhyme, 446c, and possibly *espirament* 303a. Apocope of *e* occurs in *fuert* 480d, *grant*, *gran*² 186a, etc., *mient* 411b, etc., *princep* 411a, *don* (< *donde*) 13d, *on*, *hon* (< *onde*), 491c, 469a, *present* 564a, and frequently in verb forms, *fiz* 378a, *matar* 71d, etc. Apocope of *a* occurs in *mal achaque* 480b, *mal ora* 530a. There are, however, many cases where the metre exacts an apocope of *o* and *e* which is not found in the manuscript; for example, *com(o)* 365d, *quand(o)* 30a, *quant(o)* 192c, *cort(e)* 163d, *infant(e)* 224c, *muert(e)* 256b, *fues(e)* 108d, *plaz(e)* 232c; etc. Apocope of *a* is likewise possible in *cad(a)huno* 148a³, etc., *en buen(a) ora* 88c.

PROCLISIS

Several atonic particles and words may lose the final *e* before words beginning with a vowel. With *de* the vowel normally falls in combination with the definite article *el*, the only exceptions being 194c, 250b, 286a; the fall is likewise frequent

1. Cf. *infra*, note to 326c.

2. In one instance as predicate adjective, 486c.

3. Cf., however, *infra*, note to 148a.

before pronouns having initial *e*; i.e., *della*, *dello*, *dello*, *deste*, *desti*, *desta*, *desto*, though it may occur before any vowel; thus, *daquende*, *daqui*, *daquesta*, *dun*, *dora*, likewise in *dEstrangilo* 363a. With *que* there may be contraction only with initial *e*, *quel*, *quell*, *quella*, *ques*, *quera*, *quen* (relative + prep.) 18b. Similar in usage are the contractions of prepositions other than *de*; for example, *al*, *antel*, *antell*, *contral*, *poral*, *sobrell*, *sobresto*, *entrellas*. In some instances we find complete absorption of a word consisting of a single vowel; this is especially in evidence in the separated future, as in *dar te* 99b, 540b, *perder me* 255d; cf. also *la* (*la á*) 222b, *atorgado* (*a atorgado*) 71d. Other examples of proclisis of pronouns are *auer ta* 407d, *mende* 118a, *mes* 536a, *sen* 156d, *lauye* (*la auye*) 336a, and possibly *louiere* (*lo ouiere*) 77b¹.

ENCLISIS

Enclitic forms of *le* are frequent, *semejol* 149c, *fizol* 311d; etc.; also *nol* 419c, *sil* 484c, *quel* 487d, *nil* 511c, *pocol* 169d. Enclisis of *me* occurs only twice in the manuscript, and in both cases *me* is designated by *n*, *quen* 141c, 531d. Enclitic forms of *te* and *se* are not found in the manuscript, but are frequently exacted by the metre; cf. *murios(e)* 4a, *non se* (*nos*) 161d, *non te* (*not*) 168b, *quet(e)* 205b; etc.

APHAERESIS

The only example of Romance aphaeresis in the manuscript is *nemiga* 92d, 371d; in many instances, however, the metre exacts it before *s impurum*, for example, (*e*)*spirital* 110d, (*e*)*spirito* 308d, (*e*)*storia* 372b, (*e*)*Strangilo* 446b; etc.

3. — MORPHOLOGY AND SYNTAX

DEFINITE ARTICLE

Masculine: *el*, *ell*, *lo*, *los*; contractions *del*, *dell*, *al*. Feminine: *la*, *el*, *las*; contractions, *del*, *dell*, *al*, *all*. Neuter: *lo*.

1. Cf., however, *infra*, note to 77b.

Masc. *el* is used before vowel or cons., *el nombre* 1a, *el omne* 69a; *ell*, *dell*, before vowels, the three exceptions (300c, 398b, 413a) representing scribal carelessness. Fem. *la* is used before vowel or consonant, while fem., *el*, *del*, *al*, *ell*, *dell*, *all* are found only before initial *a*, with the exception of *el ora* 363c, *al escuela* 350b. Masc. *lo* occurs in one instance only, *lo medio* 420c. While the contracted forms *del*, *dell* are normally used, *de el* is found in 194c, 250b, 286a. The article is omitted in *Con grant cuyta que ouo non sopo que asmar* 527c. The pure partitive construction occurs in *Priso del puro balsamo* 298c, *Prende en huna ampolla del balsamo mejor* 297b¹.

INDEFINITE ARTICLE

Masculine : *hun*, *hunos*, *vn*; feminine : *huna*, *vna*, *vnas*. There is one example of the indefinite article used with possessive adjective, *vn su huespet* 98c. In *en poco dun madero* 225c, there seems to be scribal metathesis of the article (*en vn poco de madero*).

SUBSTANTIVE

The gender of nouns in *-or* is indeterminate for *desonor*, *pauor*, *valor*. In the determinate examples, *color*, *dolor*, *lauor*, *error* are feminine, and *sabor*, *cor*, (*cuer*) are masculine, whereas *amor* is masculine in six instances (78c, 171b, 192b, 230b, 597c, 632d) and feminine in one (105d). *Carçell*, *lumbre*, *orden*, *prez* are indeterminate in gender; *arte*, *fin*, *pro*, *sangre*, *yan-tar* are feminine; *mar* is masculine in ten instances, feminine in twenty-one, and indeterminate in six.

Pariente and *serviente* show a feminine form in *-ienta* (cf. 507a, 633b) and *burzes* has feminine *burzesa* (202c, 445a). *Argumentos* (22b, 31c, 32c) has the singular *argumente* 15b, while *estrumente* 489d, *espirament* 303a are the only forms of the last-mentioned words. *Donçel* 16d has the plural *donzeles* 203b, *donzelles* 144b, 157d². The use of the collective singu-

1. Cf. Vocabulary, s. v. *de*, 16.

2. Cf. the variants *pieles*, *pielles*, in *Cantar*, II, 796.

lar is especially associated with *mucho*, *mucho buen omne* 613b, *mucho buen donçel* 16d; etc.

ADJECTIVE

The attributive adjective precedes the possessive adjective in *los falssos mis huespedes* 602a. This word order is well established, in old Spanish, for numerals and indefinite pronominal adjectives¹, but is somewhat rare with attributive adjectives; cf. "cara mi madre" Maria Egip 1246, "a grand su onrra" Conde Lucanor 101, "al dicho su procurador" Document of the year 1355². The adjectives *poco* and *mucho* may follow the substantive, *Dio le plaço poco*, 425c, *Traen lealtat poca* 120b, *alçat tablados muchos* 546d; cf. also *ombre ninguno* 39b. Adjectives of quantity may be followed by the preposition *de*, in which case they are inflected to agree with the substantive, *en poco de rato* 91a, *pocos de dias* 627c, *muchas de virgines* 492d³; by extension we find the same construction with descriptive adjectives, *Por negra de cobdiçia* 58a, *por mala de nigromañia* 20d, *malos de pecados* 100c, 208c, and possibly *fermosas de bayladas* 179a.

PERSONAL PRONOUNS

The tonic forms are *yo*, *mi*, *nos*; *tu*, *ti*, *uos*; *el*, *ell*, *ellos* *ella*, *ellos*; *ello*; *si*; together with the strengthened form, *mi mismo* 246d, *ti mismo* 340a, *el mismo* 631a, *nos mismos* 206a, *ellos mismos* 109d, *si mismo* 449a, and the special prepositional forms *comigo* 119d, *contigo* 38d, *consigo* 147c, *conbusco* 82b. *Tu* is found occasionally as the prepositional form, *a tu* 646b, *pora tu* 502d, *por tu* 600b, *entre tu e tu fija* 24d. *A mi* occurs frequently as a variant of atonic *me*,

1. Cf. E. Gessner, "Das spanische Possessiv- und Demonstrativ-Pronomen," ZRP, XVII, p. 335. It is possible, though not probable, that in the *Apolonio* we have an appositive construction, i. e. *los falssos, mis huespedes*.

2. Férotin, *Recueil de chartes*, 369, 12.

3. Cf. however, *tanto de onrra* 96a; *un poco de entrada* 482a.

Mas ssi tu a mi quisieres escuchar e creyer 476a¹, and we even find the construction after the preposition *por* with the dependent infinitive, *Quanto darie Antioco por a mi confonder* 74d, *Ovo muchas ayudas por a mi destrouir* 118d. Neuter *ello* is used only in prepositional phrases, *por ello* 55c, *en ello* 600d, *dello* 233d. In a few instances, however, *ello* is masculine referring to an inanimate antecedent², i. e. *templo de Diana* 584c, *olio* 309b, *menester* 429d; *ella* 562b is probably an error for *ello*, which has the antecedent *casamiento*. Cf. also Demonstratives, *infra*, p. 13.

The atonic forms are *me*, *nos*; *te*, *uos*; *lo*, *le*, *li*, *la*, *los*, *las*, *les*; *se*. *Li* dative singular occurs but once, 466a. The forms *ge*, *ie*, are used for dative singular in the groups *ge lo*, *ge la*, etc., cf. 602b, 211a, etc.; for dative plural 602b. For enclitic and proclitic forms of the atonic pronouns, cf. *supra*, pp. 7, 8. There is in the poem a strong tendency to avoid enclisis when the following word begins with *l*³. The only example of enclisis is between two atonic pronouns occurs in *mel* (*me lo*) 99b, which is an erroneous reading⁴. *Le* is dative masc. and fem. (cf. 248d, 310a); it is also personal accusative masc. (cf. 113a), but with the verb *desir* followed by the appositional baptismal name, it is either masc. or fem., cf. *Estrangilo le dizen* 80c, *dizen le Luciana* 579d, *Dixieron le Licorides* 542d, *dizen le Tarsiana* 351d. *Le* is an error for *lo e* in 193a and for *lo* in 89c. *Lo* refers to masc. persons (631a) and things (628b), and to a neuter antecedent (653b). In several instances we have an apparent use of *lo* as fem., the real antecedent in each case being the thought in the preceding passage, cf. 10c, 412d, 441d. There is a rare use of *les* as a fem. personal accusative in *Cuyto les la tempesta* 110a, which suggests comparison with the faulty verse, *En valer les a las cuytas* 93c. The plu-

1. Cf. E. Gessner, "Das spanische Personalpronomen", ZRP, XVII, pp. 14-15.

2. Cf. Hanssen, *Sobre un compendio de gramática castellana anteclassica*, Santiago de Chile, 1908, p. 21.

3. Cf. *Cantar*, I, 251.

4. Cf. *infra*, note to 99b.

ral pronoun has a collective singular antecedent in *El pueblo con el ninyo que Dios les auie dado Andaua mucho alegre* 627a, also 617c¹.

A striking feature of the poem is the use of an anticipatory and redundant pronoun object, for example, *Sabe lo Dios del cielo que en esto non miento* 131a, *mesturar non lo quiso lo que hauia asmado* 212d, *En esto lo podedes qual omne es veyer* 564d, *Leuaron la al lecho a Tarsiana la infante* 489a, *Da lo por poco preçio el buson ell espeio* 521a². The poem shows also examples of "interpolation" between pronoun and verb, *non me vos reboluaes* 599b, *creyo que me non conosçes* 586b, *Todos fablaron luego por lo bien recabdar* 204a³.

POSSESSIVES

The tonic and atonic forms of the possessive adjectives correspond to modern Spanish, with the addition of fem. *ssua* 21c and masc. *sue* 489d, the latter a scribal error. *Mi* for *mis* 316c (*mi gentes*) shows assimilation of final *s* to the following *g*. The definite article may accompany the atonic forms, cf. *los mis oios* 449d, *el tu cuydar* 356c, *la su santa comienda* 84d, *la vuestra fazienda* 358c; it is used also with *mio*, *el mio tuerto* 73a, and in one instance with *sua*, *la ssua proposion* 21c (cf. also the faulty reading *la sua tenencia* 93d), and even in direct address, 218b, 546a. Likewise we find the indefinite article in *vn su huespet* 98c, and the demonstrative adjective in *aquell tu senyor* 497c, *aquesta tu question* 523a, *desta tu naue* 474b. The possessive may follow the noun, *oficio mio* 507c, *madre mia* 319b, 357c, *costumbre nuestra* 76c, *la maestria uestra* 486c, it being noteworthy that all the examples occur as rhyme

1. Cf. Gessner, *op. cit.*, ZRP, XVII, p. 15.

2. Cf. "Nunca lo olvidaron el miedo que ouieron," SDom 383b, "Ganar nunca la puedes la lunne que tu quieres," SLaur 81d; also *Cantar*, I, 323; ZRP, XVII, pp. 24-25.

3. W. H. Chenery, "Object Pronouns in Dependent Clauses," in PMLA, XX, 1905, p. 40.

words. In pre-position *mio*, *mia* are monosyllabic; in post-position, dissyllabic. As predicate we have *Senyor sso desta villa, mia es pora mandar* 473a, *Tarso e Mitalena tuyas sson ssin famario* 646d. Examples of possessive pronouns are rare, *los-suyos* 471b, *lo mio* 417b, *lo vuestro* 236b.

DEMONSTRATIVES

The forms are : *este, esti, esto, esta, estos*; *aqueste, aquesta, aquesto, aquestas*; *ese, esse, esa, eso, esso, esos, essos*; *aquell, aquella*; and the strengthened form *estó mismo* 54a. *Esti* occurs only twice, 207b, 311a. The intensive forms with initial *aq-* are comparatively rare; *aquese* does not exist; *aqueste* occurs only six times and always as an adjective; *aquell, aquella* are found as adjectives 497c, 529d, the latter also as a pronoun 199b and the former in the compound relative *aquell que* 466a, 655d.

El, la, lo, los, las are used in forming compound relatives 521c, 594b, etc., and when followed by a genitive construction, cf. *los de Tiro* 639a, *Estrangilo el de Tarso* 435a, *Entro vn auol omne de los de criazon* 371b.

RELATIVE PRONOUNS

Que, qui, quien, qual, quanto, quantos; *el que, la que, lo que, los que, las que, el qui* 72d, *el quien* 71d, *la qual, que quiere que, qui quierque, qui quiere que, quien quiere, quien quiere que, quanto que, quantos que*. For meaning and use, cf. Vocabulary. It is worthy of note that while *el que* is a compound relative, it approaches at times perilously near in value to the restrictive adjective relative, with personal antecedent, cf. *Casaria mi fija la que houe parida* 370d, *Demando al maestro el que la (=nave) gouernaua* *Que verdat le dixese de qual tierra andaua* 244a, *yo sso la tu muger la que era perdida* 587a.

INTERROGATIVE PRONOUNS

Que, quien, qual. For meaning and use, cf. Vocabulary.

INDEFINITE PRONOUNS

Huno, cada huno, otro, alguno, ninguno¹, nenguno, nengun, mucho, muchos, tanto, al, algo, nada, omne², otrie, otrye, todo, tanto, tal, qual³. The definite article may be used with *huno, otro* and *omne*, cf. *dell huno de los pies* 460d, *afinco lo ell otro* 472a, *non se deuie el omne por perdida que-xar* 341c (cf. also *los omnes* 504b); and the neuter article may be used with *al* 291b, cf. also *mucho al* 495a, *mucho algo* 177c. The apocopated form *nengun* is used as a pronoun in *Nengun non me conbida* 518d and possibly in *Que non auien nengun conseio de guiar* 455b. When *todo* is used as object of a verb, it is invariably accompanied by the conjunctive pronoun *lo*, cf. 130d, 170d, 584d, etc.

VERBS

The following inchoative verbs show a doublet in *-ir*: *con-tesçer* — *contir*, *falleçer* — *fallir*, *gradeçer* — *gradir*, *guareçer* — *guarir*. *Padir* and *bastir* show no corresponding inchoative form. *Conosçer* has the variant forms *conyosçer* and *cone-sçer*. Verbs of the first and second conjugations whose stem ends in a vowel have *y* before the termination, *seyer*, *creyer*, *veyer*, *leyer*, *trayer*, *cayer*, *desseyar*, *guerreyar*, *naueyar*, with an occasional scribal lapse in both the infinitive and inflected forms, *nauear* 35c, *seer* 437a, *ser* 382c, *ueo* 12c, *cren* 136d, *sello* 211a. The third-conjugation verb *reyr* shows the forms *riya* 339d and *reyendo* 432c. *Anyader* (28c) represents a form that is of frequent occurrence in old Spanish and is substantiated, to a certain extent, by the contracted condi-

1. Note that the pronoun *nadie* does not occur in the text.

2. *Omne nado* does not occur, but we have *omne en el mundo*, 322b, and *nul omne dell mundo*, 483d.

3. The adjectives *null*, *nuyll*, *nulla* have no corresponding pronominal use.

tional *enyadrie* 398d. *Rendar* (520c), occurring in the interior of the verse, is clearly a scribal error, as is also *tenir* (99c) in rhyme with *-er*. Unless *escogir* 216d is a special rhyme-form, it makes possible that the infinitive of *cogieron* 430a is *cogir* and that the infinitive of *acogido* 630c is *acogir*. *Fazer* has as variants *fer* and *far*, the latter occurring only in rhyme and in future-formations; *fazer* and *fer* occur only as dependent infinitives. The separated-future construction occurs, i. e., *tener me ya* 39d, *veyer ge lo ye* 405d, *leuar uos e* 254c. In addition to the contracted futures and conditionals of modern Spanish, *aure*¹, *deuria*, *dire*, *fare*, *morra*, *podria*, *querra*, *sabre*, *saldre*, the text has the following: *buiras*, *conbrie*, *entendredes*, *enyadrie*, *faldra*, *metria*, *mintre*, *movra*, *perdras*, *prendre*, *recibre*, *toldria*, *terne*, *vernie*, *venrran*.

The present tenses show the following strong verbs in the *tengo*-class: *tengo*, *vengo*, *conuengo*; *sallir* and *poner* belong to this group but do not occur in the strong persons of the present indicative and subjunctive. *Soler*, *valer*, *cayer* and *trayer* show only the forms without *g*, i. e., *suelo*, *valo*, *caya*, *trayo*. To the *so*-class belong *so*, *vo*, *do*, *esto*. The normal present indicative of *seyer* is *so*, *eres*, *es*, *somos*, *sodes*, *son*, but we have also *sseyo* 515a, *seye* 505b, *seyemos* 279d; the pres. subj. is *seya*, *seyas*, etc., with the variants *sia* 274a, *sean* 443c. Pres. subj. of *yr* is *vaya*, *vayas*, etc. The other strong verbs having an irregular present are *auer*, *saber*, *dezir*, *fazer*. The inchoative verbs show as a rule *-sco*, *-sca*, but we have *meresquo* 383b, *gradesco* 295b. In the stem-changing weak verbs we find *entendo* 303a (in contrast to *entiendo* 478d) and *sierua* 325b. *Requerir* shows the form *requiro* 218d in rhyme. For *ditz* with the force of a perfect, cf. *infra*, p. 17.

The following irregular imperatives are found: *faz*, *ten*, *sey*, *di*, *ue*. In the plural we have, at times, final *d* instead of the more usual *t*, *echad* 274a, *oyd* 560c; and metathesis occurs in *dalde* 193c. The subjunctive singular or plural may be used as either affirmative or negative imperative,

1. Cf. the isolated non-contraction, *aueras*, 389b.

ayas 232d, *non busques* 151d, *sepas* 38a, *sepades* 254a. In a single instance the imperfect subjunctive second plural has the force of a polite command, *Ioguiesedes folgada, yo al non vos rogaria* 319a, cf. also *ninguno non me llorasse de lo que me abinies* 116d¹.

The terminations of the imperfect indicative² of *-er* and *-ir* verbs show only dissyllabic *ia* in the first singular, if we eliminate the faulty readings in 131c, 219b, 249d³; for example, *podria* 75d, *biuia* 125a. Only *ie* is found in the second singular and plural, with the exception of *dirias* 44d, while both *ie* and *ia* occur in the third singular and plural⁴. In *-ir* verbs the stem-vowel *e* is regularly raised to *i* except in first singular; for example, *mintie* 539d, *comidia* 33c, *vinie* 607a; the exceptions are *uestie* 299b, *reye* 329c, 420d, *seruie* 324d, *venie* 329d. A similar raising of the stem-vowel is found in the contracted conditional *recibria* 471b, and, by analogy, in the future forms *mintre*⁵ 232b, *reçibre* 233c, *reçibras* 389c, *reçibremos* 651c; *biuras* (102d) is probably from the infinitive *biuir* instead of *beuir*, to judge from the first person *biuia* 125b. Of the *o*-stem verbs of the third conjugation, *dormir* does not occur in the imperfect indicative. *Morir*, however, raises the *o*-stem to *u*, in violation of the general principles, in *muria* 92b, 544b, where both examples are in rhyme and the second is, furthermore, of the first person. The only irregular imperfect is *era*, *eras*, etc., which has also the regular forms *seya* 156a, *sseyen* 569d. *Auer* has the imperfect *yes* 490b, *ye* 369c, *ya* 39d as the auxiliary forms in the construction of the separated conditional. The use of the imperfect tense in *mereçia* (214d), to soften the expression of an opinion, has a counterpart in the Cid 190, "yo que esto uos gane, bien-mereçia calças⁶. A similar use of imperfect for pres-

1. Cf. *infra*, note to 116d.

2. Including, of course, the conditional of all conjugations.

3. Cf. *infra*, notes to these lines.

4. Cf. *Cantar*, I, 273-4, and note 2.

5. Cf. *repintença* (23d), which reveals a basic conditional form *repintre* and future *repintre*.

6. Cf. also *Cantar*, I, 354.

ent is seen in the verb *deuer*, in direct discourse, *Deuemos a tal senyor laudar e bendizir* 61d, *Deue seyer en vida tal omne adorado* 91d, *Amigo, diz, mal fazes, non te deuies quexar* 161b, *Deuyes te de otra guisa contra mi mesurar* 472d, *Deuyes en otra cosa poner tu uoluntat* 477a.

The second singular of the perfect in the first conjugation is *-este*, cf. *echeste* 205c; and we may admit *-estes* for second plural in *demandastes*, etc. (415), which occur in an *-estes* rhyme. In the first plural of the second and third conjugations the ending is *-iemos*, cf. *prometiemos* 600c, *partiemos* 128c; and in the second plural the ending is *-iestes*, cf. *fiçiestes* 238a, *oyestes* 287c. The usual third singular *sallo* has the rare orthographic variant *sallio* 377b, and *siruió* (165a) has the variant *seruió* 241d. The *ui-* perfects are *oue*, *toue*, *sopo*, *supo*, *plogo*, *yogo*, *pudo*, *puso*¹, *souo*, *estouo*, *estodo*, of which only *sopo* shows a variant *u-*stem; cf. *supo* 20c, *supieses* 69d. The *si-*perfects are *dixo*, *bendixo*, *aduxe*, *fuxo*, *visco*, *miso*, *priso*, *apriso*, *respuso*, *quiso*. *Trayer* has only the form *trayo*² 326c; *miso* 592b has the regular variant *meti* 127b, *metio* 26c, etc.; and *priso* shows the variant *pren-diste* 226d. The *i-*perfects are *vine*, *auino*, *vi*, *vido*, *fize*, *fuy* (< *ser*), *fuy* (< *yr*), *estido*, *andido*. *Vio* shows the form with *d* only in the third singular *vido* 234c, etc. *Vio* is dissyllabic (cf. 43a, 187a, etc.), and it seems probable that *dio* was dissyllabic in many instances (cf. 23d, 248b, 259c, 425c, etc.).

The perfect third singular *dixo* is closely related in use to the present indicative *diz*. The forms *diz*, *dit*, *dize*, *dixe* occur, in all, twenty-three times, of which 17c and 401a have the value of a present tense and 589a is an erroneous addition of the copyist. The remaining twenty examples are all used with the force of a perfect to introduce or designate direct address. All occur within the quotation with the single exception of 88c, which we must emend to *dixo*. Of the

1. For *poso* < *posar*, cf. *infra*, note to 355d.

2. Cf. *infra*, note to 326c.

nineteen examples occurring within the quotation, all show the apocopated form *diz* or *ditz* except 338c, 358a, 542c, 552a, which show *dize* or *dize* and which we must emend to *diz* on account of the metre. From the above it is evident that *diz* is the atonic form, used as a substitute for *dixo* when the latter would occur within the quotation.

The tenses derived from the perfect are the pluperfect indicative, imperfect and future subjunctive. As examples of the former, we have *vieras* 44d, *aprisiera* 69b, although the compound form is frequent, cf. *auie enbiado* 48c. The terminations of the imperfect subjunctive are *-ase* and *-iese*; there are, however, two practically identical examples of *-iera* in an attempt to express a very difficult thought¹. We have irregular terminations in the imperfect *yogues* 131c and *vinise* 66d, and an occasional fall of the atonic penult in the future *fuermos* 100d, *casardes* 220c, *pudierdes* 166c. Apocope of final *e* is not infrequent in the imperfect, cf. *pudies* 481b, *souies* 116a, but occurs only once in the future, i. e., *matar* 71d.

The present participle with verbal force occurs in the one example *entrante* 366a.

The past participle shows the following irregular forms: *nado* (cf. *nasçido* 114d), *rebuelto*, *enbuelto*, *abueltas* (cf. *boluido* 606d), *cubierto*, *encubierta* (subst.), *descubierto*, *muerto*, *fecho*, *dicho*, *ducho* (adj.), *bendito*, *escripto*, *escrito* (subst.), *puesto*, *bienquista* (cf. *querido* 328c), *preso*, *apreso*, *repiso* (cf. *repentido* 552c). The auxiliary *ser* is used in forming compound tenses of intransitive verbs that express motion or change of condition, cf. *las cuytas por o era passada* 608d, the striking exception being *los trabaioa quel auian venido* 630a. When the past participle is used with the perfect of *ser*, the result is, in meaning, a preterit; cf. *fuy nasçido* (= 'naci') 114d, *fuste venido* (= 'viniste') 88c. The auxiliary *ser* is found also in compound tenses of reflexive verbs, cf. 59b, 646b. In compound tenses formed with the auxiliary

¹ Cf. *infra*, p. 19.

auer, the participle agrees with the object of the verb, *auia toda la tieria en su amor tornada* 93b, although there are occasional exceptions; cf. 544c. *Ouo de* when followed by an infinitive gives to the infinitive the force of a preterite, *ouo de arribar* 112d.

The type of the unreal or hypothetical condition is *si tuviese daria*¹, "Si uos me encubriesedes por vuestro buen estar, Querria algun tiempo conbusco aqui morar" 82a, "Si su ermano fuese o con ellos criado, Yo seyer non podria entre-llos mas amado" 117d. We find, however, the imp. indic. of *deuer* used in the apodosis, thereby giving to the dependent infinitive the force of a conditional: "Si el tu mal supieses deuies auer dolor" 69d, "Si tu luenye estudiases allende de la marina, Deuies bien venir dende confortar tu reyna" 252d, "Si mi fija Tarsiana yoguiesse en este logar, Non deuien los mis oios tan en caro parar" 449d, "Si cristiano fuesse e sopiesse bien creyer, Deuiemos por su alma todos clamor tener" 551d. In one instance the apodosis of a temporal clause shows *debiste* in an attempt to render the conditional perfect: "Ante quen (= que me) pariesse afogar me deuiste" 531d. The type with *-iera* in the apodosis occurs only with the verb *deuer*, and in an attempt to render the difficult or even impossible idea of what one would have thought or felt if he were dead or had died at a certain time: "Si estonce fuesse muerta non me deuiera pesar" 533d; cf. 3d.

In the sequence of tenses, especially in direct discourse, there is not infrequently a confusion between the conditional and future in the principal clause: "Quando entendieren que tu eres alçado, Esto serie ayna por las tierras sonado" 102b, "Sol que tu quisieres la cara alegrar, Dios te daria conseio, non se te podrie tardar" 161d; cf. also 476b, etc.

4. — DIALECT

The existence of strong Aragonese traits in the *Apolonio* has been noted by all recent critics who have studied the

1. Cf. Hanssen, *Gram. hist.*, p. 243; Fn Gz, p. XLVIII.

poem. But as the extant version contains many and predominating Castilian characteristics, it remains to see whether the Aragonisms are due to the author or to a later copyist. It has already been noted that Pérez Bayer catalogued the poem as Provençal, that Pedro José Pidal and others have recognized Provençalisms in it, and that Milá y Fontanals believed the poem to have been composed, or at least copied, by one whose literary language was Catalan¹. Menéndez y Pelayo, following Milá, believed that the poem was composed "en comarca fronteriza de Cataluña y catalán era probablemente el copista²," whereas elsewhere he refers to "el ignorado poeta que castellanizó el *Libro de Apolonio*³."

The remaining writers on the subject fall into two well defined groups advocating, respectively, the Aragonese and the Castilian composition of the poem. Amador de los Ríos states that the author "no sin fundamento podría ser tenido por aragonés, conforme al crecido número de voces catalanas que recibe," adding, however, the following additional argument. In Berceo and the *Alexandre*, the worth of valuable objects is expressed by such phrases as "no había oro en Castiella, para comprarlo," or "valía más que Castiella," whereas the author of the *Apolonio* used the kingdom of France for similar figures of speech:

Avn si ganasse el imperio de França,
Non serie mas alegre, etc. (548)

Si tú esto fizieres ganaras tal ganancia
Que mas la preçiaras que el regno de França. (583)

There is no similar mention of Castille throughout the poem. Consequently, to Amador de los Ríos it seemed very probable that, as France was the country bordering on Aragon and in constant commercial relation with it, Aragon was the

1. Cf. *supra*, Vol. I, pp. x and xli.

2. *Historia de la poesía castellana*, I, Madrid, 1911-13, p. 163; cf. also p. 146.

3. *Antología*, XI, p. 29.

place in which the poem was written¹. Fitzmaurice-Kelly mentions the *Apolonio* as a "poema escrito en castellano," but his real opinion seems to be the later statement, based on linguistic evidence, that it is "obra de un escritor erudito, muy probablemente natural de Aragon²".

The first to advocate the contrary theory was Friedrich Hanssen, who in 1896 expresses the following conviction :

El dialecto del poeta del *Apolonio* fué el castellano. La ortografia del manuscrito tiene muchas analogías con la catalana, i el copista ha introducido en el texto del poeta algunas formas de este dialecto (por ejemplo, *sia* 274, *tota* 169)³.

Later in the same year Hanssen modifies somewhat his former view by stating that "la ortografia del manuscrito es la que se usaba en Aragón⁴, and in 1898 he repeats his belief that the extant manuscript shows the later evidence of an Aragonese scribe⁵.

Hanssen's earlier view, of 1896, that the original poem was Castilian also undergoes later modification. In 1897 he makes it "Ostkastilisch," a dialect which "hält die Mitte zwischen Westkastilisch und Navarrisch," and adds : "Vermutungsweise stelle ich das Apolloniusgedicht hierher, obgleich es schwer ist seinen Dialekt geographisch zu fixiren⁶." In the following year he again refers to the dialect : "El dialecto orijinal de esta poesía se distinguía poco del lenguaje de Berceo. Los copistas lo han modificado lijeramente, pero no han

1. *Hist. crit.*, III, 331. It is probably a mere oversight when he speaks of the author as "el poeta castellano," *ibid.*, p. 296, note 1.

2. *Historia de la literatura española*, tercera edición, corregida, Madrid, 1921, pp. 5 and 18. Cf. also Mérimée, *Précis*, p. 44; Becker, *Geschichte der span. Lit.*, Strassburg, 1904, p. 8.

3. *Sobre la conjugación del Libre de Apolonio*, Santiago, 1896, p. 4 and note, and pp. 10, 19.

4. *Sobre el hiato en la antigua versificación castellana*, Santiago, 1896, p. 15.

5. "Die Formen mit *y* (*seya* etc.) führe ich auf den aragonischen Schreiber zurück." *Über die Altspanischen Präterita vom Typus ove, pude*, Valparaiso, 1898, p. 66.

6. *Das Possessivpronomen in den Altspanischen Dialekten*, Valparaiso, 1897, pp. 12 and 16.

introducido tantos cambios como en el *Alejandro*¹." Furthermore, Hanssen believed that between the original poem and the extant copy there may have existed a copy made by a Leonese scribe, probably from Salamanca, basing his belief on the occurrence of the forms *dixoron* 475, *nueze* 511, and *tenir* 99, 490 (ms *tener*)². In his later work he does not insist on *nueze* as a Leonese form³. Furthermore, *dixoron* may be Aragonese but is probably a scribal error, and *tenir* is more distinctly Aragonese than Leonese⁴.

In 1897, Gottfried Baist, without designating the dialect of the original poem, states that the many Aragonese characteristics which occur in it are due to the copyist⁵, and G. W. Umphrey inclines to the same belief⁶.

Before presenting further linguistic evidence on the difficult problem of dialect and scribe, let us review the arguments advanced by those who have already studied the question. The presence of Catalan words in the extant manuscript, as noted by Pérez Bayer, Milá, and Pedro José Pidal, is undoubted, but the theory of Catalan composition would seem to rest entirely on the presence of such words, without regard to the fundamental question of whether these words are of the author or of the scribe. The further question of the possible French and Provençal source, as indicating the existence of a Catalan intermediary literary language, has been discussed previously⁷.

Amador de los Ríos' argument for Aragonese inspiration

1. *Sobre los Pronombres Posesivos de los antiguos dialectos castellanos*, Santiago de Chile, 1898, p. 6.

2. "Talvez, tenemos que suponer, entre el orijinal i el manuscrito que reproduce la edición, la existencia de una copia hecha por un copista cuyo dialecto era el leonés, véase la forma *dixoron* 475," *Conj. del Libro de Apol.*, p. 4; cf. also *Estudios sobre la conjugación leonesa*, Santiago, 1896, pp. 17 and 32.

3. *Gram. Hist.*, p. 96.

4. Menéndez Pidal, *Cantar*, I, 264.

5. "Zahlreiche Aragonismen im Texte dürften auf Rechnung des Schreibers zu stellen sein," Gröbers *Grundriss*, II², p. 404, note 2.

6. *The Aragonese Dialect*, in R Hi, XXIV (1911), p. 30.

7. Cf. *supra*, Vol. I, Chap. 3.

and composition, based on the use of 'France' as a measure of value' instead of 'Castile', calls for more detailed consideration. In the first place, similar use of *Françia* occurs in undoubted Spanish poems of the time; *e. g.*, in the *Poema de Fernan Gonçalez* we find:

Mas saliol a tres annos muy caro el mercado,
Con el auer de Françia nunca seria pagado. (Fn Gz, 574)

Non seria de azeite en mundo tal fallada,
Inglaterra e Ffrança desto es avondada. (Fn Gz, 147)

DInglaterra e Ffrança quiso la mejorar. (Fn Gz, 153)

In the *Libro de Alexandre* occurs:

Trayen oro e plata a fiera abundança,
Dizien que verdat era, syn otra alabança,
Non lo podrien mover los palafrenes de Françia. (Alex, 1871)

And further favorable comparison of France and Spain is found in

Los pueblos Despanna muchos son ligeros,
Pareçen los françeses ualientes caulleros. (Alex (0) 1635)

Entrar en Espanna una tierra çerrada,
Tierra de fortes yentes e muy bien castellada,
Desi çonquerir Françia una yente loçana. (Alex (0) 2298-9)

Additional references seem unnecessary.

Furthermore, we note in the *Apolonio* that not only does the poet use *Françia* in his comparisons, but in one instance, *Jerico*:

Ternia que auemos a Ierico ganada. (482)

Compare also the *Fernan Gonçalez*, *Berceo*, and the *Alexandre*, which use other cities; for example:

Plogol mas que sy ganas a Acre e Damiata. (Fn Gz, 640)

Nunca tal cosa ovo nin Genua nin Pisa. (Sta Oria, 118)

1. Cf. *supra*, p. 20.

El brial non seria comprado por Ienua nin por Pisa.

(Alex (0)79)

Mas ualien los aniellos en que omne los ata

Que farien las rendas de toda Damiata. (Alex (0)815)

Quanto podrie ualer, preçiar no lo sabria,

No la podrie comprar el auer dAlmeria. (Alex, 2431)

It would seem, then, that the use of "Francia" and other foreign countries and cities was a commonplace in Spanish poetry of the Middle Ages. If, in the *Apolonio*, we do not find "Castiella" used for similar comparative purposes, we may readily ascribe it to the fact that the subject matter dealt with a foreign and pagan hero, and that the author was following closely his Latin model, in which there is no mention of Castile. Finally, the two examples of *Françia* in our poem are both in rhyme — a fact which has its importance for the mechanical construction of the "cuaderna vía."

Coming now to the linguistic features of the poem, we must divide our material into three parts representing, respectively, the orthography, the morphology and syntax, and the vocabulary. In point of orthography the Aragonese characteristics are especially frequent. The one invariable trait is the graphic representation of palatal *n* by the symbol *ny* or *nnny* (*senyor*, *duennya*). A second trait, which has but few Castilian variants¹, is the use of *y* to show hiatus in the vowel groups *ae*, *ea*, *ee*, *eo* (cf. *cayer*, *leyaltat*, *seyer*, *peyor*). The following Aragonisms occur more or less sporadically, and generally with Castilian variants :

Vowels : atonic *a* for *e*, *dinarada* 323c, *ascondio* 139c, *trassoro* 193c; atonic *e* for *a*, *maletia* 198d; atonic *i* for *e* in *li* 466a, *esti* 207b, 311a; tonic *a* for *e*, *cinquanta*, *sexanta* 397cd; tonic *i* for *e*, *sia* 274a, *tenir* 99c.

Consonants: *tz* for *z*, *ditz* 17c, etc., *patz* 478b; *tg* for *g*, *metge* 323b, etc., *metgia* 319d, etc., *oratge* 456b, *omenatge* 636a, 616a, *mensatge* 214d, *linatge*, 491a etc.; final *ll* for *l*,

1. Cf. *supra*, pp. 6 and 14.

carçell 640b, *ell* 641a, *senyall* 202c; final *yll* for *l* in *nuyll* 341a, etc.; initial *pl* for *ll*, *plenero* 396b, 459d, *plegado* 91a, *plano* 68d, etc., *plorar* 447c, 105a; initial *cl* for *ll*, *clamar* 37a, 11b; preservation of medial *d*, *veydia* 7d, *vido* 421b, *sedian* 16b, *piedes* 513a, etc.; initial *i* for *y*, *io* 183d, etc., *iogo* 320a, *iendo* 576a; prefix *es-* for *des-*, *escobrir* 328b, 609a; *des-* for *es-*, *destorbo* 61b, *desmarrido* 29c; *-mente* for *-mento* in *estrumente* 489d, *argumente* 15b, *espirament* 303a¹: *-ança*, *-ença*, *-çon* for *-ança*, *-ença*, *-çion*, *França* 583b, *creyença* 647c, *creença* 481d, *fallença* 22c, *trayçon* 232b, etc.

From the point of view of morphology and syntax the Aragonese traits are few: use of the pronominal *tu* as object of a preposition, *a tu* 646b, 646b, *pora tu* 502d, *por tu* 600b, *entre tu* 24d (in contrast to *de ti* 496b, *en ti* 340a); masculine definite article *lo* in *lo medio* 420c; pronominal *en* in the phrases *sen trevia* 156d, *men tengo* 12d. In the terminations of the imperfect subjunctive we find *-ise* in *vinise* 66d².

For the vocabulary we can add to the Aragonese words and forms cited by Fitzmaurice-Kelly and Milá³ the following: *adapte* 63c, *auol* 371b, *car* 589d, 620c, *lexar* 62c, 419c, 434a, *ren* 177d, etc., *rua* 367a, etc., *sen* 395c, 618b, *tota* 93c, 169c, *tot* 635b, *traçoro* 193c, *tremar* 234d, *trobar* 247b, etc., *yer* 481c.

Do the Aragonese characteristics recorded in the preceding paragraphs belong to the original poem or are they to be credited to a later copyist? The question is a difficult one, in view of the fact that we have only one manuscript and that this manuscript is replete with errors of various kinds. Nevertheless, the following analysis of the language, on the three-fold basis posited above, seems to throw some light on the subject.

Among the purely linguistic variants, the consistent use of *ny* and *nyy* would seem to point to the tendency of an Ara-

1. *Consentimento* 101d is a scribal error for *cosiment*.

2. Cf. Menéndez Pidal, *Cantar*, I, 277; Haussens, *Gram. Hist.*, § 247.

3. Cf. *supra*, Vol. I, pp. XL and XLI.

gonese copyist to represent by his normal dialect-symbol a sound that was identical in the two dialects. In the matter of syntax and morphology, the sporadic character of masculine *lo*, of the subjunctive termination *-ise*, and of pronominal *en* would seem to indicate lapses on the part of an Aragonese copyist.

When we come to the question of vocabulary, we note that many of the so-called Aragonese words had already found their way into Castilian and other dialects. In fact, of the list of Aragonese words occurring in the *Apolonio* only the following have not been found in other North Spanish dialects: *sen trevia*, *men tengo*, *paraula*, *senes*, *cremar*, *trassoro*, *muyt*, *iuuenta*. Each of these Aragonese forms occurs but once in our poem. Furthermore, each corresponds in number of syllables with the Castilian variant, and hence an Aragonese copyist could introduce them without doing violence to the metre of the poem. The exception is the word *iuuenta* which occurs as a rhyme word and hence must be a part of the original poem—conditions which apply also to Maria Egyp. 90, 259, and Alex 1442b. On the other hand, the extant version of the poem does not contain such strikingly Aragonese words as *lures*, *ensemble*, *tro*, *avant*, and it is noteworthy that these last-mentioned words differ from the corresponding Castilian words both in a widely different orthography and in the number of syllables. In this connection it may be noted that there are, likewise, Aragonese traits of orthography which do not occur in the poem; for example, intervocalic *lh* for *j* (*filhos*), *-eit*, *-uit* for *ech*, *-uch* (*feito*, *muito*¹); and, from the standpoint of morphology, past participles formed on strong perfect stems (*tuvido*).

From the above linguistic facts, we are justified in inferring that the Aragonese traits are indicative of an Aragonese copyist².

1. *Muyt* is found 241a.

2. The fact that the Aragonese scribe introduced certain typical forms of orthography, while failing to use others that are equally characteristic of his dialect, shows a situation similar to that of the *Poema de Roncesvalles*; cf. Menéndez Pidal, RFE, IV, p. 119.

Approaching the question of dialect from the metrical point of view, there are several items which likewise point to the fact that the Aragonese linguistic traits are due to the copyist. The occurrence of *cinquanta*, *sexanta* in rhyme with *treynta* (397) would seem to exact a restoration of the original Castilian forms *cinquenta*, *sesenta*, and *trenta*. The same conclusion holds for *tenir*¹, which is found in rhyme with *creyer*, *prender*, *plaçer* (99). Note also the following metrical facts:

In the Castilian dialect of the thirteenth century both *seer* and *ser* were used as the infinitive form. In the *Apolonio* we find *seyer* as the usual form, though *seer* occurs 39d, 437a, and *ser* is found in the metrically correct verse

Io mal non meresciendo he a ser martiriado. (382c)

In several instances the metre seems to exact Castilian *ser* instead of the actual Aragonese *seyer*:

Ca yo non fiçe cosa / por que deua seyer muerta (73b)

Dixo ell huno de ellos, / e cuydo seyer artero (225a)

Agora es la ora / de seyer aparesçida (486a)

Por seyer salua la iura / e non auria que dezir (550a),

and the same conclusion holds for *set* instead of *seyet* in

Desto seyet bien seguro/en vuestro coraçon (214c).

In one case the Aragonese infinitive is a manifest interpolation of the copyist:

Por beuir mas viçioso / e (seyer) mas a ssu sabor² (285a).

Note also that, in the one instance where Aragonese *senes* occurs, the verse is too long and may be corrected by restoration of Castilian *sin*:

Entendio bien senes falla / que la su fija era (543b).

Similarly the single occurrence of Aragonese *yer* is in a faulty hemistich which can be restored by use of Castilian *ayer*:

1. For use of *partir* in rhyme with *-er*, cf. *infra*, note to 106a.

2. The manuscript has *plaçer*, but the rhyme is *meior*, *morador*, *derredor*.

So en sobeiana cuyta / mas que yer non era (481c).

The above items tend to confirm the indications drawn from the purely linguistic traits.

It has already been noted that the extant manuscript shows Catalan characteristics¹. The most obvious of these traits are the form *Libre* in the title *Libre de appollonio*, the forms *demanar* 24a, *cominal* 25d, *yogues* 131c, *abienes* 116d, and probably *sia* 273a². In addition, there are several instances where the scribe has corrected his own writing; thus we find *entendo* 303a, but in 412a the scribe wrote *entendo* and then corrected to *entiendo*; in 18b he wrote *dam*, probably as the beginning of *dama* and then changed it to *duenya*; in 296a, after writing *aduyt*, as a part of *aduyto*, he substituted *aduxo*. Finally it is of interest to recall that the *Apolonio*, *Maria Egipciaca*, and *Reyes doriente* are found in the same codex and are written in the same or a very similar hand. This hand also composed on the last page of the *Apolonio* manuscript the following Catalan passage of scribbling which Rodriguez de Castro calls a *Vida y passion de Cristo*³:

per obtenir z a conseguir

Per obtenir z ha consseguir zo que demanaras ha nossre ssenyor deus tres cosses sse requeren.

Primera es continuar zo que hom vol demanar ho demana ha nosre senyor deus.

La ssegona es que hom deman zo que es proffitos a la anima z al cors e proprialment ne demana y es. La primera es placieus ssenyor quemlexets viure z ffinar en la vossra amor. La ssegona placieus ssenyor que vullats possar la vostra ssanta passio entre mi z vos e proprialment que me morre.

La terzera conditio quis requer per aconsseguir zo que hom deman ha dun que hom deman ans per ssi que per altre.

As we have shown previously, there existed an intermediate manuscript between the original poem and the extant

1. Cf. *supra*, Vol. I, p. xvii.

2. *Sia* is both Catalan and Aragonese. The regular Aragonese form used in the manuscript, however, is *seya*.

3. Cf. *supra*, Vol. I, p. ix, note 4.

version¹. This intermediate manuscript may have been by the hand of an Aragonese and the extant version by a Catalan. A simpler explanation, however, would seem to lie in the hypothesis that the present manuscript was copied by a scribe familiar with both Catalan and Aragonese or with a dialect on the border between those two linguistic territories.

5. — VERSIFICATION

While the *Apolonio* is composed in the "cuaderna vía" or four-line monorhymed stanzas, the condition of the only extant manuscript makes it impossible to determine finally the various metrical principles which governed the original composer. But, though the details are in many cases obscure, the type-forms of the stanza and the line stand out clearly.

STANZA

The four-line stanza is obviously the norm. Nevertheless, stanzas 62, 67, 196, 516, 598 and 604 have only three lines, while 102 and 347 have five lines². It is safe to assume, however, that in each of the above stanzas we have a defective or mutilated copy.

RHYME

In the matter of rhyme the type-verse had perfect rhyme; with the poetic license of using approximate rhyme, as in *trasecho:-eio* 233, *quexa :-esa* 483. Further than this it is not safe to speak categorically. The text shows at times assonance instead of rhyme, and it seems probable that this assonance may have the same restrictions as those noted for the *Fernan González*, i. e., that it was confined to cases where a more or less current word, such as *palo*, *diablo*, was not feasible as one of a quadruple rhyme group³. The imperfect

1. Cf. *supra*, Vol. I, p. xviii.

2. The five-line stanza (158) of Janer's text readily disappears in the readjustment of stanzas 159-160.

3. Cf. *Poema de Fernan González*, p. LI.

vowel-rhymes are obvious errors of the copyist, *entendiessen*: *ieron* 35, *auesades*: *adas* 258d, *alongados*: *adas* 453, *ortados*: *-adas* 179, *viestes*: *-astes* 415, *posar*: *-er* 159, *venir*: *ar* 162, *partir*: *-er* 106, *-ida*: *iendo* 197, *treynta*, *quarenta*: *-anta* 397; and some have obvious corrections, [*moramos*] 522, *violaua*[*n*] 190, (*otro que tal*) 347, *tener* for *tenir* 99c. A second group of eliminable irregularities shows purely orthographic variants due to the dialect of the copyist or to the unstable orthography of the time, *patz*: *-az* 478, *ditz*: *-iz* 17, *senyall*: *-al* 202, *naturall*: *-al* 638, *Gabriel*: *-ell* 641, *gigua*: *-iga* 184, *-ançia*: *-ança* 548, 583. The same is true of the terminations of the imperfect indicative *-ia*: *-ie*, 83, 180, 298, 299, 329, 469, and of the confusion of intervocalic *ç* and *z*, 516, 567, 586.

Of the remaining irregular rhymes, the largest group consists of *-ando*: *-ado*, chiefly in verbs of the first conjugation, 71, 78, 108, 187, 363, 425, 433, 577. Another group shows approximate rhyme of intervocalic consonants, *pedrica*: *iga* 53, *trasecho*: *-eio* 233¹, *queixa*: *-esa* 483, *toda*²: *-ota* 150, to which may be added the one example of final consonant, *logar*: *-al* 178. There is left in the manuscript a residuum of seventeen examples that we must regard as assonance or as definitely irregular rhyme³. The examples may be grouped as feminine rhyme, *ama*: *-ada* 331, *calanya*: *-ada* 259, *segura*: *-ada* 194a, *palo*: *-ano* 146, *alto*: *-ano* 260, *diablo*: *-ado* 248, *companyera*: *-eia* 367, *yermo*: *-ierto* 39, *esfuërço*: *-uerto* 73, *-uesta*: *-uestra* 76, *amigo*: *-ido* 554, *astrosia*: *-isa* 445, *cantos*: *-allos*: *quebrantarlos* 546; and as masculine, *çibdat*: *-al* 19c, *flaquedat*: *-ar* 321, *paz*: *-ar* 524, *trahición*: *-or* 388. These seventeen irregular verses signify that less than three per

1. Müller regards this rhyme as admissible both here and in the *Alexandre*; cf. *Sprachliche und textkritische Untersuchungen zum altspan. Libro de Alex.*, p. 38.

2. Cf., however, *tota*, 93c, 169c.

3. While many of these verses are subject to possible or even probable emendations, the *y* must be differentiated from the "obvious errors" and "obvious corrections" of the first group; cf. *supra*.

cent of the stanzas of the poem show well-defined irregular rhyme as preserved in the much abused manuscript.

IDENTICAL RHYME WORDS

In several stanzas we find not only the rhyme word repeated but equality or practical equivalence of two entire hemistichs. In such cases it is fair to conclude that we have a scribal error in copying; thus, *que vos mas non pudiestes* 9, *faria muy gran locura* 219, *vinien a almorzar* 354, *esta es la uerdad* 438, *yo me lo faria* 512; and similar scribal errors account for *auie del dolor: auer dolor* 69, *fue conturbado: fuese conturbado* 108, *ha su atencencia: la sua tenencia* 93, *podria sanar: pueda sanar* 442, and *su lumbre* 376. Where identity is confined to the rhyme-words alone, there are several cases which show a difference in meaning or construction of the two identical rhyme-words, and hence we may accept them as authentic rhymes; thus, *amargas* 231, *suelo* 359, *criada* 355, *venida* 574, *enemiga* 53, *passado* 644, *meior* 304, *nada* 601. With the single exception of the last-mentioned *nada*, which occurs in a faulty hemistich, no pair of these identical rhyme words or rhyme phrases occurs in consecutive lines. There still remain twenty-five examples of identical rhyme words, of which eleven¹ are manifest errors on the basis of the last-mentioned criterium of consecutive lines; the other fourteen² seem sufficient in number to justify the belief that some at least came within the rhyme principle of the original poem.

CAESURA

The verses are divided into hemistichs of six, seven, or eight syllables according as the final word or group is 'agudo' 'grave', or 'esdrújulo', and the final stress in each hemistich falls on the sixth syllable. The caesura forms a natural pause in conformity with the meaning of the verse. Nevertheless,

1. 40, 66, 104, 142, 144, 151, 198, 467, 508, 592, 594.

2. 40, 143, 199, 227, 261, 272, 297, 312, 480, 497, 596, 599, 614, 621.

in view of the not infrequent exceptions, it seems probable that the poet, or at least a later scribe, admitted at times a forced caesura¹; for example:

Que non auien nengun/ conseio de guiar (455b)
Fasta que casamiento / bueno le pueda dar (346d).

METRE

In view of the large number of verses which do not conform to the standard measure of the "cuaderna vía," the question naturally arises: Was the poem composed in a fixed metrical form, or is it ametrical? Since about twenty per cent of the hemistichs of the manuscript are irregular, even on the basis of a most liberal interpretation of the laws of metre, one might, at first glance, be tempted to assume that the original poem was ametrical². The question deserves, however, a more careful consideration. In the first place, we know that the scribe of the extant manuscript made many errors in copying, and that he or his predecessor went so far as to omit an entire verse in six different stanzas, and to add a verse in two others³. We know, furthermore, that the antecedent version was not the original poem, but likewise a faulty copy, to judge from the omission of the rhyme word in 522a and the interchange of hemistichs in 539⁴. Consequently we have two sources of explanation for the large number of errors in our manuscript; namely, the carelessness of our scribe and the carelessness of his predecessor. To this should be added the further fact that the ultimate scribe was copying a language or dialect that was not his own. On the

1. Cf. Fitz-Gerald, *Versification of the Cuaderna Vía*, New York, 1905, pp. 95-96; Menéndez Pidal, *Cantar*, I, p. 88, and ASNS, CXIV, 248-49.

2. Henríquez Ureña in his recent book (*La versificación irregular en la poesía castellana*, Madrid, 1920, pp. 16-19) does not admit the ametrical theory for the works of Berceo. On the other hand, he seems to regard the *Alexandre*, *Fernan Gonçalez*, and *Apolonio* as ametrical.

3. Cf. *supra*, p. 29.

4. Cf. *supra*, Vol. I, pp. XIII-XIX.

other hand, if we adopt the most illiberal view of metre and do not admit synalepha, elision, apocope, or enclysis, we see, nevertheless, many series of verses that are metrically perfect. Series of eight or less verses are especially frequent, but we find twelve consecutive correct verses in 264d-268d, 431d-434c; fourteen in 237d-241a, 278d-282a; sixteen in 574b-578a; and in one instance (358b-364b) the series runs to twenty-five faultless verses. It is difficult to believe that such a situation could exist in an ametrical poem.

Looking at the metrical problem from a somewhat different point of view, it is fair to suppose that the opening lines in any piece of copying will receive special attention from the scribe and hence be less liable to error than are other portions of his work. Applying this test to the *Apolonio*, we are confronted with a striking exception to the general principle, in that the scribe has written the first two lines in the form of prose and has made them precede the title of the poem¹. In spite of this remarkable exhibition of carelessness, we note that the entire opening stanza is metrically correct if we admit the dissyllabic value of *-iar* in *estudiar*².

In connection with the above theory that the opening lines of a poem are subject to special consideration from the scribe, we have in the *Apolonio* another class of stanza that should likewise receive especial scribal care; namely, the several riddles which form an integral part of the narrative. Here again we see that the compiler of the extant version, as well as his predecessor, failed to realize the importance of transcribing carefully this type of literature in which everything depends upon the accuracy of wording. The riddles are ten in number, of which five are metrically faultless as preserved to us in stanzas 47, 505, 509, 511, 513. The riddle of stanza 518 is likewise correct if we admit apocope, sinalepha or elision in the phrase *mano a mano*. Each of the remain-

1. Cf. *supra*, Vol. I, p. xiii and p. i, note.

2. Cf. Fitz-Gerald, *Versification of the Cuaderna Via*, p. 64; Hanssen, *Sobre el hiato en la antigua versificación castellana*, p. 15.

ing four riddles shows one faulty hemistich, and in each case there is an undeniable background of scribal carelessness. Thus, in 507a the scribe wrote *de las rio* and then erased it¹; in 514a, *mueyell* is written over an erasure and is not distinctly legible; in 520a, *nin blanco* is omitted and the same is true of the rhyme word *moramos* in 521a. In short, of the four metrically faulty riddles, two are unintelligible in their extant form, and two show erasures in the transcription of the faulty passage. In brief, the blundering workmanship of two inefficient scribes has not destroyed the evidence of the Alexandrine lines in which the author of the poem composed his riddles.

The combined evidence, then, seems to furnish an adequate explanation of the large number of faulty verses in the extant manuscript. The same evidence points clearly to the conclusion that the original poem adhered to the Alexandrine verse of the "cuaderna vía." This does not mean, of course, that the original poem contained no irregular verses, since thirteenth-century poets were, doubtless, as erringly human as are those of the twentieth century.

SYNALEPHA AND ELISION

We may safely admit for the original poem the fundamental principles adopted for the *Poema de Fernan Gonçalez*; namely, enclisis of *me*, *te*, *se*, *le*; proclisis of the same pronouns in the separated-future construction; proclisis of the preposition *de*; apocope of *o* in *quando*, *quanto*, *como*, *todo*, etc.; apocope of *e* when it is not needed as a supporting vowel; elision or crasis when the final vowel and the following initial vowel are identical². To attempt to decide if synalepha should be admitted seems almost futile, in view of the condition of the manuscript.

Taking the manuscript as it stands, there are one hundred

1. Cf. *supra*, Vol. I, p. xvi.

2. *Op. cit.*, pp. xlii, xliii, and li; cf. also ASNS, Vol. CXIV, p. 248.

and twenty-six hemistichs which seem to exact synalepha as a requisite to metrical regularity. In many of these hemistichs, however, a pruning seems more desirable than the admission of synalepha; for example:

metio lo en la carrera (143a) was more probably, in the original, *metiol en la carrera* or *metio lo en carrera*; *esta es la cosa vera* (508b) is improved by reading *esto es cosa vera*¹.

In the verse

Si en esto nos aturas mas fuego nos ençiendes (278c), the metre demands sinalepha in the first hemistich, but the context demands the omission of *nos*². Such emendations lack the definite confirmation that might be forthcoming had we one or more additional manuscripts of the poem.

On the other hand, there are hemistichs, among the above-mentioned one hundred and twenty-six, which ring true in their extant form and context; for example:

Ondremos este cuerpo, ca debdo[^]es e razon 296c
 Mortaio la muy bien, diol sepultura[^]honrrada 364b
 Pensando[^]en esta cosa 80c
 Estrangilo[^]el de Tarso 435a.

Consequently we must admit as a possibility that the author of the original poem used at times sinalepha³.

1. Cf. Berceo, SMill, 363b.

2. Cf. also *supra*, Vol. I, p. xvii.

3. Henríquez Ureña, in his admirable study of "versificación irregular" (*op. cit.*, p. 12) states frankly that he does not treat the problems of hiatus, sinalepha, and elision; he remarks, however, that "el empleo sistemático de hiato solo puede asegurarse respecto de Berceo." The study of Hanssen, *Sinalefa en el Libro de Alexandro* (in RFE, 1916, pp. 345-56), and that of Carlos Barrera, *El Alejandrino Castellano* (in BHi, 1918, pp. 1-26) have a distinct value as collections of material. Definite conclusions must await the time when we shall have accessible critical editions of the *Alexandre* and the works of Berceo.

CHAPTER II

COMMENTARY AND NOTES

In view of the existence of but one manuscript, it seems futile to attempt to reconstruct the text of the poem. The emendations of the editor are confined, for the most part, to verses which are faulty in rhyme, syntax, or meaning. With but few exceptions, metrical emendations are offered only when faulty metre in the poem is accompanied by other irregularities. In addition, the notes aim to interpret and clarify the obscure passages in so far as this can be done without resort to purely arbitrary methods.

In the matter of text emendations it has seemed advisable to record the specific corrections of those who have studied the poem, with a limitation, however, in the case of the admirable work of Staaff. Whenever Staaff's emendation consists simply in adopting the enclitic form of *me*, *te*, *se*, *le*, instead of the full form, or vice versa, no record is made of the emendation. When, however, his emended line shows further corrections, those corrections are recorded.

The following abbreviations are used for titles frequently referred to in the present chapter :

- C. Cornu, J., "Études de phonologie espagnole et portugaise," in *Romania*, IX (1880), pp. 71-89.
- H. Hanssen.
- HA. Hanssen, F., *Sobre la conjugación del Libre de Apolonio*, Santiago de Chile, 1896.
- HH. Hanssen, F., *Sobre el hiato en la antigua versificación castellana*, Santiago de Chile, 1896.
- HM. Hanssen, F., *Metrische Studien zu Alfonso und Berceo*, Valparaíso, 1903.

HMuch. Hanssen, F., *De los adverbios Mucho, Mui i Much*, Santiago de Chile, 1905.

S. Staaff, E., *Étude sur les pronoms abrégés en ancien espagnol*, Upsala, 1906, pp. 114-128.

For the explanation of other abbreviations, see *infra*, p. 187.

1b. HH regards *estudiar* as of four syllables. — 1d. C, HH: (buen).— 3b. HH: (en).— 3c. HM: meïsmo.— 3bc. "Antiochus poblo Repleta e pusol so nomme e ouo nomne Antiochia" (Liber Regum, in BRA, VI, 1919, p. 204). Cf. also the Brussels Old-French prose version: "Li rois Antiochus fonda jadis une citét et l'appiella de son nom Antioce" (Altfranz Prosa, 46). This latter citation seems to show that in some one of the lost Latin prose versions we have the source of the *Apolonio* passage.

3d. HH: estonz. S: estonç.— 4a. HH: (Ca)... (le). S: murios- (e)le.— 4d. HH: Nol s. en el c. In view of *non sabian* in 4c, we might read here *non auia*.

5b. Read *en ello* or *con ella*, since with *avenir* the prepositions *en* and *con* are associated, respectively, with things and persons; cf. Cuervo, Dicc, I, 798, 800, 801.

5c. HH: est(e). — 5d. HH: Ques. — 6ab. Cf. *supra*, Vol. I, p. LIV.— 7d. HA: veye.— 9d. Possibly the rhyme word is *perdiestes*.— 10b. que non lo enfamedes.— 10d. C: (a)uos.

11b. Possibly we should read: non deue el mi padre de mi seyer amado.

14c. The meaning 'pensamiento' for *ssosacamiento*, as suggested by the Marqués de Valmar, does not seem as acceptable as 'ruse' or 'trick'; cf. Cantigas de Sta. María, II, 773.

15c. S: (que).— 16a. por (aqu)esto; cf. 38d, 559a.

16b. HA: seyen. The form *menas* for *almenas* would improve the metre; cf. "Faremos que las menas egualen el çimiento," Alex 1089d; "Bien querien los de fuera a las menas sobyr," Alex 1103a; "é en cada mena de la torre estaba un home vestido de pannos blancos," Ultramar 593b, 22.— 19b. C:

Saluo (al) or Saluol Rey A. e (a) la cort(e) general.— 19d. The clause is dependent on *dixo* understood; cf. 425d.— 21c. S: rey [Antiocho].... su(a). C: Propusole el rey.— 26a. C: (muy) or profecía[^]el.— 26d. S: com(mo) fues(se).

27b. S: Dixol[e] Apolonio que era falsedat. The subject of *dixo* is, however, not Apolonio but Antiocho, as seen from the latter's words in the Latin version: "erras, iuuenis, nihil uerum dicis" (Historia, 7). Read: Dixo a Apolonio.

28c. Mz Pidal regards *treyn*ta as trissyllabic; cf. Cantar, I, 168. In 397a, however, the word is in rhyme and was pronounced *tre-yén-ta* or *tre-én-ta*.— 31a. S: (sus).

33a. que no lo entendieron; *que* having the force of 'de modo que'. The verse means that 'he took but few with him, with the result that the citizens of Antioch did not notice his departure'.

36b. non nos [deuiemos] or [queremos].— 38a. C: Dixo (e)l. Read: [el] mio; cf. 218b, 546a.— 39c. S: desierto.— 40a. S: quantos [que].— 40d. S: desd(e) aqui. Mz Pidal: des(de) aqui; Cantar, II, 623.— 44a. S: Respuso l[e]hun ombre (bueno).— 45a. C: nuestro senyor el Rey.— 45b. S: (por nombre).— 49a. S: d(e).— 50a. C: ley mala (e) complida; cf. "non seras bueno complida," Buenos Proverbios, 18.— 50c. S: Dar l'ie de sus aueres.

52bc. These verses defy satisfactory interpretation. *Ca en* may be read as the verb form *caen*. The meaning of *doblar*, 'to double on one's tracks', and of *doblar en*, 'to return to the attack', are purely constructive for the text. *Abscura* has not been found elsewhere in Old Spanish; it may be a scribal error in copying *escura* 51d, in which case we may substitute some abstract noun in -ura, as *ardura*, *bravura*, *calura*, *loçura*, *rencura*.

53b. S: [el] omne; cf. 131b, 413c.— 53d. C: (la) or (vos).

55. There are two later versions of the story in Old-Spanish literature. Juan Ruiz (Str. 530-543) relates how a hermit, as the result of drunkenness, forces a woman and then kills her in order to escape detection. A second version is

found in the *Libro de los enxemplos*, No. LVI, in which the hermit kills, not the woman, but a man who mocks him for his immorality. The story is found in more detail in the Old-French fabliau, "De l'ermite qui s'enyvra," published by Méon in his *Nouveau Recueil de Fabliaux et Contes inédits*, Paris, 1823, pp. 173-186. Here, the monk, after getting drunk at a miller's table, lies with the miller's wife, and then kills the miller who had detected his fault. Schwan states that this fabliau is taken from the *Vie des Anciens Pères*, no. 9, which deals with the theme "Ivresse"; cf. *Romania*, XIII, pp. 233, 240. A second Old-French fabliau, "De l'ermite que le diable concha du coc e de la geline," bears a resemblance to the story of Juan Ruiz in that it contains the item of the cock and hen, though it omits the item of drunkenness; cf. Meon, *op. cit.*, II, pp. 362-393.

55b. S: Porquel fiço el vino el pecado beuer.— 57a. Read *suele[n]*, since all other examples of *soler* show a personal subject. Cf. also: "Pero sy diz la fabla que suelen retraher," Juan Ruiz 1622a; "Como diz la palabra que suelen rretraher," Alex 409a.

57b. A very current proverb in the Middle Ages; cf. Covarrubias, s.v. *codiciar*, Guzman de Alfarache, I, III, 5; Garay, Carta, I, 4; Lozana Andaluza, 252; Don Quijote, I, 20.

59c. We may read something on the order of [*que por ganar*] *mencales*; cf. "Perjuranse priuado por ganar dos mencales," Alex 1797c.

60a. The manuscript reading, *manera*, is probably copied from 60d; cf. "Pusyeron la en (vn) carro de muy fuerte madera," Fn Gz 622c.

64b. *los comeres* is evidently copied from 64c. We might read *escudiellas*; cf. "Escudillas, sartenes, tinajas e calderas," Juan Ruiz 1175a.

68a. Elanyco el cano; cf. *Elanico* 78a, and RFE, III, 294-95.

68c. Metio en el rey mientes. The episode of the meeting between Apolonio and Elanico lacks an element that is clear-

ly presented in the Latin version: "At ille (Apolonius) salutat fecit quod potentes facere consueuerunt: spreuit hominem plebeium. Tunc senex indignatus iterato salutavit eum et ait 'aue, inquam, Apolloni, resaluta et noli despicere paupertatem nostram honestis moribus decoratam'" (Historia, 13). Furthermore, Elanico was from Tyre and a vassal of Apolonio, as shown by the later French prose version: "Rois, Appollonius, parlés à moy; Je suy de Thire et suy vostre homme" (Altfranz Prosa, 52). There may be a possible trace of the above items in the use of *ascalentado* 71a.

69a. In view of the identical rhyme with 69d, we might read *sabor*; cf. "Ca dél non he sabor," Cid 2994; but note the use of *dolor* in the similar scene with the fisherman, 133b.

71d. In view of the rarity of *al quien*, we may read *al qui*; cf. the complementary verse, 72d.

72b. Mz Pidal suggests: Por [que] lo que es el; cf. Cantar, I, 396. In view, however, of the Latin, "quia, quod pater est, tu esse uoluisti" (Historia, 13), it seems preferable to suppose that the scribe copied *Por* from 72a, and that we should read: *Que lo que es el padre*. Cf. "Por esso es luenga que a deliçio fue criada" Cid 3282, and Cantar, I, 396.

76b. C: (ya).— 76d. S: malamient(e).

77b. *louiere* may be a careless copying of an original in which the conventional *c*-curve precedes an initial *o*. We may read *mester ouiere*.

80b. *rico e bien adobado* is far removed from the Latin, "maesto vulto dolentem" (Historia, 15), and suggests that the verse is faulty in more than metre.

82a. Contrast with "por uestro bien seer" Sacrif 107c.

83. The Latin text throws some light on the meaning of *sufrir* 83b and *cara* 83d: "Stranguilio ait: 'domine Apolloni, ciuitas nostra paupera est et nobilitatem tuam non potest sustinere propter duram famem saeuamque sterilitatem anno-nae'" (Historia, 16).

83d. HMuch: (es). S: (muy).— 85c. S: (quel).— 85d. S: l(o).— 86d. Mz Pidal: [e] mandat; cf. Cantar, I, 348.— 87d. Cf. 101b.

— 88c. Baist: (ay); cf. ZRP, IV, p. 472. Mz Pidal suggests: en buena (ora) fust(e) venido; cf. Cantar, I, 294.— 89a. C: (bien).— 89c. te lo.

90d. S: Que s(e) llegas(sen) el conçeio. The text-reading seems preferable, however, in view of 91a and 560a.

91d. The use of the imperfect *deuie* makes possible that this verse is not a part of the quotation but an exclamation of the poet.

93a. C: proueençia. Mz Pidal: prou[id]ençia, RFE, IV, 122.— 93b. Mz Pidal: [la] su, RFE, IV, 122. — 93c. (les).

93d. The manuscript reading, *la sua tenençia*, is evidently copied from 93b, hence our emendation.

95c. *façia* furnishes an example of dissyllable *-ia* in third person; cf. Cantar, I, 274, note 2.

99a. C: quim or quieres.— 99b. S: Darte conseio bueno sim lo quieres prender; Mz Pidal recognizes the improbability of the manuscript-reading *mel*, cf. Cantar, I, 255, 7.— 100b. C: contral. — 101a. meng[u]ados.

101b. por. The three examples of *Para* (cf. 87d, 251c) occur as initial word of the verse, and in each case the hemistich is too long. In 101b and 251c *para* is dependent on *aguisada*, while *por* is similarly used in 300a; cf. also Fn Gz 72a, 139b.

101d. Mz Pidal: Sin cosiment seremos todos [mal] estragados; cf. Cantar, II, 603.

98-102. The reasons for Apolonio's departure from Tarsus are not contained in the Latin *Historia*, which simply states: "Et interpositis mensibus siue diebus paucis hortante Stranguillione et Dionysiade, coniuge eius, et premente fortuna ad Pentapolitanas Cyrenaeorum terras adfirmabatur nauigare, ut ibi latere posset" (*l.c.*, 19). In the Brussels manuscript of the Old-French prose version, the Latin source of which is not extant, we have a long interpolation describing how King Antiochus brings his army to Tarsus for the purpose of capturing Appollonius. The citizens of Tarsus loyally support their guest against the invader. There ensues a personal com-

bat between Taliarcus and Appollonius in which the latter is victorious, and a subsequent general battle in which Antiochus' rage at the defeat causes him to take an oath to capture the city and put all the inhabitants to death. Then follows the passage which suggests the episode in our poem, with the exception, however, that the French Appollonius asks counsel as to his future course, whereas the advice is gratuitous for the Spanish hero: "Appollonius sot que li rois avoit juré le siege, si appella son conseil et leur dist: 'Signour, conseil-liés moy: chils rois nous a chy juré le siege'. 'Certes, dist Stranguilius, je conselleroie que vous entrissiés en mer à l'autre lés de la ville si priveement qu'on ne le sêuist en l'ost et allessiés en la cité de Chirenee tant que li rois fust de chy partis, si poriez revenir quant vous plaira, car se le roy savoit que fèussiés party de cy, ils'en yroit ainchois huy que demain'" (Altfranz Prosa, 62).

Note, finally, that in the Spanish poem Antiocho was not attacking the city of Tarsus; it was simply feared that he might come to attack it.

102. The only verse that might be an interpolation in this five-verse stanza is 102b. To omit this verse, however, would detract materially from the setting. Consequently we must suppose that the stanza was doctored after the interpolation.

103c. que sabien (bien) la marina; cf. *supra*, Vol. I, p. xvii; also "Omnes mareantes que sabian la mar," Scio, III Reyes, IX, 27. — 103d. conoç[i]en.

104cd. Of these two verses containing the identical rhyme-word *partir*, the first seems to be the mutilated one, in view of the irregular position of the pronoun *se*. Furthermore, the phrase *a partir* must have been intact in the earlier manuscript since it exerted its influence upon 106a.

106a. It does not seem feasible to emend the rhyme-word *partir* to *parter*, since neither verb is associated with *naues* elsewhere in the poem. The verb 'to start' or 'to leave port', as applied to ships, is *mouer*; cf. :

Quando vino la hora que las naues mouieron (262a)
 Alçaron las velas por ayna mouer,
 Mandaron del arena las ancoras toller (261ab);

cf. also

Metio se en las naues, fizo luego (la) mouida (348c).

106d. S: s(e).— 107b. S: Camiase [muy] pruiado (e) ensa-
 nyase rafez.

107. The stanza bears a close resemblance to the *Prover-
 bios en rima del sabio Salamon, rey de Israel*:

La muerte es cosa cruda que non tiene belmez,
 A todos façe iguales cada uno de su vez,
 Echa mala çelada tan negra como pez,
 Quien cuida mas vivir se muere mas rafez. (Paz y Melia,
 [Opúsculos literarios, Madrid, 1892, p. 364.]

108c. Compare the following:

Volvitur hinc Boreas, nec iam mare sufficit Euro,
 Et freta disturbata sibi involuit harena (*Historia* 20).

108d. espantado.— 110d. Mz Pidal: spirital; cf. Cantar, I,
 222.— 114c. S: Menbro l(e) de su façienda commo l(e)
 auie cont(esç)ido.— 116d. *Llorasse* represents a use of the
 imperative which is somewhat rare before the period of
 the ballads; cf. *Ioguiesedes folgada* 319a, also Cantar, I,
 346, and Larsen, p. 89.

119d. S: O se querian conmigo ellos engraçiar.— 122a. C:
 (gran).— 127b. S: noch(e).— 130c. Mz Pidal: palafrenes, as
 in Alex 1480c; cf. Cantar, I, 234.— 131c. (gran); the word
 seems to have been copied from 131b.

132c. *si* seems to represent Latin *sic* and not the condition-
 al conjunction.— 132d. (Que).— 133a. C: callo (e)l.— 133b.
 S: (grant); cf. 69a.— 133c. C: buen omne. Possibly, however,
 we should omit *Rey* as due to confusion with the initial syl-
 lable of *Recudiol* 133b.

133c. *Por muchas de maneras* seems a very awkward con-
 struction. We might emend to *Por muchos de trabajos*; cf.:

Todos los que gran fecho quisieron acabar

Por muy grandes trabajos ovieron a pasar (Fn Gz 350).

136b. probassen.— 137a. S: El que ouo poder.— 139b. S, C: (e)... leuol(o).— 140d. Read *le seria* for *te sera*; otherwise we must admit confusion of direct and indirect discourse.

141c. S: que me...(por). Mz Pidal prefers to admit forced caesura after *por*; cf. Cantar, I, 88.— 141d. S: Respusul[e] el omne (bueno).— 142d. Possibly we may read *en lazerio non cayas*, thus eliminating identical rhyme.— 143a. S: metio l(o).— 143d. *poso* may be perfect of *posar*; cf. note to 355d.

144cd. A possible interpretation is: 'Comenzaron luego a la pelota dar, Que solian ha esse tiempo esse juego usar'.— 145d. Since *la* of 146a evidently refers to *pelota*, we might read: com(o) si fues(se) depequenyo con pelota criado.— 146a. de plano.

147cd. The *vergas* and *canyas* seem to be the symbols of office or rank of Archetrastres' retinue of *companyas*. The description of these symbols in 147d does not aid us in determining their specific use. The idea of a rod and staff suggests, of course, Psalms XII, 4, "Tu vara y tu cayado, ellos me consolaron," but the intent of the *Apolonio* passage seems different.

148a. Of the five examples of *cada huno*, four occur in verses that are two syllables too long, cf. 153c, 160b, 205b. Hence *cada (huno)* seems possible; cf. Yuçuf, p. 47, §22; also *cada que*, Cuervo, Dicc, II, 18.

149a. [buen] continente; cf. 170c.— 150c. Postposition of *todo* is due to exigencies of rhyme; cf. Cantar, I, 415.— 151b. S: [un] grant.— 152b. *Ca* is possibly copied from 152d; we might read *Asi* or *Porend*.— 152c. Mz Pidal: maguer[a]; cf. Cantar, II, 586, 10.— 153c. Derramaron [se].— 153d. S, Mz Pidal: nos; the latter admits, however, the possibility of (e) *sperar*, cf. Cantar, I, 222.

155a. C: non touo (e)l rey m.— 155c. H: scudero; cf. Gram Hist, p. 27.— 157a. C: Luego mandol el rey vestir panyos

honrrados. S: Mandol el rey dar luego p. h.; cf. 633a.— 158a. C: dixo (e)l... (tu).— 159a. yazer; cf. *discubuit*, Historia, 27.— 159d. mando(l).

162a. C: cort(e).— 162b. mando la hi llegar; cf. 560d, 643a.

164d. Mz Pidal cites this verse as an example of dissyllabic *oy*; cf. Cantar, I, 162. The restoration of the *en* in the emended text is necessary with the verb *auenir*; cf. 145c, 207b, 299d.

166b. Chenery seems inclined to believe that the original did not show interpolation of *vos*; cf. "Object Pronouns in Dependent Clauses," PMLA, 1905, p. 40.

171a. eres [caydo].— 171d. saber (de) tu fazienda; cf. 158b and Sta Oria 5b.— 174d. S: lo.— 175d. S. Renouos(e) le... (e).

176c. The verse is obscure; the meaning may be: 'You (my daughter) do not understand how a man of his character can come to such a condition of distress'. It is more probable, however, that the scribe copied *vos* from 176b, and that *venir* is a further scribal error.

177c. The Brussels version of the Old French reads as follows: "que vous luy donnessiés biaux doins" (Altfranz Prosa, 70).

178. As the transition is abrupt and as there is no previous mention of the *vihuela*, it seems probable that a stanza is missing before 178. The content of the missing stanza is implied in the following continuation of Architrastes' address to his daughter: "'Iube tibi afferre lyram et aufer iuueni lacrimas, et exhilara ad conuiuium'. Puella uero iussit sibi afferri lyram" (Historia, 30). A more detailed account is given in the Brussels version of the Old French: "Quant Lucienne entendit que li rois ses peres luy enhortoit che qu'elle desiroit si fu moult lie et dist a Appollonius: 'Amis, dist la pucelle, vous ôez le roy qui dist que je doie les desconfortés reconforter et les despaisiés repaisier et je vous prie et commanch que vous mettés jus tout ce pleur et celle tristrecche car mes

peres le vult et il me plaist aussi'. Appollonius le regracia en plourant et dist: 'Gentille røyne, dieux vous rende tous les biens que vous m'avés fais et que vous me promettés'. Ly rois fu moult liés del honneur et de la courtoisie que sa fille faisoit au jovenenchiel, si appella sa fille et lui dist: 'Belle douce fille, commandés que on vous apporte vostre harpe, si jouéés devant le jovenenchiel et luy faittez oublier ses pleurs et faittes esléechier nostre mengier'. La pucelle commanda que on luy apportast sa harpe, et se fist on." (Altfranz Prosa, 70).

178b. It seems evident that *tenpro en hun son natural* does not mean simply that she 'tuned' the instrument, but that she tuned it to resemble the human voice. Likewise *desir* 179c has not the current technical meaning of 'trovar, versificar' (Cuervo, *Dicc.*, II. 824b), but 'to speak like a human being'. If further evidence is necessary as to the thought of the author, it may be found in stanza 179d, where Tarsiana had ceased singing and the notes of the *vihuela* sounded like spoken words.

179a. *fermosas (de) bayladas*, or *dulçes de bayladas*; cf. Juan Ruiz 1231a, Alex 2118b.

179d. Meyer-Lübke believes that *semejaron* (= *semeiauan*) in its plural form is nevertheless impersonal and shows attraction of the plural form *eran*; cf. Gram des Lang Rom, III, 643. We might readily emend to *semeiaua(n)*.

182a. *Recudio*[1]. *Recudir* in the sense of 'to answer' regularly takes a personal object, except in 182a and 388a, which are subject to emendation.

182b. C: [la] tu. A. M. Espinosa, when he declined to admit the construction for early Spanish, overlooked the example of separated *si... non* in this verse; cf. *Matzke Memorial Volume*, Stanford University, 1911, pp. 84-85.

186a. C: palabra ^{(el} or (muy). — 187a. C: Quando (e)l. — 187b. amansa(n)do or Fue [se]. — 188d. (en). Apparently the scribe did not understand the transitive use of *caber* or the intransitive use with a personal dative in 427d. For the

transitive use, cf. "Alexandre que era rey de tan gran poder, Que mares nen tierra non le podien caber," Alex(O) 2507; "Mis casas son pequennas e non podran caber estos vinos e panes que tengo de coger," Ayala, Rimado, 560. For the construction with personal dative, cf. "Non les cabien los campos," Alex 188b (O has "non los cabien en los campos"). Lanchetas states that the transitive use is found in Berceo, but his one citation from SDom 443 is not conclusive in the light of the manuscript variants.

190a. Cf. Marden, "Unos trozos oscuros del Libro de Apolonio," in RFE, 1916, p. 293. A comparison of Apolonius to Orpheus is found in the corresponding passage of Godfrey of Viterbo's *Pantheon*, stz. 44:

Surgit Apollonius facie formaque decora,
Introuit cithara, dedit organa voce sonora,
visus eis satis est Orpheus arte bona.

(Singer, Apolonius von Tyrus, p. 157.)

192b. Mz Pidal: que pensas(se) d(e) Apolonio quanto pudies(se) mejor; cf. Cantar, I, 393. — 192d. S: (desto)... com(o). — 193a. lo e mandado. — 194c. C: del rey. — 195a. S: (buen). — 197b. Baist: En el Rey de Tiro; cf. ZRP, IV, 472. — 198c. meioria. — 199a. Mz Pidal: (la); cf. Cantar, I, 339. — 199d. Mz Pidal admits the pronunciation *cu-y-ta*; cf. Cantar, I, 164. — 200a. S: fyeramient(re). C, Mz Pidal: fyera mientres(e); cf. Cantar, I, 339.

200b. 'It was no wonder, since she was his daughter'; cf. Cantar, I, 339.

200d. The meaning of the verse is not clear. It can not be that Architrastes knew the real cause of his daughter's illness or that he contemplated marrying her to Apolonio. On reading his daughter's subsequent letter in which she declares her love for Apolonio, the father "non podia entender la fuerça del dictado," 224b.

201a. C: dia el.

202d. In support of the emendation *arenal*, cf. the com-

plementary verse, 222c, where Architrastes "estaua en la glera." For the phraseology, cf. "Mando que le sacassen fuera al arenal," SLaur 43b; "sallio al arenal," Alex 2173b; "en ell arenal çercal rio," Cron Gen, 316, 1, 20.

204a. Mz Pidal: por lo so recabdar; cf. Cantar, II, 820. The text emendation *bien* gives an interpolation construction which simply corrects the scribal blunder in writing *vynien*, cf. *bien recabdado*, 48b, 196b, 619a.

205a. C: [ya] tienpos. — 210a. Escriuieron las cartas. *Sendas* is copied from 209b. H: *scrivieron*; cf. Gram Hist, p. 27.

211c. *Leuo* is probably copied from 212b. In confirmation of the correction *Dio*, cf. "Rex accepit codicellos anuloque suo signauit datque Apollonio" (Historia, 36).

215d. HMuch: mü; i.e., this is one of the cases in which Hanssen regards *muy* as dissyllabic. In the present instance we might read: Todos tres muy fermosos. — 218b. C: (buen). — 218d. S: plaz(e)... (yo).

219b. We may read *faria (muy) gran locura*, which makes the entire hemistich identical with that of 219d and would show that the two hemistichs in question have suffered even more serious mutilation by the scribe. Another possibility is *seria grant desmesura*; cf. "diçes grant desmesura," SLaur 37a; "grant tuerto me faze, et grand desmesura," Calila, 43, 784.

219c. C: Lo que ploguier al rey e fuer v. v.

221b. The poet is trying to render the Latin "si amares, doleres," or "si amares, utique doleres tuam doctrinam" (Historia, 37-38). Consequently we may interpret *lazeryo* as 'the results of Apolonio's anxious labors in instructing Tarsiana'. The verse would then mean: 'If you felt any love for me, you would not be willing to see some one else enjoy the fruits of your labors'.

222b. The form *Apolonio* is equivalent to a *Apolonio*, through absorption of the preposition *a*.

223a. C: abrio (e). — 224a. C: co a el. S: desta.

225a. (e). The use of *cuydo seyer artero* as a parenthetical expression seems well established for Old Spanish; cf. "Leuantos Narboçones, cuydq seyer artero, Fizosle el falso a Dario conseiero," Alex. 1649; "Un de los peregrinos, cuido seer artero, Dio salto de la nave," Milag 595.

225b. Klebs believes that *Aguylon* is a mistake for *Ardalio* of the Latin texts (cf. Appolonius aus Tyrus, p. 390). Singer thinks that the Spanish form is the mutilated *Artiglon* of the Middle-German prose version (cf. Appolonius von Tyrus, p. 4), an opinion that is discredited by Panzer, p. 123.

225c. *e fuy verdadero* seems to be an error of the scribe. Possibly we may read *desto so verdadero*; cf. Cid 3351.

226c. We might emend to *non [te] traspasso nada*, 'nothing serious has ever happened to you'. The Latin version has, however, "portam civitatis numquam existi! Ubi ergo naufragium fecisti" (Historia, 39), and we are tempted to read *non traspassaste nada*, 'you never journeyed anywhere'.

226d. The use and meaning of *espadada* as the equivalent of Latin *naufragium* is doubtful. We might emend to *escapada* in the sense of 'an escape from drowning'.

227a. *entença* means 'plan' or 'idea', and may be a legitimate variant of *entención* as used in 214a, 414d. On the other hand, and in view of the identical rhyme, we might emend to *sentença*, or *avenencia*, cf. Milag 573b.

228d. S: (toda). — 231b. S: (me) dizes.

233b. *trasecho* may be related to *trasechador*, Alex(O) 1822a, which Janer interprets as 'peleador, batallador'. The approximate rhyme with *-ejo* offers no difficulty, but the rarity of the word suggests the possible emendation *trebejo*.

234b. Subio el rey al castiello. The Latin text states that King Architrastes alone entered his daughter's room: "Et relicto Apollonio intrauit rex solus ad filiam" (Historia, 40). This is confirmed in the Spanish poem by the complementary verses, 239ab. *Subieron* may show influence of the plural form *entraron* 234a.

234c. As a supplement to the emended reading in 234b,

we may emend the present verse to *Ella quando [le] vido (el rey)*, supposing that the scribe copied *el rey* from 234b.

235d. (Por) que; cf. Cid 1622, 885; Cantar, I, 394; Boheman, p. 38.

236b. Mas cuytat de lo vuestro; *cuytar* here has the force 'mirar con solicitud'.

239a. C: partido ^{el}. — 241a. HMuch: müyt. The dissyllabic value for *muyt* is not necessary, however, since *dilección* may be four syllables.

243a. The more usual construction would be *fer tornada*; cf. Fn Gz 135d, 137d, 724d, Milag 742b; cf. also *dieron tornada* 613d.

244a. H: al maestro; cf. Sobre un compendio de gramática anteclásica, Santiago de Chile, 1908, p. 22. Zauner: el m.; cf. Altspan. Elementarbuch, Heidelberg, 1908, p. 115.

244d. The use of *morar* as a transitive verb is doubtful. We may read *pasaua* or *en Tiro demoraua*.

246d. deu(ed)es. Apolonio addresses the sailor as *tu* in 245cd.

249b. *creyedes* is imperfect indicative; cf. "Domina, quod aliquando naufragi credidiste, modo comproba" (Historia, 44).

249d. sin(es); cf. 543b. — 251c. Cf. 101b.

251d. This is but one of the several cases where *fasta* may be used for *fasta que*; cf. 322a, 599b, and the faulty verses 106d, 197d; also Sacrif 69d, SDom 378a, Bello-Cuervo, Notas, p. 129.

252a. The impersonal use of *quisiere* is rare; cf. however, "Mas si se me aguisare e ploguiere al Criador," 497a. — 252c. (de).

253a. Possibly we may read: Si atender non quieres o luego as a andar; cf. "Nunc vero, cum sis praesens, disponis me derelinquere?" (Historia, 44).

255d. The identity of the first hemistich with that of 256d may be due to scribal carelessness.

257b. Cf. *entrar en carrera* in the complementary verse 251c.

257d. Possibly, *con su p. v.* or *por su p. v.*

258c. The greasing of ships with tallow to make them

more swift is a rare figure. Marco Polo uses the verb *untar* referring to ships, with a somewhat different intent. "Et las naues son enclavadas de buenos clavos. Et cavalga la una tabla sobre la otra, más no son empeguntadas; car no hi a pega, mas han olio darbores et mesclanlo con calz et con aquello untan lures naues et tienen las mas fuert que pega." (Libro de Marco Polo, ed. R. Stuebe, Leipzig, 1902, p. 75).

258d. en naues auesadas. — 259a. C: Dio (e)l... (mas). Possibly the second hemistich should read *por yr mas acordada*; cf. Alex 831a.

261d. The identical rhyme-word *toller* is clearly an error. It seems probably that *las* refers to *naues* and that we may read *mouer*. Cf. note to 106a. — 264c. *lo* is unintelligible; it may be an error for *le*.

267cd. The author seems to be trying to state that Luciana gave premature birth to the child, though it is difficult to construe the passage thus. Possibly we have confusion of the Historia RB reading "septimo mense" with RA "nono mense"; cf. Klebs, Apollonius aus Tyrus, pp. 37 and 42.

268c. For similar ellipsis of *tanto* in the principal clause, cf. Lanchetas, p. 992.

269a. la criatura. — 269b. HMuch: (Vna).

269d. The irregular metre of the first hemistich, together with the unusual meaning of *auenirse*, 'to fall into', make it possible that we have some sort of scribal error.

270b. S: Cuajole; cf. "coagulato sanguine" (Historia, 46) and the supplementary verse, 310b: "Desuyo le la sangre que estaua cuagada."

271b. falsa(çia) or falsaria. — 272a. metie[ro]n; cf. "metieron todos boses plorando su mal fado," Alex 471b. — 272b. *Salliemos* is perfect tense.

276c. 'She rescued me from poverty, in which I should still be suffering wretchedly, if she had not rescued me'.

277d. Mz Pidal: (a)uiltadamientre; cf. Cantar, II, 510. — 278c. Si en esto (nos) aturas. — 280d. The second *que* is the subordinate conjunction, i. e., 'Ya veye que las ondas se querien boluer'.

282d. The prose order would be: 'Letras por onde fuese çertero qui la fallase'; cf. Gessner, ZRP, XVIII, 486. — 283a. todo [bien] acabado. — 283b. el cuerpo (bien) ençerrado. — 284c. Fue de [vn] buen maestro. The name of the physician, according to several of the Latin mss., was Chaeremon.

285a. (seyer); cf. "Que non querie vevir sinon a su sabor," Milag 282d; "Vysquieron en su tienpo en paz e en sabor," Fn Gz 126c; "El omne en su tierra biue mas a sabor," Alex 1612a.

285d. The reference to the "montes en derredor" shows a correct knowledge of the typography of Ephesus. As the descriptive item does not occur in any earlier version of the story, we probably have here an evidence of personal knowledge on the part of the poet, or on the part of the author of an unknown source for the *Libro de Apolonio*. Cf. also 579b.

288c. *casa* may be an error for *cassa* or *caja*, 'ataud'.

288d. *testamento* seems to be an error, and the entire verse appears to be inconsistent with the *escrito* of 289b. Possibly the original had *naçimiento*, *aposenito*, *casamiento*, *pasamiento*, or something similarly pertinent.

289a. (hun). Cf. "en (hun) rencon destaiado," 460a; "en logar apartado," Sacrif 139a; also Fn Gz, p. XLIII.

290b. C: Yo (e)l Rey Apolonyo mando merçet pedir. A preferable reading of the second hemistich is *quiero m. p.*, since paleographically *quiero* resembles somewhat *enbio*. Furthermore the phrase 'quiero merçet pedir' is a normal Old-Spanish construction; cf. Fn Gz 189a. The mention of Apolonio's name in the document is a characteristic of the Old-Spanish version alone.

290d. S: non le. Rios: [nos] nol; cf. Hist Crit, III, 291. — 292d. S: (assi). — 295b. (por)que; cf. "gradeçilo a Dios que uas con meioria," SDom 350b.

295c. HA: Somos en hun misterio tal otro non vidiestes. For *misterio* cf. 325c; also "De todo so misterio leal mientre servido," SMill 314d.

295. The physician addresses his scholar as *vos*, whereas

in 296-97 he addresses him as *tu*. We might emend to *te* in 295b and adjust the rhyme words, but consistency in use of *tu* and *vos* is hardly to be expected at this time or even later. — 299d. (otro).

298b. (las) *cuestas*; cf. Fn Gz 637d. — 299c. Possibly *non (lo) d[ej]aua a otrye*; cf. 628b, 638b.

300d. The word *odiçepçon* has not been found elsewhere in Spanish. The suggested emendation *concepçon* is far from satisfactory. We seem to need a word meaning 'obstetrics', 'swooning', 'coagulation of the blood', or even 'palpitations of the heart'.

301c. We must understand *fizo*, which is assured by the construction in 301a.

303d. S: (yo). — 304b. Read *mayor*, which corrects the identical rhyme and is the logical comparative of *grant* 304a. — 304c. *fizieres*; cf. 305a. The sequence with the present indicative is possible in Old Spanish; cf. Boheman, pp. 102-103.

305c. *auras honrra* is copied from 305b, or vice versa. Stanza 305 has no equivalent in the Latin *Historia*, but there seems to be a faint trace of the item in Godfrey of Viterbo:

Alter ait: "Si reginam de morte vocabis,
corpora mortua, funera torrida viva probabis,
me tibi discipulum mancipiumve dabo."

(Singer, Apollonius von Tyrus, 162.)

306a. The subject of *mando* must be the student, since at this time the body was in Chaeremon's own house.

306d. (la)des(a)guisada. — 310b. S: [la] sangre.

312a. As a possible emendation to this mutilated verse we might read: "Quando vido el metge que la podrie sanar."

313d. De alguna palabra; cf. "Avenençia es cosa que deben mucho los homes cobdiciar de haber entre sí," Siete Partidas, III, 4, 26.

316b. S: (me digas); Staaff bases his correction on 155d. In the absence of any Latin equivalent to *amigo* 316a, a more radical emendation is possible:

Ruego te, dixo al metge que la hauie guarida,
Que me digas do sseyo, que mal so desmarrida.

316c. S: Veyo [me] de mi[s]... (de). For *mi gentes*, cf. *supra*, p. 3. — 317a. S: (me). — 317b. C: De Rey fija so e con Rey (fuy) casada.

317d. HMuch: müy. — 318a. Read *metge* or *disciplo*. The *maestro* was not present at the scene; cf. 320bc. — 318a. HMuch: müy.

318d. The omission seems to be at the end of the first hemistich.—319a. For use of *yoguiesedes*, cf. 116d, note. — 320c. Possibly, *te vengo demandar*. — 321a. Possibly, *non tardo por verdat*; cf. 556d, 199d. — 321c. en poridat.

323b. Porfi[j]o; cf. "adhibitis amicis in filiam suam sibi adoptauit" (Historia, 53).

323c. S: quant(o). — 325c. Baist: Al Rey Apolonio, or En el Rey de Tiro; cf. ZRP, IV, 272. — 325c. mi(ni)sterio; cf. 295c, note.

326a. Desde [fue] la muger en las ondas (fue) echada.

326c. *trayo* seems to be the strong perfect. The one example of the weak perfect *trayó* cited by Gassner (i.e., Juan Ruiz 1378b, ed. Janer) is, in fact, the first sing. pres. indicative; cf. *Altspan Verbum*, p. 176.

327a. Ríos: rancada; cf. Hist Crit, III, 333. C: e^{el}. — 330a. For word order, cf. "Paris tenie la suya, quando el vino, sacada," Alex 469d; also 282d, note. — 330c. au(i)ya los (ya) oluidados.

336c. de[s]pues. — 338a. C: diz(e). S: diz(e)... (e) pido-t(e)lo en donado. — 341d. *lo* instead of *la* is permissible here as referring to the thing lost and not to the abstract noun *perdida*.

343d. Omit *nos por ella*, which is copied from 324d. — 344a. Cf. 279c. — 346a. S: (a)comiendo...(e). A preferable reading is *Acomiendot(e)* and retention of the conjunction *e*.

347a. Note the repetition of phraseology and motif of 346d. This device, so frequent in Berceo, is one of the striking features of his *Duelo de la Virgen*.

348b. Possibly *dexo* is copied from 348a, and we may read *Dio le*. — 348c. (1a); cf. note to 106a, and such phrases as *fazer tornada*, Milag 742c, Fn Gz 135d.

348d. The number thirteen does not harmonize with the ten years of Apolonio's absence; cf. 434a. The Latin versions are somewhat more consistent, and Apolonio is absent fourteen or fifteen years; cf. *Historia*, 55 and 75. — 349c. We may read *de penya*, *en penya*, or simply omit *mucha*.

351c. With the adverbial use of *çertenidat*, cf. *fablar çertenidat* SDom 261c, and *dezir verdat* 236d.

352a. Cf. 348d, note. — 352c. That *companyera* is a substantive rather than adjective, both here and in 4c, is seen from "De beldat nol pueden conpannera trobar," Alex 1457c.

354b. *Vinien de almorzar* is copied from 354d. We might read *salien a deportar*, which would explain the use of *pasar*, 354c, in the sense of 'celebrar, imitar'.

355d. HA: posó; cf. also 143d. The current perfect of *poner* is *puso*. Furthermore, *poner* is not used reflexively except in 159b, where the reflexive pronoun is probably dative.

358a. diz(e); cf. *supra*, p. 17. — 360b. In view of the unusual substantive use of *cabdalero* we may emend to *vn reyno cabdalero* or *vn rey cabdalero*; cf. "dos reys cabdaleros," Alex (O) 2104c.

362c. We may interpret *que* as a conjunction of result, and admit elliptical *tal* with *buen casamiento*; cf. 476c.

363a. The poem omits the final item in Licorides' discourse as found in the Latin version: "Nunc ergo, post mortem meam si quando tibi hospites tui, quos tu parentes appellas, forte aliquam iniuriam fecerint, ascende in forum, et inuenies statuam patris tui Apollonii: apprehende statuam et proclama 'ipsius sum filia, cuius est haec statua'. Ciues uero memores beneficiorum patris tui Apollonii liberabunt te necesse est" (*Historia*, 57).

364c. S: (muy bien)...[e]. — 369c. (se); cf. 221b, 649d, 652a. — 378d. (a). — 379c. *assaz* may modify *auer* or we may read [*de*] *hora*.

382d. The more usual construction with *pagada* would be *de ello* or *con ello*; *por* may be copied from 383b. — 383d. S: aquest(e). — 389a. S: (e).

389b. Not only is the future *aueras* a unique form, but the whole verse is absurd in meaning. We might emend to *Si non, cayeras luego en yra del senor*; cf. "Repete ad uillam et opus tuum fac, ne iratum dominum tuum et me sentias" (*Historia*, 63).

390. At this point the *Historia* contains a long passage relating Dionisias' interview with Estranguilo, the grief and horror of the latter, announcement of Tarsia's supposed death from illness, the false burial and the erection of the tomb bearing the inscription: "Tharsiae Virgini Apollonii filiae ob beneficia eivs ex aere conlato donvm dedervnt" (*Historia*, 66). All this is narrated by our poet in greatly condensed form, after describing Apolonio's return to Tarso; cf. stanzas 445, 446. Furthermore, the poet follows the order of events as found in Gower's *Confessio Amantis*. Consequently, it is by no means assured that there is a lacuna after str. 390; cf., however, Klebs, *Apollonius aus Tyrus*, p. 588, note.

390c. The statement is contradicted in 612d, which tells us that "De catiuo que era dieron le quitaçon."

391c. This use of *a* with *acaecer* is rare, though possibly the meaning here is sufficient to differentiate the construction from the usual *acaecer en*; cf. Cuervo, *Dicc*, I, 94.

392a. Cf. 395b. — 393c. S: [muy]a priesa . . . cas(se). — 394c. It would seem that the author is comparing the bidders to vultures. — 394d. (e). — 395c. S interprets *sen* as 'se en'.

395d. Cf. "decem sestertia auri" (*Historia*, 69); also 396c, 397a. — 396d. *luego* is copied from 396c.

398b. For the meaning of the verse we must supply the ellipsis suggested by *mayor palabra*: 'Que [él daría más] de quanto ninguno diese por ell mercado'.

398d. We may read *diez* instead of *veyente*, thus improving the metre and conforming with *decem* of the *Historia*, p. 67.

399c. S: (que). — 402d. S: (que yo). — 405c. *Apostol* evi-

dently means a house of prostitution. The corresponding passage of the *Historia* reads *lupanar* (p. 69); the earliest Old-French prose version has *bordel*, while the later Brussels manuscript has *hostel* or *ostel*; cf. Altfranz Prosa, pp. 28 and 104. Consequently, we may emend to *espital* or *ostal*.

405d. Possibly we can omit *ge* as being copied from 404d, though we have a similar anticipatory use of *gelo* in "Qui quiere ge lo verie que el non auie miedo," Alex 563b. — 406d. S: metiol(o).

408d. *Que tu quieras* is not clear; we might read *Si tu quieres*. — 409a. des(a)guisado. While *aguisado* and *desguisado* are adverbial in their use with *fazer*, the earlier language shows also the clear substantive value; cf. "Ca auien ellos fecho vn grant desaguisado," Alex 1078b; "A tí, señor Dios, me quejo de tan gran desaguisado," Wolf, Primavera y Flor de Romances, No. 27.

412a. S: Duénia [yo] bien entiendo. — 412c. [Por] esta petition. — 413c. The omission in the second hemistich may be *en esto* or *asmar e*; cf. 481a, and SMill 56b.

415abc. -estes. This termination is not unusual in Old-Spanish perfects; cf. Gassner, Altspanisches Verbum, p. 155; Hanssen, Gram Hist, p. 111; Alex (O) 1695c.

415c. (non); cf. also Mz Pidal, Cantar, I, 376. — 419c. S: Nul danyo. — 422b. [yo] de ti condonado. The subject is regularly expressed with *condonar*; cf. 192b, 238c, 303d, 423a. — 422d. The second hemistich is clumsy in construction and short in metre. We might read: *e [que] es mas ondrado* or *e mucho mas ondrado*.

424c. S: (e). — 425b. *amansa(n)do* is a possible, though unnecessary, emendation. — 425c. S: [de] plaço. It is possible, however, that *dio* is dissyllabic.

425d. The clause *que ella catase* depends upon *dixo* understood; cf. 19d. — 426b. S: mient(e). — 427d. Read *cabien* instead of *cabie en*; cf. 188d. — 429c. S: me(ne)ster; cf. 422c.

429d. *grant* may be copied from 430a, in which case *sobeiano* is an adjective.

431a. Zauner regards *meior* as a superlative, 'am meisten'; cf. Altspan. Elementarbuch, Heidelberg, 1908, p. 112. Read *meior[ar]*; cf. 264c.

434a. It seems impossible to reconcile the various statements in regard to Tarsiana's age. Apolonio delivered her to the care of Dionisa when a mere baby, "ninya rezien nada" (331a), and then remained away from her for thirteen years (348d). His absence was, however, only ten years, according to stanza 434a. Tarsiana's age at the time of her supposed death was twelve years (352a, 446d); the Latin version, however, puts it at fourteen, which corresponds to the period of Apolonio's absence; cf. *Historia*, pp. 55, 75.

435a. S: (el). . quandol(o). — 435c. a la muger (a) rebtar. The significance of the passage is made clear by the Latin: "dixit Dionysiadi uxori suae: 'certe dixeras Apollonium naufragio periisse'" (*Historia*, 75).

437b. S: vien(e). — 438b. C: [la] tu. In view of the identical rhyme-hemistich *esta es la uerdad*, we might read, *sabe certenidat*; cf. 351c. — 440c. S: (e).

441d. *esta* refers to the child. The antecedent of *lo* is the thought contained in 441c. Possibly the author avoided the use of the feminine pronoun *la* on account of the juxtaposition of *esta*.

442a. In view of the identical rhyme-word *sanar*, the unusual neuter use of this verb, and the context of the complementary verse 434c, we might emend the entire hemistich to *a mi fija fallar*.

442d. S: [E]. — 443c. S: (lo). — 445, 446. The mention of the tomb and the description of the tomb occur in the Latin version directly after the supposed death of Tarsiana. The later Brussels version of the Old French corresponds, in arrangement, to our poem; cf. Altfranz Prosa, p. 112.

453d. *alongadas*. This inflected past part. may refer to *naues* 453a. By poetic license the feminine rhyme-form may even refer to masculine *les* 452a, or to the masculine subject of *tenien* 453c.

456c. C: (e) spirital. — 458c. de(l). The phrase *lasos e de mal puerto* refers to *romeros* 457a, not to *panyos*.

460a. (hun). — 460b. C: (tan). — 461b. (de) or (que). — 466a. S: que l(i). — 466b. S: (de) beuer. — 466d. S: (la).

468a. Dixo (les el). Apolonio's remark is addressed to himself; cf. "ait intra se" (Historia, 82).

468d. S: que m(e)... descor(azn)ado. — 469c. S: Vio l(o)... quel los pechos cobrie. — 470b. ohi (fablar).

473a. por(a). Note that *mia* becomes dissyllabic, possibly on account of its strongly tonic position. — 473c. S: (e) salim(e).

474a. In view of the metrically correct verse, it seems probable that the proleptic construction with *la* is authentic; cf. "priso lo al conde," Cid 1012; "nunca lo olvidaron el miedo que ouieron," SDom 383b; "Ganar nunqua la puedes la lumne que tu quieres," SLaur 81d; Cantar, I, 323. The use of the anticipatory pronoun is not rare in the *Apolonio*; cf. 131a, 226b, 299c, 521a.

474c. salio ma reębir. For use of *mesnada* as singular noun, cf. 549a.

476c. Gessner interprets the *que* as a relative pronoun, object of an elliptical *de ver* in the second hemistich; cf. ZRP, XVIII, 463. It seems more probable that *que* is a subordinate conjunction introducing a result clause, and we must understand an elliptical *tales* with *cosas*; cf. 362c.

477d. C: Perd(e)ras; cf. In memoria di Caix y Canello, Florence, 1886, p. 220.

480a. S: d[e]el. In view of the identical rhyme with *dese-rrado*, we may emend to *auenturado*; cf. 398a, 420d.

481a. The use of *tal manera* as an adverbial phrase is not found in other Old-Spanish texts. The use is parallel to *tal ora* 295b and to modern Spanish *talvez*; cf. also *otra guisa* 'en otra quisa' Alex 942d, SMill 44c. For adverbial phrases formed with *guisa* and *cosa*, cf. Hanssen, Gram Hist, 265; also Cantar, I, 295. — 484a. Cf. 529c.

484b. Cf. "Enbio quel dixiessen," 631c. — 486a. S: Dixo l[e]...(la) mi q. — 486c. gran[t].

488c. The second *que* may be used for 'si', or *ho que* may mean 'donde quiera que'; cf. "Ala ire o que fure aoralo e," Reyes Magos 17.

489c. HMuch : cuyta(da). — 489d. S : estrument(e). — 492b. S : muert(e). — 493d. me(ne)ster. — 494d. S : si qui-(si)eres end(e) sallir. — 497a. S : si s(e)... ploguier(e). — 497d. S : te [le].

498b. We feel tempted to correct the metre by reading *doçientos* for *diez*; cf. "aureos ducentos," Historia, 88. In 499c, however, Tarsiana refers again to the "diez libras."

500c. S : t(e el). — 500d. Another possible interpretation of *denodado* is 'put to shame'; cf. "Que no vaya denodado de ti = no avergüences mi rostro; ne confundas faciem meam," Scio, III Reyes, II, 16. It seems probable that the final syllable of *ende* has been absorbed by the initial syllable of *denodado*.

501b. Pietsch : (Que)...[el] tu son c.; cf. MLN, XXVII, 167. — 502a. C : Torno Tarsiana al rey. — 505a. S : (Dixo). — 507d. Metrically correct formulas for second hemistich are found in "segund lo que yo creo," Alex 1736c, or "segundo que yo fio," Milag 646d. — 507a. Cf. 508a.

508a. HMuch : del agua. This metrical correction is substantiated by the use of the singular *ella* 508b. The same emendation should apply to 507a, unless we admit the feminine form *parient(a)*.

508b. (la); cf. "esto es cosa vera," SMill 363b.

512c. The manuscript reading *yo me lo faria* is identical with 512a. The emendation *yo desnudo seria* is based on the Latin version : "Intrarem enim balneum... ubi nudus sine uestibus ingreditur hospes" (Historia, 93). Note also the paleographic similarity between *seria* and *faria*.

513b. Cf. "Yacen tras ayunados, coruos como ozinos," SDom (HV) 468d. — 514d. C : (Tu). — 515b. Cf. 507d. — 517b. HMuch : qu(e) eres much(o) enoiosa. — 519c. C : Del rey Architrastes fuy por ella onrado. Cornu expresses a natural hesitation, however, in regard to the elision *ella onrado*.

521d. The term *igual y parejo* is still used in modern Spanish as a term in music, embroidery, and weaving, where it has the force of 'smoothly and evenly'.

522c. *cadal dia* for *cada dia* is probably due to a later copyist. The former phrase is characteristic of a period later than the middle of the thirteenth century.

524a. The "otra pregunta" is the riddle of 'ladder' and is actually found in the Latin version :

Nos sumus, ad caelum que scandimus alta petentes,
Concordi fabrica quas unus conserit ordo.
Quicumque alta petunt, per nos comitantur ad auras.

(Historia, 96.)

524d. S : (e)stouiese. In view of the faulty rhyme we might read : Dixol que le dexasse luego en paz estar. — 529c. Possibly, *grandes aueres dar*. 533d. S : estonç(e)...nom; cf. 3d.

536c. S : a me [el]. The emendation seems dubious on account of the position of *el* and because the subject of the verb is already expressed in *a omne que*, which means 'omne a que'. We might read *A me [mal] aontada*; cf. 537b, and Alex (O) 93d.

538d. The verse is obscure. The most probable meaning seems to be : 'I, the daughter of a king, being compelled to obey the orders of persons who are of inferior position', i.e., *peores de mi*, 'peores que yo'; cf. "Mostro muchos miraglos sobre esta labor, que non podrie contarlos de mi mucho meior," SMill 315, where "de mi mucho meior" means 'un poeta mucho mejor que yo'.

539b. Prolepsis, i.e., 'entendio que las palabras vinien por razon'. — 541b. S : de la ama.

542c. S : La ama (dize) de que siempre [diz] menguada me siento. The shifting of *dize* farther from the beginning of the quotation seems inadvisable. *diz* for *dize*, however, is necessary, cf. *supra*, p. 17.

543b. sin falla; cf. 249d. — 551d. For sequence *si fuesse... deuimos*, cf. p. 19. — 552a. C : diz(e). — 552b. S : [la] tu... (yo). — 552c. S : ende(e). — 553b. C : (de) or (Ca).

556b. S : (falsso)... que s(se). The omission of *falsso* is unnecessary, since *traydor* is frequently dissyllabic in the thirteenth century, and *traydor falso* is a fixed phrase in the *Apolonio*; cf. 377b, 386b, 559c; also 388b.

557c. S : quand(o). — 561c. In view of the short hemistich, together with the redundant use of *la*, we might read, *nunca iamas*; cf. Cron Gen 372, 1, 11; also *jamás nunca* Fn Gz 637c.

562b. *sso con ella* is copied from 562a; possibly we may read *sso por ello*.

564c. According to the Latin text, the present consisted of one hundred "talenta" which were for a specific purpose : "Pro hoc tanto munere condono huic ciuitati uestrae ad restauranda omnia moenia auri talenta C," with the variant "moenia aurum pondo L" (Historia, 104). In the Gesta Romanorum the gift is without conditions : "Nunc ergo tribuo vobis pondera quinquaginta" (Singer, Apollonius von Tyrus, p. 102).

565b. S : (malo). — 565c. S : (ge). — 572b. C : [rey] or [señor] de g. m.

574c. In view of the identical rhyme, we might read : *fasta la fin complida*; cf. Fn Gz 593c.

575c. *ssu barba* seems to be copied from 575b. The hemistich in its original form must have been explanatory of *la riqueza* 575d.

579a. Cf. 581a and Vol. I., p. XLIX. In str. 324, however, there is no mention of Luciana being in a "templo de Diana"; on the contrary, "Fizieron le vn monesterio de visquiese seror."

579b. The description of the location of the temple of Diana evidences an acquaintance with the local topography; cf. 285d.

581c. Possibly *abenencia* may be a scribal error for *reuerencia*.

586b. C : que m(e). — 587c. C : (muy).

587-588. The details of identification offered by Luciana differ from those of the Latin : "ego sum coniunx tua Archi-

stratis regis filia!' et mittens se in amplexus eius coepit dicere 'tu es Tyrius Apollonius meus, tu es magister, qui docta manu me docuisti, tu es qui me a patre meo Archistrate accepisti, tu es quem adamaui non libidinis causa, sed sapientiae ducem! Vbi est filia mea?'" (Historia, 109).

588c. S: tu m(e) aduxist(e el) dictado. — 593d. S: Cas(se) temien (de) la senyora que s(e) queria yr ssu via. The retention of *de* seems necessary, however; cf. "ca sse temien de la çelada," 393c.

598. The missing verse seems to be the third. — 598d. C: entro (e)l. — 599a. Oyt me, diz, conceio. — 599b. S: (mi).

604. The missing line is probably the third, since *auriedes* 604d does not form a sequence with 604b.

605b. The missing substantive after *grant* may be *miedo*, *duelo*, *cuyta*, or *tiempo*.

606c. The meaning is not clear. Possibly the rhyme word *venido* is a poetic licence for *venidos*. — 608b. S: leuantos(se)... (as)sentada. — 609c. C: Ca antel. — 610b. S: commol(e). — 615b. HMuch: müy; cf. also *Cantar*, I, 164. — 617c. C: (a) venturado. — 626b. C: Que al.

626c. (e) con su deuogion. — 627b. HMuch: much(o)... much(o). — 627d. C: (un) or (muy).

630a. The use of the auxiliary *auer* in compound tenses of *venir* is not unknown in Old Spanish; cf. "Quando Erodes ssopo que por hi non le an venido," Reyes doriente 59; "dixole de comon dos donseles avien venido a su ospital," Cifar 129. It is possible to emend the *Apolonio* passage to read *que el avia vivido*; cf. "Que por las auenturas visco grant tenporal," 2b.

631c. C: Rey l(e). — 632c. C: (bien). — 634a. S: e casas do morase.

636b. In regard to the special honor of bearing the name of the grandfather, cf. "é no le dician otro nombre sino el caballero del Cisne; pero que hobo otro nombre cuando lo bautizaron, ca le mandara su madre poner Popleo, ca hobo asi nombre su abuelo, padre de su madre," *Ultramar*, p. 37, col. 2; "é que

le pusiera nombre Carlos, asi como á su abuelo el rey Cárlos Martel," *Ibid.*, p. 178, col. 1.

638d. S: dond(e). — 643b. S: Legos(se) (hi)... (riqua). — 647a. Cuervo: des(d)ende; cf. Dicc, II, 1035.

647d. *vuestra* seems to be an error for *tu*; cf. *aduxiste* 647a. Possibly we may read *Que la tu providençia* or *proveençia*; cf. 93a.

649b. S: Tengome por muy bien por uos aconseiado. — 649d.(adelante).

651-655. These stanzas are clearly a later addition, probably by the scribe.

654b. *en oluidos* is an intolerable barbarism which is due to the exigencies of rhyme. — 654c. The verse is unintelligible unless we substitute a plural noun for *guardamos*.

655d. The verse is unintelligible in its present form. Possibly the original may have read: *Si vamos al conuiuio*.

CHAPTER III

VOCABULARY

A

a, ha, prep. — 1. Señala la dirección del movimiento, *yr a Pentapolin* 98d, *yr a la senyora* 580c, *los arboles de medio todos fueron a mal* 110c, *ve a buena uentura* 498c; *leuar a* 139b, *sallir a* 202d, *subir a* 234b, *allegar se a* 298d, *sacar a* 80d; etc. — 2. Indica el lugar en que termina el movimiento, *llegar a la puerta* 143c, *arribar a tierra de Pentapolin* 112d, *catar ha todas partes* 315b, cf. también *touo mientes ha todos* 148a, *finco oio al pelegrino* 164a; *entrar al palacio* 154b; *entrar a* más persona significa 'visitar', *al que a nos entrare dat lo pora uos quitar* 416d, *a ella entraron* 419a. Aun puede significar 'hasta', *luego Antinagora puyo a las çtncuenta* 397c, *dio le plaço poco ha dia senyalado* 425c. — 3. Situación en general, con verbos de quietud, lugar 'en donde', *estaua a la puerta* 302a, *estando a la tabla* 465a, *como fierro que aguzan a la muela* 350d, *al lugar en que estamos* 278b, *a los pienes de su padre* 571d — 4. El momento u ocasión precisa en que acaece el hecho, *a la tarde* 440a, *ha esse tiempo* 144d, *luego al terçer dia* 284a, *a tal ora* 213b, 235b; *a cabo de diez anyos* 434a, *a las vegadas* 179b. El período de tiempo durante o al fin del cual acaece el hecho, *a pocos dias* 52c, *a pocos de dias* 627c, *ha poca dora* 311d; cf. también *ouo desende ha rato los ogos ha abrir* 313a, *a las vezes* 135b, *a las vegadas* 179b; *a los XII anyos* 352a, que significa 'a la epoca cuando ella tenía doce años', al contraste de 446d que significa 'a la entrada del año doceno de su edad'. — 5. Destino o fin de la acción, *si casardes ha vuestra meioria* 220c, *a tu prouecho* 424d. — 6. Acompaña a los predicados del régimen, sobre todo al verbo *tener*, para expresar el concepto en que se toma una cosa, *tener lo a muy grã villania* 168d, *a onla* 46b, *ha fazannya* 180c, *a escarnio* 526c, *a tan mal* 576d, *ha tu mandar* 381b. A esta categoría pertenece, a lo menos en su origen, *a pesar de en fue ha pesar de todos en las ondas echado* 283d. — 7. Expresa conformidad, *a su guisa* 306b, *a guisa de leyaes vassallos* 623c, *a su sabor* 388a, *a ssabor de los puebllos*

428b, *a lo que me salliere fer me quiero osado* 468c. — 8. Expresa modo o manera y aun grado, *a muy gran sabor* 318a, *a grant poder* 160d, *a todo mio poder* 414b, *a razon* 503b, *dos a dos enlazadas* 523c, *a pasos tan tendidos* 273b, *ha altas voces* 191c, *a escuso* 369a; *a derechas* 12d, *a sabiendas* 179b, *ha firmes* 311c, *a vida* 50b, *ha huna gran mesion* 334b, *a senyal* 495c, *a tan gran desonor* 536c, *rico a muy gran guisa* 445c. — 9. Expresa medio o instrumento, *a trayçion* 403b, *a piedras* 567d, *a espada* 559d. — 10. Expresa el motivo, *Andaua por la ribera a sabor de el viento* 286a. — 11. Signo del dativo, 321c, 139b, etc. Por analogía con la construcción impersonal con *plazer*, tenemos *si a Dios quisiere* 252a (cf. *fasta que Dios quisiere* 324c), cf. también *doliendo a los de Efsesio de la buena vezina* 595b. — 12. Acompaña al acusativo de persona o de ciertos nombres propios, *al rey* 10b, *al rey Antioco* 19b, *ha Tiro* 578a, etc. Débese ver una personificación en *creyo que non me preçia quanto a su çapato* 314d; cf. la construcción más corriente, *quanto huna dinarada* 323d. También se halla con el pronombre personal, en lugar del uso sencillo de pronombre átono, *a uos en mal preçio echedes* 10d, *si a mi bien queredes* 176d, *ha el esperan* 256c, *vio a ella alegre* 421a; etc. — 13. Rige al infinitivo. *auer a más inf.* expresa necesidad, *una liura de oro aura hi a poner* 401c, etc., cf. también *auer de. Ouo a más inf.* es un paráfrasis del pretérito perfecto, véase *auer*; *yr a* 596b, pero más corriente sin prep., 34b, etc.; *venir a* 119b, sin prep., 67b, etc.; *sallir a* 144b, etc.; *enbiar a* 484a, sin prep., 119c, etc.; *dar más subst. más a, dio a Apolonio la carta ha leyer* 228a; *do te la a criar* 346a; se supone el sustantivo en *mandol luego el rey quel diessen a comer* 159d, cf. *Io le tornare alegre tal que a comer pida* 488d, y *demando ha beber agua que vino non* 440b. *Començar a* 228d, etc., también *començar de* 381a, etc., y *començar sin prep.*, 144c; *tornar a* 428c, 435c; *meter ha perder* 28a.

abadessa, s. f., *abadesa*, 581a, 594b.

abaxar, v. n., disminuirse, 239d. || Refl., moderarse, 448c.

abenençia, s. f., *avenencia*, 581b.

abenimiento, s. m., llegada. *con su abenimiento* parece significar 'llegado que hubo', 294d.

abenir, véase *avenir*.

abes, *abez*, adv., difícilmente, con trabajo, 188d, 333b, 129d. || escasamente, apenas, 108a, 446d.

abondado, adj., y p. p. de *abondar*, 'proveer ampliamente', 288c, 475b; *richo e abondado* 124b, 240a.

aborrir, v. a., aborrecer, 277b.

- abraçar**, v. a., dar un abrazo, 436a. || ceñir con los brazos, 444b. || Incluye la idea de tomar por el brazo en *Iaçemos abraçadas, nunca nos ayuntamos* 522d.
- abrir**, v. a., *abrir los ojos* 313a, *abrir una carta* 217b, 223a. || resolver una enigma, adivinar un acertijo, *Que abrió la demanda que era tan oscura* 51d.
- abscura**, s., parece significar 'astucia, trapaza, maña o perversión', 52c.
- abteza**, s. f. Sólo se usa en el plural, 'ornamentas, alhajas', 443a; cf. "Oro nin plata nada non son contra las sus abtezas" Loo 191b; *allezas*, 615c, debe significar lo mismo.
- abueltas**, adv., *abueltas con*, 'juntamente con', 282a; cf. *Cantar*, II, 516.
- abundança, abundançia**, s. f., abundancia, gran cantidad, 548d, 625b.
- acabar**, v. a., terminar, dar fin a, 283a, 628c; conseguir, alcanzar, 304c; llevar a cabo felizmente, 373c, 550a. || *acabado*, adj., perfecto, 191d, 627d.
- acaeçer**, v. n. *acaeçer a*, efectuar, llevar a cabo, *a esso non pudieron acaeçer* 391c; *ser aquaeçido*, hallarse presente, 561b.
- acoger**, v. a., 630c.
- acomendar**, v. a., encomendar, 346a, 638a. || Refl., 402d. || Ind. pres. I sg., *acomiendo* 638a.
- acompanyado, aconpanyado**, p. p., rodeado de secuaces, 259a, 581a, 335d.
- aconseiado, aconsseiado**, adj. y p. p., aconsejado, 12d, 637d, 649b; *ssu tierra aconsseuada* 619b.
- acordar**, v. n., estar de acuerdo, 206a, 499d. || Act., aprender o estudiar una lección, 354d. || Refl., ponerse de acuerdo, 181d. || *acordado*, adj., cuerdo, prudente, 411d, 635c.
- acorrer**, v. a., ayudar, socorrer, 94b, etc.
- acorro**, s. m., auxilio, socorro, 384d.
- acostar**, v. a., poner, echar, entregar, confiar, *Quando el esta uengança ssobre nos la acuesta* 566c.
- acusar**, v. a., denunciar a uno como culpable, 78a, 100b.
- acuytar**, v. a., afligir, echar mano a, *Los vientos por las lagrimas non querian estar, acuytaron las naues, fizieron las andar* 263b. || Refl., *acuytat uos ayna*, poned fin a los llantos, 274c.
- açerqua**, frase adverbial de lugar, 'cerca', 143b; véase *çerqua*.
- achaque**, s. f., excuso, pretexto, *achaque mala* 46a, *mal achaque* 480b.
- adabte**, adj., conveniente, a propósito, *logar adable* 63c; cf. "porque

- era lugar a abte et uicioso et de mucha caça" Cron Gen 504a, 8; "Todos tienien que era muy adapte nobleza" Alex (O) 1979c (Ms P, "adaute"); y Morel Fatio, Romania IV, p. 36.
- adebdado, adj., y p. p., adeudado, 570a.
- adelante, adv. de tiempo. *desaqui adelante*, de aquí en adelante, 649d.
- adeuinança, s. f., divinanza, acertijo, 616c; cf. Scio, III Reyes, X, 1.
- adeuinar, v. a., adivinar acertijos, resolver enigmas, 505d, etc.
- adobar, v. a., preparar, componer, *sus redes adobando* 121d; adornar, 288b. || Tratándose de manjares significa aderezarlos en un manera más costosa y más primorosa que el simple 'guisar'. 64c; véase la cita de las Siete Partidas, s. v. *mesion*.
- adobo, s. m., adorno, atavio, 154b, 370c.
- adonado, adj., fértil en recursos, potente, 418c, 425a; "Los sos sanctos sermones eran tan adonados, sanaban los enfermos, soltaban los pecados" Duelo 66.
- adorar, v. a., 91d.
- adozir, aduzir¹, v. a., traer, conducir, 86c, 132a. || Inf., *adozir* 86c, *aduzir* 132a, 186c; ind. pres. 3 sg., *aduze* 24b; perf. 1 sg., *aduxe* 601c, 2 sg., *aduxiste* 588c, 647a, 3 sg., *aduxo* 296a, 3 pl., *aduxleron* 419d.
- adulterio, s. m., 55c, (55d).
- aduzir², v. a., suavizar, mitigar, 441d.
- afeytar, v. refl., cortar la barba, cabellos y uñas, 555d.
- afiblar, v. a., abrochar. Sólo se usa en la frase *afiblar el manto*, acción que parece manifestar ira, duelo o desprecio, 42b, 78d, 145b; cf. "Yrado fue el Rey, sin cuenta e sin tiento, afiblose el manto, partiosse del conuenta" SDom 156b.
- afincar, v. a., instar con ahinco, 472a.
- afirmar, v. a., 190a, 179d. || confirmar, 239c.
- afiuizado, adj., quedar confiado a causa de una promesa de otra persona, 205c; véase *fiuza*.
- afogar, enfogar, v. a., ahogar, 310c. || impedir que una niña nazca o tome cuerpo, 531d; cf. "Si alguna muier libre o sierva matar su fiio, pues que es nado, o ante que sea nado, prender yerbas por abortar, o en alguna manera lo afogare, el iuez de la tierra luego que lo sopiere, condempnele por muerte" Fuero Juzgo, VI, 3, 7. || *afogada*, desfallecida, apagada, 310c. || *enfogar*, ahogar, 11d, *Enfogo el sossanyo* 471d ("textit furorem silentio" Historia, 83). Cuervo hace notarse que la forma *enfogar* es característica de Berceo y del *Apolonio*; cf. Dicc, I, 283a, y Milag 595d.

- afollar, v. a., afeear, desfigurar, lisiar, 170d; cf. "Si la bestia se afollare, o muriere, el que la tomó emprestada aya aquella afollada o muerta, e dé otra tal sana al sennor de la bestia" Fuero Juzgo, VIII, 4, 2.
- ageno, adj., ajeno. Sólo se usa en la frase *tierras agenas*, 'países extranjeros', 382a, 530c, 648b.
- agora, adv., ahora, 545c, etc. En 442a parece significar 'antes' o 'hace poco', pero el verso estará defectuoso.
- agorero, s. m., 247b.
- agrauiar, v. a., 85d.
- agua, s. f., 286d; rio, mar, 507a, 508a, 285d. || lágrimas, *Pocos fueron los oios que agua non vertieron* 262d.
- aguigon, s. m., aguijón, incitamento, *con malos aguigones* 189d; cf. Alex 2332d.
- aguisado, adj., y p. p., dispuesto, preparado, 300a, etc.; justo, razonable, 629d, etc. || Uso adverbial, *fazer aguisado*, 'hacer una cosa bien pensado o conveniente', o 'hacer como persona prudente o sabia', 67b, 78b, 145c, 177d, 276d, 500a, 570b; *fablar aguisado* 102e. Véase *desaguisado*.
- aguisar, v. a., disponer, arreglar, preparar, 60d, etc.; *agulsar los comeres* 64b; cf. 461c. || Refl., 167a, 178a, 400c; *Sí se me aguisare e ploguiere al Criador* 497a.
- aguzar, v. a., afilar, aguzar, 350d, 375c.
- ahi, adv. de lugar. Hay un solo exemplo, el cual se halla con un verbo de movimiento, *Quantos ahi vinieron* 419a. Forma bastante rara en los documentos antiguos; cf. "ahi mantenie aquesta vida" Maria Egip 198; Cuervo cita un exemplo de *Ultramar* y de *Cast y Doc*; el que cita de *Calila* debe leerse *ay* según la edición de Allen. Véase *hi*.
- al¹, prep., a más art. *el* masc. o fem., 19b, 164a, 350b, etc. Véase *el*¹.
- al², prep. a más pron. *el* usado como antecedente de pron. relativo, *al que* 15c, 416d, 513c; *al qui* 72d; *al quien* 71d.
- al³, pron. indef. neutro, 'otra cosa', *Quando al non puedo* 12a, 293d, 319a; *por al* 465d; *mucho al*, 'muchas otras cosas, mucho más', 495a; *lo al*, 'lo otro, lo demás', 291b.
- alabança, s. f., alabanza, 548c, 583c.
- alabar, v. a., 181a, 190c. || Refl., jactarse, 565d.
- albergar, v. a., dar albergue, 70b; véase *aluergada*
- albrica, s. f., albricia, regalo que se da por alguna buena nueva, 320c.
- alcançar, v. a., llegar a juntarse con una persona que va delante, 391b. || Recip., 'llegar a tocarse', 522c.

- alçar, v. a., mover de abajo arriba, 97b; *alçar las velas*, 261a; *alçar el çejo* 188a. || construir, 546d. || guardar, 193c, 301a, 653b. || Refl., apartarse, huir, 49c, 102a, 109c.
- aldeya, s. f., aldea, 389a.
- alegrar, alegrar, v. a., causar alegría, avivar, 161c, 189c. || Refl., sentir o recibir alegría, 9d, 333c, 436d, 541c.
- alegre, adj., 30a, 421a, etc.; *alegre e pagado* 98b, 163d, 177b, 194b.
- alegria, s. f., alegría, 168c, etc.
- alffagemes, s. m. pl., barberos, 624d.
- alfoçes, s. f. pl., *en estas alfoçes*, en estas partes, por aquí, 586c.
- algo, pron. indef., 344c, 353c, 444d. || Subst. masculino, 'favor, cortesía, servicio', *fazet le mucho algo que omne es honrrado* 177c; cf. "E si algun omne quisiere dar algunas cosas al príncipe por su voluntad, o el principe ganare dél alguna cosa por algun algo quel fizo, sea puesto en el escripto" Fuero Juzgo II, 1, 5 (p.10a).
- algun, adj. indef. masc., apócope de *alguno*, 132d, etc.
- alguno, adj. indef., 139d, etc. || Pron. indef., denota una persona indeterminada, 599c, 628d.
- alimpiar, v. a., limpiar, 150d, 270c, 323a.
- alma, s. f. Sólo se usa en el sentido eclesiástico como opuesto a *cuerpo*, 291b, 303b, etc.
- almatraque, s. m., colchón o jergón, 307b. Esta cita parece ser la más antigua de la literatura española; cf. Cotarelo y Mori, en BRA, I, 194-196. La forma corriente del siglo XIV era *almdraque*; *almdadrát* ocurre en el libro de Judith; cf. Scio, X, 19.
- almena, s. f., 16b.
- almiella, s. f., vida o la poca vida, *Respiro ell almiella que estaua afogada* 310d.
- almorzar, v. n., desayunarse por la mañana, 354b, 354d.
- alongar, v. a., prolongar, alargar, *alongar raxon* 584a, 655a; *alongar plazo*, 611a. || alejar, apartar, 263c, 453d.
- altezas, s. f. pl., véase *abteza*.
- alto, adj., elevado, 97b, 507b, 508c; *a altas bozes*, de sonido fuerte, 191c, 582b, 586a; *en altas mares*, en alta mar, 104b; 'excelente, insigne', en frases adverbiales, *de muy alta guisa* 349b, *de tan alta guisa* 632c. || *en alto*, a distancia de la tierra, 260b. || Substantivo en plural, aplicado a personas de alta condición, *altos ebaxos*, 180a, 521d.
- aluergada, s. f., nave donde se da o se ofrece albergue, *Demande que qual era el senyor de la aluergada* 475c ("Inquisiui dominum navis" Historia, 83); véase el verso completivo *Demando les qual era el senyor del reyal* 465b.

alla, adv. de lugar, 129c, 348d, etc.

allegar, v. refl., acercarse, 298d. || llegar, 267d.

allegrar, véase *alegrar*.

allende, prep., al otro lado de, allende de, *allende (de) la marina* 252c.

allongar, mala grafía por *alongar*, 655a.

ama, s. f., 'el ama de criar'. Sólo se usa con referencia a la de la hija de Antiocho, 8c, 11a, y de la de Tarsiana, 259b, 331c, etc. Véase *nodriza*.

amanesçer, v. n., amanecer. Sólo se usa con el sujeto *dia*, 326d, 544d.

amansar, amanssar, v. a., sosegar, mitigar, *amansando* 186b, 187b, 425b; *amanssado* 411b, 575a.

amar, v. a., 553a, 431b, 117d, etc.

amargar, v. a., causar amargura o pena, 231b.

amargo, adj., 105c, 231d.

amen, s. m., 'amén', se halla en el epílogo del copista.

amenazado, p. p. de *amenazar*; véase *enamiztado* 115d.

amiente, adv. Se halla en la frase *en tan amiente* que significa 'entre tanto' o 'mientras tanto', 347d; cf. *tan amientra* Cron Gen 614a, 8; Josep de Aramatia, ed. K. Pietsch, fol. 257; *ata-miente* o *tan miente*, en *Altspanische Glossen*, ZRP, XIX, 29, donde Priebisch hace mención también de la forma gallega *entanamentes*; *entanamientos* Gil Vicente, *Auto Pastoril Castellano*, Obras, Lisboa, 1843, I, p. 10; *entramiente* Alex (O) 1642a; *tan de miente* Alex 2512d; *tan miente* Fuero de Medinaceli, Muñoz y Romero, *Fueros Municipales*, p. 439, 4; *tan de mientras*, Sánchez Moguel, *Lenguaje de Sta Teresa*, Madrid, 1915, p. 93.

amiga, s. f., persona unida a otra por el vínculo del cariño y estimación recíproca, 184b, 277b, 507a. Se usa como tratamiento afectuoso aun cuando no haya amistad, 172b, 496b, 525a.

amigo, s. m., 59a, 201c, 554c, 576b. En todos los demás casos se usa como tratamiento afectuoso aunque no haya amistad, 38a, 44b, 123a, etc.

amiztat, s. f., amistad, 76c, 167c, 576d.

amo, s. m., dueño, 432b, 535d; ayo, 350a, 410d, 491d.

amor, s. m. o f., pasión que atrae un sexo hacia el otro, 6d, 197c, etc.; amor paternal o filial, 192b, 200d; afecto, inclinación, amistad, 95b, 297a, etc.; gracia del señor para con el vasallo, 632d. || *fazer amor*, 'hacer una fineza o favor', *Fijo, dixo el maestro, grant amor me fiziestes* 295a, cf. 171b, 389c; parece tener

igual significación en 497b, 557c. || *me dizes grant amor*, 'me das un gran gusto con lo que dices', 304a. || *en amor* (usado con *pedir* y *tener*), 'por un favor o fineza', 74b, 501a, 563a; *meter en amor*, hacer apetecible una cosa, o hacer que se apruebe, *Sol que a nuestro padre en amor lo metades* 254b. || *de muy buen amor*, de buena voluntad, 497d; *por amor de*, 'a fin de', 375a, 386a, 492b; *por amor que*, 'para que', 'a fin que', 41b, 324a; cf. también *por amor sí* 204b.

amortida, adj. y p. p., desmayada, sin sentido, 271a; medio muerta de dolor y de hambre, 43d.

amos, adj., ambos, 466d, 527d. || Pron., 150b, etc.

amostrar, v. a., parece errata por *mostrar*, 548d. *Amostrar* es palabra bastante rara en el idioma antiguo; cf. Fuero Juzgo IV, 2, 14: "Quien amostra su fío será loado" cuyo latín es "qui docet filium suum laudabitur in illo," y *amostrar* significa 'enseñar, educar'. Otra cita que más importa está en el Poema de Alfonso Onceno, 88: "Costumbres ffue tomando Entre sy de gran noblesa, E luego fue amostrando Que vernia a gran alteza." *Amostrar* de Alex (O) 1515d se sustituye por *auran* en el manuscrito P, 1657d.

ampolla, s. f., 297b ("ampulla" Historia, 50).

ancora, f. s., ancla, 513d; pl., 63b, etc.

ancorar, v. a., anclar, 243b, 458a.

añçiano, adj. Sólo se halla en la frase *de días añçiano*, entrado en días, viejo, 68b, 622a; cf. "de días chicas" Cid 269, "de días pequeñas" Cid 2083, "ninna era de días" SDom 316b, 317c.

anchura, s. f., extensión, *De campos e de vinyas muchas grandes anchuras* 633c; cf. "de campos grant anchura" Sta Oria 155c.

andada, s. f., viaje, 267c.

andança, s. f., *mal andança*, malandanza, 616d.

andar, v. n., moverse dando pasos, 203a, 243a, etc.; ir recorriendo, 385b, etc.; errar, vagar, 530c, 648a, etc.; *de qual tierra andaua*, 'de cuál tierra navegaba', 'cuál era su puerto de salida', 244b. || Más adjetivo, 'vivir, estar, seguir', 333c, 627b, etc.; más gerundio, 71c, 470d, etc. || Act., *auian de la marina gran partida andada* 266a, *Bien la media carrera o mas hauien andada* 454a; *andar carrera*, 'hacer progreso, adelantarse en un negocio', *Vio bien Apolonyo que andaua carrera, Entendio bien senes falla que la su fija era* 543a. || Uso impersonal con expresión de tiempo, *Bien anda en siete meses o en mas que so prenyada* 251b. || Perf. 3 sg., *andido* 134a.

angel, s. m., 577c, 641b.

anparar, v. a., amparar, 403c.

ante, prep., en presencia de, 389c, 609c, etc.; *antel*, ante más art. def. *el*, 335c, 609c, 610a; más pron. *el*, 631d; *antell*, ante más pron. *ell*, 606c.

ante, adv. temporal, 'antes', *Non querian las gentes ante del se partir Fasta que los ouieron las ondas a partir* 104c; cf. 267a.

ante de, prep. temporal, 'antes de', 461c; *ante de pocha hora*, 'dentro de poco, muy pronto', 279a.

ante que, conj., 'antes que', 356b, 531d, 598a; *ante... que* 611d.

antes, adv. temporal, 329a, 607b. || *antes que*, conj., 596a.

antigo, adj., antiguo, viejo, 597c.

anyader, enyadir, v. a., añadir, 28c, 398d. || Neut. con *en*, 'aumentar', *Et te quiero avn anyader en soldada* 525c; cf. "Yo fio por Dios que en nuestro pro eñadran" Cid 1112, y las citas en Cantar, II, 637, y Cuervo, Dicc, I, 499-500. || Cond. 3 sg., *enyadrie* 398d.

anyello, s. m., anillo, 211a.

anyos, s. m. pl., años, 348d, 350b, 352a, etc.

aontado, adj. y p. p., deshonorado, 115c, 490a, 537b, etc.; la forma se halla también en Alex (O) 42a, 93d.

aparar, v. a., preparar, estimular, *Por negra de cobdiçia que por mal fue aparada* 58a; este es el solo ejemplo del siglo trece que cita Cuervo, Dicc, s. v.

apareiado, adj. y p. p., preparado, 258a, 394b.

aparesçido, p. p., manifestado, puesto en obra, 486d.

apartar, v. refl., retirarse, 68d, 229d. || *apartado*, adj., retirado, remoto, *lugar apartado* 80d, *rencon apartado* 289a.

apenas, adv., 225d, 520d.

apesgar, v. a., engrosar, aumentar el peso, 514d; cf. Calila 80, 33, Scio, II Reyes XIII, 25.

apoderado, adj., 617a.

apostol, s. m., errata del copista por alguna palabra que signifique 'burdel', *Fue con gran proçesion al apostol enuiada* 405c.

apostura, s. f., gentileza, 269b.

aprender, v. a., 69b, 350c, 353b; *bien apresos*, dichosos, bien dirigidos por Dios, 563c. || Perf. 3 sg., *apriso* 350c; pluscuamperf. de ind. 3 sg., *aprisiera* 69b; p. p., *apreso* 563c.

apuesto, adj., feliz, bienaventurado, *Dios de a tan buen rey vida grant e apuesta* 566b.

aqua, adv. de lugar, 'acá', 651d.

aqueaço, véase *acaesço*.

aquell, adj. demostr., 'aquel', 368b, fem., *aquella* 529d. || Más adj. poses., *aquell tu senyor* 497c. || Pron. demostr., 199b; *aquell que* 466a, 655d.

aquende, véase *daquende*.

aqueste, adj. demostr., 'este', 171b, 383d; fem., *aquesta* 48a, 274d; más adj. poses., *aquesta tu question* 523a. || *daquesta*, de *aquesta* 18b, 417a.

aqueste, pron. demostr. neutro, 'esto', 82c, 16a, 450a.

aquexamiento, s. m., cuita, congoja, 131b.

aqui, adv. local, 82b, 213c, etc.; *daqui*, de aqui, 655c. || Adv. temporal, *desaqui*, desde ahora, 220c, 648d, 649d, 40d.

arada, s. f., la tierra que puede arar en un día un par de bueyes, 66d.

arbol, s. m., palo o mástil de un nave; *arbol de medio*, el mástil principal, que se halla en el medio del nave, 110c.

arena, s. f., 108c, 261b.

arenal, s. m., playa; véase *reyal* 202d.

argumente, s. m., argumento, asunto o materia de que se trata en un enigma, 15b, cf. Alex 1198a; pl., *argumentos* 22b, 31c, 32c. || *argumente çerrado*, argumento o asunto difícil y oscuro, 15b; cf. "Havia Sant Isidro muchos buenos criados, De ellos, havia buenos maestros, bien letrados, Documentos quano disputaban o argumentos çerrados" *Sildef* p. 324, col. 1, l. 63.; "Ca era mala letra, ençerrado latino" *SDom* 609c; "Yo leia las letras commo eran ditadas, Mas non las entendia, ca eran ençerradas" *Duelo* 157b.

armario, s. m., ataud, 281b.

armas, s. f. pl., 60c.

armella, s. f., aldaba, 580b.

arquá, s. f., arca, caja, 581c, 642c.

arquo, s. m., arco de vihuela, 188c.

arte, s. f., arte, método, pericia, 198d. || *artes*, artes liberales, *Sabia todas las artes* 352b ("traditur studiis aritum liberalibus" *Historia*, 55).

artero, adj., astuto, 225a, 406c, 421a.

arras, s. f. pl., lo que el varón da o promete a la mujer por razón de casamiento con ella, 209c. || *meter en arras*, 'posesionar las arras', 19d, 254d; cf. "meter las hemos en arras que les diemos por onores" *Cid* 2564 (véase *Cantar*, II, 759); cf. además "mandole en arras vn aldea que auia" *Engaños*, 42, 631.

arredrado, p. p., apartado, separado, 117a.

arribar, v. n., llegar al puerto o a la playa, 112d, 393d, etc.

asaz, assaz, adv., harto, bastante. Con un verbo, 648a, 648b, 379c, etc. Con un adjetivo, 516a; sigue al adjetivo y sustantivo en *buen consejo assaz* 478d; cf. *Fn Gz* 65a. Con adverbio, *assaz bien aguisados* 642a.

ascalentado, véase *escalentado*.

asconder, v. a., esconder, ocultar, 139c, 518b.

ascuchar, véase *escuchar*.

asentar, véase *assentar*.

asi, adv. de modo, 'de esta manera', 134a, 292d, 357d, etc. || *asi que*, de tal manera que, 263c.

asmar, assmar, v. a., estimar, pensar, juzgar, 46d, 481a, 527c, etc. || valorar, 575d. || concebir, idear, 51b, 227c, 372c, etc. || Más infinitivo, 396b, 550b; *asmár de* más infinitivo, 392b, 449a, 576a; cf. SDom 34c, Liljequist, p. 43.

asoluçion, s. f., solución correcta, 21d; cf. Goer 462, ll. 24, 32; véase además *asoluer* y *osoluçion*.

asoluer, v. a., resolver, sacar, *Que la adeuinança non podría asoluer* 28b; véase también *soluer argumentos* 22b.

asomar, v. n., aparecer, 385b.

assechar, v. n., acechar, 374c.

assegurado, adj., librado de cuidado, 627b, 648d.

assentar, asentar, v. refl., sentarse, 464d, 155b. || *assentado*, adj., bien hecho o bien arreglado, *cuero bien asentado* 288b, *coplas bien assentados* 495c, *su amor asentado* 78c.

assmar, véase *asmar*.

astrosia, s. f., mal, injusticia, 445b; cf. Baena 446 y 450, Juan Ruiz 456b; Scio, II Reyes XIX, 19, 'injuria'.

astroso, adj., despreciable, 342d. || Substantivado, 'hombre despreciable', 375a.

atahut, s. m., ataud, 283b. Véase *ataud*.

atal, adj. indef., 'tal', 577d, 635b, etc.; sigue al sustantivo, *estas cosas atales* 195d; *atal ... como*, 265a. || Pron. indef., *Touo lo por façanya por que atal fazie* 469d. Véase *tal*.

atan, adv., tan, 212c, 250d, 322c, 576d. Véase *tan*.

atanto, adv., tanto, 263c, 235d. || 'A punto fijo', *mas non sabie atanto que pudiese dezir* 216b; cf. "mienbreos atanto que por vn pecado fué echado Adan de parayso" Flores de Filosofía 18.

ataud, s. m., 532c. Véase *atahut*.

atender, v. n., esperar, quedar, 253a.

atenençia, s. f., amistad, concordia, 93b, 119a; cf. Milag 27a, Alex 328c.

atorgar, v. a., conceder, autorizar, 152a, 193b. || *atorgado*, 'ha atorgado', 71d. Véase *otorgar*.

atrauesar, v. a., pasar cruzando de una parte a otra, 266b; pasar un cuerpo penetrándolo de una parte a otra, 479b.

aturar, v. n., porfiar, empeñarse. Sólo se usa con *en*, 52b, 278c;

cf. "Varones seet firmes, por la fe que deuedes, Dios nos fará merçed solo que aturedes" Alex (O) 689d; "el agua es más blanda que la piedra, e sy mucho atura correr por ella, a poco tiempo faze en ella rrastro" Calila 48, 933.

auentura, aventura, s. f. En el singular sólo se usa en la frase *por aventura*, 'por ventura, por casualidad', 228b, 444d, 466d, 515d; también *por ventura* 301d, 541c. || Plural, 'aventuras', 2b, 135a, etc.

auenturado, adj., venturado, afortunado, 617c, 637a; *bien auenturado*, 70d. || Subst., *el mal auenturado*, el desgraciado, el desafortunado, 398a, 420d. || Véase *venturado*.

auenyr, abenir, v. n., suceder, acontecer, 116d, 135d, 169a. || Refl., armonizar, fundir, congeniar, *La duenya y la viuela tan bien se abinien* 180b; *auenirse en*, caer en, 269d. || *auenir en*, tener éxito, 5b, 145c, 164d, 299d. || Subj. pres. 3 sg., *abenga* 135d; ind. imp. 3 sg., *abinie* 145c, 3 pl., *abinien* 180b; perf. 3 sg., *auino* 164d, 2 pl., *abiniestes* 207b.

auer, aver, hauer, v. a., tener, poseer, 138c, 483a, 513a, etc. || Obtener, recibir, 17d, 305b, etc.; sentir, experimentar, 246a, 537c, etc. || Gozar, 454b, 635c, etc. || Con predicado de participio pasado, *seya vuestro maestro, auet lo atorgado* 193b; *Senyor, si lo ouiesse de ti condonado* 422b, etc. || Con predicado de adjetivo, *el rey auian viejo* 622a; *si a Dios ayas pagado* 71b, etc. || Con predicado de régimen, *Non auie marauylla que fija la auye* 200b. || Con predicado con *por* en *Luçiana he por nombre* 587d, *Alrey Architrastres ouiestes por auuelo* 359b. || Verbo auxiliar con el participio pasado, 75b, 126d, etc. || Con excepción de *Por todos los trabajos quel auian venido* (630a), el verbo auxiliar que se usa con verbos intransitivos de movimiento es *ser*, no *auer*. || Verbo auxiliar para formar el futuro y condicional, *Leuar uos e comigo* 254c; *Leuar hia la ganança que me mandeste dar* 503c; etc. || *Auer de o auer a* más infinitivo, 'deber de', 401c, 651a, etc.; véase también *auer que* en *Apolonyo, non as ha Tiro que buscar* 578a. || *Ouo de o ouo a* más infinitivo es un paráfrasis del pretérito perfecto, 112d, 528a, etc., y hay un paráfrasis del imperfecto de subjuntivo en *Antes que de las naues ouiesssen a ssallir* 596a, *Ante que a la villa ouiesssen a entrar* 598a. || *Ouo* más infinitivo se halla en 528d. || Impersonal, sobre todo con expresiones de tiempo, 'hace', *Poco ha que es muerta* 443b; *Podria auer siete meses que casado era* 242c; etc. || Fut. 1 sg., *aure* 545d, etc., 2 sg., *aueras* 389b; cond. 1 sg., *auria* 131c, 2 sg., *auries* 423d, 3 sg., *aurie* 126d, *auria* 17d, 1 pl., *auriemos* 563d, etc., imper. 2 pl.,

- auet* 193b; ind. pres. 1 sg., *e* 165b, *he* 603d, etc., 1 pl. *auemos* 47b, 2 pl., *auedes* 9b; indic. imperf. 1 sg., *auía* 125d, *hía* 503c, *ya* 39d, 3 sg., *ye* 369c; subj. pres. 1 sg., *aya* 132b, etc.; perf. 1 sg., *oue* 545c, *houe* 87b, etc.; plusquamperf. de ind. 3 sg., *houlera* 387b.
- auer*, *aver*, s. m., dinero, riqueza, mueble, efectos, 72c, 323c, 369c, 529c, etc.; suma de dinero, *hun lecho que por hun grant auer non podrie seyer fecho* 293b; *Avie la buena duenya tan gran auer ganado* 420b; moneda, 395d. || Pl., *aueres*, dinero, efectos, 50c, 130b, 258b, etc. || *auer monedado*, moneda, 398c.
- avesado*, adj., preparado, aparejado, 258d.
- auiltada mientre*, adv., con vileza, infamamente, 277d.
- aun*, *avn*, adv., 183c, 280b, etc. || *aun quando*, 'por que, visto que', más indicativo, 344c; *aun si*, 'aunque', más subjuntivo, 548b. || *aun sin esto*, además, 50a, 309a.
- auol*, adj. m., vil, *Entro vn auol omne de los de criazon* 371b; cf. "Auje ally vn mal omne auol e mal lenguado" Alex 407a; "Bien parece por oio que Dios bien lo amaba, Quando del avol omne tal derecho li daba" SMill 243b; Scio, Eclesiástico, XIII, 13, 'improbis'.
- auuelo*, s. m., abuelo, 343d, 359b, 636b.
- aventura*, véase *auentura*.
- aver*, véase *auer*.
- avn*, véase *aun*.
- ay*, exclam., 69c, 537a, etc. Pinta o dolor (530a, etc.) o alegría (88c, 544b).
- ayna*, adv. de tiempo, 'aína, aprisa', 35b, 274c, etc.; *tan ayna* 36b. || Pronúnciase *aina*.
- ayrado*, p. p. y adj. Se usa del que ha incurrido en la ira de Dios o de su señor, 13c; *y rado* tiene igual sentido en 256a.
- ayudar*, v. a., ayudar, auxiliar, 119b, 417c, 430d.
- ayudas*, s. f. pl., varias especies de ayuda o auxilio, 118d, 569b; cf. *Duelo* 189b.
- ayuno*, adj., hambriento, del que no ha comido, 355c; cf. "amenazaron a Maria de la matar por que fuera osada de comer, ellos estando ayunos" Cron Gen 135, 2, 1; "Que ayuno e arreçido non ome podria solazar" Juan Ruíz 982b.
- ayuntar*, v. refl., juntarse, reunirse, 54d, 522d, 523d.
- azero*, s. m., acero, 282c.

B

- ba*, 3 sg., pres. de ind. de *yr*.
- bagar*, véase *vagar*.

- balsamar, v. a., untar o lavar con bálsamo, 281a.
- balsamo, s. m., bálsamo, 297b, 298c, 301a.
- balssa, s. f., errata del copista por *basa*, 572a.
- banyos, s. m. pl., baños, 512c, 624c.
- barata, s. f., negocio malo, tráfico malo, 402b.
- barba, s. f., 469c, 549c, 555b; *barba trençada*, barba trenzada con un cordón, probablemente como señal de tristeza, 434b; *su barba adobada*, su barba adornada con cintas o filos de oro, 575c. Véase el estudio de Menéndez Pidal sobre la barba, en *Cantar*, II, 494-99.
- barrido, p. p. y adj., 307a.
- basa, s. f., *basa*; véase *balssa*, 572a.
- bastir, v. a., abastecer, 60c.
- batir, v. n. Se usa hablando del pulso, 301b. || Act., golpear, mover y revolver una cosa para que se haga blanda, *en hun almatraque batido* 307b; *moneda batida*, moneda acuñada, 50d.
- bauequia, s. f., necedad, 512d; cf. Alex 683c. || Pronúnciase *bauegula*.
- baueica, s. m., necio, 23c; cf. *Cantar*, II, 501.
- baxar, v. a., bajar, 185d.
- baxos, adj. m. pl. substantivado, aplicado a personas de baja condición, *Los altos e los baxos todos della dizian* 180a; *A altos e a baxos riende los en pareio* 521d.
- bayladas, véase *debayladas*.
- belmez, s. m., piedad, 107a; cf. *Cantar*, II, 502.
- beltad, beltat, s. f., beldad, belleza, hermosura. Sólo se usa en la frase *de beltad conpanyera*, 'otra persona de tal beldad', 4c, 352c.
- bendezir, bendizir, v. a., bendecir, 61d, 184a. || Subj. pres. 3 sg., *benediga* 517c; ind. imperf. 3 sg., *bendiçia* 95d; perf., 3 sg., *bendixo* 260a. Véase *benedito*.
- bendiçion, s. f., bendición, 241b. || Pl., *prisieron bendiçiones*, recibieron bendiciones nupciales, 558a; cf. Cid 2226, Fn Gz 684d.
- benedito, adj., bendito, dichoso, 143a, 300b.
- bengança, s. f., véase *uengança*.
- bermeio, adj., bermejo, 521b.
- besar, v. a. Se usa la frase *besar las manos* o *besar manos* al rey, de parte de un vasallo, hijo, o criado, 88b, 163b, 622d; cf. *Cantar*, II, 506-09.
- bestia, s. f., cuadrúpedo doméstico como el caballo, mula, etc., 258b, 538c.
- bestion, s. m. Así se llama al demonio, *bestion mascoriento* 14d; cf. "vestyon mascariento" Fn Gz 11d, 487d.
- beuer, v. a., beber, 55b. || Neut., 440b, 466b.

beuir, beuyr, vivir, v. n., vivir, 304b, etc. || 'Llevar tal clase de vida', es decir, *en cuyta* 493c, *en pecado* 51b; etc.; también *Visco en esta vida hun tiempo porlongado* 433a. || Act., con régimen *vida*, *Visco con ssu muger vida dulce e sabrida* 650b. || Con predicado *seror* en *Fizieron le vn monasterio do visquiese seror* 324b. || Fut. 2 sg., *biuras* 102d; perf. 3 sg., *visco* 2b, 3 pl., *visquieron* 569c; subj. fut. 2 sg., *visquieres* 305b; etc.

bien, adv., buena y debidamente, 649b, etc.; con buen éxito, 644c, etc.; muy, mucho, 308a, etc.; claramente (con verbos de percepción), 12c, etc.; seguramente, 553c, etc.; sin exageración (sobre todo anunciando cantidades y distancias), 620c, 454a, etc. || *muy bien* 608c, etc.; *tan bien* 563b, 335d, etc.; *tan bien...que* 180b, 432a. || Compuesto con *fecho* se hace un sustantivo, *todo nuestro bien/fecho* 604c; *Echamos el bien/fecho tras cuestras en oluidos* 654b. *bien querer*, véase *querer*.

bien, s. m., dicha, prosperidad, 256d; nunca bien nos fallamos 47d; cf. "qui bien fizo bien fallo" Buenos Proverbios 44; utilidad, beneficio, 570d; cosa buena, obra buena, conceptos buenos, 182b, 548d; hacienda, bienes, 137d, 530d. || Pl., hacienda, bienes, 410c.

|| Usado con *ser* se allega al valor que tendrían como predicados las expresiones 'cosa oportuna', 'cosa conveniente', *Senyor, bien es que vayas*, 142a. || *mal ho bien*, por mal o por bien, 116c. || *venir a bien* en *a bien verna la cosa* 515b; cf. "las cosas que han de ir á bien siempre han de sobir de un grado á otro mejor" Siete Partidas, II, 22, 6; "a bien abran de venir" Cid 1876. || *bienaya*, que santa gloria haya, 635c.

bienfecho, bienffecho, s. m., beneficio, 554b, 604c, 654b, etc.

biuo, adj., vivo, 321b, etc.

blanco, blanquo, adj., blanco, 445d, 521b, 520a. || Substantivado, 507c.

blanqueando, gerund., de blanquear, 577b.

boca, s. m., 313d. || por huna boca, a una voz, 190a, 566a. || de su boca pedir 484d.

bodas, s. f. pl., fiestas con que se solemniza un casamiento, 240a, 558a.

bolsa, s. f., 394b.

boluer, v. a., envolver, 281d; parece significar 'hacer a las velas, gualdrapear', 261c; arreglar, Fue en poco de rato esto todo boluido 606d. || Refl., dar vuelta, 471a; hablando de los vientos y olas de la mar, 'agitarse', 108b, 280d. || Neut., trastornar, enredar, 6b. || P. p., boluido 606d.

bondat, s. f., bondad, 141b, 322c.

- boz**, s. f., voz, 431c; *a altas voces*, a gritos, en alta voz, 191c, 582b, 586a; *dar bozes*, 385d, 505c; *meter boz* 272a, 314b.
- braço**, s. m., brazo, 591b, etc.; *tornar el braço* 528b.
- brial**, s. m., especie de túnica, 178c; cf. Cantar, II, 513-15.
- buen**, adj. m., apócope de *bueno*, 115a, etc.
- bueno**, adj., 298a, 279c, etc. || 'dichoso, propicio', aplicado al tiempo, en *buen punto* 486b, en *buena ora* 88c, *buena saçon* 21b, 296a; probablemente tiene igual sentido en *Buena fue la tempesta, de Dios fue prometida* 547c. || *Omne bueno*, muy usado para significar 'hombre honrado y digno de todo aprecio', 44a, 113b, 480b, etc. || *buen*, muy usado como epíteto del rey, *El buen rey Apolonio* 1d; *el buen rey de Tiro* 218b, 446c. || *bueno* se usa con el genitivo de aposición en *el bueno de Apolonio* 96d. || *de muy buen amor*, de buena voluntad, 497d; cf. *de buen grado*, 138b. || *de buen mercado*, a precio bajo, 87a; de poco valor, ordinariote, 490c. || *de buena madurguada*, muy de mañana, 426a. || *¡Tan buen día!* frase exclamativa de satisfacción o agrado, 621b; cf. también *Fija, non amanesçio pora mí tan buen día* 544d. || *buena ventura* 112a, 498c; cf. *ventura buena* 648a. || *buen estar*, bien estar, 82a.
- bufon**, s. m., vendedor ambulante de chucherías y cosas de poco valor, 521a; cf. Vignau 11; Bonilla y San Martín, Anales de la lit. esp., años 1900-1904, 137-38.
- burçesa**, véase *burzes*.
- burgo**, s. m., aldea, 70b; cf. SMill 388c.
- burzes**, s. m., vecino de una ciudad y individuo de la clase media, 202c; a Estrangilo y Dionisa se les llama *burzes* y *burcesa* respectivamente, 80b, 445a; pl., *burzses e burzesas* 202c. En un documento del año 1092 se halla "ad merkatante aut ad burzes" Muñoz Rivero, Paleog. Visig. p. 34. En un documento aragonés del año 1470: "Et esta forma sia guardada firmement en burgeses" Rev. de Archivos, 1917, pág. 376. La forma "burges" se halla también en el Cid 17; cf. Cantar, II, 517.
- buscar**, v. a., hacer diligencia para hallar, 369b, etc. || proporcionar una cosa a alguno, 96a, 166a, 172b, etc.

C

- ca**, qua, conj., porque, 227d, etc. || En 152b, a no ser errata, equivale a y; en 284d parece errata por el pron. rel. *que*; en 4a sobra por ser añadidura del copista. || *car* se halla cómo sinónimo de *ca* en 589d, 620c; cf. Lang, Cancioneiro, p. 234. || *qua* 90d, etc. cabado, véase *menoscabar*.

cabdal, **capdal**, adj., grande, principal, 110b; *muger capdal*, real y legítima esposa, 2c, 19c; *recabdo cabdal*, pacto solemne, *Afirmaron la cosa en recabdo cabdal* 239c. || La forma *capital* se halla en *capital amigo* 38c.

cabdalero, adj., substantivado, 'persona principal y poderosa', *Senyor era de Tiro un reço cabdalero* 360b.

cabdellar, v. a., dirigir, 462c.

cabeça, s. f., cabeza, 21d, etc.

cabeçon, s. m., cabezón, apertura de las ropas por donde sale la cabeza, 229c.

cabellos, s. m. pl., 346c, 377c.

caber, v. n., caber, contenerse una cosa dentro de otra. Usada con *en en abes cabie la duenya de gozo en su pelleio*, 'con dificultad podía contenerse, casi murió de alegría', 188d. || Usada con dativo de pron. pers., *non les cabien las plaças* 427d, *non le podie de gozo caber el monasterio* 585d.

cabo, s. m., uno de los dos extremos de una cosa, 355d; *en cabo de*, al extremo de, 289a, 460a. || *cabo de*, prep., 'junto a', 121d; *a cabo de*, al fin de, 434a; *en cabo*, adv., 'al cabo, al fin', 26d, 32a, 175a, etc., cf. *todo en cabo*, 368c. || *en su cabo*, por sí, para su uso, 159b; cf. "Todo omne que fierro comprar, si non por laurar en cabo, peche LX soldos" Fuero de Salamanca, § 46; ZRP, XIX, 28; Mz Pidal, Prosistas castellanos, Madrid, 1917, p. 23.

cabosso, adj., cabal, cumplido, 591c.

cada, adj., *cada dia* 134b, 626a; *cadal* se halla en *cadal dia*, 'cada dia', 522c; cf. Cron Gen 628, 2, 18; Juan Ruiz 1345c, y Gessner, ZRP, XIX, 157.

cada huno, pron. indef., cada uno, 148a, etc.

cadal, véase *cada*.

cadenas, s. f. pl., 606b.

calanya, s. f., igual, 259d; cf. "Bien creo que en el siglo non ave sus calañas" Alex 903d.

calçar, s. m., calzado, 112c, 624b.

caldeas, adj. f. pl., perteneciendo a Caldea, 31d.

calderas, s. f. pl., 64b.

calentar, v. a., 309a.

calentura, s. f., calor, 511a.

caliente, adj., 308b.

calor, s. f., 306d, 308a, 511c.

callar, v. n., 133a, 181a, 275a, 506c. || Refl., 557a. || Act., 10c.

calleia, s. f., calleja, 367a.

camaras, s. f. pl., cámaras, 31a.

- cambio, s. m., *meter ha cambio*, prostituir a alguna o darla en arrendamiento, 396d.
- camiar, v. a., cambiar, 494c, 237b. || Refl., 103d, 107b, 134b, etc. || Neut., 411c, 616d, etc.
- camino, s. m., 456b, 513c; *de camino* 164c.
- camisa, s. f., 349d, 445d.
- campiello, s. m., dim. de *campo*, 68d.
- campos, s. m. pl., 633c.
- candela, s. f., vela de cera, 364d.
- canes, s. m. pl., 568c.
- cano, adj., 68a.
- cansado, canssado, adj., 314b, 451c, 649c.
- canssar, v. refl., 510d.
- cantar, v. a., 502b, 597b, 621c. || Neut., 335c, 428b. || Substantivado, *El cantar de la duenya que mucho alabauan* 190c.
- canto, s. m., canto, canción, 42c, 431c, 495b; *ferit palmas e cantos*, 'aplaudid con palmadas y cantos' 546b.
- canya, s. f., caña, el báculo que por insignia llevan en la mano los oficiales del rey, *sus vergas e sus canyas* 147c. || *canya uera*, s. f., caña, cañavera, 508a.
- capdal, véase *cabdal*.
- capdiello, s. m., caudillo, jefe, 150c.
- capital, adj., principal, muy grande, 38c; véase *cabdal*.
- capones, s. pl., 625d.
- captener, v. refl., gobernarse, portarse bien, 166d. Se halla en Berceo con el sentido de 'sostener, proteger', SDom 196a, SMill 38c, Milag 368d.
- car, véase *ca*.
- cara, s. f., 161c, etc.; *buena cara mostrar* 120c; *muestras cara soltera* 421d.
- carastia, s. f., carestia, falta y escasez, 66b.
- carbonento, adj., aciago, infausto, adverso, *en hora carbonenta* 361b; cf. "Sera el día sexto negro e carboniento" Signos 12a; Fn Gz 475d, Juan Ruiz 873b.
- carçell, s. m., cárcel, 640b.
- cargar, v. a. Se usa hablando de las naves, con *de* para expresar la carga, 103a, 258b; también se usa hablando de Apolonio, *de sospiros cargado* 174a. || embarcar, 34c.
- caridat, s. f., caridad, 128a, 255a, 404d.
- carnal, adj., 25c; de carne, mortal, 413a.
- carne, s. f., 17b, 625b; *carnes quebrantar*, 'forzar a una virgen', 408a ('ne uelis me violare' Historia, 69).

carnicero, s. m., 275d.

caro, adj., amado, querido, 172b, 211c, 361d. Se dice de una tierra o ciudad donde hay carestía de pan o de víveres, 65d, 83d; cf. "El Andaluzia estaba muy cara de pan" Cron de Juan II, 3, 7; "e dixieronme que non auia tierra mas cara que esta, nin que tanto valiese el sandalo" Engaños, 61, 1158. || *costar caro* 16d. || *en caro se parar*, abstenerse o contenerse, 449d, cf. RFE, III, 295-99.

carta, s. f., documento escrito, 210a, 217c, etc.

carrera, s. f., camino, viaje, 265a, 63d, etc.; calle, 621d. || Medio o modo de hacer alguna cosa, 421c. || *andar carrera*, hacer progreso, adelantarse en un negocio, 543a; *eres de carrera*, eres viajero o extranjero, 44b; *entrar en carrera*, emprender un viaje, 251c, 257b, cf. Fn Gz 653a, 662d; *meter lo en la carrera*, poner una cosa en camino de arreglarse, 143a, 406d, 481b, cf. Looz 49c; *prender vuestra carrera*, expresión de despedida, 'seguid vuestro camino, volved a vuestra casa', 233c; *sallirle a la carrera*, salirle al encuentro, 122b; *toller de carrera*, matar, 60b, 370b. || *carrera y puerto*, guía y amparo, *Mas Dios, el mio sennyor, nos dara buen esfuerço, El que de los cuytados es carrera e puerto* 73d, cf. "Todos tenían que era muy buen ayuntamiento, que sería de la paz carrera y çimiento" Fn Gz 581b.

casa, s. f., 37c, 288c, etc. || conjunto de hijos y domésticos que componen una familia, o conjunto de oficiales y marineros de una nave, 265b.

casamiento, s. m., 115b, etc.; *dar en casamiento*, dar por razón de casamiento o en arras, 573c.

casar, v. n., contraer matrimonio, 220c, etc.; *casar con*, casarse con, 204d, etc. || Act., disponer el padre el casamiento de su hija, 414a, 370d, etc.

casera, s. f., prostituta, la que vive en un burdel, 396d.

castidat, s. f., castidad, 324a.

castiello, s. m., castillo, palacio del rey, 211d, 234b, ("domum regiam" Historia, 40).

catar, v. a., mirar, 223a, etc. (refl., 521c); considerar o meditar alguna cosa, 94b, 158c, 425d; examinar, 217b; 'tener por' con predicado de régimen, ¿*Qual tienes por tu tierra segunt el tu cuydar, o por padre o por madre quales deues catar?* 356d. || Neut., registrar con la vista, *cato ha todas partes con su ogo vellido* 315b; *catar por*, buscar con la vista, 314c, 436c.

catar, s. m., semblante, 432c.

catiuo, s. m., siervo, esclavo, 612d.

- catiuo, adj., cautivo, *espírito catiuo* 308d ("spiritus praeclusus", Historia, 52).
- cativa, s. f., cautiva, 393d, 394a, 395b; infeliz, desgraciada, 569d.
- caualgaduras, s. f. pl., bestias de carga, 633b.
- caualgar, v. a., pasearse, salir a dar un paseo, 201a, 473c.
- cauallero, s. m., hombre noble y honrado; sólo se usa hablando del Rey Apolonio mismo, 360a, 459a. || 'El soldado que va montado a caballo', lo contrario de peon, *Nunqua meior la houo peyon ni cauallero* 247d.
- cauallo, s. m., caballo, 130c, 546c.
- cayer, v. n., 178c, etc.; ir a parar, 46d, 368c, cf. "Cadio en un exilio en un aspero lugar" Milag 286b; *cayo le a los pies*, cayo de rodillas ante él, 407a, cf. *Cayo al rey a pïedes* 586a. || *cayer le en plaçer* placerle, 123c, 353c. || *Apolonio cayo en essa vez*, 'Apolonio se hallo en tal situación', 107d. || *¿En que sodes caydos?* '¿Qué idea es esta?' o '¿Qué pensais hacer?', 273c.
- clamar, véase *llamar*.
- clamor, s., *tener, clamor*, orar, hacer petición o súplica a Dios, 551d; cf. SDom 367c, SMill 341b.
- clerigo, s. m., clérigo, sacerdote, 291c, 510b.
- cobdiçia, copdiçia, s. f., codicia, avaricia, 58c; *negra de cobdiçia*, 'negra codicia', 58a, cf. Alex 1800a; "Yo, negro, cudicioso de pescar mujer, determinéme" Quevedo, Buscon (ed. Clásicos castellanos), 211. || *copdiçia mala*, frase fija que significa 'el pecado de avaricia', 57b, cf. "Temiendo á Dios guárdate de cobdiçia mala" Flores de Filosofía 15; cf. también "mala cobdiçia" *ibid.*, 72.
- cobdiçar, copdiçar, v. a., desear con vehemencia, ansiar, 313c, 494c, 72a.
- cobertura, s. f., especie de gualdrapa, 546c; véase Cantar, II, 609-11.
- cobrar, v. a., volver a poseer, 137d, 547b, etc.
- cobrir, v. a., cubrir, 301a, 469c. || P. p., *cubierta* 451d.
- coger, v. a., cobrar, llegar a tener alguna pasión o afecto, *cogieron con la duenya todos muy grant amor* 430a; cf. "Tan grant amor cogio conna obediencia" SDom 119c, "cogio con Jesucristo un tan grant desamor" SLaur 25c.
- colado, adj., derretido, acendrado y pasado por manga, y por consiguiente 'puro' o 'bueno'; sólo se usa en la frase *oro colado* 398d; cf. Cron Rim. 935.
- colcha, s. f., 307b. Cf. RFE, VIII, 341.
- colgar, v. a., 16b, 621d.
- color, s. f., 437d, etc.

- colpada, s. f., 'golpe', en sentido metafórico, 439c.
- colpe, s. m., golpe, 442c.
- columna, s. f., 97b.
- com, errata por *con*, 469b.
- combidar, véase *conbldar*.
- comediçion, s. f., pensamiento, meditación, *ser en comediçion* 584b; cf. "estauan en desarro y en comedicion" SDom 358c.
- comedio, s. m., ínterin. Sólo se usa en la frase *en este comedio*, 'entre tanto', 5c, 153a, 197a, 603d.
- comedir, v. a., reflexionar, darse cuenta, 33c, 53b, 413c; pensar, meditar, 656c; estimar, juzgar, 481a. || Neut., reflexionar, 623c; *comedir en*, pensar en, meditar, 371a. || Ind. pres. 3 sg., *comide* 53b; imp. 3 sg., *comidia* 33c, 3 pl., *comidten* 623c; gerund., *comidiendo* 371a.
- començar, comenzar, v. a., empezar, principiar, 178d, 427a, 454d. || Neut., 174a. || *començar de* más inf., 154d, etc. (9 casos); *començar a* más inf., 228d, etc. (6 casos); *començar* más inf., 144c. || *començar en* más subst. se usa para señalar por donde principia la narración, 3a. || *conmeço*, errata por *començo*, 228d.
- comer, v. a., 8b, etc. || Neut., 160a. || Substantivado, 466b. || *dar a comer* 159c; *pedir a comer* 488d. || Cond. 3 sg., *conbrle* 66d.
- comer, s. m., comida, 461c; pl., manjares, 64b, 64c.
- comienço, s. m. *A comienço bueno*, 'tiene bien aprendida la parte elemental', 183b; cf. "Por cierto yo creo que estos dos mancebos querran ser buenos omnes, ca buen comienço han" Cifar 135; "Tu has buen comienzo" SIldef, p. 324, col. 1, l. 30.
- comienda, s. f., encomienda, cargo, dirección, 84d.
- comigo, pron. pers., conmigo, 470c, etc.
- cominal, adj. f., en común, 25d.
- como, como, adv. modal, 'como, de que modo, del modo que', 2c, 166d, 335b, etc. || Interrogativo, 277a. || Comparativo, 'al modo que', *Fino como buen rey*, 650d; con adverbio correlativo en la cláusula que precede, *tal...como* 640b, *tan...como* 329b, *tanto...como* 313c; con elipsis del adverbio correlativo, *blanquo como huna camisa* 445d, *mueyell como lana* 514a. || 'Segun', *Como yo creyo... tal nombre suele Tarsiana auer mucho usado* 468a. || Conjunción causal, 'pues, por que', *Como era Apolonio omne bien raçonado, vinyen todos veyer le* 67a. Conj. final, 'para que', *Quel guardase el yerno como tornase sano* 260d; cf. "Quitamiento de pecho face el rey a algunos, et las cartas que les ende diere, deben seer fechas en esta manera : Como sepan los que la carta vieren que tal rey quita a fulan

de pecho del marzo" Siete Partidas, III, 18, 10; cf. también Cid 2915. *Como si*, frase hipotética, *como si lo outese por su ojo prouado* 22d; etc. Cuando falta el verbo, se usa *como que* con el valor de 'puesto que, ya que', subentendiéndose el verbo en el modo indicativo, *moio sse el conçeio como que ssanyudazo* 567b; cf. "antiguamente los nobles homes de España que sopieron mucho de guerra como que vivieron siempre en ella, pusieron señalados gualardones a los que hi bien fiçiesen, asi como adelante se muestra" Siete Partidas, II, 27, 2.

compannya, s. f., compañía, 168b, 526c. || Pronúnciase 'compañía'.

companya, **conpanya**, s. f., compañía, 147b, 315c, 332c, 327a, 462d, 463c, 475a. || Pronúnciase 'compañía'.

companyera, **conpanyera**, s. f., compañera, 242b, 257c, 367c. *De beltat conpanyera*, otra mujer de tanta hermosura, 4c, 352c; véase *beltat*.

complidura, s. f., lo suficiente, bastante, 269c.

complir, **conplir**, v. a., cumplir, llevar a efecto, ejecutar plenamente, 118b, 289d; dicho de un período de tiempo, 'completarse', *Car bien eran al menos los XV anyós conplidos* 620c. || Refl., 61b. || P.p. y adj., *complido*, perfecto, excelente, 183c, 547a, etc.; *ley mala e complida*, ley completamente mala, 50a; cf. "Non seras bueno complido fata que seas atal que tu enemigo pueda fiar en ti" Buenos Proverbios 18. || Ind. pres. 1 sg., *cumplo* 289d; subj. pres. 1 pl., *cumplamos* 566d; perf. 3 sg., *cumplio* 92a; subj. fut. 1 sg., *cumpliure* 292a.

comprador, s. m., 394c.

comprar, **conprar**, v. a., 64a, etc. || Perf. 2 pl., *compreste* 424c.

con, prep.—1. Se usa para expresar compañía: *Romanecio el lobo solo con la cordera* 406b, *el uendidor con ella* 394b, *otra ninya con ella* 366d, *Hira ella contigo* 582a; etc.; *con el cuerpo abuelas* 282a. || 'en casa de', *Estrangilo, con que ouo la otra vez manido* 328d, *conseiol vn su huespet con qui auia posada* 98c. || *con Dios*, 'con la gracia o ayuda de Dios, si Dios quiere', *Quiero hir reçeibir la con Dios nuestro senynor* 250c. || Adición o agregación, *fallaron gran tesoro con ella* 288c, *fue con gran proçeçion al apostol enuiada* 405c.—2. A la acepción de compañía puede darse el matiz de reciprocidad: *casar con* 562a, *que yantes oy comigo* 151d, *acordarse con* 181d, *deportar con* 201d, 149d, 147b; *plorauan con el todos* 105a, *los hunos con los otros son todos enlaçados* 54b, *hablar contigo* 38d, *morir contigo* 89d, *guerrear con los vientos* 509c, *lidlar con las ondas* 224d, *auer contienda con* 84b.—3. Simultaneidad en el tiempo: *con su abenimiento* 294d, *con una noche oscura* 127b,

con el murio la fija 248b. || Algo parecido se ve en *con esto*, 'dicho esto, luego', *E con esto la fija torno a Apolonio alegre e pagada* 194a, *con esto Antinagora fue se pora su posada*, 418a, 528a; *con todo esto*, 'entretanto', *A Tarsiana con todo esto nin marido nin padre non la podien sacar de braços de ssu madre* 591a.—4. Lo que se tiene o se lleva: *vino el pescador con ssu pobre vestido* 632a, ¡*Mal grado ha Antiocho con todas sus malezas!* 615d, *veniste me con mandado* 588b, *con su barba treçada* 595b, 434b, *con fiera barba* 469c, *con su pan e con su lumbre* 376b, *con nada* 419d, *con el cuerpo solo* 223d, *con flaquedat* 321b, *con su mesquindat toda* 150c.

|| A veces resulta una pura frase adjetiva, *Entendredes todos que es mas con razon* 182d, *El rey, con gran verguença porque tan pobre era, fue contral el pescador* 122a.—5. Instrumento: *con sus manos* 308c, *con hun grafio de azero* 282c, *con su espada* 139a; etc. || *dar con*, 'echar', *dan con omne ayna dentro en mal logar* 120d; 'trasladar', *da contigo en Tiro* 40b.—6. Medio: *con los oíos* 640c, *con esta grant tristeza* 170d, *con mentiras* 435d, *con su viola* 428a; etc.—7. Materia: *con ella fazen libros* 508d.—8. Causa: *El pueblo con el ninyo...andaua mucho alegre e mucho assegurado* 627a, *con envidia mandaron la matar* 602b, *con grant cuyta que oio* 527c, etc. Véase también la construcción impersonal con *placer* y *pesar*, *plago a ell con ellos* 641a, *que nos plega contigo* 89b, *peso les con las cuytas* 644a; etc.—9. Modo: *cantauan con alegria* 621c, *con gran simplicitat* 167b, *con gran sospiro* 218a, *con toda masedumbre* 376d, *con fellonia* 528b; etc.

conbidado, s. m., huésped, 138a.

conbidar, combidar, v. a., convidar, 240b; convidar con hospedaje, 152b, 335b, cf. *Cid* 21; *conbidar a yantar* 518d, 519d.

conbido, s. m., convite, 474d.

conbusco, conbussco, pron. pers., con vosotros, 82b, 272b.

concluir, v. a., vindicar, hacer un argumento terminante, 412d.

conçebir, v. n., 268d, 626d.

conçeio, s. m., ayuntamiento de los regidores de una villa, 82c, etc.; ayuntamiento o junta de todos los vecinos de una villa, 599a, 605a; también se llama *conçeio* la conferencia entre el rey Architrastes y los tres pretendientes de Luciana, 233a. *llegar conçeio*, reunirse en junta los vecinos o regidores, 90d, 91a, 560a. || *en conçeio*, en público, 5d, 608a.

condado, s. m., 191b.

conde, s. m., 632d.

condiçion, s. f., *sin nulla condiçion*, incondicionalmente, en absoluto, 232d.

- condonar, v. a., otorgar, 423a, etc.; rogar, encargar, 192b.
 conducho, s. m., comida, manjar, 65a, etc.; pl., 101a, etc.
 conesçer, v. a., véase *conosçer*.
 confirmar, v. a., 462b.
 confonder, v. a., confundir, abatir, 51a, etc.
 confortar, v. a., véase *conortar*.
 confradre, s. m., vecino del pueblo y amigo, 591c.
 coniurar, v. a., conjurar, rogar encarecidamente, 230a.
 conneço, véase *començar*.
 conortar, confortar, v. a., animar, esforzar, 252d, 302d, 318b. || Ind. pres. 3 sg., *conuerta* 302d.
 conorte, s. m., aliento, consuelo, 200c; cf. Juan Ruiz 592d, Calila, 73, 423.
 conosçençia, connyosçençia, s., conocimiento, ciencia, saber, 165c; errata por *conosçia*, 357a.
 conosçer, conyoçer, connosçer, conesçer, v. a., conocer, reconocer, 165b, 333b; saber en que lugar está alguno, 247a. || tener el hombre acto carnal con la muger, 401b. || *conosçer*, 11 veces; *connosçer*, 2 veces; *conyosçer*, 3 veces; *conesçer*, 3 veces; ind. pres. 1 sg., *conosco* 165b.
 conosçia, s. f., conocimiento, ciencia, saber, 357a; cf. SDom 260d, Milag 828c, Milag 54a, Duelo 86b. || Véase *conosçençia*.
 conosçida, s. f., conocida, persona con quien se tiene trato superficial, 352c.
 conpanya, véase *companya*.
 conpanyera, véase *companyera*.
 conpanyero, s. m., compañero, 282a.
 compasion, s. f., compasión, 384c.
 conplir, véase *complir*.
 conponer, v. a., componer, 1c; reforzar, restablecer, 168b.
 compra, s., compra. *dar a compra*, vender, 87a; cf. "Aver non lo podie a compra nin mudado" SMill 333c.
 conprar, véase *comprar*.
 conptar, véase *contar*.
 consagrada, adj. f., 581c.
 conseia, s. f., *fazer conseia*, chismar, charlar, 367b.
 conseiar, v. a., 'aconsejar' con acusativo de cosa aconsejada, 10a, 98c. || Refl., aconsejarse, tomar consejo, 109d.
 conseio, consseio, s. m., consejo, parecer, dictamen, 99b, etc.; acuerdo, decisión, 207b; socorro, remedio, medio, 161d; *priso mortal conseio*, 'se decidió por la muerte de Apolonio', 41c; *sacolo a conseio*, 'sacole para aconsejarse con él', 80d. || *conseio de guiar*,

idea o conocimiento de la dirección o ruta de la nave, 455b; cf. *perdieron el conselo* 110b, y "Moviose la tempesta, una oriella brava, Desarro el maestro que la nave guiaba, Nin a si nin a otri nul conseio non daba, Toda su maestria non valie una haba" Milag 591.

consentimiento, véase *costiment*.

consentir, v. a., con acusativo de cosa, 'permitir, tolerar', 7c.

consigo, conssgio, pron. pers., 147c, 35a.

contar, v. a., referir, narrar, 582b, 361a, etc.; nombrar, hacer mención de, 45b, 287c; numerar, 524c; deducir, opinar, 344d; aclarar, adivinar, 523a. || Neut., referir, narrar, 309d, 624a, 287a. || Ortografía, *conptlar* 287c.

contender, v. n., persistir, durar, 32d; insistir, 278a; cf. Hanssen, en B Hi, XII, 138.

contesçer, v. n., acontecer, 33c, 114c; *contesçer de* 54a. Véase también *contir*.

contienda, s. f., contienda, disputa, 84b, 115b.

contigo, pron. pers., 81a, etc.

continente, s. m., aire del semblante y manejo del cuerpo, 149a, 170c.

contir, v. n., acontecer, 5c; véase también *contesçer*.

contra, prep., hacia, *fue contra Apolonio* 167b, *sallo contra la puerta* 463b, etc. Con *tornar* cuando precede al discurso, directo o indirecto, del que torna, *Torno se contra ella...Preguntol por palabra si mintie o non* 539d; *Torno se contra ella, mando le que preguntase* 504d; cf. también *Torno contra si mismo, començo de assmar* 449a. || para con, *As contra amos estado muy leal amigo* 554c. || delante, en presencia de, *Contra el rey Apolonio seremos acusados* 100b. || en comparación con, 190d, 367d.

contrario, adj., 646a.

contrastar, v. a., ponerse en contra, oponerse a, 185a.

contristado, p. p., entristecido, 177a.

conturbado, adj., turbado, 108b, 129b; perturbado, 108d, 480c.

conuenir, v. a., pactar, 89a; cf. "Por verdat vos lo digo, asi vos lo conuengo" Alex 1636a, "Por que el ha de ser tu esposo, que asi lo hemos convenido" Moreto, Trampa adelante, I, 13.

conuertir, v. refl., convertirse, 419b.

conuerto, s. m., conhorto, consuelo, 458d.

conuiuio, s. m., convite, 655d; cf. Milag 698b.

conyosçer, véase *conosçer*.

copdiçia, s. f., véase *cobdiçia*.

copdiçiar, véase *cobdiçiar*.

- copla, s. f., estanza de una canción, 495c.
- cor, s., corazón. *de cor*, de memoria, 597b. Véase también *cuer*.
- coraçon, corazon, s. m., corazón, 300c, etc.; alma, espíritu, 483c, etc.; voluntad, 411c. || *de coraçon*, usado con el verbo *placer* o *pesar*, 'profundamente', 232c, 235c, 539a; *de mejor coraçon*, de mejor gana, con más esmero, 241d.
- corada, s. f., entrañas, 270b, 310a.
- corazon, véase *coraçon*.
- corbo, adj., corvo, 513b.
- cordera, s. f., 406b.
- cordura, s. f., 219a.
- corona, s. f., corona, guirnalda, 185c, 186c.
- coronado, p. p., adornado con guirnalda, 187a.
- cortar, v. a., 16a, 377d.
- corte, s. f., conjunto de los vasallos que asisten a la corte del rey, 19b, 162a, etc.
- cortes, adj., cortés, 330c.
- cortesía, s. f., cortesía, 423a.
- corral, corral, s. m., patio, 239a, 604b.
- correr, v. n., aplicado a personas, 391a; a embarcaciones, 106b; al río, 506b; a ruedas, 522b; a la alegría, 'extenderse, difundirse', 593a. || Act., *corret vuestros cauallos*, 546c.
- cosa, cossa, s. f., cosa, 169d; se usa también con adj. poses. para denotar el asunto, negocio o plan particular que acaba de narrar el poema, 619a, 175a, 462c, etc.; algo, 302d. Se refiere a persona, 167d, 348a, 445a, etc. En oración negativa, 'nada, ninguna cosa', 378b, 582d; || *por cosa que*, por que, 639c. || *toda su cosa leuaua con buen tiento*, en todo se portaba bien, 149b. || Ortografía, *cozza* 517a.
- cosiment, s. m., merced, favor, 276a. || *sin consentimiento*, errata por *sin cosiment*, 'sin piedad, sin compasión', 101d; cf. Cantar, II, 603; además "syn cosimen" Alex 501c, mientras que el manuscrito O tiene "sin consentimient" Alex (O) 490c.
- cozza, véase *cosa*.
- costanera, s. f., orilla o margen del río, 63c; véase *estanera*.
- costado, s. m., *a su costado*, a su lado, 366c; cf. *por el diestrrro costado* Fn Gz 317b.
- costar, v. a., 64d, 625d; *costar caro* más dat. de pers., 'resultar mucho daño o perjuicio de la ejecución o consecución de una cosa' 16d.
- costumbre, s. f., 76c, etc.
- couardia, s. f., cobardía, 168a.

coytar, véase *cuytar*.

cozina, s. f., vianda aderezada al fuego, 475b, 625a.

creçer, v. n., 'crecer', usado de la luna, 381c.

creença, véase *creyença*.

cremar, quemar, v. a., quemar, 576c, 611b.

creyença, creença, s. f., creencia, 647c, 481d.

creyente, adj., *ser creyente*, creer, *Todos eran creyentes que era transida* 271d.

creyer, v. a., creer, 302c, etc.; *creyer* más persona, 99a, 476a. || Neut., *creer en* 655d; uso absoluto, 'creer en la doctrina de la Iglesia', 551c. || *como so creydo*, 'como yo creo', 488a; cf. 501c, y Hanssen, Gram. Hist., 233. || Ind. pres. 3 pl., *cren* 136d.

criaçon, véase *criazon*.

criada, s. f., la que ha recibido de otro crianza, alimento y educación; sólo se refiere a Tarsiana, 355d, 358a, 364b.

criar, v. a., alimentar y educar en su casa a un hijo extraño, 346a, etc.; se usa también del ama o nodriza, 541b. || Neut., *crecer*, 508b. || Refl., 226c. || P. p. y adj., *criado*, crecido, adulto, 434c, 603a.

criatura, s. f., criatura, niña recién nacida, 269a, 331a.

criazon, *criaçon*, s. f., conjunto de vasallos y criados, 334d; pl., *criaçones* 35b; cf. Cantigas de Sta Maria, II, 662. || prole, progenie, sucesión, 626c. || *omne de criazon*, criado o talvez esclavo, 371b; cf. Cantar, II, 608-09.

crin, s. f., cabello, 518b; pl., 507b, 508c, 549c.

cristiano, s. m., 551c, 77a.

crueldat, s. f., crueldad, falta de cortesía, 477d.

cuagada, véase *cuaja* 310b.

cuajar, v. refl., coagularse, 270b; *cuagada*, 320d, es errata por *cujada*.

cuchiello, s. m., cuchillo, 375c.

cuello, s. m., 527d.

cuer, s. m., corazón, 647c; *entre su cuer*, a sí mismo, 227c, 370a; cf. Alex 1350c. Véanse *cor* y *coraçon*.

cuerdo, adj., 462c.

cuerpo, s. m., 4d, etc.; cadáver, 281a, etc. || hombre, *cuerpo tan acabado*, hombre tan perfecto, 191d; *cuerpo tan acordado*, hombre tan prudente o cuerdo, 635c; *cuerpo auenturado*, hombre afortunado, 637a; *cuerpo de buenas manyas*, hombre de buenas costumbres, 147a; cf. FnGz 225a. || *matar el cuerpo*, matar, 403b; cf. *perder el cuerpo*, 'morir', Cantar, I, 325; *tener el cuerpo*, quedar vivo, 279a; *por mal cuerpo*, por lujuria, 409b.

cuesta, s. f., *dar de cuesta*, tornar las espaldas, rehusar, 566d; *traer a las cuestras*, llevar a espaldas, 298b; *echar tras cuestras*, echar atrás, 654b.

culpa, s. f., *auer culpa*, tener la culpa, 9b.

culpado, adj., 8d.

cumplir, véase *complir*.

cunplimiento, s. m., *con todo cunplimiento*, con toda provisión o providencia, 294b.

curso, cursso, s. m., 339a, 628c.

cutiano, adv., cotidianamente, diariamente, 364d.

cuydado, s. m., cuidado, 339d; deseo, 479d.

cuydar, v. a., pensar, imaginar, creer. Más infinitivo, 182c, etc.; más *que*, 295d, etc.; más sustantivo, 'meditar, imaginar', 482a. || Mala grafía en ind. pres. 1 sg., *quedo* 82d y en perf. 1 sg., *quyde* 586c.

cuydar, s. m., opinión, parecer, *segunt el tu cuydar* 356c.

cuyo, adj. rel., 217d.

cuyta, s. f., cuita, pena, apuro, desventura, 43c, 125b, 236b, etc.

cuytar, coytar, v. a., acuitar, afligir, 511c, etc.; acelerar, apresurar, 386a; cf. *acuytar* 263b. || P.p. y adj., afligido, 356b; adj. sustantivado, 73d, 93b.

Ç

çaga, s. f., retaguardia. *dar mala çaga*, hacer una mala jugada, engañar, 107c; cf. "Vuestros grieues pecados mala çaga vos dieron quando en la frontera de Egibto vos pusieron" Alex 1349c. Véase también *çelada*.

çapato, s. m., zapato, 314d.

çecina, cezina, adj. f., de carne salada y enjuta, 625c; sustantivado, 103a.

çeio, s. m., cara, semblante, 188a, 521c.

çelada, çellada, s. f., emboscada, 377b, 393c; *tono les la ventura huna mala çellada*, 'les hizo una mala jugada', 266c; cf. "Mas tovolis su fado una mala çelada" Milag 590c; "Asmo que lechasse una mala çelada" Alex (O) 2168c; "Echa mala celada tan negra como pez" Prov. de Salamón, p. 364. || Véase *çaga*.

çelar, v. a., ocultar, encubrir, 317a, 58c.

çelestial, adj., celestial, 638b.

çellada, mala grafía por *çelada*, 266c.

çena, s. f., cena, 139c.

çenar, v. n., cenar, 139d.

çera, s. f., cera, 222a, 281c; sello, 217c.

çercar, v. a., sitiar, rood.

çerçenar, v. a., cortar los pelos o la barba, 549c. || Neut., 624d. || Refl., 362d., 555a.

çerqua, prep., junto a, 508b; cf. Cuervo, Dicc, II, 120; *cerqua de*, 234c, 354a.

çerqua, adv. de lugar, 640d; véase *açerqua*.

çerqua, s. f., parece significar el cerco que se pone a una plaza fuerte, 87d.

çertenidat, s. Sólo se usa en la frase *saber çertenidat* 351c, donde tiene el valor de adverbio, 'con certeza, con seguridad, de cierto'; cf. "Si entender queredes toda çertanidat, do yace esta duenna de grant sanctidat" Sta Oria 180a; "Demando de su vida, sopo çertenidat que les dizien ebreios, que asi fue verdat" Alex 1145a.

çertero, adj., cierto, sabedor, 282d, 358d; exacto, preciso, determinado, 520a.

çerrar, v. a., cerrar, 222a, 642c; concluir, 32c; encerrar, 283b. || *çerrado*, adj. y p. p., oscuro, difícil, *argumente çerrado* 15b; cf. Sildef, p. 324, col. 1, l. 65, y *ençerrado* SDom 609c, Duelo 157b, y Cuervo, Dicc, II, 134b.

çezina, véase *ceçina*.

çibdat, çiudat, s. f., ciudad, 404a, 141c, etc.

çielo, s. m., cielo, 131a, etc.

çiella, s. f., celda, habitación, 400c. Véase *siella*.

çiello, mala grafía por *çielo*, 93a, 108c.

çient, adj. num., forma apocopada de *çiento*, 429b, etc.

çierto, adj., certero, con acierto, 329a; *en çierto*, ciertamente, de cierto, con certeza, 39b, 578d.

çimal, s. m., parece ser el conjunto de ramas que forman la cima de un árbol, 25a.

çiminterio, çimenterio, s. m., cementerio, 375b, 291c.

çinquanta, véase *çinquenta*.

cinquenta, adj. num., cincuenta, 397b.

çiudat, véase *çibdat*.

çiuera, s., cibera, trigo, 60c.

CH

chico, adj., 112b; substantivado, 30c; véase *chiquos*.

chiquiella, adj. f., chiquilla. *de chiquiella*, de niña, cuando niña, 410b.

chiquos, mala grafía por *chicos*, 556c.

christiano, véase *cristlano*.

D

d, prep., forma proclítica de *de*, 311d, etc.

danyar, v. a., dañar, condenar, 480b, 534d.

danyo, s. m., daño, 165d, etc.

daquende, adv., desde aquí, 388b.

daquesta, véase *aqueste*.

daqui, véase *aquí*.

dar, v. a., donar, 65b, etc.; entregar, 588d, etc.; conceder, otorgar, 612b, etc.; causar, ocasionar, 94a, etc.; enviar, 350b; herir, golpear, *dar huna ferida* 528c, *dar del palo* 146a; preciar, estimar, *por toda tu fazienda non daria hun figo* 230d, *non daua ninguna cosa por todo lo passado* 464d. || *dar con*, echar, arrojar, 120d; *da contigo en Tiro*, 'trasládate o márchate a Tiro', 40b. || *dar casamiento*, disponer o concertar un casamiento, 346d, 362b. *dar en casamiento*, dar en arras, 573d. *dar derecho*, hacer justicia, desagraviar, 565c. *dar de cuesta*, tornar las espaldas, rehusar, 566d. *dar mala çaga*, hacer una mala jugada, engañar, 107c. *dar salto*, asaltar, 118c; *dar tornada*, tornar, volver, 613d; *dar respuesta* 76a, 566a; *dar responso* 23d; *dar sepultura* 364c. || Neut., *en dar e en toller* 134c, 339c. || Ind. pres. 1 sg., do 346a.

de, prep. — 1. Señala el punto de partida en el lugar. a) Con verbos de movimiento, *partirse* 104c, *escapar* 165c, *ssacar* 591b, *desterrar* 49b, etc.; el lugar se expresa por los adverbios *aquí* o *ende*, *salir daqui* 655c, *partir dende* 252d; con *despedirse*, 78c, 363d. b) Con los verbos *exir*, *ir*, *pasar*, *venir*, sólo cuando éstos tienen significado figurativo, *ell alma de su cuerpo non es encara exida* 303b; *hir deste sieglo* 650c; *pasar deste mundo* 364a, *pasar del sieglo*, 256b, 438d, 629a; *venir de linatge granado* 496c, *venir de buena parte* 412b, *de qual parte vino* 164b, *de Dios vos vino esto* 238b, *venir de la arada* 66d. c) Con *cambiar* cuando tiene régimen de persona, *si de Apolonio en otro me camiaades* 237b; cf. 600c, 616d. d) Con *quitar* cuando el punto de partida es nombre abstracto, *quitarse de follia* 432d; cf. *quita de pecado* 433b; *dar le quitaçon de catiuo* 612d. e) Olvidado el significado de principio, denota sencillamente el lugar donde sucede algo, *de dentro sso velloso e de fuera rayda* 518a. — 2. Punto de partida en el tiempo. Denota sencillamente una época más o menos larga, *de manyana* 375b, *de pequenyo* 145d, *de chiquiella* 410b, *de buena madrugada* 426a, *de gran tiempo* 267b, *de la primera sazon* 467d; cf. también *luego de la primera* 21a, *luego de la entrada* 485c. — 3. Punto que sirve de sostén a una cosa suspensa, *de las almenas colgadas* 16b. — 4. Con verbos que indican cansancio, cesasión, o alejamiento del daño, *fue de la tristeza ya quanto amansando* 187b, *folgar del lazorio* 63d, *porgar de la horrura* 312d, *guardar de* 110d, *guardarse de* 20c, *Que de mí lo defienda yermo nin poblado* 49d, *sanar*

de la llaga 369d, *alimpiar de* 150d, 270c. — 5. Procedencia, *Apolonyo de Tiro* 332b, *los de Tarso* 106c, *natural de Tiro* 2a, *carrera de Tiro* 452b, *pueblo de Tarso* 351a, *fijs de los montes* 509a. A veces la idea de procedencia se combina con un verbo que conserva algo de movimiento, *aviendo de su padre muchos bienes recibidos* 410c, *nassçi de madre dura* 514a, *llorar de los oios* 591d, *verter de los oios* 121b, *de mi auras gran honrra* 305b, *alguna palabra de su boca oyr* 313d, *saber querria de ti huna façienda* 84a, *quiero de ti saber al rey Apolonio sil podries conesçer* 246c. — 6. Indica el agente de una oración pasiva, *del rey Antioco eres desafiado* 70a; *fue dellos recibidos* 436b; etc. Se usa también con simples participios, *Que del rey de Tiro desdenyada fincase* 221d, *A derechas men tengo de vos aconsejada* 12d, *Si lo ouiesse de ti condonado* 422b, *Et torne sin la duenya de muerte enamizado* 115d. — 7. Causa o motivo. a) Con verbos o frases que expresen una emoción de alegría o de pesar, *auer alegría de* 311a, *auer plazereria de* 220d, *auer pagamento de* 149a, *auer sabor de* 30b; *ser pagado de* 26a, *ser alegre e pagado de* 163d, *pagarse de* 170b, *fazerse maravillado de* 224a; *auer dolor de* 56c, *auer duelo de* 20b, *auer pesar de* 199a; *doler de* 595b, *dolerse de* 105a; *llorar de* 116d, *pesar de* 437b; *temerse de* 593d, cf. 393c; *ser esmarrido de duelo* 328a; *perderse de* 368a, *perdidosos de tu perdida* 342a, *perdido de verguença* 152b; *la cuyta de la madre* 441c, *Abes cabie la duenya de gozo en su pelleio* 188d. Casi significa 'contra' en *Auia de Apolonio yra e grant pesar* 36c. b) Con verbos no emocionantes, *cayer en enfermedat de la flaqueza* 208b, *morir de fambre* 92b, *morir de parto* 361d, *ser enflaquida del estudio* 208a, *non dauan de grant ... huno a otro conseio* 605b, *non quiso de verguença al palaçio entrar* 154c, *Que de la luenga muebda e que de la andada era al mes noueno la cosa allegada* 267d, *antel rey de miedo non osarie mentir* 609c. — 8. Medio o instrumento. *cargaron las naues de vino e de çezina* 103a, *finchien se de omnes a priesa los portales* 427c, *dell huno de los pies serie estemado* 460d, *fazia la yr derecha quando le daua del palo* 146a; etc. — 9. Materia. *panyos de lana* 579c, *ydolo de oro* 571b, *grafio de azero* 282c, *compraron gran conducho de quanto que fue fallado* 461b; etc. La materia va precedida del artículo indefinido, *Fizo hun monumento rico a muy gran guisa, de hun marmol tan blanco como huna camisa* 445d. — 10. Modo. *de grado* 291d, *de buen grado* 138b, *de sabor e de grado* 618c, *de muy buen amor* 497d, *de uoluntat* 556c, *de toda voluntat* 128d, *de buena voluntat* 141d, *de firme voluntat* 404b, *de voluntat mejor* 430d, *de corazon* 232c, *de mejor coraçon* 241d, *desta guisa* 494a,

de tal guisa 464a, de otra guisa 472d, de qual guisa 424a, de alia guisa 632c, de gozo 596d, cantando los resposssos de libro e de cor 597b, enganyar de cuenta 524b, de diuersas maneras 64c, de grant manera 281d, de sabrosa manera 122d, de ffiera manera 605a, de fundamenta 361a, de verdat 255d, de derecho 553b. — 11. La materia o asunto de un verbo que expresa o refiere una opinión o sentimiento, como *decir*, *pensar*, *oir*, etc. todos della ditzian 180a, nunca de tal megia hoyo omne contar 309d, de hun ermitanyo santo oyemos retrayer 55a, fablaran de tu seso 305d, menbro le de su fazienda 114c; cf. también *ementar* 628a, *venir en miente* 597c, *dubdar* 640d, *oyr* 77c, *saber* 125b, *pensar* 462d, *mirarse* 218c, *notar* 96d, *quexarse de* 236a, *ensenyar* 220a, *son desfiuzados los metges de su vida* 208d, *descobrir* 39a. Relacionados con este grupo son ¿*Que fue de tus companyas?* 332c, *commo fizieron della* 336c, *esto mismo contesçe de todos los pecados* 54a, cf. “lo que cuntio del leon” Cid 2548. El verbo puede tener otro complemento, *dezir bien* 182b, *saber mandado* 333d, *saber çertenedat* 351c, *saber nada* 382b, *traer nuevas* 231c, *ementar nada* 601b, *pensar bien* 196c, *entender un poquelleio* 233d, *componer un romance* 1c, *rezar hun romance* 428d, *fazer conseja* 367b, *dar derecho* 565c, *auer duelo e compasion* 384c, *fer escarnio* 118b, *fazer iusticia e derecho* 604a, *ser seguro* 214c, *ser sabidor* 133c. La opinión o sentimiento se incluye en los substantivos *nuevas*, *enxemplo*, *verdat*: *las nuevas de la duenya por mal fueron sonadas* 16c, *traye mucho enxemplo desto la escriptura* 52d, *non entendian de aquella la uerdad* 199b, *Rey, de tu fija esta es la uerdad* 438b. — 12. Posesión. *el poder de Antiocho* 646a, *los braços de ssu madre* 591d, etc.; *senyor de Tiro* 360b, *Rey de gloria* 114a, *Rey de los çiellos* 93a, *Dios del çielo* 131a. — 13. Cualidad. *omne de prestar* 463d, *duenyas de orden* 324d, *palabras de amiztat* 167c, *las de buen mercado* 490c. — 14. Genitivo de denominación o de aposición. *çibdat de Effessio* 593a, *imperio de Françia* 548b, *nombre de Dios* 1a. En esta clase se puede colocar también *el dia del pasamiento* 131d. En *Quando fue de siete anyos* 350b, debemos ver el complemento apositivo de ‘edad’. Con adjetivo, *el bueno de Apolonio* 96d. — 15. Con abstractos verbales; genitivo objetivo, *amor de la fija* 200d, *amor della* 395c, *por amor de la tu dulce amiga* 184b, *vengança de el traydor* 250b, *Aula de Apolonio yra e grant pesar* 36c. — 16. Sentido partitivo. a) Con substantivo que significa cantidad o medida, *çient quintales de su auer* 72c, *tu quinyon de la ganancia* 296d, *huna buena partida de sus aueres* 50c, *gran partida de la marina* 266a, *grant abun-*

dançia de bien 548d, *De campos e de vinyas muchas grandes anchuras* 633c, *complidura de recabdo* 269c, *huna dinarada del auer* 323c, *el medio del tesoro* 291a. b) Con un individuo o artículo determinado de una clase o serie, *vn auol omne de los de criazon* 371b, *non so iuglaresa de las de buen mercado* 490c, *Vos veyet qual queredes de todos escogir* 216d, *el hun pie de los dos* 466c. c) Con el superlativo, *la meior de todas* 579d, *la meior de sus coronas* 186c, *el mejor de quantos metges oy biuen* 304d. d) Con pronombres indefinidos, *algo de todo* 344c, *de quanto que aduxieron con nada non tornaron* 419d, *ninguno de sus priuados* 330b. e) Con numerales, *ell huno de ellos* 225a, *çiento de buenos escolanos* 286b. f) Con adjetivos de cantidad; éstos conciertan con los sustantivos, *en poco de rato* 454c, *a pocos de dias* 627c, *vnas pocas de demandas* 503a, *muchas de sus altezas* 615c, *tanto del mio auer* 74c; pero se dice *dos tanto* en sentido de 'doble', *dos tanto de lo que te el a mandado* 500c, *dos tanto de las primeras* 396c. Por la analogía, se han introducido otros adjetivos, *por malos de pecados* 100c, 208c; *por mala de nigromañia* 20d; *por negra de cobdiçia* 58a; cf. *Alex* 1800a. g) La parte no se nombra, sobreentendiéndose 'algo', *dar te de mio auer* 540b, *dalde de mi trasoro* 193c, *vos dare del trigo que mande adoxir* 86c, *te daran de sus sayas* 142b, *prende en huna ampolla del balsamo meior* 297b, *priso del puro balsamo* 298c. — 17. Genitivo con adjetivo; expresa la materia o asunto, *añçiano de dias* 68b, *menguada de conducho* 66a, *profundado de letras* 22c, *llenas de caridat* 128a, *lazdrado e mesquino de vestir e calçar* 112c; etc. — 18. Con adverbios de lugar y tiempo, que fueron en un principio preposiciones; uso determinativo, *ante de medio dia* 461c, *vido el rey çerqua de si seyer* 234c, *çerqua de terçia* 354a, *sallo fuera del lecho* 543c. Se halla también con sustantivos adverbializados, o que forman parte de frases adverbiales, *cabo de* 121d, *a cabo de* 434a, *en cabo de* 289a, *vezina del parto* 252a, *ribera de la mar* 201b. — 19. El infinitivo con la preposición *de* no difiere del sustantivo en igual caso. Sólo debe notarse el uso de *auer de* más inf. (cf. también *auer a*) para expresar necesidad, *que quier que les abenga an lo de endurar* 135d, *que qual aqui fiziere tal aura de padir* 413d, *vio el rey de Tiro que auia de seyer* 228c. *Ouo de* más infinitivo es un paráfrasis del pretérito perfecto; véase *auer*. — 20. Se usa con el comparativo cuando el término de la comparación es un numeral, *mas de çiento* 286b, *mas valie de çient marquos* 429b, *mas de tres* 517c. También se usa cuando el término no es un numeral sino pronombre de cantidad o de grado, *ca mas de*

lo que fuera non era enriquescido 632b, [mas] *de quanto ninguno diese* 398b, y aun quando es pronombre personal, *peyores de mi* 538d. — 21. Ortografía. La vocal final puede desaparecer ante una palabra que principie con vocal, *del* 78c, *desta* 163d, *daquesta* 417a, *dora* 311d, *d'Estrangilo* 365a; etc. — 22. *de que*, véase *desque*.
debatir, v. a., postrar, arrodillar, 88b.

debayladas, s. f. Parece ser *de* más *bayladas*, 'baladas', 179a, pero no se puede separar en 189b; cf. "Las dulçes deballadas, el plorant semiton" Alex 2118b, "La viueta de arco ffas dulçes de vayladas" Juan Ruiz 1231a.

debdo, s. m., deber, obligación, 296c.

deboxado, p. p. de *deboxar*, dibujado, escrito con grafio, 289b.

deçender, véase *descender*.

deçir, véase *dezir*.

defender, v. a., 278b, etc. || Ind. pres., 2 sg., *defiendes* 278b, 3 sg., *defiende* 39c; subj. pres. 3 sg., *defienda* 49d.

deferir, v. a., diferir, 235d.

defunto, s. m., difunto, 273d.

*del*¹, de el, 97a, etc.; cf. *dell*.

*del*², de él, 176d, etc.

delante, adv. de lugar, *paro se le delante* 489d; cf. "Paróselis delante" Milag 198d, "fues le parar delante" Fn Gz 488d.

delexar, v. a., dèxar, 359d; cf. doc. del año 1236 en Staaft, Dial.

léonais, 21, 27; Siete Partidas, II, 5, 2; Alex (O) 1974d.

delgado, adj., 138c.

dell, de ell (art. def.), se usa a veces antes de vocal, 53c, 208a, 513d, etc.

della, de ella, 180a, etc.

dello, de ello, 233d.

dellos, de ellos, 106c, etc.

demanar, véase *demandar*.

demanda, s. f., acertijo, adivinanza, 15b, 51d, 503a, 516a. || ruego, petición, 542b.

demandar, v. a., rogar, pedir, 244a, etc.; solicitar al padre la mano de su hija en matrimonio, 45c, etc. || preguntar, 356b, etc. || buscar, mandar buscar, 71c, 287b, 631c. || decretar, 56d; llamar, citar, 181c. || *demandar albríça* 320c. || *demandar ha beuer* 440b. || Neut., proponer un acertijo, 516a; cf. también *demandar una demanda* 503a, *demandar una pregunta* 524a. || *demandar por*, preguntar por, 579a. || *demanar*, forma catalán que se halla en 24a.

demas, adv., además, 10a, etc.

demetir, v. a., emitir, exponer, manifestar, *demetio su raçon* 21a.
 demientre que, conj. temporal, 'mientras que', 77d; cf. SDom 286a,
 Cron Gen 506b, 40; *demientra que* se halla en Sta Catalina 261.
 Véase también *mientre*.

demostrar, v. a., mostrar, señalar, 143b.

demudar, v. refl., demudarse, 229b. || *demudado*, adj., demudado,
 cambiado, 333b, 387b.

dende, adv., de allí, 128c, etc.

denegrida, adj. f., denegrida, triste, 43a.

denodar, v. a., resolver, aliviar, 500d. || *denodado*, adj., brioso,
 acometedor, salaz, 411a; cf. Cifar 166, 32.

denostar, v. refl., denostarse, injuriarse, hacerse infame, 76d. || Ind.
 pres. 3 sg., *denuesta* 76d.

dentro, adv. de lugar, 129b, 280d; *de dentro*, dentro, 518a; cf. Cuervo,
 Dicc, II, 773b-774a, 896b. || *dentro en*, prep., dentro, 120d, etc.

denyar, v. n., dignarse, 656b.

deparar, v. a., deparar, dar, proporcionar, 77b, 635b.

depda, s. f., deuda, 25c.

deportar, v. refl., holgarse, solazarse, divertirse, 463b, etc.; usado
 a menudo en la frase *sallirse a deportar* 144b, 147b, 201d, 215a,
 473c. || Neut., 149d, 496a.

depuerto, s. m., deporte, 146c; ejercicio de habilidad o destreza,
 180d.

depues, véase *despues*.

de que, véase *desque*.

derechero, adj., justo, recto, 11d, 257a.

derecho, adj., erguido, 97a, 571c. || Substantivado, refiriéndose a
 mano derecha o al lado derecho, *de derecho*, del lado derecho,
 159c. || legítimo, fundado, 465d, 533c; recto, integro, 641c. ||
 Usado de los vientos, 'favorable, propicio, en popa', 106b,
 264a. || *ir derecho*, ir sin torcer a un lado ni a otro, 146a. || *a*
derechas, bien, o como se debe, 12d. || *derechas e estranyas* 147d.

derecho, s. m., derecho, lo que corresponde a uno conforme a la
 ley, 75c, 277c, 293c. || *de derecho*, a derecho, 553a. || *dar derecho*,
 hacer justicia, condenar, 565c; dar satisfacción o reparación
 debida a un agravio, 604a. || *fazer derecho*, hacer justicia, tener
 razón, 623a. || *veyo lo por derecho*, lo tengo por cosa justa, lo
 considero justo, 412d.

derechura, s., justicia, cosa justa y verdadera, 51c.

derramar, v. a., despersar, desbandar, 102c. || Neut., despersarse,
 153c.

derredor, véase *en derredor*.

- desafiar, v. a., declarar a uno enemigo, 70a.
- desaguisado, adj., contra razón, 226b; excesivo, inconveniente, 306d. || Uso adverbial, *fazer desaguisado*, hacer injusticia o hacer contra razón, 409d; véase *aguisado*.
- desaqui, adv. de tiempo, 'desde ahora', 220c, 648d; *desaqui adelante*, de aqui en adelante, 649d; *des(de) aqui* 40d.
- desbaratado, p. p., y adj., sin posición, sin crédito, andrajoso, 519a; cf. SDom 728c.
- descabeçar, v. a., descabezar, decapitar, 15d.
- descasado, adj., separado de su mujer, 327a.
- descobrir, v. a., desenmascarar, exponer. Se usa con obj. de persona más *de*, 39a; cf. "ca ninguno non debe descobrir a su cristiano del pecado que hobiere fecho" Siete Partidas, I, 9, 35. || P. p., *descubierto* 39a.
- descolorado, adj., descolorido, 387a.
- descomulgado, adj. substantivado, 568c.
- desconortado, adj. y p. p., desfallecido, desmayado, 113b.
- desconyosçido, adj., desconocido, extraño, 315d.
- descoraznado, adj., sin corazón, inhumano, 468d; cf. Alex 1432a, Cifar 141; Juan del Encina, Teatro Completo, Madrid, 1893, p. 202.
- descreydo, adj., descreído, infiel, 410d.
- descuydado, adj., sin cuidado, sin ansiedad, 49a.
- deſcender, deçender, v. n., descend, nacer, 210d; bajar, 273b.
- desde, errata por *des*, 40d; véase *desaqui*.
- desdende, véase *desende*.
- desdenyar, v. a., desdeñar, hacer poco caso de, 221d, 504a.
- desdezir, v. a., ofender, no conformarse con, 464d.
- desemparar, desenparar, v. a., desamparar, abandonar, 12c, 455c. || *desenparado*, p. p. substantivado, 276b. || De "emparar" se hallan muchas citas en Cuervo, Dicc, I, 447. || Véase también *desmanparar*.
- desende, adv. de tiempo, 'de alli, despúes', 313a, 611c; *desdende* 647a; cf. además Artigas, Un nuevo poema por la cuaderna vía, Santander, 1920, p. 80, nota 33.
- deserrado, adj., desastrado, desgraciado, 460b, 480a, 480d; cf. Fn Gz 530c, Juan Ruiz 1377b.
- deseyo, s. m., amor, anhelo. *por el tu gran deseyo*, 'por el gran amor que te tengo, por lo mucho que te echo de menos', 253c.
- desfiuzado, adj., desconfiado, desesperado, 208d.
- desflaquida, adj. f., enflaquecida, 197d; véase *enflaquida*.
- desfriado, adj., enfriado, entibiado. *de todo desfriado*, disgustado o fastidiado de todo, 479c.

- desgradeçer, v. a., desmedrar, anular, invalidar, 604c.
 desleyal, adj., desleal, 59d.
 desmanparar, v. a., desamparar, abandonar, 137c; véase *desem-*
parar.
 desmarrido, adj., 29c, 316b; véase *esmarrido*.
 desmayado, adj., desanimado, congojado, 43b, 165d, 499a; cf.
 Lang, Cancioneiro, p. 169.
 desmentir, v. a., burlar, engañar, 118c.
 desmenuzar, v. a., 568b.
 desnudo, adj., 124a, 511b.
 desonor, s., deshonor, deshonra, *a tan gran desonor* 536c; cf. Cid
 2909, 2944.
 despagado, adj., descontento, disgustado, 67c.
 despecho, s. m., 116b, 293d.
 despedir, v. refl., 78c, 363d. || Perf. 3 sg., *desptidio* 78c.
 despende, v. a., 323d, 564c.
 despertar, v. a., 584b.
 desplegar, v. a., desarmar, abrir, 287b.
 despoiar, v. a., quitar a uno las vestiduras, 134d, 299b; *despojado*,
 p. p. substantivado, 134d.
 desposar, v. a., colocar en estado de matrimonio, 553d, 555c.
 despues, adv., 55d, etc. || Conj., *despues que* 305c, *depues que* 336c.
 La forma *depues* no es rara en la edad media; cf. Cuervo,
 Dicc, II, 1164-65.
 desque, conj., puesto que, ya que, 194d, etc.; después que, 338a,
 etc.; desde que, 326a, etc.
 dessabrido, adj., dañoso, 307d.
 desseyar, v. a., desear, 515d, 614c.
 desta, de esta, 163d, etc.
 destaia, v. a., terminar, poner fin, 256d, etc. || *destajar palabra*
 parece significar 'jurar', 549b, 'dejar de hablar', 655a. || ajustar,
 convenir, 610c. || *destajado*, adj., apartado, 233a.
 deste, de este, 77c, etc.
 desterar, errata por *desterrar*, 130a.
 desterrar, v. a., 49b, 130a.
 desti, de esti, 311a.
 desto, de esto, 133c.
 destorbar, v. a., 61b.
 destrouir, véase *destruיר*.
 destruir, v. a., 248c, 606b. || Ortografía *destrouיר* 118d.
 desuyar, v. a., descuajar, disolver, 310b.
 deuer, v. n., verbo auxiliar, 'deber'. Más infinitivo, 24a, etc.; usado

con el verbo impersonal *pesar* 3d, 533d; con *membrar* 62d. || Act., *fe que deuedes*, véase *fe*. || Cond. 3 sg., *deuria* 536d, *deurie* 293d.

deuinar, v. a., predecir, asegurar, 647c.

deuissar, v. a., divisar, 263d.

deuoçion, s., reverencia, afición especial, 300c; devoción, fervor, 626c.

dexar, v. a., abandonar, 534b, etc.; entregar, encomendar, 348a, 638b, etc.; encargar, 4b, etc.; cesar de discutir, tratar o hablar, 173a, 472a, 433c, etc.; *dexar* más inf., 'permitir', 379b, etc. || *non dexar de* más inf. sirve para afirmar, *non dexes huna cosa ssola de ementar* 582d. || *dexar senyal* 509b. || Con predicado, *dexar biuos* 653b, *dexar moçuelas* 642d, *dexar lo a vida* 612c; *dexar por muerta* 601d. || Refl., cesar de molestar, 524d; *dexarse de* más inf., 'dejar de' 32c.

dezir, *deçir*. v. a., decir, manifestar, 221a, 608d, etc. || llamar, nombrar, 80c, etc., también *dezir por nombre* 45b, etc. || Neut., 496a; *dezir de*, hablar de, 180a, 494b. || trovar, versificar y cantar a la vez, 183d; cf. Cuervo, Dicc, II, 824. || *dezir verdat*, decir en verdad o exactamente, 244b, 236d. || *dizes me grant amor*, me das un grant gusto con lo que tu dizes, 304a, 304b. || Las formas con ç son raras, 5d, 20c, 91b, 542c; fut. 1 sg., *dire* 578d, etc.; imper. 2 sg., *dí* 505a; ind. pres. 1 sg., *digo* 38b, 3 sg., *dize* 401a, *ditz* 17c; subj. pres. 1 sg., *diga* 599b, etc.; ind. imp. 3 sg., *dizia* 530a, *dizie* 370a, etc.; perf. 3 sg., *dixo* 608d, 3 pl., *dixteron* 542d, *dixeron* 205a; p. p., *dicho* 363a.

dia, s. m., 134b, etc.; *otro dia manyna*, el día siguiente por la mañana, 140a. || Designa la vida de una persona, *quantos dias biuades* 237d, *quantos dias biua* 498d. || Designa la edad de una persona, en la frase *de dias ançiano* 68b, 622a; cf. "de dias chicas" Cid 269, 'de dias pequeñas' Cid 2083. || ¡*Tan buen dia!*, frase exclamativa de satisfacción o agrado, 621b; cf. SDom 308d. || *non amanesçie dia*, no había día, 326d; cf. 544d. || *luego el otro dia*, el día siguiente, 426a. || *oy en dia*, 357d.

diablo, s. m., el demonio, Satanás, 14d, 248c, 368b.

dictado, s. m., carta, o el contenido de una carta, 224b, 289c, 290a, 588c. || señorío, poder, 629c.

dictar, v. a. Se dice de una carta, 'componer, escribir', 223b.

diçipla, s. f., discípula, 194d.

diçiplo, s. m., discípulo, 284d, etc.

dichas, s. f. pl., expresiones por palabras, 275d.

dichos, s. m. pl., frases de cortesía, 330c.

dientes, s. m. pl., 513b.

diestra, adj. f., derecha, *con la su diestra mano* 260a.

diez, adj. numeral, 434a, etc.

difamar, v. a., difamar, deshonrar, 565b.

dignidat, s., dignidad, 185d.

digno, adj. m., digno, merecedor, 69c.

dilecçion, s., amor, cariño, 241a.

dinarada, s. f., dinero o cantidad de dinero que vale un *dinero*, 323c; cantidad de comestible que se compra con un *dinero*, 66c.

dinero, s. m., moneda de poco valor, en el siglo xiv la décima parte del maravedi, 520d; moneda en general, 64d, 418d, 625d.

disantero, adj. m. Se aplica al hombre que tiene costumbre de celebrar el día de su santo, 459b; cf. "En tal día nasciera e era día santero" Alex 88b; "E disantaredes disanto al Señor" Scio, Levítico, XXIII, 41.

diuersas, adj. f. pl., diversas, varias, 64c.

do, adv. de lugar, 'en donde', 538b, etc.; de donde, 608b; por donde' 631b. || con quienes, en cuya casa, 602a. || Interrogativo, 'en dónde', 314c, 155d, etc. Véanse *o*, *don*, *donde*.

doblar, v. n., parece significar 'volver al ataque', 52c.

doblas, s. f., especie de canción o tonada, algo parecida a la balada, *Doblas e debayladas, temblantes semitones* 189b; cf. "las dulçes deballadas, el plorant semiton, las doblas que refieren, cuytauan de coraçon" Alex 2118 ("dobles" en O 1976); cf. tambien el "doble" de Guiraut Riquier, Bartsch, Chrestomathie provençale, p. 282.

doler, v. refl., sentir pena o aflicción, 105a, 200a, 556d. || Impers., causar pena o aflicción, 595b.

dolor, s. f., 186b; los demás siete ejemplos son de género indeterminado. || *auer dolor* 56c, etc. || Pl., *dolores* 268c.

dolorido, adj., 42b, 43b.

don, s. m., pago, dádiva, galardón, 71d, 97d, 214d.

don, adv. de lugar, 'con el cual', 13d.

donado, véase *endonado*.

donar, v. a., 416b.

donçel, donzel, s. m., el joven, hijo de padres nobles, 16d; *donzeles* 203b; *donzelles* 144b, 157d; cf. 'nobles de la corte', Scio, I Machabeos, I, 7.

donde, adv. de lugar, 'de donde', 152d, 243d; en donde, 638d.

donya, s. f., doña, 367b.

donzel, véase *donçel*.

dormir, v. n. *durmiendo* 79d.

- doro, de oro, 564b.
- dos, adj. numeral, 108a, etc.; *dos tanto*, el doble, 396c, 500c; *dos a dos* 523c.
- dotrina, s., enseñanza, 496d.
- dotrinado, adj., doctrinado, instruído, diestro, 22b.
- doze, adj. numeral, 'doce' (escrito en cifra), 352a, 446d.
- dozientos, adj. numeral, 'dos cientos', 195a.
- dubda, s., temor, 504a; *sines dubda*, sin duda, 249d.
- dubdar, v. n., temer, 177d, 385d, 640d; dudar, vacilar, 276b.
- ducho, adj., experimentado, diestro, 372d.
- duelo, s. m., 175d, etc.; *auer duelo*, 20b, 384c; *fazer duelo* 128d, etc.
- duenya, duennya, s. f., 'señora, dama'. Sólo se refiere a la hija del rey Antiocho, a Luciana y a Tarsiana, 115d, 162c, 352a, etc. || Pl., *duenyas*, se refiere a las monjas del templo de Diana, 579c, 593c; y en un solo caso a las demás mujeres que se hallaban con Tarsiana en el burdel, 569a. || *duenyas de casa*, a no ser errata por *duenyos de casa*, puede referirse a Dionisa y su hija, 329c. || *duenyas de orden*, las que se habían hecho monjas, 324d; cf. Ultramar, p. 71, col. 2, y p. 86, col. 2; Siete Partidas, III, 7, 19 (p. 660); Juan Ruiz, 1241a. || Proprietaria de un esclavo, 388a.
- dulçe, adj., 242b, etc.
- dulçor, s., dulzura, 427b.
- dun, de un, 225d.
- duplo, s. *en duplo*, al doble, 140d; cf. "péchelo en duplo" Fuero Juzgo, p. 20, col. 1; "pendra ualient el danno en doble" Fuero de Çorita, § 52.
- durar, v. n., continuar siendo, 574c, 417b, 341a; permanecer, quedar, 639b; *duraron muchos dias que non eran pasadas* 240c; cf. "Que non posyeron rrey muy grand tiempo duraron" Fn Gz 162d. || Act., sufrir, aguantar, 34a, 345d.
- duro, adj., 444b, 462b, etc.

E

- e, E, Et, hi, conj., y, 24b, etc. || *E* mayúscula sólo se halla en principio de verso, 363b, etc. *Et* sólo se halla en principio de verso y acaso sea errata por *E*; se halla antes de una *t* inicial en 115d, 494a, 525c; los demás casos son 85c, 103b, 256d. || *hi* se halla dos veces en el grupo *hi en*, 74b, 326b; cf. Cantar, I, 297.
- echar, v. a., echar, arrojar, 274a, etc. || *echar las ancoras*, echar las anclas, 63b. || *echar ha termino*, 'poner fin o término al echar', 113a. || *echar braços al cuello*, 527d. || *echar lo en fabla*, dejar una

cosa para tratarla después, 205c; cf. Cantar, II, 680. || *echar en mal preçio*, publicar la maldad de alguno y ganarle el menosprecio de los demás, 10d. || *echar en oluido*, 645c, 654b. || *echar lagrima*, verter lágrima, 448d. || *echar las coberturas*, ponerlas encima del caballo, 546c; véase *coberturas*. || *echar mala çelada*, hacer una mala jugada a alguno, 266d. || *echar manos en* 112b; *echar mano en* 386b; *echar mano a* 229c. || Refl., *echar sse en hun lecho* 460b.

eglesia, s., iglesia, 325b.

egual, adj., igual, semejante, 147d; *egual e muy pareio* 188c; véase *pareio*.

egualdat, s., *non auye egualdat*, no tenía igual, 321d.

eguedat, s. f., equidad, 373d.

el, ell, art. def. m., el, 1a, etc. || *ell* más vocal, 197a, etc.; parece errata *ell* más consonante en 300c, 398b, 415a. || Art. def. f., *el* más vocal, 363c, etc.; *ell* más vocal, 303b. || *al*, masc., 30c, etc.; fem. más vocal, 350b. || *all* fem. más vocal, 389a. || *del* masc., 1d, etc.; *del* fem. más vocal, 261b, etc. || *dell* masc. más vocal, 53c, etc.; fem. más vocal, 513d. || *de el* en vez de *del* masc. se halla en 194c, 250b, 286a. || Otras contracciones son *antel*, *contral*, etc.

el, ell, pron. pers. m., él., 39a, etc. Se refiere a personas, con excepción de 521c, 579c. || *ell* se halla más vocal o más consonante, 362b, 301c; su uso más frecuente es como objeto de preposición, 501b, 229d, 166d, 314c, etc. || *del*, de él., 67c, etc.; *antel* 631d, *antell* 606c. || *el mismo* 631a. || Pl., *ellos* 65c, etc.

el, pron. demostr. m., 190d, 435a. || *el que*, pron. rel., compuesto, 521c, etc.; *al que*, 513c, etc.; *al quien* 71d, etc.; véase *que*.

elayco, errata del copista por *Elanyco*, 68a.

ella, pron. pers. f., 46b, etc.; *della*, de ella, 180a, etc. || Pl., *ellas* 211d, etc.

ello, pron. pers. neutro, *por ello* 75d, etc.; *en ello*, 584c, etc. || Masculino en 309b, 429d, 584c.

ellos, véase *el*.

embargar, enbargar, v. a., turbar, abrumar, 610d, etc.

emendar, v. a., enmendar, corregir, 54c.

ementar, v. a., mencionar, recordar, 359c, etc. || más de 415a; es posible que tengamos la misma construcción en 466b, 601b, 628a; cf. *Bien les vinye emiente del antigo dolor* 597c, "la piedra á que llaman Tuminon, de que ya ementamos en este libro" Lapidario 6a, 35.

emiente, véase *miente*.

emperio, imperio, s. m., los estados sujetos al rey o emperador, 615a, 616b; *imperio de França* 548b.

en, adv. pronominal, 'ende, de esa manera', 500d; cf. también *sen (se en)* 156d, *men (me en)* 12d.

en, prep.—1. Expresa el interior de un objeto: *en esta naue* 463c, *en Egipto* 347d, *en el lençuelo* 343c, *en la mar* 172c; también se usa con *dentro* en *dentro en la mongía* 593c, etc. || El objeto sobre el cual está o se obra, *poner el cuerpo en el suelo barrido* 307a, *en el rostro* 528c, *en ribera del agua* 285d, *en el cabo del lecho* 355d, *en cabo del tablero* 289a, *en alto* 260b, *en somo* 244c, *en medio* 598c, *en medio del portal* 239b. || Aceptaciones metafóricas: *creyer en* 655d, *meter en çerqua* 101b, *verter sanya en* 391d, *omne en el mundo*, 'ningun hombre', 322b.—2. Espacio de tiempo en que se realiza una acción: *en poco de rato* 606d, *en este comedio* 603d, *en infançia* 583d, *en buen punto* 486b, *en fuerte punto* 393a, *en mal ora* 530a, *en mal tiempo* 207c, *en cabo* 206d, *todo en cabo* 368c, *en todo esto* 458d. || Expresa a veces la ocasión o el momento, *naçiera en tal dia* 459b, *en esto* 463a, *oy en dia* 357d. || Con el infinitivo, puede introducir una cláusula condicional, *en perder nos por ella seriemos muy astrosos*, 'si nos perdiésemos', 342d.—3. Término del movimiento: *entrar en* 624c, *metio se en las naues* 575c, *arribo en Mitalena* 393d, *sobir en altas mares* 104b, *echar mano en aquel traydor* 386b.—4. Estado, condición o calidad, sobre todo con nombres abstractos, *cayo en tal tristiçia* 467b, *en esta vida* 433a, *en fallençia cayda* 169c, *en gran cuyta te veyes* 133d. Este uso tiene varias matices, por ejemplo: modo, *otro preçio non puedes en la mi muerte ganar* 378c; medio, *en humo nos criamos* 226c; fin, *en dar e en toller es todo su vezado* 339c. || predicado de régimen, *dar en soldada* 499c; cf. además *pido te lo endonado* 338c.

enamiztado, p. p., parece errata por *amenazado*, 115d.

enamiztat, s., enemistad, 115c; cf. Fuero de Uclés.

enbargar, véase *embargar*.

enbermeieçer, v. n., enbermejecer, ponerse de color bermejo, 228d.

enbiar, enuiar, v. a., enviar, 48c, etc. || Más infinitivo, 564a, 119c, etc.; más *á* más inf., 484a; cf. "et enviaste a dezir" Morea 58, y Liljequist 64. || enviar recado, 631c. || *enbiar por* más persona, 'hacer ir a buscar', 483b.

enbidia, s. f., envidia, 368a, etc.

enbolcar, v. a., envolver, 309c.

enboluer, v. a., envolver; p. p. *enbuelta* 331b.

encara, adv., aun, también, 141b, 303b, 553c.

- encarnar**, v. a., encarnar en el sentido de hacer fuerte impresión en el ánimo de alguno, 13a.
- enclinar**, v. refl., arrodillarse, 381a.
- encobrir**, v. a., encubrir, 27a, 53a; esconder, 82a. || Subj. imp. 2 pl., *encubriesedes* 82a.
- enconar**, v. a., contaminar, 403d; cf. "E grand rason es de fuyr de cosa tan enconada comon esta, que tan malamente erro a Dios e a los omes, e a sy mesmo" Cifar 156.
- encubierta**, s., fraude, engaño, 435c.
- ençender**, v. a., encender, 64a, etc. || Neut., desarrollarse, progresar, 197c.
- ençerrar**, v. refl., encerrarse, 31a. || Act., cicatrizar, 442b.
- ençienso**, s., incienso, 376c. Cf. RFE, VIII, 347.
- en çierto**, véase *çierto*.
- ende**, adv. de lugar, 'de allí', 494d, etc. || Pronominal, 'en ello, de ello', 552c, 563d. || *por ende*, por eso, por lo tanto, 623a, y probablemente 622c. || *mende* (*me ende*) 118a. || Véase también *en*, adv.
- en derredor**, frase adverbial, 'al rededor', 30d, 285d.
- endiablada**, adj. f., endemoniada, 445a.
- endonado**, frase adv. (*en don* más *ado*), 'de gracia, por favor, en don', 338c, 416b; cf. "afogar en donado a Octavia su mugier" Cron Gen 125a, 23; "vuestra hermana recibio muerte en donado" Pietsch, Span. Grail Fragments, en Modern Philology, XIII, 139; Carolina Michaëlis de Vasconcellos, in Revista Lusitana, XI, 7.
- endurar**, v. a., sufrir, tolerar, soportar, 135d, 653a.
- endurido**, adj. m., pasmado, aturdido, 439d; cf. "Perdio toda la forçia, parós endureido" Alex (O) 327b (Alex P "estordido").
- enemiga**, s. f., maldad, pecado, 53a, 184d, 385c; véase también *nemiga*. || *enemiga*, 53c.
- enemigo**, s. m., 38c, 59b; *ell enemigo*, el diablo, 13a.
- enfamar**, v. a., difamar, infamar, 10b; cf. Juan Ruiz 879d. Pero puede significar 'echar fama, pregonar', como se ve por "por que te andas enfamando que eres Dios é nos vemos que eres omne (quia tu sis homo et facis te Deum ipsum)" Castig y Doc 224, col. 1.
- enfermedat**, s. f., enfermedad, 199a, etc. || *caer en enfermedat*, caer enfermo, 208b.
- enfermo**, adj., 207d, etc.; substantivado, 234b, etc. || *mal enfermo*, muy enfermo, 355b, 588b, 465c.
- enferuentar**, parece errata por *feruentar*, 309b.

- enfestar, v. a., enhestar, alzar, 453b; cf. Alex (O) 624a, y Cornu en Romania, XIII, 306.
 enflaquida, adj. f., enflaquecida, 208a, 235a; véase *desflaquida*.
 enfogar, véase *afogar*.
 enformar, v. a., dar forma a la materia de un discurso, 415b.
 enforquar, v. a. (pronúnciase "enforçar"), ahorcar, o empalar, 611c; cf. RH, IX, 23.
 enganado, errata por *enganyado*, 390a.
 enganyar, v. a., engañar, 524b, etc.
 engargantar, v. a., 312c.
 engludar, v. a., engrudar, encolar, 281c.
 engludimiento, s., engrudamiento, encolamiento, 286c.
 englut, s. m., engrudo, cola, 281c; cf. "Diole otrosi una manera de engrudo, el qual auia tal propiedad que doquier que fuese puesto, asi tan ressiamente apretava que poderio de omne non lo podia quitar" Goer 275, 26; en esta cita "engrudo" corresponde a "glu" del texto inglés. La forma *englut* se halla en SDom 687b. || enredo, engaño, 20c.
 engraciar, v. refl., congraciarse, 119d.
 engrossar, v. a., engrosar, rellenar, embutir. *De carne de mi madre engruesso mi seruiz* 17b, expresión figurativa que vale 'yo como la carne de mi madre' ("maternam carnem uescor" Historia 6).
 enlaçar, enlazar, v. a., tener enlace unas cosas con otras, 54b, 523c.
 enojossa, adj. f., enojosa, 517b.
 enojar, v. a., 154a. || Refl., 336c.
 enozimiento, errata por *nozimiento*, 286d.
 enperadriz, s. f., emperatriz, 17d; cf. Alex (O) 347d, Loor 221c.
 enperezar, v. n., dejar de hacer alguna cosa por pereza, 516b; cf. "si algun cristiano.....emperezare de non amparar é mantener los establecimientos de la ley de Cristo" Fuero Juzgo, XII, 3, 10.
 enpocar, v. n., menguar; sólo se usa referente a la luna, *E fazes a la luna creçer e enpocar* 381c.
 enredar, v. a., 206c.
 enriquesçer, v. a., 574a, 632b.
 ensangrentar, v. a., 528d.
 ensayar, v. a., probar, *ensayar aventuras* 135a.
 ensaynar, enssanyar, v. refl., ensañarse, 107b, 528a.
 ensenyar, v. a., doctrinar, 196d, 220a. || manifestar, mostrar, 363a.
 ensenyado, adj., docto, instruido, 167d, 170a, 475a; doctrinado, 163b, 203c.
 ensierto, s. m., ingerto, 39d.
 entençia, s. f., disputa, 227a; cf. Alex (O) 195d, Milag 573a. || A no

ser error del copista, debe significar 'intento, pensamiento, idea', 227c.

entençon, s., intención, objeto, 214a, 414d.

entender, v. a., entender, comprender, 74a. || concebir, imaginar, ingeniar, 32a. || percibir, notar, 35a, 271c, 303a. || *entender hun poquelleio de*, saber algo de, 233d, 300d. || *entender en*, enamorarse con, 6c, 197b; cf. "entendedor," 'el amante', Fn Gz 629c; "entendeder," 'la amante', Juan Ruiz 527c, Inf de Lara 441. || Fut. 2 pl., *entendredes* 182d; cond. 2 sg., *entendries* 497b, 3^{sg.}, *entendrie* 146d; ind. pres., *entendo* 303a; subj. pres. 2 sg., *entiendas* 123d.

entendido, adj., instruído, sabio, docto, 183b, 510b.

entendimiento, s. m., entendimiento, inteligencia, 149c, 294c.

entero, adj., entero, todo, 634d.

entrada, s. f., 485c. || medio, 58d, 482a.

entrante, véase *entrar*.

entrar, v. n., 329b; con sujeto inanimado, 241a. || *entrar a* más sustantivo de lugar, 'entrar en' 154c, 234a, 598a; cf. Hanssen, Gram Hist 297-98. || *entrar en* más sust. de lugar, 42a, 90c, etc.; *entrar por*, 163a. || *entrar en carrera*, véase *carrera*. || *entrar en mar*, ponerse a navegar, 361b. || *entrar en la razon*, comenzar la plática, 334a. || *entrar en recuerdo*, volver en sí, 315a. || *entro luego en ello*, se puso a hacerlo, 584c. || *entrar a* más persona, 'visitar', 419a, 416d; cf. "entraron al leon" Calila 27, 328. Las dos citas del *Apolonio* se refieren a la escena donde Tarsiana está en el burdel y podemos inferir que *entrar a* significa 'visitar a una mujer con intento carnal'; cf. "si ualeas, indica mihi, quantum dedit tibi iuuenis, qui ad te intrauit?" Historia 71; "Entrando en la cibdat este via las mujeres del mundo públicas, e entraba a cada una por su orden é declale: "Dame esta noche e non quieras pecar" Enxemplos 485b; "este mal monje por facer fornicacion entra a ti e a las otras e non por otra cosa" ibid., 485b. || Participio de presente, *entrante la semana*, 'al empezar la semana', 366a; cf. "El dziembre exido, entrante el genero" Alex 88a; *entrant el uerano*" Cron Gen 29a, 41.

entre, prep. Expresa situación en medio, con relación al conjunto de objetos, *entre las ondas* 491c, *entre grandes fogueras* 511a; etc. Con relación al conjunto de personas, *entre todos* 560d, *entrellos* 117d, *entre tal compannya* 168b, *entre tu e tu figa* 24d; etc. || dentro, *entre su cuer* 227c, 370a.

enuergonçado, envergonçado, adj. y p. p., avergonzado, turbado, 8a, 206d.

enuiar, véase *enbiar*.

enxemplo, s. m., cuento o comparación de que se usa para aclarar o apoyar alguna cosa, 52d.

enxugar, v. a., enjugar, 458c.

enyadir, véase *anyader*.

eredar, v. a., heredar, 25c. || Neut., mandar como señor feudal, *Dio le vna villa entera en la qual eredase* 634b.

eredat, heredat, s. f., dominio, reyno, 255c, etc.; pl., *eredades* 254c.

ermana, s. f., hermana, 366d, etc. || Tratamiento algo parecido al nombre 'hermano' que damos al que pide limosna, 514d.

ermano, s. m., hermano, 117c, 622b.

ermitanyo, s. m., ermitaño, monje, 55a.

erueia, s. f., arveja, cosa despreciable y de poco valor, 367d.

errar, v. n., equivocarse, caer en una falta, 158d, 278d, 540c.

error, s. f., culpa, pecado, 56a, 563b.

escalentado, ascalentado, adj. y p. p., calentado, *el sol escalentado* 284a. || enojado, 71a. || enamorado, 212c.

escanyo, s. m., asiento o banco generalmente usado en la edad media, 159b, 471a.

escapar, v. n., librarse, salir de algún peligro, 379a, 165c, etc.

escarnido, adj. y p. p., escarnecido, 33b, 654d.

escarnio, s., 118b, 126d; *a escarnio*, por escarnio, 526c.

escobrir, v. a., descubrir, revelar, 609a. || Refl., descubrirse, revelarse, 328b.

escoger, escoier, escogir, v. a., escoger, 158a. || Neut., 238b. || P. p. adjetivado, *escogido: oro escogido* 498b. || Sólo la forma *escogir* se halla en el infinitivo; cf. 216d.

escogir, véase *escoger*.

escolano, s. m., discípulo, 286b, 354b; cf. Sacrif 235d; Doc. aragónés del año 1225 en Ríos, Hist Crit, II, 586.

escolar, s. m., discípulo, 298a.

escondido, véase *asconder*.

escreuir, escreuyr, v. a., escribir 209b, etc. || Neut., 209b. || P. p., *escripto* 322d.

escripto, escrito, s. m., documento escrito, 588d, etc. || inscripción, 96c.

escriptura, s. f., escriptura sagrada, la Biblia, 52d, 136d. || inscripción, 572a.

escrito, véase *escripto*.

escriuano, s. m., el que sabe escribir, 210a.

escuchar, v. a., 476a, etc. || Neut., 21b. || Perf. 3 sg., *ascucho* 174d.

escudero, s. m., escudero, joven hidalgo que está en el servicio del rey, 155c, 156a.

escuela, s. f., 350b.

escuro, adj., oscuro, *noche escura* 127b. || Se aplica a los acertijos que son difíciles de adivinar, 51d, 511d.

escusar, v. a., excusar, evitar, 14a, 534a, 652b.

escuso, a *escuso*, frase adv., 'a escondidas', 369a; cf. Cron Gen 304a, 52.

ese, véase *esse*.

esforçar, v. a., dar fuerzas y vigor a alguno, animarle, 472b. || *esforçado*, fuerte, valiente, apto, *de ssen bien esforçado* 618b.

esfuerço, s. m., esfuerzo, ánimo, 73c.

esmarrido, adj., desmarrido, 328a.

eso, véase *esso*.

espacio, s. m., plazo, 380d, 612b.

espada, s., 139a, 377c; *muerto a espada* 559d.

espadada, s., golpe de fortuna, 226d; cf. Cid 750, Alex 1004b, 1021c, donde significa 'tajo dado con la espada'.

espantar, v. a., 113d. || Refl., 329d.

espeçia, s. f., especia, 488b.

espeio, s. m., espejo, 521a.

esperar, v. a., aguardar a que una persona venga, 248d, etc.; aguardar a que una persona termine un discurso, 407c; tener esperanza de obtener o recibir algo, 47b. || Neut., aguardar, quedar, 386c.

espeso, adj., espeso, denso, 148c.

espirament, s., soplo, *espirament de vida* 303a.

espiritual, adj., espiritual, espiritual. *Rey espiritual* 456c, 638a; *Senyor espiritual* 110d.

espírito, s. m., el alma del hombre, 308d.

esponia, s. f., esponja, 514d.

esposa, s. f., 242b, 249a.

esquiúo, adj., atributo del que omite algo. *non se fizo esquiúo*, no dejó de hacerlo bien, 308c.

esse, ese, adj. demostr. m., ese, 144d, 429b, etc.; fem., *essa* 116a, etc. || Pron. demostr., 360c, 17d, 225c; fem., *essa* 483b, 519b; m. pl., *essos* 628b.

esso, eso, pron. demostr. neutro, eso, 85d, etc.; a *esso* 391c; con *esso* 126c; en *eso* 358b, 278c; por *esso* 72a, 85d, 424c.

estabeleçer, v. a., establecer, 230b.

estado, s. m., modificación o circunstancias en que se halla actualmente una cosa, 134a, etc. || posición social y política, 140c. || estatura, 571a.

estanera, errata del copista por *costanera*, 63c.

estar, v. n., 314c, etc. || Más adj., o part. predicativo, 308a, 608b,

etc. || Más gerundio, 121a, 506c. || ser, 449b, etc. || quedarse quieto, 263a, etc.; cf. Cid 2017. || quedar, permanecer, 451a, etc. || hallarse presente, 463c, etc. || Ind. pres. 1 sg., *esto* 251c, etc.; perf. 3 sg., *estido* 34b; subj. imp. 2 sg., *estudieses* 252c, 3 sg., *estoules* 524d.

estar, s. m., *buen estar*, bienestar, 82a.

este, esti, adj. demostr. m., *este* 17c, etc.; *esti* 207b, 311a; fem., *esta* 477d, etc.; m. pl., *estos* 100a, etc.; fem. pl., *estas* 411b, etc.

|| Más adj. posesivo, *estos sus adobos* 370c. || Más tal: *en esta tal entença* 227a. || Véanse *deste*, *desti*, *desta*.

este, pron. demostr. m., 47b, etc.; fem., *esta* 506d, etc.

estemar, v. a., mutilar, quebrantar, privar, 460d; cf. "fasta que de la lengua uos aya estemado" SDom (ms. V) 146d; además Parodi, Romania, XVII, 63; Meyer-Lübke, ZRP, XIX, 575, Borao, s. v., y SDom, p. 141.

estentino, s. m., intestino, 513a; cf. Alex (O) 1925d, Lapidario 6a, 45. *esti*, véase *este*.

esto, pron. demostr. neutro, 24c, etc.; *esto mismo* 54a; *esto todo* 606d. || Más pron. rel., 9c, etc. || Más participio en construcción absoluta, *esto partido* 239a, *esto puesto* 577a, *esto ffecho* 613a. || *en esto*, adv., 133a, 404a, 463a; cf. *en todo esto* 458d. || *con esto*, adv., entonces, 194a, 418a; *con todo esto*, entretanto, 591a; *por esto* 38d, 559a; *por esto senyero que me has aquí servido* 498a, cf. Cantar, I, 396. || *avn sin esto*, 'además', 50a, 309a. || *desto*, de esto, 133c, etc. || *sobresto*, sobre esto, 560a; *sobre todo esto*, 565a.

estonçe, estonze, adv., entonces, 73a, 292c, etc.

estorçer, v. n., librarse, preservarse, 70d, etc.; cf. Milag 365c. || Act., libentar, salvar, 492b; cf. Fn Gz 617c.

estoria, s. f., historia, relato, 31b, 334c, etc. || 'Historia de Apolonio' o en latín o en romance, 372b.

estragar, v. a., 101d.

estranyo, adj., extraño, extranjero, 471c. || raro, extraordinario, 90b, 147d, etc.

estrechura, s., aprieto, apuro, 269d.

estrumente, s. m., instrumento músico, 489d; cf. "estrumentes" Scio, Daniel, III, 5.

estudiar, v. a., estudiar, esforzarse, empeñarse, 1b.

estudio, s. m., 208a, 353a, 423b.

Et, véase *e*.

exir, v. n., salir, 303b.

F, FF

fabla, s. f., plática, 233a. || *echar en fabla*, véase *echar*.

fablar, *ffablar*, v. n., hablar, razonar, 81a, etc.; *fablar en*, hablar de, 512d. || Act., decir, manifestar, 318a, etc.; cf. también *fablar mi conseio* 38d, *fablar un prouerbio* 520b. Parece significar 'decretar, prometer' en 570c: *Fablaron quel fiçlessen guallardon ssenyalado.*" || La grafía *ff* sólo se halla en 513d, 598c, 639d.

façanya, véase *fazanya*.

façer, véase *fazer*.

fadas, s. f. pl. Más bien significa 'buena ventura' o 'la voluntad de Dios' que 'las tres parcas', 137c.

fado, s. m., hado, destino, 327b, etc.; felicidad, buena fortuna, 409a. || *mal fado*, 492d, 531a.

falagamiento, s. m., halago, 362d.

falsaçia, adj. f., parece errata del copista por *falsa*, 271b.

falsedat, *falsssedat*, s., mentira, 27b, 438a.

falso, *falsso*, adj., falso, mentiroso, traidor, 410d, etc.; se usa con frecuencia en la frase *traydor falso*, 377b, 386b, etc.; cf. también *falso e traydor*, 388b. || Substantivado, 371a, 440d, 602c.

falla, s., *senes falla*, ciertamente, 543b; cf. *Cantar*, II, 680.

fallar, v. a., hallar, encontrar, 81d, etc.; *fallar bien*, véase *bien*. || Refl., 114b, 239b. || La grafía *ff*, 642d.

falleçer, v. n., errar, caer en alguna falta, 57c.

fallença, *fallença*, s. f., falta, 22c; mentira, 227b; *caer en fallença* caer en error, acabarse, 23b, 169c.

fallir, v. n., faltar, acabarse algo, 417b. || Act., dejar de cumplir con alguna obligación de cortesía, 464c. || Adj. y p. p., *fallido*, inhábil, incompetente, 33a. || Fut. 3 sg., *faldra* 417b.

fama, s., fama, renombre, 574d.

famado, adj., famoso, 58b, 115b.

famario. Sólo se halla en la frase *ssin famario* 646d. Encontramos *farmario* en SLaur 50, "El varon beneyto quito de mal farmario, Partiendo los tesoros como leal vicario," y Lanchetas sospecha que signifique 'interés', o 'ganancia'. Parece posible que veamos en el *famario* del Apolonio errata por *sumario*, siendo *sin sumario* una frase técnica y jurídica cuyo significado me es desconocido.

fambre, s., hambre, 92b.

far, véase *fazer*.

farina, s., harina, 103b.

fasscas, adv. de cantidad, 'casi', 514c.

fasta, ffasta, prep., hasta, 97c, etc. || *fasta que*, hasta que, 29d, 251d, etc.; *ffasta que* 599b.

fatilas, s. pl., hilas, 443d.

faz, s. f., cara, rostro, 478a.

fazanya, façanya, s. f., hazaña, hecho notable, 31c, 487d. || *tener por façanya*, maravillarse, pasmarse, 469d; cf. "tenianlo por fazaña quantos que lo oyeron" SDom 383c. Tiene igual significación la frase *tener a fazaña en lo tenien ha fazannya quantos que lo vehien* 180c.

fazer, ffazer, façer, ffaçer, fer, ffer, far, v. a., 'hacer', en el sentido de fabricar, formar, construir, 508d, 445c, etc.; elegir, constituir, 594b. || disponer de algo, *commo fizieron della* 336c. || celebrar, *fazer bodas* 240b; *fazer fiesta* 547a. || llevar a cabo, realizar, 304c, 305a, etc. || Neut., obrar, 173d; *por fer mas a su guisa*, 306b. || Con un predicado del objeto, significa dar a éste la cualidad del adjetivo significada por el predicado, *io uos fare çertera* 358d, 387d; con más frecuencia se usa con el verbo reflexivo, *fizo se marauyllado* 224a, *fizose mas enferma* 234d, *non se fizo esquiuo* 308c, etc. || Junto a algunos sustantivos significa ejecutar la acción que estos suponen, *recadia* 319c, *duelo* 337c, *honrra* 293c, *metgia* 198a, *mandados* 538d, *la mouida* 348c, *omenatge* 636a, *oraçion* 626a, *preçes e oraçiones* 558b, *posada* 95c, *sagramento* 362a, *seruiçio* 13d, *tuertos* 264d, *la venida* 105b. || causar, ocasionar, 41b, 419c, etc.; cf. *fazer fumo*, humear, echar humo, 306d. || Usado con frecuencia en el sentido factitivo, más infinitivo, 550c, etc.; pero *fizo la catar* no parece significar sino 'cató', 223a. || Uso vicario, *fluxo quanto pudo far* 386d, etc.; y aun se sobreentiende el verbo vicario, 301c. || Uso impersonal con *tiempo*: *fazie tiempo pagado*, hacía buen tiempo, 129a. || Inf., la forma *far* sólo se use en rima, 173d, 385c, 386d; fut. 1 sg., *fare* 319b, etc.; cond. 1 sg., *faria* 219b, 3 sg., *farie* 550c, etc.; imper. 2 sg., *faz* 281b, 2 pl., *fazet* 177d; ind. pres. 1 sg., *fago* 490d, 2 sg., *fazes* 161b, *façes* 168a, 2 pl., *feches* 604a; subj. pres. 2 sg., *fagas* 387d; ind. imp. 1 sg., *façla* 39a, 3 sg., *fazla* 146a, *fazie* 129a, *façia* 13d, *façie* 52a, etc.; perf. 1 sg., *fiz* 378a, *fize* 127a, *fiçe* 73b, 2 sg., *feziste* 478c, *feçiste* 74a, etc.; p. p., *fecho* 264d. || Ortografía con *ff*, 551b, 625a, 605c, 611d, 613a, 612b.

fazienda, ffazienda, façienda, s. f., asunto, negocio, suceso, 79a; en la mayoría de los ejemplos, se usa con el adjetivo posesivo personal, *sabre de tu façienda* 444d, *membro le de su façienda* 114c. || valor, precio, estima, 487b. || pl., asuntos, negocios, 637b. || Ortografía con *ff*, 643c.

fe, s. f., fe católica o cristiana, 53c. || [*fe*] *que deuedes*, 'por la fe que debes', 176a; cf. "*ffe que deuedes*" Reyes doriente 23; "*dixole el rey: don Rodrigo, fe que deuedes, que arremetades agora esse cavallo que tanto bien oí dezir*" Crónica de Veinte Reyes, citada en Cantar, III, p. 1156; "*mas de mi amor pensat, fe que devezdes*" Razon de Amor 141; cf. también la fórmula completa: "*por la fe que deuedes*" Alex 717c.

fecho, s. m., hecho, acción, 8a, 409a, 540b; véase también *bienfecho*.
fellonia, s., deslealtad, traición, alevosía. *con fellonia*, traidoramente, alevosamente, 528b, 540c.

fembra, s. f., mujer, 372c, 268d. || Se usa con *varon*: *Nunca varon ha fembra, nin fembra ha varon Non seruio en este mundo de meior coraçon* 241c, *Contra varon non fizo fembra tan aguisado* 276d. || *omne nin fembra*, nadie, 77c.

femençia, **ffemençia**, s. f., empeño, afán, 93c, 592b.

fender, v. a., cortar, dividir, 139a.

fer, véase *fazer*.

ferida, s. f., golpe, 528c.

ferir, v. a., golpear, dar con, *como ferie la pella* 148b. || Neut., golpear, llamar a una puerta, 580b. || *ferit palmas e cantos*, dad palmadas y cantad, 546b. || P. p., *ferido*, herido, 443d, 498c.

fermoso, adj., hermoso, 269b, etc.; precioso, 76a.

feruentar, v. a., herventar, 309b; véase *enferuentar*.

ferrero, s. m., herrero, 287b.

fi, s. m., forma apocopada de *fijo*, 'hijo'. *fi de nemiga*, hijo de pecado o maldad, persona mala, 92d; cf. "*fi del rey de Baeça*" Cron Gen 726a, 20, "*fiderey*" Cifar 269, y "*hidalgo*," "*hideputa*" en el idioma moderno.

fiar, v. n., *fiar en*, confiar en, 120a.

fidiondo, adj., hediondo, inmundado, 397d; cf. "*yo mesquino fediondo*" Milag 762a.

fidra, adj. f., parece error del copista por *frida*, 'fria', 444b.

fiell, adj., fiel, 641c.

fiera, **ffiera**, **fyera**, adj. f., extraordinaria, descomposada, 88d, 469c; *de ffiera manera*, extraordinariamente, 605a. || *fiera mientre* extraordinariamente, 569d; cf. *fyera mientre* 200a, *fiera miente*, 480c, *fiera mient* 411b.

fierro, s. m., 'hierro de la lanza', o puede ser 'cuchillo', *Aguzo bien como fierro que aguzan a la muela* 350d.

fiesta, s. f., el día que la Iglesia celebra con mayor solemnidad que otros, *día de fiesta* 366a; *pasar la fiesta*, guardar o celebrar la fiesta, 463a. || festividad, regocijo, 459d, 547a.

- figa, s. f., higo, cosa de poquísimo valor, 599c.
 figo, s. m., higo, cosa de poquísimo valor, 230d.
 figura, s. f., forma y carácter distintivos de una cosa, 509d.
 fija, s. f., hija, 587c, etc. || *fija la auye*, la tenía como hija, 200b; cf. Cantar, I, 339. || El ama Licorides llama *fija* a Tarsiana, 356a; y el dueño del burdel la llama *fija*, 421c.
 fijo, s. m., hijo, 622b, etc. || El médico llama *fijo* a su discípulo, 295a, 304a. || *pario fijo varon* 626d. || Véase *fi*
 fin, s. f., fin, término, límite, 97c, etc.
 finada, s. f., fin. *prender mala finada*, tener mal éxito, 319d; cf. "dar bona finada" Alex (O) 1674b.
 finar, v. n., acabar, terminar, 29b; morir, 452c, 650d.
 fincar, v. n., quedar, 296b, etc. || quedarse, 513c, etc. || 'quedar' con predicado del sujeto, *fincar desdenyada* 221d, etc.; cf. también *fincar sin verguença* 15a. || *fincar con*, retener en su poder, 14a. || *fincar en*, quedar en poder de, 629d. || Act., *fincar oio*, *fincar el oio*, clavar o fijar los ojos, 164a, 631b. || Ortografía con *ff*, 600b.
 finchir, v. a., henchir, llenar, 343b. || Refl., 427c.
 fino, adj., *oro fino* 171b.
 firme, adj., firme, resolutivo, 182a, etc. || *ha firmes*, firmemente, 311c; cf. "de firmes" Loor 194a.
 fisica, s. f., la ciencia de la medicina, 198b, 284c.
 fiuza, s., confianza, 206c.
 flaco, fflaco, adj., débil, flojo, 314b, 138c.
 flaquedat, s., flaqueza, 321b.
 flaqueza, s. f., 208b.
 foguera, s. f., fuego, hoguera, 64a, 511a.
 folgar, ffolgar, v. n., holgar, descansar, 648d. || *folgado*, adj., y p. p., 'tranquilo', 125b, 319a.
 follia, s., locura, maldad, pecado, 432d.
 fonsado, s., hueste, ejército, 102c.
 fonssario, s. m., cementerio, 532b; cf. Juan Ruiz (T) 1554b, Baena 134a; la forma más corriente en la edad media era *fosario*.
 forçada, adj. f., con significado adverbial, 'por fuerza, forzosamente', 405d.
 ffortalezas, s. f. pl., fortalezas, castillos, 615a.
 fortera, s., hortera, escudilla de madera, 64d.
 fôzino, s., focino, 513b.
 fradre, s. m., hermano, 591d, uso bastante raro, dado que significa regularmente 'fraile, religioso'; pero cf. "Felipo, mi frayre, non tenga quel oluido" Alex 2602c.
 frida, adj. f., fría, 444b; véase *fidra*.

friura, s. f., frío, frialdad, 511c; cf. Alex (O) 1125b, Calila, 118, 599, y "fridura" Milag 613b.

fruto, s., *sin fruto*, sin provecho, 32d.

fuego, s. m., 308a, etc. || Uso metaf., 'ira, enojo', 278c. || hogar, casa, hospedaje, 151d.

fuera, adv. de lugar. Sólo se encuentra después de verbos de movimiento, 143d, 144b, 156a, 202d. || *de fuera*, exteriormente, 518a. || Prep. 'excepto, con exclusión de', 35b, 84d, 111d. || *fuera de*, mod. adv., 543c; cf. *fuera ... de*, 579b; lejos de, 285b.

fueras, conj., 'excepto, a menos de, si no', 556d. || *fueras a tanto que*, salvo que, 378d; cf. "fueras tanto que el juez puede dos días en la sedmana ... folgar en su casa é non aver pleyto" Fuero Juzgo, II, 1, 18. Véase también Espinosa, Old Spanish Fueras, en Rom Rev, IV, 191-206.

fuerça, s. f., fuerza, importancia, intento, 224b. || *Tornaras en tu fuerça*, recobrarás tu salud y vigor, 195d.

fuert, adv., muy, mucho, malamente, *fuert era desarrado* 480d.

fuerte, ffuerte, adj., resistente, duro, 60a; *fuertes palabras* 231b; *fuerte miente* 355b. || siniestro, funesto, *en fuerte punto* 106a, 258d, 393a; cf. *en fuerte hora* 272b, y Sildef p. 350a, 38. || Ortografía con *ff*, 393a.

fumeyar, v., echar humo, 625a; cf. "En medio del Infierno fumea el fornaz" Alex 2390a.

fumo, s., humo, 306d.

fundamenta, s., fundamento. *de fundamenta*, a fondo, 361a.

fundamento, s. m., fundamento, razón, motivo, 637b.

furtar, v. a., hurtar, 483b, 492b. || Refl., deslizarse, 127a.

fuyr, v. n., huir, 386d. || Perf. 3 sg., *fuexo* 386d.

fyera, véase *flera*.

G

gabar, v. n., bromear, ser dichero, 432c.

galea, s. f., galera, embarcación antigua de vela y remo, 386a, 393b, 492a; cf. Milag 593b.

gallina, s., 625d.

ganado, s. m., ganado, rebaño, 633d.

ganancia, s. f., ganancia, riqueza, 247c, etc.; lucro, 423d, etc.; provecho, 583a, etc.; donativo, regalo, 503c, etc.

ganancioso, adj., ganancioso, 422d.

ganar, v. a., obtener, alcanzar, 194c; adquirir riquezas, 420b, etc.; conquistar, 482d. || Neut., opuesto a 'perder', 590b, etc.

garçon, s. m., mozo disoluto, 397b, 425b, 403d; véase Elena y María, p. 88; además, Cron Gen 552, 1, 12; Cifar, 244, 7; Scio, II Reyes, VI, 20: "garzon: quasi si nudetur unus de scurris."

garnacha, s. f., garnacha, vestidura talar de las mujeres, 349d; cf. Juan Ruiz 966a, Vignau 25; Libros de Caballerías 628.

gasanyado, s., parece errata por *gasaiado*, 'placer, contento', personificando a persona, *Despidio se del mundo e de su gasanyado* 363d; cf.

Oria, abre los oios, e oiras buen mandado;

Recibe a don Munno el tu amo honrrado

Que viene despedirse del tu (su?) buen gasaiado" (Sta Oria 150).

gato, s., 314b.

ge, ie, pron. pers. átono de tercera persona, 'se', 602b, etc. || Ortografía *ie*, 211a, 399c, 400a.

general, adj., *la corte general*, la corte en general, 19b.

gent, gente, adv., hermosamente, primorosamente. *sobre gente adobada* 405b, *sobre gent adobada* 485a; cf. "amamos las buenas costumbres he bien fazer mas que gent fablar" Fuero Juzgo, I, 1, 1; *bien e gent* es de uso frecuente en Berceo; cf. SDom 38 b Milag 365c, etc.

genta, adj. f., hermosa, preciosa, 4b; cf. Milag 357d, Maria Egip 89 y 260, Alex (O) 342c, Juan Ruiz 1648g.

gente, yente, s. f. gente, pueblo, 66b, etc. || Ortografía *yentes* 240b.

gigua, s., instrumento músico de cuerdas, 184c; cf. Milag 9b, Alex 1525b; Tristan de Leonis, p. 129, nota. || Pronúnciase *giga*.

gladio, s. m., espada, 40c, 385a; cf. Duelo 44c, Alex (O) 2055c.

glera, s. f., arenal, orilla del mar, 222c; cf. Cid, 2242, Milag 442b, Fn Gz 359c.

gloria, s., 589c; *Rey de gloria* 114a.

gota, s. f., *alimpiaua los oios de la gota*, dejaba de llorar, 150d.

gouernar, v. a., gobernar una embarcación, 244a. || Neut., 109b.

gouernio, gouernyo, s. m., gobierno de un reino, 629c. || gobernallo, timón, 110b, 273b, 455c.

gozar, v. refl., 586d.

gozo, s. m., 265d, etc.; manifestación de gozo, *fazien tan grandes gozos* 558c.

gozoso, adj., 342b, 595d.

gracia, s. f., benevolencia y amor, 656b, etc. || Pl., manifestación de agradecimiento, 457d, etc.

gradeçer, gradesçer, v. a., agradecer, sentir gratitud, 166b, etc.; manifestar gratitud, 140b, etc.

gradir, v. a., agradecer, 407d, 654c.

grado, s. m., agradecimiento. *auer grado* o *tener grado*, sentir agradecimiento, 165b, 174d, 245c, 590d; *tener a grado* o *tener en grado*, 'agradecer', 443c, 645a, 74b; *non prendra mejor grado*, 'no recibirá otro agradecimiento', 390d; *grado al Criador*, 'gracias al Criador', 563c, etc. || voluntad. *de grado*, gustosamente, 15c, etc.; *de buen grado* 138b; *sin grado*, 'sin gusto, mal de su grado', 132b, 490d; *mal grado ha Antiocho*, maldito sea Antiocho, 615d; *mal grado a ellos*, a su pesar, mal de su grado, 602d.

grafio, s. m., *gráfico* de azero 282c.

gramatica, s., gramática, 350c.

granado, adj., importante, grande, 95a, etc.

grant, grande, *gran*, adj., grande, *gran*. Este adjetivo (o sing., o plural) regularmente precede al sustantivo. Las formas más corrientes son *grant* y *gran*, 220d, 183a, etc.; *grande* sólo se halla dos veces, 41a, 171a. Cuando *grant* está usado con otro adjetivo, mediante la conjunción *e*, puede seguir al sustantivo, 434c, 547a, 566b; cf. *gran* 486c. Como predicativo hay dos casos y siempre precede al verbo: *grant es la tu nobleza* 83c, *grant es la perdida* 10c. || *gran manyana*, de gran mañana, muy de mañana, 376a; *de gran manera* o *de grant manera*, en gran manera, en alto grado, 4b, 281d, 421b, 508c; *de gran tiempo*, desde mucho tiempo, 267b. || Pl., *grandes* 511a, etc.; sustantivado, *chicos e grandes* 30c, *grandes e chiquos* 556c.

graue, adj., grave, malo, 491b, etc.; *graue mientre* 75d. || difícil, profundo, 750d.

grisa, s. f., gris, especie de marta de color pardo. *penya vera e grisa* 349c. La peña gris o peña de gris era de las más estimadas y costosas de la edad media. Véase *penya*.

gualardon, *guallardon*, s. m., galardón, 612c; *dar gualardon* 82d, 635d; *fazer guallardon* 570c.

gualardonar, v. a., galardonar, premiar, 140d.

guarda, s., guarda, cuidado, 636c.

guardar, v. a., cuidar, 346b, etc.; proteger, 403a, etc.; custodiar, 325a; conservar, 323d. || Refl., atender o mirar uno a lo que hace o dice, 472c. || *guardamos* debe ser errata en 654c.

guarescer, v. a., socorrer, salvar, 92b.

guarir, v. a., curar, 442b, 484c. || *guarido*, adj., y p. p., *dar guarido*, curar, *yo te la dare guarida* 303d, *Io te dare guarido* 494d; *tener se por guarido*, tenerse alegre, darse por satisfecho, 88a, 318c, 510d; cf. Fn Gz 628c.

guerrero, s. m., 275b.

guerreyar, v. n., guerrear, 509c.

guiar, v. a., dirigir, gobernar, 257d, etc. || Neut., dirigir el rumbo, 578d. || *conseio de guiar*, véase *conseio*.

guisa, s. f., modo, manera. *desta guisa* 494a; *de tal guisa* 479a, etc.; *de otra guisa* 472d, *de qual guisa* 335a; *en otra guisa* 369d, *en tal guisa* 121a; *por qual guisa* 481b, *por qual guisa se quiere* 424a. || *de alta guisa*, noblemente, 349b, 632c. || *de guisa ... que*, de tal manera ... que, 455a. || *rica a muy gran guisa*, rica en muy alto grado, 445c. || *a guisa de*, como, según, *a guisa de leyaes vasallos comidien* 623c. || *a su guisa*, a su gusto, 306b.

guyon, s. m., el que guía una embarcación, 577a.

H

ha, véase *a*, prep.

ha, pres. ind. 3 sg. de *auer*.

hera, era, 143b; véase *ser*.

heredat, véase *eredat*.

hi, adv. de lugar, 'ahí, allí'. Se usa con verbos de movimiento, 162b, etc.; o con los sin movimiento, 217c, etc. En un caso se halla con el verbo impersonal *auer*: *non aute hi marinero que non fuese conturbado* 108d. || Puede preceder al verbo, 198c, 245a, 607a, a pesar de que Meyer-Lübke afirma que no; cf. Gram. de Lang. Rom., III, 802. Véase *ahi*.

hi, conj., véase *e*.

hia, adv., ya, 243a, 457a, vease *ya*.

hia, imp. ind. 1 sg. del verbo auxiliar *auer*, 503c. Véanse *auer* y *ya*.

hir, hiras, hira, hiremos, hiua, véase *yr*.

hiuerno, s. m., invierno, 260c; véase *yulerno*.

ho, conj., véase *o*.

ho, adv. de lugar, véase *o*.

hocasion, véase *ocaston*.

homne, véase *omne*.

hon, véase *on*.

hondra, véase *onrra*.

honor, s. f., gloria, 304c; heredad, patrimonio, 250d

honrra, véase *onrra*.

honrrado, véase *onrrado*.

hora, véase *ora*.

horrura, f. s., horrura, substancia sucia, 312d.

houo, ouo, véase *auer*.

hojr, véase *oyr*.

- huerfana, s. v., huérfana, 384c, 405b, 409d.
 huespeda, s. f., la que hospeda a alguno en su casa; sólo se refiere a Dionisa, 332a, 440c, 441a.
 huespet, s. m., el que hospeda a alguno en su casa, 141a, etc.; pl., *huespedes* se refiere a Estrangilo y su mujer Dionisa, 337a, 436a, 437a, 602a. || En tres casos puede significar 'convidado, pensionista', 511b, 505c, 506c, o sea cuando ocurre en las adivinanzas (cf. "hospes" en la Historia).
 hueste, s., ejército, 100c.
 hun, huno, huna, hunos, véanse *un*, *uno*, *vn*, *vna*.
 hunçion, s. f., acto de aplicar un ungüento, 300a.
 hunguente, s. m., ungüento, 308b; cf. Juan Ruiz 1159c.
 hunya, véase *vnya*.
 huuiar, v. n., llegar, 386a. || Act., socorrer, ayudar, 379d, 652c.

I

- iamas, adv. temporal, 'jamás', 11a.
 iazer, iaçer, yazer, yaçer, v. n., yacer muerto en el sepulcro, 449c, 607d; estar echada o tendida una persona, 319a, 320a, 469a, 522d; estar situado en cierto lugar, 579b; estar, hallarse, 131c, 371c, 454b, 581d. || permanecer, continuar, *en su yra yaçes*, 84c; cf. "iazien en su amor" Sacrif 220b. || estar al ancla, 473d. || Perf. 3 sg., *logo* 320a; subj. imp. 1 sg., *yogues* 131c, 3 sg., *yoguiesse* 449c, 2 pl., *logulesedes* 319a.
 ie, véase *ge*.
 iendo, yendo, véase *yr*.
 imperio, véase *emperlo*.
 infançia, s., infancia, 583d.
 infante, s. m., hijo de rey, 215c, 224c. || Fem., infanta, hija de rey, 163a, 366c, 489a.
 inyquitat, s., iniquidad, 27a.
 io, véase *yo*.
 iuego, s. m., juego de pelota, 145c, 164d, 165a.
 iugar, v. n., jugar, 148a, 144c, 144d.
 iuglaresa, s. f., juglaresa, mujer juglar, 483a, 490c.
 iura, s. f., juramento. *seyer salua la iura*, quedar cumplido el juramento, o estar librado del juramento, 550d; véase *saluo*.
 iurar, v. a., jurar, afirmar con juramento, 460c, 511d, 555a.
 iustiçia, s. f., justicia. *fazer justiçla* 604a; *tener la iustiçla*, mostrar o hacer justicia, 383a.
 iuuenta, s. f., mujer joven, mozuela, 361d; cf. Maria Egip 259.

En Maria Egip 90 y Alex 1442b significa 'juventud'.
iuuentut, s. f., juventud, 20b.

L

- 1, forma enclítica del pronombre átono *le*. Con verbos, *semeiol* 149c, *fizol* 311d; etc. || *nil*, nin le, 511c, etc.; *nol*, non le, 419c, etc.; *pocol* 169d; *porquel* 55b, etc.; *quel* 487d, etc.; *sil* 484c. || Forma enclítica de *lo* en *mel*, 'melo', 99b, uso bastante raro; cf. Cantar, I, 255.
- 1, forma proclítica del pronombre átono *la*: *lauye perdída*, la había perdido, 336a; *dyo la Apolonyo*, dióla a Apolonio, 222b. || Forma proclítica del pron. átono *le* en *louiere* 77b, a no ser que debemos leer *ouiere*.
- 1, forma del artículo masculino unida a la preposición, *antel* 335c, *contral* 122b, *poral* 375b, etc.; unida a la conjunción *que*, *quel* 439a, 631c; unida al pronombre relativo *que*, *quel* 194a, etc. Véanse además *al*, *del*, *dell*.
- 1a, art. fem., 252c, etc.; pl., *las* 2b, etc. || Se usa con el adj. posesivo, *la mi tierra* 357b, *la tu cabeça* 72d, *la su enfermedad* 199a, *la vuestra fazienda* 358c; etc. || *la qual* 25d, 634b.
- 1a, pron. pers. átono fem., 287b, etc.; pl., *las* 211b, etc. || Uso redundante, a no ser errata, 561c.
- 1a, pron. demostr. fem., *la que* 588a, etc.; pl., *las que* 642d; *las de buen mercado* 490c.
- labrar, v. a., construir, 60a, 96b, 571c.
- laço, s. m., lazo, nudo corredizo, 567c.
- laçerio, lazerio, lazeryo, s. m., lacería, 585a, etc. || trabajo, incomodidad, 291a, etc. || Parece significar 'el fruto o premio del trabajo', 221b.
- ladron, s., ladrón, 385b, 492a.
- lagrima, s. f., lágrima, 326c, etc. || *non pudo echar lagrima*, 'no pudo hacer correr una sola lágrima', 448d; cf. Alex 1358c. || *verter lagrimas*, derramar lágrimas, llorar amargamente, 283c; cf. SMill 310d, Duelo 4b. || *tener lagrimas*, retener las lágrimas, 160c, 175c.
- Lamar, véase *llamar*.
- lana, s. f., 514a, 309c. || *panyos de lana*, vestidos ásperos, 579c; cf. "saya de lana" Sta Oria 33d.
- lanto, véase *llanto*.
- lapidar, v. a., matar a pedradas, 559d.
- largo, adj., grande, valioso, 231c.

laso, adj., cansado, 458c.

latin, adj., latín, 31d.

laudar, v. a., loar, 61d; cf. "Señor, sienpre te deuo bendezir e laudar"
Alex 2563a.

laude, s. f., parece ser alguna especie de canción; no el instrumento músico, 178d, 184c.

laur, s. f., trabajo, labranza, 389a, 642c.

lazdrar, llazdrar, v. n., padecer trabajos y miserias, 644b, 648b; trabajar con ahinco, 353c. || *lazdrado*, adj. y p. p., lacerado, miserable, 124a, etc.; *andar lazdrado*, 433d, 457b, 519b. || Ortografía *llazdrado* 63a.

lazerio, lazeryo, véase *laçerio*.

le, li, pron. pers. átono. Dativo masc. o fem., 264d, 528c, etc. || Acusativo personal masculino, 113a, etc.; con *dezir* 80c, etc. También se usa como acusativo femenino en las frases *dizen le Luciana* 579d, *dizen le Tarsiana* 351d, *dixeron le Licorides* 542d. || *le*, *le he*, 165b; errata por *lo he*, 193a; || *li*, dativo masc., 466a.

lealtat, leyaltat, s. f., lealdad, 120b, 107a.

lecho, s. m., 298d, etc.

legar, errata por *llegar*, 363c.

lençuelo, s. m., mortaja, 343c; cf. „*Eram' asemeiant que so un lenzuelo nueuo jazia un cuerpo de uemne muerto*" Disputa 5.

lengua, s. f., 520b. *perder la lengua*, perder el habla, 363c. || *prender lengua*, 'adquirir noticias, informase de alguna cosa', 457c. Igual significado tiene la frase "tomar lengua" que se halla en los Siete Partidas, II, 26, 11: "Otros hi ha que van tomar lengua: et esto es quando los homes quieren ir en hueste ó en cabalgada, et non saben fecho de los enemigos ciertamente, et envian algunos homes que tomen home ó muger el primero que fallaren porque puedan haber sabiduria dellos"; cf. también obra cit., II, 26, 8.

lenya, s. f., leña, 306c.

les, pron. pers. átono plural. Dativo, masc. y fem., 106b, 569b; acus. personal masc., 110a.

leticia, s. f., alegría, 527b.

letrado, adj., 284d, 496d.

letras, s. f. pl., vocablos, palabras escritas, 282d, 446a. || ciencias y artes, 22a.

letuario, s., electuario, 488b; cf. Alex 888b, Juan Ruiz 1334a, Siete Partidas, IV, 2, 9; Tristan de Leonis, p. 237.

leuantar, v. a., mover de abajo arriba, 108c; producir o efectuar un son o con la voz o con un instrumento de música, 189a. ||

- Refl., salir de la cama, 426a; ponerse de pie, 464b, 608b. || *leuando*, adj. y p. p., salido de la cama, 140a, 322a.
- leuar, v. a., llevar, transportar una cosa, 306a, etc.; arrebatarse, robar, 392b. || conducir, acompañarse de una persona, 257c, etc. || tomar para sí, 75a, etc. || traer puesto el vestido, 655c. || sufrir, 325d. || poseer, 466c. || *leuar la meioria*, sobrepujar, vencer a alguno, 148d. || *Dell estudio que lieua*, a causa de lo mucho que estudia, 208a. || *toda su cosa leuaua con buen tiento*, en todo se portaba bien, 149b. || Ind. pres. 3 sg., *lieua* 208a; subj. pres. 2 sg., *lieues* 74c, 3 sg., *lieue* 291a.
- lexar, v. a., dejar, separarse de una persona o cosa, abandonar, 62c, 419c, 434a; cf. Romania, IV, 262.
- lexatiuo, adj., laxativo, 308b.
- ley, s. f., 53d; *poner ley* 50a, 462b.
- leyal, adj., leal, 38a, etc.
- leyaltat, véase *lealtat*.
- leyer, v. a., leer, 228a, etc. || Neut., 32c.
- li, véase *le*.
- libra, s. f., antigua moneda de oro que valía dos marcos o diez y seis onzas, 498b, 499c.
- librar, liurar, v. n., parir, 251d; cf. Milag 537d. || poner fin a, arreglar, *Pero que aguisasse como liurase priuado* 380c; cf. Alex 236b; cf. "despues que vio á su hermano é hobo librado aquello que habia de librar con él, tornóse para los otros caballeros" Ultramar 281a, "é esto librado, fué para Antioca," *ibid.*, 280a.
- libro, s. m., 322d, 508d, 597b.
- liçençia, s., licencia, permiso, 255b.
- liçion, s. f., lección, 354d; cf. Alex 17a. || *pasar liçion*, dar una lección o clase, 213d, 214b.
- lidiar, v. n., 224d.
- ligero, adj., veloz, pronto, 258c, 509a.
- limosna, s. f., *pedir limosnas* 132b.
- linage, linatge, s. m., linage, la descendencia o linea de alguna familia, 172d, etc.; *de linage*, de familia noble, 169b, 412b, 491a.
- liuiano, adj., de poco peso, 281b. || Parece tener el sentido doble 'de poco peso' y 'lujurioso' en 514b. || diestro, hábil, 146c.
- liurar, véase *librar*.
- lo, art. neutro. *lo al* 291b, *lo peyor* 7a, *a lo menos* 354a, *lo passado* 644d, *lo mio* 417b, *lo vuestro* 236b. || A no ser errata de copista vemos *lo* masculino en *lo medio* 420c; cf. "lo bon uiento" Alex (O) 2134c, "lo poblado" Alex 341b.

- lo, pron. pers. átono, masc. y neutro, 172c, 618c, 652a, etc.; dativo, a no ser errata, 264c.
- lo, pron. demostr. neutro, *lo que* 26b, etc.
- loa, s., alabanza, elogio. *tener su loa*, tener a alguno por digno de elogio, ensalzarle, 77d.
- lobo, s. m., 406b.
- loco, adj., inconveniente, desparatado, 116b, 278b.
- locura, s., despropósito, locura, 127a, 26c, etc.
- loçano, adj., valiente, gallardo, 210d.
- logar, lugar, s. m., lugar, sitio, paraje, 469a, 442c, 158a, etc. || pueblo o ciudad natal o que pertenece a alguno, *su logar* 327d, *mio logar* 126c. || *en logar de*, en lugar de, en vez de, 344b. || Ortografía *lugar* 80d, 153c, 374b.
- logar, v. a., alquilar, yacer con una mujer, 399c.
- lograr, v. a., gozar el fruto de una cosa, 369c, 649d, 652a; cf. Cantar, II, 736. || *si te veyas logrado*, “¡Que Dios permita consigas la felicidad o honor que mereces!” 409c, además *Si non lo cumplo non me veyá logrado* 289d; cf. Romania IV, 62. ¡*Si te veyas logrado!* 245b, se usa en sentido desdenfioso y familiar ‘no lo creo, o mejor dicho ¡A otro perro con ese hueso!’.
- loguer, s. m., paga, ingresos, 429b, 355d; cf. SDom (ms. V) 144d. Siempre tiene relación con el verbo *logar* en el sentido de ‘alquilar’; cf. Fuero de Çorita §§695, 748, 752, etc. En el *Apolonio* sugiere siempre la paga que gana una prostituta; cf. Scio, Deuteronomio, XXIII, 18, donde “mercedem prostibuli” se traduce por ‘el loguer de la prostitución’.
- loquelas, s. f. Sólo se usa en la frase *loquelas ni sermones*, ‘ni lenguaje ni habla’, 558d; cf. Psalmos, XVIII, 4; “Non sunt loquelaeneque sermones quorum, non audiantur voces eorum.” Nótese también “Non dirian el adobo loquelle nec sermones” SDom 232d, “Non lo sabrien dezir loquelle nyn sermones” Alex 1518d.
- los, art. masc. plur., 30d, etc. Más adj. posesivo, *los mis* 449d, etc.; *los míos* 545b, etc.; *los sus* 330c, etc.
- los, pron. pers. átono, masc. plural, 564b, etc.
- los, pron. demostr., masc., *los que* 59a, etc.; *los de* 371b; más nombre de lugar, ‘los hombres de’, *los de Tarso* 106c, 647a; *los de Effeſso* 595b; *los de Tiro* 639a.
- luego, adv. temporal, ‘inmediatamente, sin delación’, 600a, 560b, etc. Tiene el mismo significado cuando siguen ciertas frases adverbiales, *luego de la entrada* 485c; *luego el otro día* 426a; *luego al terçer día* 284a; *luego de la primera*, inmediatamente, en primer lugar, 21a, 122c, 543c; cf. SDom 3a, y “luego de lo primero” Fn Gz 286b. || *luego que* 129b, 364a.

luenga, adj. f., larga, 267c. || *luenga mientre*, adv., 'durante mucho tiempo', 339b.
 luenye, adv., lejos, 252c, 631b.
 lugar, s. m., véase *logar*.
 lugareio, s. m., lugar o sitio pequeño y agradable, 560b; cf. Alex 923b.
 lumbre, s., luz como de cirio o de vela, 376b, 376c; cf. Cantar, II, 738.
 luna, s. f., 381c.

LL

ll mayúscula no se halla en el manuscrito; el copista usa *L* sencilla.
 llaga, s. f., 369d. || Ortografía *llagua* 442b.
 llagar, v. a., 479a.
 llagua, véase *llaga*.
 llamar, clamar, v. a., llamar para hacer venir a otro, 201c, etc. || nombrar, apellidar, 173c. || intitular, 11c, 635a. || gritar, 546a, 272c. || Ortografía *clamar* 37a. || En 11b debemos ver errata del copista.
 llano, plano, adj., llano, *carrera llana* 265a, *campiello plano* 68d.
 llazdrado, véase *lazdrar*.
 llegar, plegar, v. n., llegar, venir, 63a, 560b. || Act., juntar, reunir, 87c, 643a; *llegar conçeio* 560a, 90d, 91a; conducir, 143c. || Refl., llegarse, acercarse, 294d, 643b. || Ortografía *plegado* 91a. || Véase Cantar, II, 730.
 llenero, plenero, adj., cumplido, adecuado, 459c, 44c, etc. || Ortografía *plenero* 396b, 459d.
 lleno, adj., 128a.
 llorar, plorar, v. n., 287d. *Lorando de los oios* 334b; véase Cantar, II, 736. || Act., lamentar, dolerse de, 447c, 326d, 116d. || Ortografía *plorar* 105a, 447c.

M

m, forma proclítica o enclítica de *me*.
 madera, s. f., 60a, 281b.
 madero, s. m., palo, verga, 112b, 225d; cf. Alex 251c.
 madre, s. f., 279c, etc.
 madurgar, v. n., madrugar, 375b; cf. SDom (V) 458c.
 madurguada, s. f., madrugada. *de buena madurguada*, muy de mañana, 426a; cf. Milag 408d.
 maestra, s. f., la que tiene arte o habilidad, 608c; *maestra complida*, la que es perita en alguna materia, 183c, 352b.

- maestra** *miente*, adv., con maestría, con omnisciencia, 94c.
- maestria**, s. f., 220b, etc.; habilidad, 198c. || profesión, carrera, 423b. || *nueva maestria*, estilo, género o escuela nueva, 1c.
- maestro**, s. m., el que enseña una arte o ciencia, 193b, etc.; título del que enseña, 213a, etc. || médico, 287a; cf. *maestro de física* 284c; *Buscaron le maestros que le fiziesen melgia* 198a. || capitán o timonero de un buque, 109b, 244d.
- maguer**, conj. concesiva, 'aunque'. Con indicativo, 10c, etc.; con frecuencia se omite el verbo, *maguer mal adobado* 145a, etc. || *maguer que* 355c, 557a.
- maguera**, adv., sin embargo, 380a; cf. "Ouieron los magera en cabo a vençer" Alex 2148a; tiene el sentido de 'a pesar' en "maguer de todo esto" Cid 1780; cf. Romania, XXXIII, 255.
- maior**, véase *mayor*.
- maiuelo**, s. m., majuelo, viña o cepa nueva, 636c.
- majadura**, s. f., molimiento, tormento, 136b; cf. Milag 384a, Alex 1428b, Cantar, II, 739.
- mal**, adj. m., forma apocopada de *malo*, 110a, etc.; véase también *pecado*. || Adj. fem., forma apocopada de *mala*: *mal ora* 530a, *mal andança* 616d, *mal achaque* 480b.
- mal**, adv. modal, 'mal, malamente', 181d, etc. || Con verbos, 'fuertemente', *tan mal es aontada* 537b. || Con adjetivos, *mal enferma*, muy enferma, 355b, 588b; cf. además *enfermo muy mal* 465c. Véase *peyor*.
- mal**, s. m., daño, perdición, 456d, etc.; enfermedad, dolencia, 448c, etc. || *ir a mal*, perderse, destruirse, 110c; cf. Alex 1489d y "echar a mal" Duelo 70d. || *finar en mal*, terminarse desastrosamente, 29b. || *por mal*, no propiciamente, 16c, 58a, 114d.
- malastrugo**, s. m., desaventurado, 568b; cf. Alex 448c, SMill 219c, SDom 423a.
- maldezir**, v. a., maldecir, 327b.
- maldiçion**, s. f., 389b.
- maletia**, s. f., enfermedad, dolencia, 198d; cf. SMill 130c, 339a, Alex 246b.
- maleza**, s. f., maldad, iniquidad, 118b, 615d.
- malicia**, s., maldad, iniquidad, 494b.
- malo**, adj., 439c, etc. || malvado, perverso, 397b, etc. || inconveniente, adverso, no propicio, *a tan mala sazon* 272d, *en mal tiempo* 207c, cf. *en mal ora* 530a, etc. || insignificante, despreciable, *huna mala erueia* 367d; cf. "un dinero malo" Cid 165. || pobre, necesitado, *mala tierra* 66a. || Se usa en juramentos y frases exclamativas, *por mal pecado* 11a, *por mis malos pecados*

130d, *mal grado a ellos* 602d. || Más *de: mala de nigromançia* 20d; *malos de pecados* 100c, 208c. || Substantivado, 'hombre malo', 565d, etc. || *mala miente*, malamente, fuertemente, 76d. Véase también *mal*.

mallada, s. f., criada, doncella, 505a; cf. "ca yo oy la bendita bos de Jheso Christo a que me yo luego rrendy e otorgue para sienpre aqui por esposa e por mallada" (Texto latino, "sponsam et ancillam") Sta Catalina 244. Significa 'puella' en Altspan Gloss 24; y Sta Rosa cita "malada" en un documento del año 1279, donde vale 'escrava, criada, moza de servir'. Cf. además "Como con el que fizo Abel, el buen mallado" Sacrif 195d, donde "mallado" significa 'mozo', y no 'muerto, asesinado' como suponen Lanchetas y Janer. La significación 'doncella' aclara el refrán "Dueña culpada mal castiga mallada."

mançebiello, s. m., joven, 211c.

mançebo, s. m., criado, siervo, 374a; cf. Vignau 32.

mandaçion, s. f., orden, encargo, 584c.

mandado, s. m., mensaje, 588b, etc. || noticia, nueva, 333d. || mandato, orden, 538d, etc.; *recaþdar un mandado*, ejecutar una orden, llevar un recado, 37b, 212a; cf. *complí el tu mandado* 387c; *ssallir de su mandado*, contravenir o desatender su mandato, 461a.

mandar, v. a., regir, gobernar, 45a, etc. || ordenar, 504d, etc. || Rige un infinitivo, con sentido factivo, *mando me dar diez libras* 499c, etc. || otorgar, prometer, 193a, 500c, 617d. || Substantivo, 'mando, autoridad', *tienes el sol ha tu mandar* 381b.

maner, v. n., morar, 328d; cf. "El puerco acogiose a una cueua do solie maner" Cron Gen 393b, 1.

manera, s. f., manera, modo, 64c, 122d, etc. || especie, género, 135c. || *de grant manera*, mucho, en alto grado, 421b, etc.; cf. Fn Gz 377b; *de ffiera manera*, extraordinariamente, 605a. || *tal manera*, en manera alguna, 481a.

manga, s. f., la parte del vestido que cubre el brazo, 307c.

mano, s. f., 202a, etc. || *besar la mano*, véase *besar*. || *de mano en mano* 518c. || *echar mano a* 229c; cf. *echar mano en* 386b, 112b. || *en mano*, en la mano, 489d. || *meter las manos en* 55d.

mansedumbre, s. f., 376d.

mantel, s., mantel con que se cubre la mesa para comer, 64d; cf. "mandan lechos syn ropa e manteles syn pan" Juan Ruiz 1252b.

mantener, v. a., proseguir, *mantenia mala vida* 13c. || proveer, *mantener, manteniél cutiano candela e oblada* 364d.

mantiello, s. m., dim. de *manto*, 630d.

manto, s. m., prenda de vestir de los hombres y de las mujeres, 298b, 178c, etc.

manya, s. f., astucia, estratagema, 417a; cf. Cid 610. || Pl., *manyas*, buenas costumbres, 365b, 487b; se halla también *buenas manyas* 352d; *cuerpo de buenas manyas* 147a; cf. Fn Gz 225a.

manyana, adv., de mañana, 366b; *gran manyana*, muy de mañana, 376a, *de mañana* 375b; *otro día manyana*, 'el día siguiente de mañana', 140a; véase Cantar, II, 741.

mar, s. m., 107a, etc.; fem., 126d, etc. || *en mar* 361b, etc.; *por mar* 381d, etc.; *sobre mar* 492a, etc.; cf. Cantar, I, 300. || *en altas mares* 104b.

marauillar, **marauellar**, v. refl., admirarse, 176b, 181c, 553c. || *fazia se marauyllado*, se admiraba, se quedaba asombrado, 224a, 330d; cf. SDom 369d, Loor 159b. || Inf., *marauillar* 553c.; el variante *marauellar* se puede deducir de las formas *marauellaua* 181c, y *marauelledes* 176b.

marauylla, s., maravilla. *non autie marauylla*, no había que estrañar, no era mucho, 200b.

marauyllado, véase *marauillar*.

marbor, **marmol**, s. m., mármol. Sólo se usa con art. indeterminado, *hun marbor* 96c, *hun marmol* 445d.

marido, s. m., 315c, etc.

marina, s. f., la mar, 266a, etc.

marinero, s. m., timonero, piloto de altura, 244c, etc.; ('gubernator' Historia 43).

marmol, véase *marbor*.

marquo, s. m., marco, moneda antigua de oro que valía ocho onzas, 429b, 564b.

martiriar, v. a., martirizar, atormentar, 382c.

mas, adv. comparativo, 'más', 320a, 507d, etc. || Adj. comparativo, *mas fuego* 278c, etc.; *mas primera*, 'más próximo o más cercano', o con valor adverbial 'primero', 143c. || Pron. neutro, *non daran mas por uos* 653d, 9b, 9d. || Se usa frecuentemente con frases preposicionales, *mas a su guisa* 306b, *mas a ssu sabor* 285a, *mas con razon* 182d, *mas de grado* 291d, *mas en alto* 260b, *mas en recabdo* 90a, *mas en recuerdo* 315a, *mas sin pecado* 422c. || más tiempo, más veces, 451a, 341a, 389c. || Más de cuando el término de la comparación es un numeral, *mas de tres* 517c, etc.; y aun cuando el término es una cláusula sin numeral, *ca mas de lo que suera non era enriquescido* 632b. || *mas valer* 10c, etc.; || *mucho mas* 180d; *mucho ... mas* 358c. || *nunqua mas*, jamás 392d. || *nada*

- mas que* 39d. || *quanto mas* 40b; *quanto mas ... tanto mas* 33cd. || *querer mas*, preferir, 441a, etc.
- mas**, conj. adversativa, 5b, 198c, etc. Aun se usa cuando la afirmación que precede es negativa, 520c. || En comienzo de frase anuncia transición, 433c, 12a. || además, 498a, etc.
- mascoriento**, adj., feo, deforme. Sólo se usa en la frase *bestion mascoriento* 14c, que significa 'Satanás'; cf. "vestyon mascaryento" Fn Gz 11c, 487c.
- matar**, v. a., 40c, etc. || En un solo caso, 81c, es posible que tenga el significado 'dar jaque mate'. || Subj. fut. 3 sg., *matar* 71d.
- materia**, s. f., materia o contenido de una obra escrita o conversación narrativa, 62b, 290a, 585c.
- matinada**, s., matines que se rezaban o leían hacia el amanecer, 377a; cf. "rezar las matinadas antes de los aluores" Sacrif 30c.
- mayor**, **maior**, adj., comparativo de *grande*, 424b, etc. || *dixo mayor palaura*, hizo una postura ú oferta más grande, 398a. || *quanto mayor*, todo el mayor, *Fizieron muy gran duelo quanto mayor pudieron* 337c. || *todo el maior tienpo*, la mayor parte del tiempo, 244d.
- me**, pron. pers., átono, dat. y acus., 599d, 534c, etc. || *me he*, 255d; *mel*, me lo, 99b; *men*, me en, 12d; *mende*, me ende, 118a; *mes*, me es, 536a. || *quen*, que me, 531d.
- medida**, s., *ha medida*, en proporción, de algún modo, 441d. || *sin medida*, ilimitado, sin límite, 574a.
- medio**, s. m., *en medio de* 97a, etc. || *los arboles de medio*, los palos de mesana, 110c. || la mitad, 139b, 291a; *lo medio* 420c. || *entrar en medio*, meterse en medio o de por medio, 598d.
- medio**, adj., *media carrera*, la mitad de la travesía, 454a. || *medio dia*, las doce en punto, 420a, 461c.
- medir**, v. a., 86d.
- mege**, véase *metge*.
- megia**, véase *metgia*.
- meior**, adj., mejor, 390d, etc.; sigue al sustantivo, *balsamo meior* 297b, *de voluntat meior* 430d. || Se refiere a la salud, 318d. || Adv., 285b, etc. || *quanto pudiese meior*, todo lo mejor que pudiese, 192c.
- meiorar**, v. n., mejorar, 187c. || Act., reparar, enmendar, 264c. || Refl., 499b; cf. Cid 3259, Fn Gz 291d, 285b, 299a. || *meiorado*, adj., mejor, 259c; bonificado, 612a.
- meioria**, s. f., mejoría, disminución de la dolencia o enfermedad, 311d. || provecho, ventaja, 220c, 148d.
- mel**, véase *me*.

- melezina, s. f., medicina, 310a, 312b, 442d.
- membrar, menbrar, v. impers., con dativo de persona, 'acordarse', 541a; *bien uos deue membrar* 62c; cf. Fn Gz 604d. || *Más de: pocol mienbra al bueno de la cosa perdida* 169d; *menbro le de su façienda* 114d; *menbrol del pescador* 630c, cf. también SDom 286c, 474a. || Ind. pres. 3 sg., *mienbra* 169d.
- memoria, s. f., *perder la memoria*, perder el sentido, 589a.
- men, véase *me*.
- menazar, v. a., amenazar, 466a; cf. SDom 145b, Fuero Juzgo, p. 198b.
- mençal, véase *mentales*.
- mende, véase *me*.
- mendigo, adj., mendicante, necesitado, 470d.
- menester, s. m., empleo, ministerio, 400c, 429c, 493d. || *auer menester*, necesitar, 65d, 142c. || *ser menester*, ser necesario, 89d, 90d. || Véase también *mester*.
- menestral, s. m., 202b.
- mengua, s., mengua, falta, carencia, 156d; *por mengua de* 28d, 303c.
- menguado, adj., 'teniendo falta de alguna cosa, desprovisto'. Se usa con *de*: *menguado de vestido* 114b, *de conducho menguado* 66a, 101a; cf. Fn Gz 204c. || *sentirse menguado de*, echar de menos, sentirse desvalido a causa de la ausencia de alguien, 542c.
- menos, adv. comparativo. *al menos*, a lo menos, 50d, 620c; *a lo menos* 354a. || *ver menos*, echar de menos, 155b; cf. Cantar, II, 755. || Adj. comparat., *menos preçio*, precio más bajo, 399d.
- menoscar, v. n., menoscar, disminuir, 408d. || *menoscado*, adj. y p. p., deteriorado, 125c.
- mensaiero, s. m., mensajero, 222b.
- mensatge, s., mensaje, misiva, 214d.
- mentales, s. pl., debe ser errata del copista por *mencales* o *metales*, moneda antigua de poco valor, 59c; cf. Dozy y Engelmann, Glossaire, 315; Romania, IV, 46; Vignau 34; Fuero de Brihuega 167, 177; Fuero de Çorita § 23; Fuero de Soria, §§ 4, 5, 9, etc.; Joaquín López Barrera, Arcaísmos y barbarismos de la Provincia de Cuenca, Cuenca, 1912, p. 75.
- mentir, v. n., 609c, etc. || Ind. pres. 1 sg., *miento* 131a; fut. 1 sg., *mintre* 232b; imperf. 3 sg., *mintie* 539d.
- mentira, s. f., 435d. || *es mentira prouada* 226a, 450a; cf. *Fue luego en conçeio la mentira prouada* 608a.
- mercado, s. m., plaza, o sitio público destinado para vender y comprar mercaderías, 97a, 394a, etc. || negocio, contrato, 398b; cf. Cid 139, Fn Gz 572a. || *de buen mercado*, a precio bajo, 87a; de poco valor, ordinariote, 490c.

merçed, *merçet*, s. f., gracia, favor, 656d. || Se usa para manifestar agradecimiento, *merçet ya, rey, e graças por la promesa vuestra* 76b. || *pedir merçet* 407b, etc.

merchante, s. m., mercante, comerciante, 489b.

mereçer, *meresçer*, v. a., merecer, hacerse acreedor de, 383b, 605d, etc. || *mas mentsage vos trayo por que mereçia gran don* 214d. Sobre el uso del imperfecto en vez del presente para atenuar cortesmente la enunciación de un juicio, cf. "yo que esto vos gané bien mereçia calças" Cid, 190 y Cantar, I, 354. || Substantivo, 'merecimiento, mérito', 383b. || Ind. pres. 1 sg., *merezquo* 383b.

mes, véase *me*.

mes, s. m., 242c, 251b, 267d.

mesa, s. f., mesa, mueble de madera que sirve para las comidas, 475b.

mesclar, v. a., mezclar, confeccionar, 312b.

mesion, *mision*, *mission*, s. f., conato, esfuerzo, 448d; cf. SDom 358a, Milag 627b. || *Lorando de los oios ha huna gran mesion*, llorando copiosamente, 334b; cf. "Plorando de los oios a muy grant mission" Milag 301d, "lloraua el conuento a muy grant mission" SDom 503b. || paga, sueldo, 371d. || Pl., *missiones*, gastos, expensas, 558c; cf. "é nos dé tanto haber que cobremos las misiones que habemos hechas" Ultramar 203b; tenudos son todos los otros cada uno por su parte de tornarle las misiones que despendió a pro de aquel logar" Siete Partidas, III, 32, 26; "adobaron cosinas, fazien grandes missiones" Alex 280a. Véase también Vignau 35, Fuero de Soria § 324.

mesnada, s. f., conjunto de caballeros vasallos que acompañan al rey, 163c, etc.; se usa sobre todo para designar los que le acompañaban en sus travesías, 480c, etc.

mesquindat, s. f., mezquindad, pobreza, necesidad, 150c.

mesquino, adj., mezquino, pobre, necesitado, 112c, etc. || Uso exclamativo, 114d, 530a. || escaso, despreciable, 647d; véase Libros de Caballerías, 629, y Anales de la lit. esp., Madrid, 1904, p. 139.

mesquinyella, s. f., dim. de *mesquina*, 393a.

mester, s. m., empleo, ministerio, 422c, 160b. || *auer mester*, necesitar, hacer falta, 77b. || *es mester*, es necesario, 560d. || Véase también *menester*.

mesurar, v. a., revelar, descubrir, 212d, 610a; cf. SLaur 72a, Fn Gz 636d, Juan Ruiz, 916d.

mesura, s. f., prudencia, juicio, 572b; cf. Fn Gz 111c, Alex (O) 139d.

|| *de mala medida*, desmedido, 51a. || dignidad, respeto, *cata tu medida como deues catar* 158c; cf. Duelo 98a; Lang, Cancioneiro, pp. 165-66.

medurar, v. refl., portarse, moderarse, 472d. || *medurado*, adj., comedido, discreto, 475a; cf. Cid 2820, Milag 578a.

meter, v. a., poner, colocar, 157c, etc.; *meter en arras*, dotar, 19d, 254d; cf. Cantar, II, 759; *meter en amor*, hacer aceptable ó apetecible algún negocio, 254b; *meter bendición*, bendecir, 241a; *meter bozes*, dar voces, 272a; *metio huma boz flaca* 314b; cf. Inf. de Lara, 210, 24, Alex 471b, Signos 8d; *meter estudio* 423b; *meter la cabeça ha perder* 28a; *meter en la carrera* 406d, etc., véase *carrera*. || *meter mientes más en*, poner atención, 68c, etc.; cf. Alex 13d; uso absoluto sin *en*, 270d. || *meter ffeñencia* 592b; *meter en otro plazo*, aplazar, dilatar, 567a; *meter pregon*, pregonar, 90c. || Refl., introducirse, entrar, *meterse en las naues* 127b, etc.; *meterse en çerqua*, sufrir o endurar un sitio o cerco, 101b; *meterse en auenturas* 34d, *meter se en razon* 502d; *meter se en* más inf., 'ponerse en camino de', 510c. || Cond. 3 sg., *metrie* 19d, *metria* 28a; perf. 3 sg., *miso* 592b, al contraste de la forma débil *metio* 26c, etc.

metge, *mege*, s. m., médico, 323b, etc. || Ortografía *mege* 311a.

metgia, *megia*, s. f., medicamento, medicina, 311b, 319d. || *fazer metgia*, curar, 198a. || Ortografía *megia* 309d. || Cf. *mengia*, SDom 389b, Juan Ruiz 187b.

mi, adj., poses. átono, 408a, etc. Se usa frecuentemente con artículo determ., *la mi barba* 555c, *las mis credades* 254c, *los mis oíos* 449d. || Se coloca entre el adjetivo y el sustantivo, *los falsos mis huespedes* 602a; cf. "cara mi madre" Maria Egip 1246, "a grand su onrra" Conde Lucanor 101, "a muy grant su sabor" SDom 521d, "dos sus criados" SLaur 77d, "otro su caballo" Ultramar 141b, "a todo mal su grado" Alex 157b. || *mi* pl. en vez de *mis* ante el cons. sibilante, en *mi gentes* 316c; cf. "la gentes" Reyes Magos 6.

mi, pron. pers. tónico, *ante mi* 389c, *de mi* 538d, etc.; *por mi*, 'de un modo inherente', 514b. || Uso redundante, *Dixol, non me creyedes vos a mi esta cosa* 249b. || *a mi* se usa con frecuencia en lugar del dativo átono *me*: *Mas ssí tu a mi quisieres escouchar e creyer* 476a, *A mi touo a vida por tanto pesar tomar* 533a, etc.; cf. Hanssen, Sobre un Compendio, p. 21. || *mi mismo* 246d.

miedo, s. m., 49b, etc. || *auer miedo*, tener miedo, 387b. || *de miedo* 609c, *de miedo de* 154a, *de miedo que* 78a. || *con su miedo*, por miedo de él, 49b.

- miente, s., mente, 597c, 415d; sólo se usa en la frase *venir en miente* más dat. de persona, 'acordarse', *Bien les vinye emiente del antigo amor* 597c, *Que uos uenga emiente en qual logar me viestes* 415d; cf. Cantar, II, 636. || Pl., *meter mientes*; véase *meter*. || *tener mientes a*, fijarse en, 148a; cf. Cid 3614, y "ten mientes en ti" Estoria del rey Anemur e de Josaphat e de Barlaam, en Rom Forsch, VII, 389, 9; *tener mientes*, uso absoluto, 155a.
- miente, mient, mientre, terminación adverbial, '-mente', 411b, 216a, 75d, etc.
- mientre, terminación adverbial, véase *miente*.
- mientre, conj. temporal, 'mientras que', 227a, etc. || *mientre que* 305b, 585a. || Véase también *demientre* y *amientre*.
- mil, adj. numeral, 86d, 564b.
- ministerio, s. m., ministerio, servicio, cargo, oficio, 283a, 295c, 375c. || narrativa, arte u oficio de narrar o de versificar, 325c.
- ministra, s. f., ministra, agente. *ministra del pecado*, agente de Satanás, 445b; cf. Alex 2569a.
- mintroso, adj., mentiroso, errado, falso, 249c, 491d, 517c; cf. Sacrif 90d, Alex 1928d, Juan Ruiz 132d.
- mio, myo, adj. poses. tónico, *segunt mio seso* 191d, *por mios graues pecados* 491b, etc. || Predicado, *Senyor sso desta villa, mia es pora mandar* 473a. || Se usa con art. determ., *non es por el mio tuerto* 73a, *Venit los mios vasallos* 546a; etc. || Sigue al sustantivo sólo en rima, *qua es ofiçio mio* 507c, *yo vos fare seruiçio como ha madre mia* 319b, *Estrangillo es mi padre, su muger madre mia* 357c. || Pron. Sólo se halla un ejemplo, *lo mio*, neutro, 417b. || Ortografía *myo* 218b.
- mirar, v. a., 473d. || Refl., *de ti mucho me miro*, yo depiendo mucho de ti, yo confío mucho en ti, 218c.
- misión, mission, véase *mesión*.
- mismo, pron. demostr. de identidad, *mi mismo* 246d, *el mismo* 631a, etc.; *su nombre mismo* 3c, *Por tu bondat misma* 297a, *de la tu razon misma* 428d; cf. también *esto mismo* 54a.
- mismo, adj., mismo, *E preso otro golpe en esse mismo logar* 442c. || propio, *con su mismo anyello* 211a, *El que en el sse cata veye su mismo çeio* 521c; etc.
- misterio, s. m., cualquier cosa que es muy difícil de comprender, 585c.
- moça, s. f., joven, muchacha, 370b.
- moçuela, s. f., niña, 350a, 642d.
- moçuelo, s. m., niño, 636a.
- mollido, adj., enmohecido, 443b.

- moneda, s. f., *moneda batida*, moneda acuñada, 50d.
 monedado, adj., acuñado. *auer monedada*, moneda, 398c.
 monesterio, s. m., monasterio donde viven los religiosos, 291b. ||
 Convento donde viven las religiosas, 324b, 325a, 585d.
 mongia, s. f., convento donde viven las religiosas, 593c.
 montanya, s., tierra cubierta de bosque o de matorral, 633d; cf.
 Cantar, II, 763.
 monte, s. m., bosque maderable, 509a. || grande elevación de
 terreno, 285c, 210c.
 montesino, adj., montesino, de caza, 625b.
 monumento, s. m., monumento, lápida sepulcral, 445c, 447c.
 morada, s. f., *fazer la morada*, morar, 98a
 morador, s. m., morador, habitante, 285c.
 morar, v. n., morar, habitar, 580d, 655b, etc. || Act., 244d.
 morir, v. n., 413a, etc. || *morir de fambre* 92b, *morir de parto* 531c,
 etc.; *dexar por muerta* 601d; *nunca morra tu nombre* 305a; *tener
 por muerta* 302b; cf. también *Quando la tenien muerta* 337d. ||
 Se forman los tiempos compuestos con *ser*: *Si estonce fuesse
 muerto nol deuiera pesar* 3d, etc. || *Murio muerte sopilanya* 256b. ||
 Act., matar, *si el traydor falso non fuesse lapidado ho muerto a
 espada* 559d. || Refl., 4a, etc.; hablando del fuego, 458b. || Fut.
 3 sg., *morra* 305a; ind. pres. 3 sg., *muere* 131b; subj. pres. 1 pl.,
muramos 89d; ind. imperf. 1 sg., *muria* 544b, 3 sg., *muria* 92b;
 perf. 3 sg., *murio* 390c, etc.; p. p., *muerto* 73b.
 mortaiar, v. a., amortajar, 364c.
 mortal, adj., mortal, lo que ocasiona muerte espiritual o corporal,
 456b, etc.; *pecado mortal* 25b, etc.; *mortal enfermedad* 438c; *enemi-
 gos mortales* 59b. || muerto, 488c. || *mortal mientre*, mortalmente,
mortal mientre pecar 378d, 408b; cf. Alex 1676b.
 mostrar, v. a., 582a, etc. || Ind. pres. 2 sg., *muestras* 421d; subj.
 pres., 2 sg., *muestres* 141c, etc. || Véase *amostrar*.
 mouer, v. n., hablando de las naves, 'partir, emprender el camino',
 261a, 262a; cf. *fazer (la) mouida* 348c. || Act., mover, 100c; ahuyen-
 tar, desterrar, 46c; incitar, inspirar, 118a, 495b. || Refl., 567b. ||
 Fut. 3 sg., *moura* 100c.
 mouda, s. f., *fazer (la) mouda*, partir, emprender el camino, 348c;
 véase *mouer*.
 moyo, s. m., medida para cosas líquidas y secas, 68d; cf. Fuero
 Juzgo, V, 5, 9.
 mucho, adj. indef., 457b, etc.; *mucho al*, muchas otras cosas,
 mucho más, 495a. || *Fazet le mucho algo*, Hacedle mucho servicio,
 mostradle mucha cortesía o favor, 177c. || Envuelve frecuente-

mente la idea de plural, *mucho buen omne* 643b; etc. || Puede seguir al sustantivo, *alçat tabladados muchos* 546d; cf. *otros muchos* 52b; y aun puede separarse del sustantivo, *Parienta es del agua mucho la canya uera* 508a, donde significa 'muy parienta', y *aduxiste tal reyna qual saben los de Tarssó do fue mucho vezina* 647b, donde significa 'vecina durante muchos años'; cf. Hanssen, Gram Hist 267. || Más de: *muchas de vírgines* 492d; etc. mucho, pron. indef. neutro, *mucho as perdido* 645a; etc. || Pl. m., 'muchos hombres', 16a, etc.

mucho, adv. de cantidad, con verbo o adverbio, 18c, 180d, etc. || Con adjetivo vale 'muy', *era mucho cara* 65d, etc.; *andaua mucho alegre* 627b. Se puede separar del adjetivo o del adverbio, *mucho era camiado* 616d, *mucho so de tu cuyta, sabe lo Dios, pesante* 489c, *mucho tenia que era mal fallido* 33a, *ca la vuestra fazienda mucho es mas granada* 358c.

mudar, v. a., variar, modificar, 34b. || Refl., irse, dispersarse, 598b. mudo, adj., 505c.

muebda, s. f., parece significar 'movimiento', 267c; cf. Alex 508c, 2162a. || motivo, instigación, *metio lo en locura muebda del pecado* 26c; cf. "vençiólo so locura e mueda del pecado" Milag 727c; "movio de occident por mueda del peccado" SMill 387c.

muela, s. f., muela, piedra redonda de afilar, 350d.

muelle, mueyell, adj., muelle, 136c, 514a.

muerte, s. f., 115d, etc.

mueyell, véase *muelle*.

muger, s. f., mujer, 336b, etc.; *varones e mugeres* 305d.

mula, s. f., fem. de 'mulo', 130c.

mundo, s. m., 134a, etc. || En oraciones negativas, *omne del mundo* 483d y *omne en el mundo* 322b, 'ningún hombre, nadie'; cf. *non sablen en el mundo de beltat conpanyera* 4c.

murmuiando, errata por *murmurando*, 506b.

murmurar, v. n., 506b; véase *murmuiando*.

muy, muyt, adv. de cantidad, 220d, etc. || Ortografía *muyt* 241a. || Véase *mucho*.

muyt, véase *muy*.

N

naçer, nasçer, v. n., nacer, 491c, etc. || *en fuerte punto nado* 393a; *en mal ora fuy nada* 530a, 'naci en hora funesta'; cf. Cantar, II, 768. || P. p., *nasçido* 114d, *nado* (solo en rima) 191c, 393a, 530a, 601c, 331a.

nada, pron. indef., 139c, etc.; *por nada*, de ninguna manera, 575d.

Uso adverbial, *contra el de Apolonio nada non lo preçiauan* 190d, etc. || Le acompaña el adverbio *non* o otra partícula negativa aun cuando precede al verbo, *nada non sabemos* 628d, etc.

nadauan, errata por *andauan*, 108c.

narizes, s. f. pl., narices, 528d.

nasçer, véase *naçer*.

natura, s. f., naturaleza, propensión, 52a; estirpe, linaje, 623b; prole, 634d. || *de natura*, naturalmente, de naturaleza, 490d, 509a.

natural, naturall, adj., natural, 465a, etc.; por origen o linaje, 2a, 638d; *vinos naturales*, vinos del país, 195c. || Se usa de lo que imita a la naturaleza o a la voz humana, 178b. || Ortografía *naturall* 638d.

naue, nave, s. f., nave, 106a, etc.; *meter sse en las naves*, entrar en las naves, 575c, etc.

nauear, naueyar, v. n., viajar por mar, navegar, 35c, 29c.

nave, véase *naue*.

neçessitat, s., necesidad, exigencia, 643c.

negar, v. a., 24c.

negocio, s. m., negocio, encargo, 48b.

negro, adj., 521b; más *de: negra de cobdiçia*, ruin codicia, 58a; cf. Alex 1800a.

nemiga, s., maldad, pecado, 371d, 184d; *fi de nemiga*, hijo de pecado o maldad, persona mala, 92d; véanse *fi*, y *enemiga*.

nengun, nenguno, véanse *ningun*, *ninguno*.

ni, véase *nin*.

nigromançia, s. f., nigromancia, 20d.

nil, *nin* + *le*, véase *nin*.

nin, ni, conj. negativo, 'ni', 513a, 625d; a veces puede ser errata por *non*, 513a, 521b, 622b. || ni siquiera, *Non paresçio ninguno nin de los sus priuados* 330b; etc. || Se usa con *non*, *nin*, o otra partícula negativa aun cuando está en la cláusula que sigue a la partícula, 367d, etc.; la sola excepción es *Demas omne nin fembra que deste omne oyere, Deue tener su loa demientre que visquiere* 77cd. || Tiene valor afirmativo, *Mas si me lo defiende poblado nin yermo* 39c; cf. 77c y Hanssen, Gram Hist, § 680. || *nil*, 'ni' más el pronombre enclítico *le*, 61c, 511c.

ningun, nengun, forma apocopada de *ninguno*, *nenguno*.

ninguno, nenguno, adj. indef., ninguno, 198c, 448d; sigue al sustantivo, mediante la caesura, *omne ninguno* 39b. || Apócope de la forma masc., *nengun*, *ningun*, 419c, 339d, etc. || *non daua ninguna cosa por todo lo passado* 644d; véase *dar*.

ninguno, nenguno, nengun, pron. indef., ninguno, nadie, 5b, 111c, etc. Tiene sentido positivo, 398b. || *nengun* 518d; cf. Cron Gen 674b, 38; Alex (O) 505b. || Puede ser errata por 'ningunos' en 455b, de todos modos tiene el valor de plural; cf. "non sabien ninguno quanto era" Cron Gen 570a, 24, y Hanssen, Gram Hist, §484.

ninya, s. f., niña, 269b, etc.; *ninya rezien nada* 331a, 601c. || Se refiere a la esposa de Apolonio, 288a.

ninyo, s. m., niño, 66c, etc.

ninyuela, s. f., dim. de *ninya*, 336d, 348a.

no, véase *non*.

noble, adj., noble, ilustre, 360a, etc. || *noble miente* 629b.

nobleza, nobleça, s. f., nobleza, 83c, 408d.

noche, s. f., 127b.

nodriça, nodriça, s. f., nodriza, aya, 331d, 12b; cf. "Esto missmo dezimos dela siruienta, et de la nudriça, que es lamada ama" Fuero de Çorita §752.

nodrir, v. a., criar, educar, instruir, 365a.

nol, non + le, véase *non*.

nombrar, v. a., designar por su nombre, 473b.

nombre, s. m., 171c, etc.; *Apolonio le dizen por nombre* 45b, etc.; *Luçiana he por nombre* 587d, *nunca morra tu nombre* 305a, *Dios a todo christiano que su nombre touiere* 77a, *Fiçieron en su nombre hun ydolo labrar* 96b.

non, no, adv. de negación, 'no', 7d, 495c, etc. || Se halla al final de frase y en rima, *Demando ha beuer agua, que vino non* 440b; cf. 182b, 539c. || Se usa con los pronombres negativos y a veces se usa con *nunqua* cuando éste precede al verbo, *Nunqua este dia no lo cuyde veyer* 545a; cf. 241d, 596c; véase *nunqua*. || Cuando el segundo miembro de una comparación es una cláusula, a veces se encuentra *non* aunque el sentido de la cláusula sea afirmativa, 481c, 431b, etc.; cf. Meyer-Lübke, Gram, III, §709. || *nol*, 'no' más la forma enclítica de *le*, 146b, etc.

nos, pron. pers. tónico, 'nosotros'. Sujeto de verbo, 344c, etc.; objeto de preposición, 128b, etc. || *nos todos* 342a; *nos mismos* 206a.

nos, pron. pers. átono, 73c, etc.

notar, v. a., copiar, inscribir, 96c, 322d. || comentar, anotar, 31b, 588d.

nouell, adj., novel, nuevo, 641d.

noueno, adj. ordinal, 'noveno', 267d.

nouyo, s. m., novio. *los nouyos*, los recién casados, 241a.

nozimiento, s. m., daño, 286d; cf. "Que entienda omne, si terná

mas pro que nuzimiento" Fuero Juzgo (ms. Esc. 3) I, 2, 4; "nusimiento" (Lat. pestilentia) Scio, Psalmos, I, 1. Véase *enozimiento*.

nozir, v. a., dañar, 61c, 511c. || Ind. pres. 3 sg., *nueze* 511c; cf. Milag 325d, Alex 1324d, Calila 111, 419.

nuestro, adj. poses., 45a, etc. Sigue al sustantivo, *Que amiztat vender non es costumbre nuestra* 76c.

nueuas, s. f. pl., noticia, 48a, etc. || fama, renombre, 16c.

nueuo, adj., nuevo, 1c.

null, nuyll, adj. indef., apocope de *nullo*, 'ningun', 67c, 341a, etc.; cf. Maria Egip 47, 387.

nulla, adj. indef. f., 'ninguna', 232d; cf. Cantar, II, 771.

numca, numca, véase *nunqua*.

nunqua, numca, numca, adv., 'nunca', 439c, 44d. Cuando precede al verbo no va acompañado de *non* sino cuando ocurre también otro negativo, *null* o *nin*; cf. 241c, 596c, 634c. En 545a el *no* debe ser errata del copista. || Tiene valor afirmativo, 140c, y en el grupo *quanto nunca* 129c, 582c; cf. Fn Gz 621b, Loor 115a, Alex 2590c. || Ortografía *nunqua* ocurre con más frecuencia, *numca* una sola vez, 39b.

nuyll, véase *null*.

O

o, ho, conj., 'o', 50b, 620b, etc.; o... o, 57d, etc. || Ortografía: por lo general *ho* se usa después de vocal, pero hay excepciones; cf. 72a, 116c, 136b, etc.

o, ho, adv. de lugar, 'donde'. *por o*, por donde, 174b, 428d; *por o quier que pasana* 367c. || Adv. relativo, *por o*, 'por el cual', *Que me des algun conseio por o pueda beuir* 132d; 'por los cuales'. 608d; cf. Hanssen, Sobre un compendio de gram cast, 15. Véanse también *do*, *don*, *donde*, *on*, *hon*, *onde*.

obediente, adj., 162d.

oblada, s., *Mantienel cutiano candela e oblada* 364d; cf. Alex 1615c.

obra, s. f., 286c.

obrar, v. a., ejecutar, efectuar, 656c. || Neut., operar, ser eficaz, 311b.

ocasion, hocation, s. f., ocasión, causa, motivo, 175d, 467a. || daño grave, 467b; cf. Cantar, II, 771.

ochauario, s. m., octavario, 459d; cf. Alex 1113d; Doc. del año 1258 en Recueil de chartes 469.

odicepçon, s. f., parece errata por *concepción*, 300d.

ofício, s. m., oficio, empleo, función, 507c.

ofreçer, v. a., ofrecer, entregar, 401d, 416b.

oganyo, adv. temporal, 'hogaño', 553d.

ogos, mala grafía por oíos, 313a.

oio, s. m., ojo, 150d, etc. || *fincar el oio* o *fincar oio*, clavar o fijar los ojos, 164a, 631b; *llorar de los oíos* 334b, 591d, cf. Cid I; *reye sse le el oio al mal auenjurado* 420d; *toller los oíos*, apartar los ojos, 106c; *verter de los oíos*, llorar, 121b, 402c; cf. *Pocos fueron los oíos que agua non vertieron* 262d; *veyer con los oíos* 64c. || Ortografía ogos 313a.

olio, olyo, s. m., aceite, 309a, 312c; cf. SMill 331c, FnGz 38b.

oluidar, v. a., olvidar, perder memoria de, 330c, etc. || Refl., 169b, 557d.

oluido, s., *cayer en oluido* 554b, *echar en oluido* 645c, *echar en oluidos* 654b.

ombre, véase *omne*.

ome, véase *omne*.

omeçidio, s., homicidio, 388c.

omenatge, s., homenaje, 616a, 636a; cf. Siete Partidas, IV, 25, 4.

omiçida, s. f., homicida, 370a.

omne, ombre, onbre, ome, homne, s. m., hombre, 67a, 80c, 81c, 635b, 396a, etc. || Uso genérico, 293d, etc.; con artículo determinado, 131b, etc.; pl., *los omnes*, 'todo el mundo', 504b. || En frases negativas, 'nadie, ninguno', 575d, etc. (cf. también *omne en el mundo* 322b, *null omne del mundo* 483d); pl., 266d; y a veces en frases afirmativas, con el valor de pron. indef., 120d, 285b, 293d. || Pl., 'adherentes, acompañantes', 81c, 330a. || *omne bueno* 141d, etc.; *rico omne*, el que pertenece a la primera clase de la nobleza, 163c; cf. Cantar, II, 826. || *a omne que* (= *omne a que*), 'cierto hombre a quien', 536b; cf. Gessner, Rel Pron, 484. || Ortografía: *omne* es la forma más usada, 53c, etc. (85 casos); *homne* 396a, etc. (5 casos); *ombre* 44a, etc. (5 casos); *ome* 635b; *onbre* 81c.

on, hon, adv. relativo de lugar, 'donde, en el cual', 491c, 469a; cf. Maria Egip 749; Alex 1568a, 1899d.

onbre, véase *omne*.

onda, s. f., 104d, etc.; *las ondas del mar* 34d, etc.

onde, adv., 'por lo cual', 165a, etc.; *por onde* 622c, etc.

ondrado, onrrado, honrrado, adj., lleno de honor, 637c, 80c, 275c; precioso, excelente, 633a, etc.

ondrar, onrrar, v. a., honorar, 296c, 519c, etc.

onrra, honrra, hondra, s. f., honra, 96a, etc.; demostración de aprecio o respeto, 305b, etc.

- onta**, s., afrenta, injuria. *Touo se lo a onta*, 'lo tuvo por cosa vergonzosa', 46b; cf. "Non lo tyene a onta por que non sea sano, antes se presçia por ello e tienes por loçano" Alex 1610d; "Ca serie li affonta si fuesse desdennada" Milag 344b; Roig, Spill, 5162 y nota. || Véase *aontar*.
- onza**, s. f., onza de oro, moneda antigua que valía la octava parte del marco, 401d.
- ora**, hora, s. f., hora, 144a, 108a; tiempo, momento, 580a, etc. || *Ante de poca hora* 279a; *ha poca dora* 311d; *en poca dora* 'dentro de poco', 137d; cf. Fn Gz, 518c; *auer hora*, tener tiempo, 379c; *en mal ora fuy nada* 530a; *en buen(a) ora fuste venido* 88c; *tal ora*, a tal hora, 295b; cf. "e pensó que tal ora non andarian por sus tejados saluo ladrones" Calila, 8, 144.
- oraçion**, s. f., oracion, preces, 384a, etc.
- orar**, v. n., 374d.
- oratge**, s. m., borrasca, 456b; cf. Baena 99. En Milag 589b, Alex 2278b, parece significar 'viento'.
- orden**, s., *duenyas de orden* 324d; véase *duenya*.
- ordenar**, v. a., instalar, establecer, 646c.
- orençe**, s., orífice, 571b. La forma corriente en la Edad Media era "orebze"; cf. Cron Gen 112b, 7; Fuero Juzgo, VI, 6, 4; *orenze* se halla en el Ms. B, Calila 172, 54, etc.
- orfresado**, adj., tejido o labrado con oro, 331b; cf. SDom 232c; Vignau cita "ofresa" en un doc. del año 1103; "orfres" en Cortes de Valladolid año 1258, §5, y en Emperador Ottas, Rios, Hist Crit, V, 418.
- oro**, s. m., 500b, etc.; *oro colado* 398d, *oro escogido* 498b, *oro fino* 571b, *liura de oro* 401c, *marquos doro* 564b, *pieças de buen oro* 282b.
- ortado**, adj., fino, culto, 179c; cf. Alex 636c, 1189a, 2139b, y Romania, IV, 47.
- osado**, adj., 468c.
- osar**, v. n., 462a, 491b, 609c; siempre rige infinitivo.
- osoluçion**, errata por *asoluçion*, 21d.
- ospedado**, s. m., hospedado, el que recibe o acepta hospedaje, 140b, 635d. En Fn Gz 245d, Milag 405c, significa 'hospedaje'; cf. "ospedado" Calila, 39, 680.
- otorgar**, v. a., autorizar, 82c; *seya puesto e otorgado* 91c. || conceder, 554a, etc. || P. p., *otorgado* se halla con *auer* como predicado de régimen, *otorgado lo aures* 209d, etc. || Véase *atorgar*.
- otrie**, **otrye**, pron. indef. personal, 'otro', 38b, 299c, etc.; cf. Calila 145, 83; Bocados 103.

- otro**, pron. indef. personal, 418b, etc.; *los otros* 406a, etc.; *ninguno otro* 299d; *huno a otro* 605b; *huno con otro* 589c; *todos los otros* 181d.
- otro**, adj. indef., 422c, etc. || Uso apositivo donde no señala semejanza genérica en el sustantivo que precede, *Lagrimas e sospiros, non otros dulçes cantos* 42c; *nin he pïedes nin manos ni otro estentino* 513a; cf. ZRP, XIX, 155-56, Hanssen, Gram Hist, §555. || *otra miente*, de otra suerte, 434d; *otro dia manyana*, al día siguiente por la mañana, 140a; *el otro dia*, el día siguiente, 426a; *otros tantos* 195b; *de otra guisa* 472d, *en otra guisa* 369d, *en otra manera* 60d; *sin otro nuyll varon* 229d.
- otrosi**, adv. modal, 'igualmente', 103b.
- oy**, adv. temporal, 'hoy', 138a, 151d, 164d; hoy día, 304d; *oy en dia* 357d.
- oyr**, **hojr**, v. a., oír, percibir un sonido, 313d, etc.; prestar atención, 407b, 599a, etc.; aprobar, otorgar, 384d; estar informado, tener noticia, 295d, 637d. || Neut., *Oyo daquesta duenya quen grant preçio andaua* 18b, cf. 77c. || Rige infinitivo sin preposición, 470b, etc. || Perf. 1 sg., *ohi* 470b. || Ortografía *hojr* 205d, 309d.

P

- padir**, v. a., padecer, sufrir, 413d; cf. *Duelo* 73b, Alex (O) 1651c.
- padre**, s. m., 382b, etc.
- pagamiento**, s., contento, gusto, satisfacción, 149a, 151a, 362c; cf. SDom 116b, Alex 2596a.
- pagado**, adj., alegre, contento, 80a, etc.; *alegre e pagado* 177b, etc.; *mal pagado*, disgustado, mal contento, 26a; *tener se por pagado* 196a, 490b; *Piensa como me quites e me fagas pagado* 387d. || Substantivado, mediante el adj. poses., *Siesto adeuinases seria tu pagada* 505d, 13d, 138d; cf. *Cantar*, II, 782. || Hablando del tiempo, de la mar o de las ondas, 'sereno, sosegado, quieto', 129a, 327c, 454b, 614b.
- pagar**, v. a., 'satisfacer la deuda', con acusativo de la cosa que se vende, 400a; con acusativo de la persona que recibe el pago, *Por que pague mi amo de todo mio loguer* 535d. || contentar, complacer, 162a, etc. || Refl., complacerse, alegrarse, 105d, etc. || La causa del contentamiento se expresa con *con*, 48a, etc.; con *de*, 590c, etc.; con *por* en *so por ello pagada* 382d.
- palabra**, **palaura**, **paraula**, s. f., palabra, 186a, etc. || voz, habla, 485c. || licitación, oferta, 398a. || *palabras afirmadas*, palabras pronunciadas por la voz humana, 179d; *palabras de amiztat*, 167c; *destaiar palabra*, dar palabra, jurar, 549b; *toller se de su*

- palabra*, faltar a su palabra, 526d; *por paraula*, de palabra, 539d. || Ortografía *palaura* 398a; *paraula* 231b, 411b, 539d.
- palácio, s. m., residencia del rey, 154c, 160a, 163a.
- palafre, s., caballo de camino y de lujo, 130c; cf. Cantar, II, 783.
- palaura, véase *palabra*.
- palma, s., parte interior de la mano. *ferit palmas e cantos*, dad palmadas y cantad, 546b; cf. "ferien palmas de gozo" Alex 258c.
- palmero, s. m., 360c.
- palo, s. m., palo o raqueta que se usaba en cierto juego de pelota, 146a.
- pan, s., 376b; trigo, 103b; manjares, comestibles, 34c.
- panyos, s. m., paños, 157a, etc.
- para, prep. Sólo se usa al principio de verso y con *P* mayúscula, y se debe leer *por*, 87d, 101b, 251c; nótese que el solo ejemplo de 'para' en el Poema del Cid (775) se halla al principio de verso. Véase *pora*.
- parar, v. refl., quedarse, estarse, 178c, 439d. || colocarse, 155d, 489d. || *pararse en caro*, refrenarse, abstenerse, 449d; cf. "Et ell abbat, maguer que se paro en caro de comienço, en el cabo otorgo a aquell cauallero su monge lo quel rogaua" Cron Gen 667a, 3; "El conde non se le paro en caro, mas fizo lo quel aquel monge don Pelayo rogaua" Cron Gen, 393b, 34; y RFE, III, 295-97. || *pararse mal*, poner se en mal estado, 79b.
- paraula, véase *palabra*.
- pareio, s., *en pareio*, en pares, en yunta, 522b; de un mismo modo, igualmente, 521d; cf. "Que mengua como la luna e creçe en parejo" Alex 1461d. || *egual e muy pareio*, sin aspereza y muy regular, 188c; cf. "El pany de la tienda era Rico e sobeiano, era de seda fina, de vn examin bermello, como era bien texido equal ment e parello, quando el sol Rayaua luzia como espello" Alex 2505.
- pareşcer, *pareçer*, v. impers., parecer, 44b, 510b. || mostrarse, dejarse ver, 350b.
- pareşcer, s., apariencia, 392a, 395b.
- parienta, s. f., pariente, 507a, 508a.
- parientes, s. m. pl., 210d, etc. || padre y madre, 410b, etc.
- parir, v. n., 252b, etc. || Act., dar a luz, 365d, etc.; *pario fijo varon* 626d.
- parte, s. f., sitio, lugar, 164b, etc. || lado, *cato ha todas partes* 315b. || *de buena parte*, de familia noble y de buenos modales, 68b, 412b; cf. Cid 3499, Rey Guillelme 223; "ca le semejaron fidalgos y omnes de buena parte" Placidas 146.

- partera, s. f., 259c.
- partida, s. f., porción, parte, 50c, etc. || separación, 105c.
- partir, v. a., repartir, 138d, etc.; separar, incomunicar, 104d; terminar, acatar, 239a. || Refl., apartarse, separarse, 262b. || Neut., partir, ponerse en camino, 106a, etc.; separarse, apartarse, 277d.
- parto, s. m., *morir de parto*, 531c, etc.
- pasamiento, s. m., muerte, 131d; cf. SMill 115a, 301d; Doc de 1231 en Recueil de chartes, 166, 33.
- paso, s. m., *a pasos tan tendidos*, a paso largo, apresuradamente, 273b.
- passar, pasar, v. a., atravesar, *passar la marina* 595a; purgar, servir de evacuativo, 312c; celebrar, *por la fiesta pasar* 463a; endurar, padecer, 456d, etc.; *pasar liçon*, dar clase o lección, 213d, 214b. || Refl., morir, 356a, etc. P. p., *pasado*, muerto, 270d; cf. *deste ssieglo passado* 629a, *deste mundo pasada* 364a; véase también *pasamiento*. || Neut., acontecer, tener lugar, 345c. || Hablando del tiempo, 'transcurrir', 314a, etc. || *pasar por: pasar por la rua* 366b, etc.; uso metaf. 'soportar, experimentar', 136c, etc.
- pastura, s. f., dehesa, 633d.
- patz, véase *paz*.
- pauor, s., pavor, 318b, 386c, 388d.
- paz, patz, s. f., paz, tranquilidad, reposo; sólo se usa en la frase *en paz* 6a, etc. || Ortografía *patz* 478b.
- pecado, s. m., transgresión de la ley divina, 13b, etc.; *pecado mortal* 25b, etc.; *por mios graues pecados* 538a, etc. || Satanás, 52a, etc. || *por mal pecado*, especie de interjección que se refiere a una desgracia, 11a; cf. *por malos de pecados* 208c, etc.
- pecar, v. n., 378d, etc.
- peçes, s. m. pl., peces, 506c.
- pechos, s. m. pl., el pecho, 469c.
- pedido, s. m., petición, 152a, 552d, 554a.
- pedir, v. a., 264a, etc. || pedir en matrimonio, 5a, 18d, 550b. || *pedir las limosnas* 132b; *pedir merçet*, pedir como favor, 290b; *pedir a comer* 488d. || Ind. pres. 1 sg., *pido* 338c; subj. pres. 3 sg., *pida* 488d; ind. imperf. 3 pl., *pidie* 264a, etc.; perf. 2 sg., *pidiste* 525b, 2 pl., *pidiestes* 238c; gerund., *pidiendo* 470d.
- pellegrino, s. m., peregrino, el que anda lejos de su patria, 151c, etc.
- peligrar, v. n., 274b, etc.
- peligro, periglo, s. m., peligro, 251d, 410a.
- pella, s. f., pelota, 148b; cf. Fn Gz 313d, y acaso Juan Ruiz 1629d.
- pelleio, s., pellejo, *abes cable la duenya de gozo en su pelleto* 188d; véase *caber*.

pellota, s. f., pelota, 144c, 15 b.

pensar, penssar, v. a., *pensar como*, 'idear', 177b, etc. || *pensar en*, reflexionar sobre, 80a. || *pensar de* más sustantivo, 'cuidar de', 322a, etc.; más infinitivo, 'disponerse a, empezar a', 29c, etc.; cf. Cid 10, Fn Gz 714d. || Imper. 2 sg., *piensa* 387d, etc.

penya, s. f., piel, *penya vera e grisa* 349c. *Vera* parece ser marta cebellina, y *grisa* (o gris) especie de marta de color pardo; el piel de la una y de la otra era muy usado para forros de vestido, sobre todo para los costosos o de lujo. "e dijo a Corvalan que él non cubriria manto en peña vera nin gris, ni en otra ninguna manera, hasta que cada uno de sus compañeros hobiese cada uno el suyo, como él" Ultramar 297b; "Una piel de mescla verde, forrada de penya de vayres e grisa" Doc. aragonés del año 1380, BRA, 1917, p. 350. Un ordenamiento del año 1258 manda "que ninguna traya pennas ueras sinon el Rey o nouel o nouio si fuere rric omne o fi de rric omne" Cortes de Leon y de Castilla, I, p. 57, 14. Según un doc. de 1268, la peña vera valía tanto como la peña de gris, ibid., p. 70, 11. En cuanto al color, cf. "El axenuz de fuera mas negra es que caldera, es de dentro muy blanco mas que la peña vera" Juan Ruiz 17ab.

peor, véase *peyor*.

pequenyó, adj., pequeño. *de pequenyó*, cuando niño, durante su niñez, 37c, 145d; cf. "de pequenya fue bautizada" Maria Egip 83,

perder, v. a., dejar de tener alguna cosa que se poseía con utilidad, provecho o gusto, 272d, etc.; *perder la memoria* 589b, *perder el seso* 439a; *sen perder*, perder el sentido, 395c. || Dejar de tener algo que no es beneficioso, *perdio la enfermedat* 573a, *perdio el mal taliento* 542a. || *perdio toda la sangre*, se puso pálido, 435b; *perder la lengua*, dejar de poder hablar, 363c; *perder perdidas*, padecer o endurarlas, 136b. || Neut., *a laz veses perder, a las vezes ganar* 135b. || Refl., conturbarse o arrebatarse uno sumamente de modo que no pueda dar razón de sí, 6d, etc.; echarse a perder, 342d. || naufragar, 280a; morir, 255d. || P. p., *perdido*, rendido, *de verguença perdido* 152b; *perdido con duelo* 487c, etc. || Fut. 2 sg., *perdras* 583d, *perderas* 477d; subj. pres. 2 sg., *pierdas* 75c.

perdiçion, s., gasto inútil de tiempo, 584a.

perdida, s. f., daño, menoscabo, 10c; lo perdido, 477c, etc.

perdidoso, adj., el que padece alguna pérdida, 342a.

perdonar, v. a. Con acusativo de persona, 414d; con acusativo de cosa, 540b, 542a.

pereçer, v. n., perecer, 25b, 620b; hablando de las naves, 'irse a pique', 111b.

- periglo, véase *perigro*.
- perjurar, v. refl., 53b; *periurado*, p. p. y adj., perjurio, 53c.
- pero, conj. adversativa, 87a, etc.; conj. concesiva, 165b; anuncia transición, 84a, etc.; sin embargo, 27d, etc. || *pero que*, aunque, 171a, 187d, cf. Fn Gz 103a; en 380c *pero* no se relaciona con *que*.
- pesa, s. f., moneda antigua, 395d, 398d.
- pesado, adj., afligido, lleno de pesar, 333c. || penoso, atroz, 11c, 537a.
- pesante, adj., afligido, 489c.
- pesar, v. n., causar dolor, 536d. || Impers., 3d, 533d; más *con*, ante la causa del dolor, *peso les con las cuytas* 644a, *con este casamiento a Tarssiana non pesaua* 557b; en un caso hallamos *de, pesa me de mi fija* 437b, y aun se usa *por que* cuando la causa se representa por una cláusula, *de coraçon me pesa por que uos es la yantar atanto deferida* 235d. || Refl., sentir pesar o dolor, *Duenya, si me pesasse faria muy gran locura* 219b.
- pesar, s. m., 332a, etc. || *ha pesar de* 283d.
- pescado, s. m., pez, 491c.
- pescador, s. m., 122b, etc.
- pescar, v. n., 121c.
- petición, s. f., petición, plegaria, 384d. || *pedir petiçon*, pedir favor, hacer petición o súplica, 412c.
- peyon, s., soldado de a pie, 247d.
- peyor, peor, adj., peor, 56b, etc. || Adv., 'más', *tanto mas se tenia por peyor confondido* 33d. || Ortografía *peor* 292c.
- pez, s. f., alquitrán, *mas negra que la pez* 107c; cf. Alex 570d.
- pie, s. m., 466c, etc. || *cayo le a los pies* 407a, véase *cayer*. || *en pie* 237d. || Pl., *pies* 407a, 460d; *piedes* 513a, 571d, 586a.
- pieças, s. pl., piezas, *Metio XL pieças de buen oro en el tablero* 282b.
- piedat, s., piedad. *fazer piedat*, hacer favor, mostrar benevolencia, 141a, 477b.
- piedes, véase *pie*.
- piedra, s. f., *mataron lo a piedras* 567d. || lápida sepulcral, 444b, 446a.
- pinaça, s. f., pinaza, 121d; cf. Milag, 593b.
- pitança, s. f., pitanza. *huna buena pitança*, cosa de no poco valor, 616b.
- plaças, s. f. pl., plazas, sitios en las poblaciones donde se reune el mercado, 427d.
- plaçer, plazer, s. m., placer, gusto, 545c, etc.; *buscar plaçer* 75b, etc., véase *buscar*; *fazer plaçer*, dar gusto, 238a; *cayo le en plaçer*, véase *cayer*. || *a todo su plaçer*, según su propia voluntad o capricho, 94d.

- plazo**, **plazo**, s. m., plazo, 28d; *meter en otro plazo*, posponer, 567a.
- plana**, s. f., porción del país llano y fértil, 579b.
- plano**, adj., llano, liso, 68d. || sencillo, *palabras llanas* 406d.
- plano**, s. m., llano, *los montes e los planos* 210c.
- planyer**, v. a., plañir, llorar, *planyere mi rencura* 444c.
- plata**, s., 195b.
- plazenteria**, s., placer, deleite, 220d, 593b.
- plazentero**, adj., contento, 217d, 247c.
- plazer**, s. m., véase *plazer*.
- plazer**, v. impers., placer, agradar, 218d. || La causa del contento se expresa mediante *con en con el omne bueno a todos mucho plazie* 469b, etc.; o mediante una cláusula temporal, *Quando el tal la vido plogol de gran manera* 421b; o mediante una cláusula subordinada introducida por *que* en *plega al Criado que ni en muerte ni en vida non aya ualedor* 292a; cf. *Cantar*, II, 797. || Neut., con sujeto neutro, *lo que al rey ploguiere* 219c. || Subj. pres. 3 sg., *plega* 292a; perf. 3 sg., *plogo* 196a; subj. fut. 3 sg., *ploguiere* 497a.
- plazimiento**, s., agrado, gusto, 131c.
- plegar**, véase *llegar*.
- pleito**, **pleyto**, s. m., convenio, pacto, 630b, 89c, 390b, 550a.
- plenero**, véase *llenero*.
- pleyto**, véase *pleito*.
- plomo**, s., *hun plomo*, hoja o plancha de plomo, 282c, 289b.
- plorar**, véase *llorar*.
- poblar**, v. a., fundar un pueblo, 3b. || P. p. y adj., *poblado*, lleno de vecinos contentos, 642b; equipado, proveído, 393b.
- pobre**, adj., necesitado, 123b, etc.; desgraciado, desdichado, 409d, etc.; humilde, 275c, etc.
- pobreza**, s., 137b, 276c, 392d.
- pocha**, véase *poco*.
- poco**, **pocho**, adj., escaso en número, cantidad o duración, 262d, 521a, 425c, etc. || *a pocos dias*, dentro de pocos días, 52c; *ante de pocha hora*, dentro de poco, 279a; *non gano poca cosa*, no era poca cosa lo que ganó, 616c. || Puede seguir al sustantivo, *plazo poco* 425c, *lealtat poca* 120b. || Substantivado, *pocos*, 'pocos hombres', 35a. || Con *de* ante el sustantivo, *en poco de rato* 91a, etc., *en poca dora* 137d, *por tan poca de cosa* 516b, *a pocos de dias* 627c. Cuando no está precedida de una preposición se usa el artículo indefinido, *vn poco de present* 564a, *vna poca de enemiga* 53a, *vnas pocas de demandas* 503a. No concuerda con el sustantivo en *vn poco de entrada* 482a; cf. "*vn poco de razon*" *Alex* 191b. || *en poco dun madero*, errata por "en un poco de madero," 225d. || Ortografía *pocha* 279a.

poco, adv. de cantidad, *pocol mienbra al bueno* 169d. || corto tiempo, *poco ha que es muerto* 443b. || *vn poco*, frase adverbial de tiempo o de grado, *fablar hun poco* 236c, *vn poco esperar e sofrir* 407c, *Boluio sse Apolonyo vn poco en el escanyo* 471b, *hun poco enbargado* 380a. || *por poco*, 'casi, poco falta que', 377d, pero el uso más corriente es con *que*, *Por poco que con gozo non perdio la memoria* 589b, etc.; y aun puede separarse del *que*, *Por poco Apolonio quel seso non perdio* 439a.

poder, v. aux. de modo que rige infinitivo, 123a, etc. || A veces desaparece la idea de volición y poder, no quedando más que la de posibilidad, *Blen veye Apolonyo que se podrien perder* 280a, *Tu que tanto me dizes, quiero de ti saber Al rey Apolonio sil podries conesçer* 246cd. || Uso impersonal, *Podria auer siete meses que casado era* 242c, *puede te menbrar* 541a, *cerqua podie de terçia a lo menos estar* 354a; etc. || Suprímese el infinitivo, el cual puede ser o *fazer*, *fazer* vicario, o el verbo que se halla en la cláusula que precede, *Fizieron muy gran duelo quanto mayor pudieron* 337c, *Non auedes culpa, que vos mas non pudiestes* 9b, *Diol qual çena pudo* 139c; etc. || Ind. pres. 1 sg., *puedo* 12a, etc.; subj. pres. 1 sg., *pueda* 132d, etc.; cond. 1 sg., *podria* 75d, etc.; perf. 3 sg., *pudo* 6b, 1 pl., *pudimos* 290d, 2 pl., *pudiestes* 9d, 3 pl., *pudieron* 61c; subj. imperf. 1 sg., *pudiese* 277b, etc.; subj. fut. 2 pl., *pudierdes* 166c.

poder, s. m., potencia, poderío, 137a, etc. || custodia, posesión, 395a. || Pl., 'fuerzas militares', 60c. || *a grant poder*, copiosamente, 160a; *a todo su poder*, todo lo posible, lo más rápido que podían, 391a.

polso, s. m., pulso, el latido de la arteria, 301b.

poner, v. a., colocar, 159b, etc. || establecer, imponer, 50a, etc.; *puso la ssua proposicion*, presentó su proposición, 21c. || arreglar, *Que vos vuestra fazienda podades bien poner* 417d; cf. *poner tu cosa en buen estado* 648c. || ofrecer, 46a, etc. || aplicar, dedicar, 477a, etc. || *poner una cosa en buen recabdo*, asegurar su ejecución, 90a; cf. *Cantar*, II, 804. || Perf. 3 sg., *puso* 21c, 3 pl., *pusieron* 97a; p. p., *puesto* 91c.

poquelleio, s. m., poquito. Se usa en la frase adverbial, *hun poquelleio* 233d, 560c, 188b.

poquiello, s. m., poquito. Se usa en la frase adverbial *hun poquiello* 300d, 308d, 379b.

por, prep. — SENTIDOS DERIVADOS DE *PER*. — 1. Paso a través de: *por tierras de Egipto anda* 360d, *pasaua por la rua* 366b, *sallo por el corral* 239a, etc.; cf. también *por ho hauiá pasado* 428d. ||

Indica solamente la extensión o el 'lugar en donde' sin verbo de movimiento, *por las aventuras visco grant temporal* 2d, *todos por el palacio comien a grant poder* 160a, *las naues que yaçlen por el puerto* 473d. || Sitio de que se ase algo, *priso lo por la mano* 68c, *por los cabellos* 377c. — 2. Duración del tiempo, *por gran tiempo* 98a, *por dos días* 113c. — 3. Medio o instrumento, *preguntol por paraula* 539d, *por tu son* 501d, *por su venida* 574a, *trobar lo por algun agorero* 247b, *por gladio o por yerbas si matar lo pudieres* 40c, *por su ojo* 22d. — 4. Causa, *por su amor* 6d, *por derecho duelo* 465d, *por la gracia del cielo* 535a. — 5. Modo, *por verdat* 199d, *por aventura* 228b, *por poco* 377d; cf. *por poco que* 368a. — SENTIDOS DERIVADOS DE PRO. — 6. Substitución o representación, *por toda tu fazienda non daria hun figo* 230d; etc. — 7. Compensación o equivalencia, *quen bondat da por preçio* 76d, *vtolar por soldada* 426. — 8. Introduce predicado de régimen, significando 'en calidad de, a manera de', *tener por leyaes amigos* 59a, *dar por nodriça* 331d; etc. — 9. Equivale como en latín a 'secundum', *ligera por natura* 509a. — 10. 'En favor de', *lo que por nos fizieremos* 652c, *por la su alma clamor tener* 291b; etc. — 11. 'En busca de', *preguntar por* 155d, *enbiar por* 483b. — 12. En conjuraciones, *por Dtos* 141b, *por amor de la tu dulce amiga* 184b, *por tu bondat misma* 297a, *por caridat* 255a, *por quanto nos amamos* 651b. — 13. Más infinitivo. Expresa fin, 'para', *non vengo por pasar uos liçion* 214b, *entraron en las naues por passar la marina* 595a. Expresa tiempo futuro, *avn por venir era la ora de yanlar* 144a. Expresa causa, *se trastornan los omnes por sseer desleyales* 59d.

pora, prep. — 1. Expresa fin o destino, *aguiso se la çliella poral mal menester* 400c, *fecha toda la cosa poral soterramiento* 294a. — 2. Con verbos de movimiento expresa la dirección del mismo, *torno pora la villa* 78d, *dieron tornada pora ssu credat* 613d, *fue pora la posada* 328c, *fluxo pora la villa* 386d. || **poral** (pora el o por al) 375b, etc. || Véase también **para**.

poral, véase **para**.

porfaçar, v. a., amenazar, censurar, 26d; cf. SLaur 87c, Libros de Caballerías, 631.

porffia, s., porffia, 607b.

porffioso, adj., porffiado, 517a.

porfiar, v. a., 'importunar' con acusativo de persona, 173a, 466d. || Neut., más *en*, 'contender' o 'disputar tenazmente', 399a.

porfijar, v. a., prohiar, adoptar, 323b.

porgar, purgar, v. a., 'purgar' con acusativo de persona, 312d; con acusativo de cosa, 198d.

- poridat, s., secreto, 373a, 321c; cf. Cid 104; Fn Gz 642b.
- porlongado, adj., dilatado, extendido, largo, 380d, 433a.
- porque, conj. causal, 612b, etc. || Con repetición de la preposición,
*Por ende eran alegres, qua derecho fazien, Porque de la natura
 del senyor non saldrien* 623ab; *Por esso te copdiçia o matar ho
 prender, Por lo que es el tu quisiste seyer* 72ab; cf. Cantar, I,
 396. || *por que*, adv. interr., 'por qué', 84b, etc.
- portal, s. m., portal, zaguán, 239b, 427c.
- posada, s. f., habitación, vivienda, 139b, etc. || hospedaje que se
 toma al fin de cada jornada, 95c; cf. Cantar, II, 806. || *auer
 posada*, residir, vivir, 98c.
- posar, v. n., tomar posada o hospedaje, 602a. || Más *con*, 'sentarse
 junto a alguno para comer', 158b, 159a. || descansar, dejar de
 jugar, 150a. || Refl., colocarse, plantarse, 355d, 143d.
- potençia, s. f., potencia, poder, 257d.
- poyal, s. m., puede ser 'el asiento que está arrimado al cimientto
 de la pared', 427d; cf. Covarrubias, s. v. *pozo*.
- preçes, s. pl., preces, súplicas, 558b; cf. SDom 67b.
- preçar, v. a., preciar, estimar, 220b, etc.; *non me preçia quanto a
 su çapato* 314d, *nada non lo preçiauau* 190d. || Refl., 353d. ||
preçtado, adj.,preciado, precioso, 130c.
- preço, s. m., precio, 400d, etc.; pago, 76d, etc.; *preço todo*, monta,
 87c. || premio, ventaja, 404c. || importancia, estimación, crédito,
omne de preço 409c, 472b; *andar en grant preço* 18b; *ganar buen
 preço* 592d; *echar en mal preço* 10d; véase *echar*.
- preçioso, adj., precioso, 299b.
- predicar, pedricar, v. a., reprender, 527a. || hacer potente o clara
 alguna cosa, 53d. || Ortografía *pedricar* 53d; cf. "*pedricaçiones*"
 Recueil de chartes, 430, 33.
- pregon, s., *meter pregon*, pregonar, 90c.
- pregunta, s. f., acertijo, 23d, 524a; véase *demandar*.
- preguntar, v. a., 332b, etc. || proponer un acertijo, 505a, etc. ||
 Neut., *preguntar por* 155d.
- premir, v. a., bajar, *la cabeça primio* 439d; cf. Cid 2299.
- prender, v. a., tomar, asir, *priso huna vihuela* 185b, *priso lo por la
 mano* 68c, *priso la por los cabellos* 377c; etc. || coger, apoderarse
 de, *priso los la tempesta* 456a. || aprisionar, 57d, etc. || recibir,
 aceptar, 65a, etc.; *prender en los brazos*, abrazar, 544a; *prender
 bendiçiones*, casarse, 558a. *prender lengua*, adquirir noticias,
 457c, véase *lengua*. || lograr, sufrir, experimentar, *prendra
 mala finada* 319d, *grant danyo a preso* 165d, *non prendra meior
 grado* 390d; *prender termino*, pararse o quedarse algún tiempo

- en cierto sitio, 35d; *si verguença o quebranto prisiestes* 9a, etc. || Con sentido metafórico, 'invadir, dominar', *al coraçon le priso mortal enfermedad* 438c, *fue ella de verguenza presa hun poquilleio* 188b, etc. || *prendet vuestra carrera*, idos, seguid vuestro camino, 233c. || sujetar, clavar, *el ahud tabien preso* 283b. || *prender consejo*, aconsejarse, *prendamos entre todos conseio* 560d; *priso mortal conseio* 41c, etc. || Fut. sg., *prendre* 12b, etc.; perf. 3 sg., *priso* 41c, etc.; p. p., *preso* 81d.
- prenyada, adj. f., preñada, 251b, 267b, 514c.
- present, s. m., presente, don, regalo, 564a; pl., 592c.
- presion, s. f., prisión, 371c.
- prestar, v. a., ayudar, favorecer, 532a, etc. || entregar, contribuir, 291b.
- prestar, s. m., provecho, excelencia, 154b, etc.; *omne de prestar* 534c, etc.; cf. Cid 671, Milag 500a, Fn Gz 715a.
- presto, adj., preparado, 258a. || Adv., pronto, 418b.
- prez, s., renombre, honor, 645d; cf. Cid 1748, SDom 55c, Alex 7b, Fn Gz 340d.
- priessa, priesa, s., prisa. *aver priessa*, tener prisa, 624d; *a priessa*, con presteza, con ahinco, 33c, 393c, 427c.
- primero, adj. ordinal, 242d, etc. || Adv. temporal, 578b, 401b. || *mas primero*, 'mas cercano, próximo, inmediato', pero con algo del sentido temporal de 'primero', 143c; cf. "arribo a la ysla Simancus mas primero" Alex 1985a, "Dioxles Alexandre de todos mas primero" Alex 251a, Gram de Lang Rom, III, p. 47; Hanssen, Gram Hist, §481. || *luego de la primera*, véase *luego*.
- primeriça, s. f., primeriza, la mujer que está preñada y que pare por primera vez, 268b; cf. Milag 508d.
- primiçia, s. f., primicia, 405a.
- primo, adj., primoroso, excelente, 211b; cf. Cid 3090.
- prinçep, prinçipe, s. m., príncipe, rey, gobernador. Se usa como título de Antinagora, *prinçep de la çibdal* (de Mitalena) 404a, cf. *que la villa tenie en poder* 395a; *el prinçep Antinagora* 411a, 548a, 431a. || Ortografía *prinçipe* 431a.
- prinçipe, véase *prinçep*.
- priora, s. f., la segunda prelada de un convento de religiosas (la primera es la abadesa), 580b.
- priuado, adj., retirado, apartado, particular, 31a, 306b. || Adv., pronto, de presto, 107b, 380c, 614a.
- priuado, s. m., amigo, confidente, valido, 37a, 155c, 330b.
- pro, s. f., provecho. *tener pro a*, aprouechar, 340d; cf. "non tiene pro a las almas" Siete Partidas, I, 4, 98. || *mala pro*, mal provecho, 431d; cf. Cantar, II, 810.

proçeçion, mala grafía por *proçesion*, 296b.

proçesion, s., procesión, serie de personas que van de un sitio a otro, 405c. || *proçeçion*, asunto, negocio, 296b; parece ser nombre abstracto formado sobre "proceso."

profeçia, s. f., profecía, solución de un acertijo, 26a.

profundado, adj., profundo, muy versado, 22a; cf. SMill 22c.

promesa, s. f., promesa, 57c, 483d; ofrecimiento, propuesta, 76b.

prometer, v. a., prometer, 72c, etc. || ofrecer, 395d, etc. || promover, 547c.

proposion, s. f., parece error del copista. Puede ser "*proposición*" como lee Janer, o *provision*, en el sentido de 'condición', 'estipulación', 'caución', 21c.

prouar, v. a., probar, poner a prueba, 482b, etc. || comprobar, hacer patente la verdad de alguna cosa, 320d, etc. || Neut., sentar, hacer el efecto que se necesita, 562d. || *prouado*, adj., *traydores prouados* 491d; cf. Cid 2553, Fn Gz 67d, Lang, Cancioneiro, p. 201; *mentira prouada* 226a, 450a.

prouecho, s., provecho, 424d.

prouençia, prouinçia, s. f., provecho, 93a, 647d.

prouerbio, s. m., proverbio, refrán, 57a, 520b.

prouinçia, véase *prouençia*.

pueblo, s. m., los habitantes de un lugar, y súbditos del rey, 30a, etc. || La plebe a distinción de los nobles y de los oficiales de una ciudad, los cuales se llamaban *la villa*: *El pueblo e la villa hono grant alegría* 621a, *Rendian grandes e chicos graçias al Criador, La villa e los pueblos todos en derredor* 30d.

puerta, s. f., 580a, etc.

puerto, s. m., puerto del mar, 473d, etc. || asilo, amparo, *El que de los cuytados es carrera e puerto* 73d. || *del mal puerto*, desgraciado, desafortunado, 458c; cf. "exir a mal puerto," tener mal éxito, SMill 216d, Milag 337d.

pues que, conj. causal, 'ya que, visto que', 510c, 555d.

punto, s. m., *en buen punto*, en momento propicio, 486b; *en fuerte punto*, en momento funesto, 106a, 258d, 393a; cf. Cantar, II, 517 y 812. || tono, modulación, 179c; cf. "Se por arte de musica por natura cantar, se fer sabrosos puntos, las bozes acordar" Alex 43b; Juan Ruiz 1228c.

purgar, véase *porgar*.

puro, adj., *puro balsamo* 298c.

puyar, v. n., pujar, aumentar el precio que se ofrece por alguna cosa, 397c.

Q

qua, véase *ca*.

qual, adj. relativo, 'cual', dando énfasis a la cualidad del antecedente. Se usa como correlativo de *tal*, 647b, etc. || Puede callarse el antecedente *tal* en *Que le dedes derecho qual ge lo denedes dar* 565c, 142c, 264a; o puede sustituirse por el artículo indeterminado, *Touo les la ventura huna mala çellada qual nunca fue ha omnes otro peyor echada* 266d. || *qualquiera*, 206b, etc. || la manera de, la especie de, *En esto lo podedes qual omne es veyer* 564d. || *qual cena*, la cena que, *Diol qual çena pudo* 139c; cf. *Que nos uenga emiente en qual logar me viestes* 415d, etc.; cf. *Cantar*, I, 337, 25. || adverbio, 'como', 588d. || *qual quier*, *qualquier*, 58d; cf. *De qual gúlsa se quiere* 424a.

qual, pron. relativo, 'quienquiera, quien de ellos', 206b. || *la qual*, la cual, 25d, 634b. || Neutro, correlativo de *tal*, 'lo que, cualquier cosa que', *Qual aqui fizleremos, alla tal reçibremos* 651c; cf. 413d, y SDom 740b. || *qual quiere*, *quienquiera*, 416d.

qual, adj. interrogativo, 'cuál', 71c, etc. En interrogación indirecta, 467a, etc.

qual, pron. interrogativo, 'cuál', 356c, etc. || *quién* de ellos, 465b, etc.

qual quiere, véase *qual*, pron. rel. y adj. rel.

quando, adv. temporal, 619a, etc.; uso interrogativo, 374b. ||

Conj., 'pues que', 12a, etc. || *aun quando* más indicativo, 'porque, visto que', 344c.

quanto, pron. relativo, 'cuanto, todo lo que', 525b, etc.; pl., *quantos* 419a. || *quanto que* 180c, 419d, 461b. || Se sobrentiende *es* en *Del auernol tomaron quanto huna dinarada* 323c, cf. "Todo non lo presçio quanto tres auellanas" *Alex* 244d. || Correlativo a *tanto*, 423c. || *quanto nunca*, véase *nunca*. || Pron. interrogativo indirecto, 524c.

quanto, adj. relativo, 'cuanto'. Sólo se usa en plural, 304d, etc.

quanto, adv. de cantidad, 'cuanto', 574c, etc. || *en quanto*, al punto que, 155b. || *quanto mas* 40b, *quanto mas ... tanto mas* 33c; *quanto meior* 192c, *quanto mayor* 337c. || *ya quanto*, algún tanto, 187b; cf. *Cantar*, I, 260, 6. || *por quanto*, conj. causal, 651b; cf. *Cid* 334b.

quarenta, adj. numeral, 'cuarenta', 397b, 282b (en cifra).

quatro, adj. numeral, 'cuatro', 31d, etc.

que, pron. relativo, 'que'. Se usa como sujeto o objeto del verbo y se refiere o a personas o a cosas, en singular o en plural, 547b, 385b, 544c, 516a, etc. || Uso pleonástico, *un cuerpo que fallamos*, 295d; cf. *Cantar*, I, 332, 14. || Neutro, ante un infinitivo, *Que vos yo*

siempre aya mucho que gradeçer 166b; cf. 578a, 545d, 407d, etc. || Objeto de preposición, refiriéndose a cosas, *con que* 520b, etc.; *de que* 443d, *en que* 278b, etc.; *por que* 73b; refiriéndose a personas, *con que* 328d, *de que* 542c, *en que* 655d, *por que* 492d; cf. Hanssen, Gram Hist, §543. || El antecedente puede ser pron. demostrativo, o neutro, *lo que* 26b, etc.; *esto que* 38b, etc.; o masc. o fem. refiriéndose a persona, *el que* 15d, etc., *al que* 15c, *la que* 587b, etc., *los que* 65a, etc.; || La preposición que rige al relativo se ve atraído al antecedente, *Contaron sse huno a otro por lo que (=lo por que) auien passado* 590a, *A omne que (=omne a que) buscaua serviçio e amor a me aontada a tan gran desonor* 536b. || En interrogación indirecta, *Nunqua sabrien los omnes que eran auenturas* 136a, etc. || Uso relativo con valor de 'lo que', *Contaron sse huno a otro por lo que auien passado, Que auie cada huno perdido ho ganado* 590b, *Io te dire que fagas por en çierto andar* 578d, etc.; cf. Gessner, Rel Pron, 488, 494. || Adverbio relativo, vale 'en que', *Quando vino la hora que las naues mouieron* 262a, cf. 268a, etc.; vale 'de que', *Fallaron este cuerpo que oyestes comptar* 287c, *Fasta quell a la fija diese buen casamiento que todo su linage ouiese pagamiento* 362c; vale 'de quien, cuyo', *Que en el reyno todo non hauia su calanya*, 'Cuya calanya non se hallaba en el reyno todo', 259c; cf. Cid 1861, Gessner, Rel Pron, pp. 461-63. || *que quiere que*, *que quier que*, 'cualquier cosa que', 135d, 600d. || *quel*, que el, 194a, etc.; que le, 160d, etc.; *quell*, que ell 301c; *quen*, que en, 18b; *ques* (que es), 422c. || *quanto que*, véase *quanto*, pron. rel.; *qui quiere que*, véase *qui*.

que, pron. interrogativo, 'qué', referente a cosas, 449b, etc. En interrogación indirecta, véase *que*, relativo.

que, adj., interrogativo, 'qué', ¿*que vestido leuaremos?* 655c. || En interrogación indirecta se aproxima al uso relativo de *qual* más sustantivo, *Escreuit vuestros nombres, que arras le daredes (=las arras que le daredes)* 209c; cf. 580c.

que, conj. subordinada. Introduce una oración sustantivo, 369a, etc. || A veces hay un *que* superfluo o pleonástico, *Ruego te que, si puedas ha buena fin venir, Que me des algun conseio por o pueda beuir* 132d; este uso se nota con más frecuencia en interrogación indirecta, *Demando que qual era ell infante venturado* 224c; 43c, 155d, etc.; cf. Meyer-Lübke, Gram des Lang Rom, III, p. 652. || Introduce una oración adverbial. — 1. consecutiva, 13b, 35a, etc. — 2. final, 28d, etc. — 3. causal, 177c, etc.; se usa en lugar de un *porque* anterior, 85c. — 4. temporal, reemplaza a "cuando," *Quando cuyde agora que podría sanar, Que cuy-*

- daua la llagua guarir e ençerrar, E preso otro colpe en esse mismo lugar* 442b. — 5. condicional o restrictiva, *si mortal non fuere o que seya de vida* 488c; cf. Larsen, p. 83; *Bien querrie Antinagora grant auer a dar Que non fuesse entrado en aquella yantar* 529d; cf. 116b. — 6. adversativa, en oración negativa, *Reyna es honrrada que non pobre romero* 275c, *Demando ha beuer agua que vino non* 440b. — 7. comparativa, 107c, etc. || *que...que*, sea... sea, 267d; algo parecido tenemos en "End a poccos de dias que enfermos que sanos, Cadieron grandes ientes" SMill 244a. || *quel*, que el, 439a, etc.; que le, 487d, etc.; *quella*, que ella, 405d; *quen*, que me, 531d, 141c; *quera*, que era, 43c.
- quebrantar, v. a., 546d. || *quebrantar carnes*, profanar, violar a una mujer virgen, 408a.
- quebranto, s., desaliento, 9a.
- quebrar, v. a., *quebrar el coraçon*, matar a pesadumbres, 440d.
- quedado, adj., quieto, sosegado, 457c.
- quedar, v. n., 29a, 150a; pararse, dejar de funcionar, 179b.
- quedo, adj., inmóvil, fijo, 134b.
- quedo, véase *cuydar*.
- quemar, véase *cremar*.
- quen, véase *que*, conj. subord.
- quenta, s., cuenta, *por quenta*, exactamente, bien contados, 68d; cf. Cantar, II, 612; *de quenta*, 'respecto al cómputo o número exacto', 524b.
- querella, s., 642b.
- querer, v. a., desear, 236c, etc. || consentir, 407c, etc. || Con infinitivo sin prep., 68a, etc.; el uso con *a* es dudoso, 529c. || tener voluntad o determinación, 503d, etc. || *bien querer*, bienquerer, tener cariño, 176d, 485d. || estar a punto de, 356a, etc.; cf. Cantar, I, 349, 8. || Uso impersonal, *Si a Dios quisiere, so del parto vezina* 252a. || Fut. 3 sg., *querra* 501d, etc.; ind. pres. 1 sg., *quiero* 3a, etc.; subj. pres. 3 sg., *quiera* 417c, etc.; perf. 2 sg., *quesiste* 72b, 3 sg., *quiso* 32d, etc.; p. p., *querido* 365c, *quista* 485d.
- querido, adj., 328c, etc.; sustantivo, *Tarsiana la mi querida* 486a.
- question, s. f., pregunta, acertijo, 523a.
- quexa, s. f., queja, 341d, 483c.
- quexar, v. refl., lamentarse, afligirse, 161b, 236a, 341c.
- qui, pron. relativo, 'quien'. Pronombre sustantivo, 92d, etc.; 'si quis', 401a. || Como objeto de preposición se nota el uso sustantivo, *a qui* 574b, y también el uso adjetivo, *con qui* 4a, 98c. || Pronombre compuesto *el qui* se halla en la forma preposicional *al qui* 72d; cf. SDom 362d; Liber Regum 210, 38; Cantar, I,

- 332-33; Gessner, Rel Pron, 451. || *quí quiere que, qui quier que*, quien quiera que, 50b, 290c.
- quien, pron. relativo, 'quien'. Uso adjetivo, 622d. || Uso sustantivo, 70c, etc. || Forma compuesta, *al quien*, 'al que, a quien', 71d. Gessner (Rel Pron, 449) nota el uso de "aquel quien" en el Fuero Juzgo. || *quien quier, quien quiere, quien quier que*, 'quienquiera que', 339d, 405d, 478b; *quien se quiere*, quien quiera, 146d, 274a; cf. Alex (O) 2279c; Gessner, ZRP, XIX, 158; Larsen 69.
- quien, pron. interrog., quién, 624a, 164b.
- quinientos, adj. numeral, 564b.
- quintal, s. m., moneda imaginaria que corresponde al 'talento', 50d, 72c; *de buen oro dozientos quintales* 195a ("auri talenta ducenta" Historia 32). Más tarde hallamos otra mención del quintal como medida de monedas. En la leyenda de la Emperatriz de Constantinopla, el rescate del Emperador fué "cinquenta quintales de plata" según la Crónica del Rey D. Alfonso X (BAE, tomo 76, p. 12), y de "quarenta quintales de plata"; según la Crónica de España de Rodrigo Jiménez de Rada (Col. de doc. ined., tomo 106, p. 15). El Valerio de las Historias añade algo sobre el valor del quintal: "Su rescate cuesta cincuenta quintales de plata que son diez mil marcos" (Ed. Salamanca, 1587, p. 134).
- quinyon, s., la porción del repartimiento que corresponde a cada uno, 296d.
- quinze, adj. numeral, quince (en cifra), 620c.
- quista, véase *querer*.
- quitaçon, s., libramiento, libertad, 612d.
- quitar, v. a., libertar, 497d, etc.; cf. Cid 534, Sacrif 129d. || Refl., librarse, 432d, etc., cf. Cid 984; separarse, 36b.
- quito, adj., quieto, tranquilo, 126c. || libre, exento, 433b.
- quyde, véase *cuydar*.

R

- raçon, s., porción en un reparto de penas y favores, 612a; parece referirse a un reparto de oraciones, 653c.
- raçon, véase *razón*.
- raçonado, véase *razonado*.
- rafez, rafez, adv., fácilmente, 66c, 107b; cf. Alex 731a. || Adj., fácil, 516a; *rrafez de más inf.*, 532a; cf. Calila 83, 138.
- raiç, véase *rayz*.
- raiz, véase *rayz*.

ramo, s. m., 17a.

rana, s., 514a.

rapaço, s., ladrón, 567d.

rascado, adj., desgarrado de dolor. Se aplica al que tiene la cara rascada en señal de dolor, 283c, 327a; cf. Fn Gz 600c; Milag 151c; "Toda mugier forçada de aldea aldeana del dia del forçamiento a terçer dia uenga ante los alcaldes sus fazes rascadas, et si assi non uiniere, nol respondan" Fuero de Benavente, (cf. Fuero de Usagre, p. 308).

rato, s. m., espacio de tiempo, *hun gran rato* 314a, 439b; *en poco de rato* 91a, 454c, 606d; *desende ha rato*, dentro de poco, 313a.

raydo, adj., raído, calvo, 518a.

rayer, v. a., raer, cortar, 555b.

rayo, s. m., rayo, centella, 248c. || sentimiento intenso de algún dolor, 268b

rayz, rayç, raiz, s. f., raíz, 17a, etc.; *de raiz e de suelo*, se aplica al que es indígena e inseparable de alguna comunidad o sitio, 359a. || *omne de raiz*, hombre de familia o origen noble, 487b; cf. *omne de raiz mala* 371c. || Ortografía *rayç* 487b; *raiz* 359a.

razon, raçon, s. f., discurso, 440c, etc. || conferencia, plática, 229a, etc. || opinión, 278b. || alegación en juicio, 415b. || justicia, 296c || orden y método, 182d. || suceso, trance, 428d, etc.; cf. Cid 2729; Cantar, II, 820. || pregunta, problema, 511b, etc. || *a razon*, correctamente, 503b. || *hauer razon*, tener por justo o regular, 448b. || *meterse en razon*, venirse a buenas, 502d. || *por razon*, convenientemente, 539b; cf. Cantar, I, 387, 8. || Ortografía *raçon* 21a.

razonado, raçonado, adj. *bien razonado* se aplica al que discurre con prudencia y persuade con razones, 608c, 44a, 67a.

reboluer, v. a., urdir, 6b, 402a; poner en comoción, 605a, 455a. || Refl., hacerse turbulento, 599. || P. p., *rebuello* 605a.

rebtar, véase *reptar*.

recabar, véase *recabdar*.

recabdar, recabtar, recapdar, recabar, v. a., lograr, conseguir, 399d, 204a, 213b. || ganar, obtener, 126b. || llevar a cabo, ejecutar, 207c, 619a; *recabdar mandado* 212a, 37d; *recabar un negoçio* 48b; cf. Alex 279d. || Neut., salir bien, tener éxito, 196b. || Ortografía *recabtar* 213c; *recapdar* 37d, 207c; *recabar* 48b, 126b, 196b.

recabdo, s. m., prevención, cuidado, 269c, 303c. || *recabdo cabdal*, pacto solemne, 239c. || *poner una cosa en recabdo*, asegurar su ejecución, 90a; cf. Cid 1255.

recabtar, véase *recabdar*.

recadia, s., recaída, *fazer recadia* 319c; cf. SDom 350d.

recapdar, véase *recabdar*.

recobrar, v. a., recuperar, 341d. || En cierto juego de pelota, 'coger o detener la pelota antes de impulsarla hacia el adversario', 148b.

recodir, v. a., responder, 182a. || Neut., responder, contestar, 439b, etc.; volver, 434b; cf. Alex (O) 1907d; 'volver en sí', 440a ("recipit spiritum" Historia 77).

recordar, v. a., fijar en la memoria, 363b.

recudimiento, s., respuesta, 542b.

recuerdo, s., *entrar en recuerdo, tornar en su recuerdo*, 'volver en sí', 315a, 113c.

reçebir, resçebir, v. a., recibir, acoger al que llega, 216a, etc. || tomar alguno lo que se le da o envía, 250c, etc.; se aplica también a cosas no materiales como *conbido*, 474d. || sufrir, experimentar, 253c, 389c, etc. || En cierto juego de pelota, 'coger la pelota cuando viene impulsada por el adversario', 146b. || Neut., acoger al que llega, 120c. || Fut. 1 sg., *reçibre* 253c, etc.; subj. pres. 1 pl., *reçibamos* 89b; imperf. 3 sg., *reçibie* 146b; perf. 1 sg., *reçebi* 474d, 3 sg., *reçibio* 439c, 3 pl., *reçibieron* 618c. || Ortografía *resçebir* 605d.

reço, adj., parece errata por *rey* o *reyno*, 360b.

red, s., red de pescar, 121d. || *texer redes*, urdir, maquinan o tramar algún diseño, 372d.

refertero, adj., pendenciero, contrariador, 520c; cf. SDom 240c, Juan Ruiz 453c, Scio, Proverbios, XXIX, 21.

regnado, reynado, s. m., reino, 174c, 205b, 248d, 256c. Sólo se usa en rima.

regnar, v. n., reinar, 18a, 635a.

regno, reyno, s. m., reino, 124b, 125a, etc.; *regno de França* 583b, *reyno de Antioco* 347b.

reliquia, s. f., 447d, 581d.

remoiar, v. a., remojar, 326c.

ren, pron. indef., 'cosa, nada'. Sólo se usa en oración negativa, 177d, 313b, 526d; cf. Maria Egip 6, Milag 195b, Alex 804c; *por ren*, de ninguna manera, 526d.

rencon, s. m., rincón, 289a, 460a.

rencura, s. f., pena, aflicción, 235c, 444c, 529b.

rencurar, v. a., querellarse de, 121b, 384b.

render, errata por *render*, 520c.

render, v. a., vencer, sujetar, 520c, 521d. || dar, entregar, 72d; *render graças* 30c, 457d. || Refl., entregarse, someterse, 646b. || Ind. pres. 3 sg., *rende* 521d.

- renouar, v. refl., restablecerse una cosa que se había interrumpido, 175d. || *renouarse de vestir e de calçar*, vestirse de ropa nueva de pies a cabeza, 624b.
- repentido, adj., arrepentido, pesaroso, 552c; véase también *repiso*.
- repintença, s., arrepentimiento, 23a.
- repiso, p. p. de *repentir*, 'arrepentirse', 592a; cf. SDom 62d.
- repoyar, v. a., rechazar, no querer admitir, 461d; cf. SDom 359c.
- reprendedero, adj., reprehensible, 4d.
- reptar, rebtar, v. a., culpar, vituperar, 121a, etc.
- repuesta, s., respuesta, contestación, 205d; cf. Goer 462, 7. Véase *respuesta*.
- requerir, v. a., necesitar, 218d. || hacer una visita de cariño, 576b. || Ind. pres. 1 sg., *requiro* 218b; cf. Gessner, Altspan Verbum 28.
- resçebir, véase *reçebir*.
- respirar, v. n., 308d, 310c.
- responder, v. a., contestar al que habla, 44a, etc. || contestar adivinando acertijos, 510a, 510c. || Perf. 3 sg., *respuso* 83a, etc., *respondio* 71a, etc.
- responso, rresponso, s. m., contestación, 23d. || Cierta verso que se dice en fin de cada lección en el oficio eclesiástico, no el responsorio, 597b; cf. "Echauan los moçuelos ramos por las carreras, Cantando sus rresponso de diuieras maneras" Alex 1520b.
- respuesta, s. f., 76a, 205d. Véase *repuesta*.
- retrayer, v. a., contar, referir, 55a, 57a; cf. SMill 31a; Alex 2137a; Cotarelo, BRAH, 1906, pp. 685-705.
- reuiuir, v. n., tornar en sí, volver a estar en su juicio, 539a. || Perf. 3 sg., *reuisco* 539a.
- rey, s. m., 1d, etc.; *Rey espirital* 456c, 638a; *Rey de los çiellos* 93a; *Rey de gloria* 114a.
- reyal, s. m., palacio del rey, 19a; nave donde se da o se ofrece albergue, 465b; cf. Cantar, II, 822. En 202d parece errata por *arenal*.
- reyna, s. f., reina, 594d, etc.
- reynado, s. m., véase *regnado*.
- reyno, véase *regno*.
- reyr, v. n., reir, 339d, 432c. || Refl., 329c, 436d; *reye sse le el oio* 420d. || Subj. pres. 3 sg., *riya* 339d.
- rezar, v. n., 376d. || Act., *rezar el salterio* 291d, etc.; *rezar los salmos del salterio* 375d. || recitar, *rezar hun romance* 428c; cf. SIldf 2d, Cantar, I, 16, nota 2; *rezar sus argumentos* 31c.
- rezen, rezent, adv., recientemente, *ninya rezien nada* 331a, *ninya rezent nada* 601c.

- reziente, adj., hablando de la carne 'fresca' como opuesta a salada, 625c.
- ribera, s. f., orilla del mar, 474a, etc.; *en ribera del puerto* 458a. || tierra o comarca situada al márgen del río o del mar, 44d.
- rica miente, adv., 'debidamente', o 'como se debe recibir a un rico omne', 216a. || magníficamente, suntuosamente, *rica miente adobada* 243c, 288b, 426b.
- rico, richo, riquo, excelente, espléndido, costoso, 443a, etc. || poderoso. *rico omne*, individuo correspondiente a la primera nobleza, 163c, cf. Cantar, II, 826; *rico conde* 632d, *rico condado* 191b. || Ortografía *richo* 124b, *riqua* 307b.
- richo, véase *rico*.
- rimado, adj., compuesto en verso o en rima, 428c, 495c.
- rimar, v. n., remar, 393c.
- rimo, s. m., remo, 393b, 453b; cf. Ultramar 652b, 9.
- rio, s. m., río, 507b, 514b.
- riqua, véase *rico*.
- riqueza, s. f., 575d, 615b.
- roca, errata por *rota*, 148c.
- rogar, v. a., pedir, 319a, etc.; *rogar al Criador* 379b. || Ind. pres. I sg., *ruego* 132c.
- romançe, s. m., poema, 1c; *rezar hun romançe* 428c.
- romaneçer, romanesçer, v. n., permanecer, quedar, 406b, 336d; cf. Cid 823.
- romero, s. m., romero, peregrino, 275c, etc.
- ronper, v. a., romper, 57b, 509b.
- ropa, s. f., 621d, etc.
- rostro, s. m., 528c.
- rota, s. f., muchedumbre, concurso, 148c, 150a. || instrumento músico, 184c; cf. Duelo 176d, Alex 1525b, Juan Ruiz (G) 1230c, Scio, Ecclesiastes, XL, 21.
- rotura, s. f., 509b.
- roydo, s. m., ruido, 557a. || Pl., *roydos*, noticias, fama, 100a; cf. SMill 139a; *malos roydos*, quejas, lamentaciones, 273a.
- rua, s. f., calle, 366b, 367a, 285b; cf. Cron Gen 457, 2, 28; Alex 2327c; Ultramar 409, 1; Cifar 341, doc. del año 1339 en Recueil de chartes, 406; Goer 31, 32; Fuero de Soria §499.
- rueda, s. f., 523b.
- ruego, s. m., ruego, petición, 380a, etc.; *por ruego*, a ruego, 416c.
- ruuas, mala grafía por *ruas*, 285b; igual grafía se halla en Alex 1517a.
- ruuio, adj., rubio, 521b.

S, SS

s, forma proclítica del pron. refl. *se*. Sólo se halla en *sen*, *entrar non sen trevia* 156d.

saber, ssaber, v. a., saber, tener noticia, 35b, etc. || Anuncia lo que se va a decir, *Sabet que fue ayna andada la carrera* 222d, *Non auien, bien ssepades, de auer rey nouell* 641d; etc. || Uso ponderativo, *Non soþo que asmar* 527c. || averiguar, indagar, *mas de su testamento non podien saber nada* 288d, etc. || conocer, *otro mester sabia* 422c, *sabia todas las artes* 352b, etc. || reconocer, admitir por cierto, 357b, etc. || decidir, disponer, 47c, etc. || Más infin., 'poder, acertar', 168b, etc. || *saber çertenidat*, véase *çertenidat*. || Ind. pres. 1 sg., *se* 84c, *sse* 13a; subj. pres. 2 sg., *sepas* 38a, 1 pl., *sepamos* 166d, 2 pl., *sepades* 254a; fut. 1 sg., *sabre* 444d, 3 sg., *sabra* 346b, 1 pl., *sabremos* 173d; cond. 1 sg., *sabria* 357b, 3 sg., *sabrie* 185c, 3 pl., *sabrien* 136a; perf. 3 sg., *soþo* 596b, *supo* 20c, 3 pl., *sopieron* 35b; subj. fut. 2 sg., *supieres* 582c; subj. imperf. 2 sg., *ssopieses* 537b, *supieses* 69d, 3 sg., *sopiesse* 551c.

sabidor, adj., sabedor, entendido, 69b, etc. || Más *de*, 'perito, seguro', 133c; cf. *Cid* 2951, *Fn Gz* 223a, *SDom* 194d, *Juan Ruiz* 491b.

sabiendas. Se usa en *a sabiendas*, adv. mod., 'a ciencia cierta, diestramente', 179b. Cf. *Fuero de Soria*, §§144, 324; "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 commo deuia ser" *Juan Manuel*, *Libro del cauallero et del escudero*, en *Romanische Forschungen*, VII, 443.

sabor, ssabor, s. m., gusto, placer. *a ssabor de*, a gusto de, 428b; *a sabor de el viento*, para gozar del viento, 286a; *fablo a muy gran sabor*, habló muy convenientemente, 318a; *a su sabor*, a su gusto, 285a, 388a. || *Auer sabor de*, desear, gustar, 186a, etc.; cf. también *auer sabor sin de*, 193d, 594a; *auer mal sabor con*, tener pesar o disgusto, 597d. || *de sabor*, a gusto, 618c; véase *Cantar*, II, 833.

sabrido, adj., sabroso, 488b, 650b; cf. *Milag* 15a, *Alex (O)* 1327a.

sabroso, adj., 63c, etc.

sacar, ssacar, v. a., sacar, apartar una cosa del sitio donde se hallaba, 591b, etc. || llevar, 392b, etc. || librar, *saco me de pobreza* 276c, etc. || hacer salir, 456b. || desenvainar, 377c.

saco, s. m. 57b.

saçon, véase *sazon*.

sagrado, ssagrado, adj., sagrado, santo, 482c, 532b.

sagramento, s., juramento, 362a; cf. "sagramente," 'juramento de homenaje', *Alex* 1438c.

- salmo, s. m., *rezando los salmos del salterio* 375d.
- salterio, ssalterio, s. m., el salterio, 291d, 325b, 375d.
- salto, s., asalto. *dar salto*, asaltar, atacar, 118c; cf. Cid 483.
- saluar¹, v. a., salvar, 551b; *Dios te salue* 122c, 470a, 489b. || Refl., librarse de un peligro, 435d. Véase también *saluo*.
- saluar², v. a., saludar a alguno con palabras o señales, 19b, etc.; y hasta con un beso, 163c ("dedit osculum" Historia 28). Véase Cantar, II, 837.
- saluo, p. p. de *saluar*, 'anulado, abrogado', *Por seyer salua la iura* 550d; cf. "é aquellos que fueren llamados por el juez cuemo deve, si se ascondieren, é non vinieren al plazo, el juez deve meter á aquel (que se querella) en la cosa que demanda, salvo el derecho del que non apareció" Fuero Juzgo, II, 1, 17 (= p. 17a); "e aquel que non quisiere venir el dia del plazo ... que pague la pena que prometió al otro que vino al plazo e que la demanda finque salva" Fuero Juzgo, II, 2, 4. || *en saluo*, en salvo, sin peligro, 75a.
- salut, s. f., salud. *perdio buena salut*, perdió la vida, 20d.
- sallir, ssallir, v. n., salir, pasar de dentro afuera, 104a; se usa con *fuera*, 165a, etc.; desembarcar, *antes que de las naues ouiesesen a ssallir* 596a. || *sallir de la natura del senyor*, tener rey de otra linea 623b. || escapar, salvarse, *sallir de laçerio* 375a, etc. || saltar, 543c. || descubrir alguno sus cualidades, *Tarsiana ... fue salliendo tan buena* 365b. || ocurrir, suceder, *a lo que me salliere, fer me quiero osado* 468c; cf. "a lo que me semeja" Cid 157, "salga a lo que saliere" Lope de Rueda, Obras, II, p. 200. || Con un predicado, 'resultar, terminar un negocio', *salli dende aontado* 115c; *ssallir tan escarnido* 33b; *Commo salliera dende tan bien acompanyado* 335d. || *ssallir a huna cosa*, tomarla a su cargo, 596d. || *sallir de seso*, perder el juicio, 337b; *sallo le a la carrera*, salió a su encuentro, 122b. || Se usa con *a* en *sallio a la ribera* 242a; con *por* en *sallo por el corral* 239a; con *contra* en *sallo contra el puerto* 463b. || Refl., marcharse, 406a. || Con infinitivo se halla sin preposición, 426d, 476b; o con *a*, 201b, etc. || Fut. 3 sg., *saldra* 580b, etc.; perf. 3 sg., *sallo* 122b, *sallio* 377b.
- sanar, v. n., 369d, 442a. || Act., 323b, 442d.
- sangre, s. f., 270b, 310b. *perdio toda la sangre*, se puso tan pálido como un cadáver, 435b.
- sano, adj., saludable, de perfecta salud, 260d, 265b, 546b. || de propósito para conservar la salud, *sanos conduchos* 195c.
- santo, adj., santo, sagrado, 42d, 84d; *Santa Maria* 1a. || bondadoso, *santo diçiplo* 320b.

- sanya**, s. f., saña, cólera. *verter la sanya en*, descargar la ira en alguno, 391d.
- sanyudazo**, adj., sañado, enojado, 567b.
- sapiencia**, s., sabiduría, 227d; cf. Milag 93c, Alex 6b.
- sarten**, s., 64b.
- sauio**, adj., sabio, docto, 284d, 418c.
- saya**, s., especie de túnica que usaban los hombres, 142b; cf. SDom 160a.
- sazon**, **saçon**, s. f., tiempo, época, 523d, etc. || *en tan buena sazón*, en tan buena hora, 296a; *a tan mala sazón*, en tan mala hora, 272d. || *primera sazón*, niñez, 467d. || Ortografía **saçon** 21b.
- se**, **sse**, pron. refl. átono, sing. y plur., 32c, 406a, etc. || *sen*, véase s. || *qual se quiere*, *quien se quiere*, véanse *qual* y *quien*.
- seco**, adj., *un seco ensierto* 39d.
- seder**, véase *seyer*.
- seer**, **sseer**, véase *seyer*.
- segudar**, **ssegudar**, v. a., perseguir, acosar, 85d; cf. Fuero Juzgo, XII, 2, 1; Fuero de Usagre §301; Cantar, II, 842. || Refl., 522b.
- seguir**, **sseguir**, v. a., *Todos esta ventura auemos ha seguir* 413b, *Fue en este comedio ell estudio siguiendo* 197a, *nuestro currsso ssigamos* 628c. || Subj. pres. 1 pl., *ssigamos* 628c; gerundio, *siguiendo* 197a.
- segundo**, adj. ordinal, 601a.
- segunt**, **ssegunt**, prep., según, conforme, 191d, etc. || Conj., *segunt que*, según que, 515b.
- segurança**, s. f., fianza o obligación de indemnidad a alguno, 616a; cf. Alex 388a, Calila 40, 700.
- segurar**, v. a., asegurar, 194a. || *segurado*, adj., seguro, confiado, 37b, etc.; cf. Fn Gz 334a, Juan Ruiz 609c.
- seguro**, adj., seguro, cierto, 127d, 237c, etc.
- sellar**, véase *seyellar*.
- semana**, s. f., 242d, 366a.
- semeiar**, v. n., 'dar una cosa muestras o señales de lo que es'. Con predicado, 512d, etc. || parecerse a, 514c, etc. || Impers., parecer, 168c, etc.; parecer bien, 209a; cf. Cid 2364, Fn Gz 338b.
- semitones**, s. pl., semitonos, *temblantes semitones* 189b; cf. "plorant semiton" Alex 2118b.
- sen**¹, se en, véase s.
- sen**², **ssen**, seso, sentido, inteligencia, 618b. || *sen perder*, perder el sentido, 395c. || Cf. SDom 519b, Alex (O) 2052d, Fuero Juzgo XIII, 3, 24.
- sendos**, adj. num. distributivo, 210a, etc.

senes, véase *sines*.

sseno, s., seno, la cavidad del pecho, 518b.

sentença, s. f., dictamen, juicio, 302c.

sentido, s. m., juicio que se hace de alguna cosa, 134c. || entendimiento, razón, 315a, 654a. || *cobro su sentido*, recobró los sentidos, 114a.

sentir, **ssentir**, v., sentir, experimentar, 268b. || Refl., 542c, 649c. || Ind. pres. 1 sg., *siento* 542c, *ssiento* 649c.

senyal, **senyall**, **sennyal**, s. m., señal, vestigio que queda de una cosa y permite conocerla, 4d, 245d, etc. || *a senyal*, señaladamente, 495c.

senalado, **ssenyalado**, adj., señalado, distinguido, 124d, 570c. || fijado, determinado, 425c.

senyero, adj., solo, 498a, etc.; cf. Cid 2809, Sacrif 135a, Alex 835a, Juan Ruiz 1271b.

senyor, **ssenyor**, **ssennyor**, s. m., el que tiene mandamiento y poderío sobre todos los que viven en su tierra, 30a, etc.; *senyor era de Tiro* 360b, *senyor sso desta villa* 473a; cf. también *el Senyor espiritual* 110d, *el Senyor celestial* 638b. || Como título se aplica a Dios, 403a, etc.; Luciana lo aplica a su esposo, Apolonio, 251a; y Tarsia al leno, 422b, y a su padre antes de reconocerle, 407b; el discípulo lo aplica al médico, 302b; y el pescador a Apolonio naufragado, 142a. || dueño, 465b, etc.; *sennyor de soldaderas* 396a. || esposo, 324c. || Cf. Cantar, II, 845-46.

senyora, s. f., abadesa o superiora del convento, 580c, 593d. || Como título, lo aplica la criada a la hija de Antiocho, 9d; Teófilo a Dionisa, 387c; los criados de Apolonio a Luciana muerta, 272a, 272d; el médico a Luciana, 318b.

ssenyorio, s. m., señorío, dominio, 618a.

sepulcro, s. m., 447d, 448a.

sepultura, s. f., entierro, 364c. || fosa, 294b, 444a.

sermon, s. m., discurso, 422a, 425a. || *loquelas ni sermones*, véase *loquela*.

seror, s. f., hermana, individuo de una hermandad o convento de monjas, 324b; cf. Alex (O) 2184a; y "serora" Sta Oria 123d; "soror" SDom 319a.

seruiçial, s. m., sirviente, criado, 195b; cf. SDom 553a; Alex 1694d; Altspan Gloss., 35; Sta Rosa, II, 316.

seruiçio, s. m., servicio, acción de servir, 41d, etc. || *fazer seruiçio*, servir, 319b, etc.; hacer rendimiento y culto a Dios, 13d. || *tornar seruiçio*, hacer el vasallo el servicio que debe a su señor, 634c. *seruidumbre*, s., esclavitud, 390c.

seruir, sseruir, v. a., servir, 241d, 165a, etc.; *serve al Criador* 324d, *sierna su iglesia* 325b. || proveer a alguno de lo que necesita, 138b. || aprovechar o valer a alguno, 484b. || Subj. pres. 3 sg., *sterna* 325a; perf. 3 sg., *siruio* 165a, *seruto* 241d.

seruienta, s. f., sirviente, criada, 633b.

seruiente, siruiente, s. m., sirviente, criado, 160a, 484a, 633b.

seruiz, s., parece error por *çerviz*, 'cerviz', 17b; véase *engrossar*.

seso, sseso, s. m., prudencia, 305d, etc. || *auer seso*, 'ser inteligente', se halla en el epílogo del copista. || *de buen seso*, de gran prudencia, 227d; *perder el seso* 439a; *segunt mio sseso*, según mi parecer, 191d.

seuo, s., sebo, 258c.

sexenta, adj. num., sesenta, 397d.

seyellar, sellar, v. a., sellar, 211a, 211b.

seyello, s. m., instrumento que sirve para sellar, 211b.

seyer, seer, ser, seder, sser, v. n. — 1. 'ser'. Con predicado sustantivo, *so su diçipla* 194d, etc. || Con predicado adjetivo que expresa una calidad constitutiva o esencial, *De dentro sso vellosa* 518a, etc. || Con predicado que consta de una frase adjetiva que expresa una calidad constitutiva o esencial, *Si de linaje eres* 169b, *de oro fino era* 571b. || Con predicado infinitivo regido por *de* en *Siempre fue mi uentura de andar aontada* 530b; regido por *por* en *Aun por venir era la ora de yantar* 144a. || Con participio para formar la voz pasiva, *Seran estos roydos por la tierra sonados* 100a. || Uso impersonal, sobre todo en expresiones de tiempo, *es hora* 580a, etc. || acontecer, tener lugar, *Como podrie seyer, e en qual lugar o quando* 374b. || En oración interrogativa, directa o indirecta, 'significar', *Nunqua sabrien los omnes que eran auenturas* 136a; *¿Qual fue vuestra venida?* 235b; más *de*, 'hacerse, llegar a ser', *¿Que fue de tus conpanyas, mesnadas de prestar?* 332c. || *ser en*, 'consistir en', *En toller e en dar es todo su sentido* 134c, *En valer les a las cuytes es tota su femença* 93c; 'consentir en', *Que quiere que tu mandes nos en ello sseremos* 600d. — 2. 'haber'. Con participio de verbos neutros de movimiento o cambio de condición, para formar tiempos compuestos, *Dixo todas las cuytas por o era passada* 608d, etc. Nótese que el pretérito más participio vale el pretérito de verbo principal, *fuy nascido*, 'nací', 114d; *fuste venido*, 'viniste', 88c; cf. *ono a* más infinitivo, s. v. *haber*. || Con participio de verbo reflexivo para formar tiempos compuestos, *Tornados se le son enemigos mortales* 59b. — 3. 'estar'. Con adjetivo que expresa una calidad accidental, *eres m o enoiossa* 517b, etc. || Con frase adjetiva o adverbial

que expresa una calidad o situación accidental, *Seremos en grant cuyta* 100d, etc. || Con participio de verbos activos para expresar el resultado de la acción, *mas sso por mis pecados de tal guisa llagado* 479a, etc. || hallarse en un sitio o situación, *Fasta que fue en Tiro el non sse dio bagar* 29d, *Siempre fue en tristicia* 326b, *Mal fazes, Apolonyo, que en esto seyemos* 279d, etc. El imperfecto *sedia* tiene el significado de 'hallarse colocado en un sitio', *Sedian sobre las puertas, de las almenas colgadas* 16b. || Inf., *seyer* 11b, *seer* 437a, *ser* 382c; gerundio, *seyendo* 384a. Ind. pres., *so* 12a, *seyo* 316b; *eres* 44b; *es* 651a, *es(s)* 562a, *seye* 505b; *somos* 101a, *seyemos* 279d; *sodes* 272c; *son* 54b. Imper., *sey* 138a, *seyet* 214c. Subj. pres., *seya* 251d; *seyas* 478b; *sia* 274a, *seya* 91c; *seyamos* 206b; *seyades* 254d; *sean* 443c. Ind. imperf. 1 sg., *era* 4a; 3 sg., *era* 646a, *hera* 143b, *seya* 156a; 3 pl., *eran* 109b, *sseyen* 569d, *sedian* 16b. Perf., *fuy* 191c; *fuste* 88c; *fue* 13a, *ffue* 614b; *fuemos* 563c; *fuestes* 359a; *fueron* 16c, *ffueron* 620a (cf. también perf. 3 sg., *souo*, 418b, y subj. imperf. 1 sg., *souies* 116a, 3 sg., *souiese* 374c.). Plusquamperfecto de ind., *fuera* 113d. Del inf. *ser* sólo se halla un caso; de derivativos de *seder*, un caso, *sedian* 16b; del perfecto de tema *sou-*, cuatro casos.

si, ssi, sy, conj. condicional, 1b, 476a, 191b, etc. || Expresa proviso, *Antiocho, estando en tamanya error, andaua si pudiese por fer otra peyor* 56b. || Valor dubitativo, *quiero de ti saber al rey Apolonio sil podries conesçer* 246c, *Preguntol por palaura si mintie o non* 539d, etc. || 'por si', *Dio a Apolonyo la carta a leyer, Si podrie por auentura la cosa entender* 228b, etc. || Se han confundido las construcciones condicional y comparativa en *Que si su fija fuese mas non la amarie* 431b. || *si no* introduce oración negativa, 136b. || *si ... si non*, 'sea que ... no sea que', *Si tu plaze ho si non, yo tu voluntat requiro* 218d. || *si no, si non*, en frase elíptica, 'en caso diverso', *Torna te all aldeya e piensa de tu lauor, si no, aueras luego la maldicion del Criador* 389b, 230d, etc.; denota excepción, *Que nunca a null homne seruiçio non tornase... ssi no quando sse pagasse* 634d, etc. || *sil*, si le, 246c, etc. || *avn* si 548b. || *como si* 22d, etc. || *por amor si*, véase amor.

si, ssi, adv. modal, 'asi'. Se usa en protestaciones, afirmaciones y deseos con modo subjuntivo, *si a Dios ayas pagado* 71b, *ssi Dios uos benediga* 599a; etc.

si, pron. refl., 298b, 234c; *si mismo* 449a.

siegle, ssiegle, s. m., siglo, mundo, 574c, etc.; *pasar del siegle*, morir, fallecer, 256b, etc. || *enganyar al siegle*, engañar a la gente munda, salvarse de pecado mortal, 493d.

siella, errato por *çiella*, 400c.

siempre, sienpre, ssiempre, ssienpre, adv. temp., siempre, 26b, etc.
siete, adj. num., 242c, etc.

sieruentes, errata por *seruientes*, 633b.

signo, s. m., indicio, señal, 271c, 311a, 515c.

simplicitat, s. sencillez, 167b.

sin, ssin, prep., sin, 32d, 642b, etc. || *aun sin esto*, aun con todo,
aun así, 50a, 309a.

sines, senes, prep., sin. *sines dubda*, sin duda, 249d; *senes falla*,
ciertamente, 543b; cf. Cantar, I, 391 y II, 680.

siruiente, véase *seruiente*.

so, sso, prep., debajo, *so techo* 604b; *sso vn techo* 522a; cf. Cid 2287,
Alex (O) 464a, Milag 612a, Juan Ruiz 1446d.

ssobegano, errata por *sobeiano*, 622c.

sobeiano, adj., sobrado, excesivo, 481c, 622c; cf. Cid 2272, SMill
244b, Fn Gz 273a. || Adv., 'excesivamente', 429d; cf. Alex 2359c.
Véase *sobegano*.

ssobeio, adj., muy grande, 605c; cf. Sta Oria 109d, Alex 388c, Fn
Gz 568a, Juan Ruiz 251b.

soberuia, s. f., soberbia, 61a, 184b, 536b.

sobir, subir, v. n., subir, *subieron al castillo* 234b; *a los XII anyos
abes pudo sobir*, 'apenas tenía doce años', 446d; *en altas mares
sobir*, 'ponerse a viajar por alta mar', 104b; 'aumentar el precio
que se ofrece por alguna cosa', 397d. || Refl., subir, *subien se a los
poyales* 427d.

sobollir, v. a., enterrar, 290c, 446b; cf. Ultramar, 536a, Alex 1811b
(sobullido).

sobrado, s. m., parece significar plataforma o tablado del comedor
sobre el cual se hallaba la mesa del rey, 157c; cf. Josef e Zulayme,
en RHi, XV, pp. 742 y 744; Alex (O) 1962a.

sobre, ssobre, prep. Expresa situación encima, 16b, etc.; *sobre mar*,
'en alta mar', 492a, 531c; cf. *sobre la mar* 290d. || 'sobre la sepul-
tura de', *Quando sobre Licorides ssouiese orando* 374d, cf. 444c. ||
contra, 100c, 409d. || *Vinyeron compradores sobre cosa tachada*,
394c, sugiere la idea de una acometida de buitres. || *sobre qual
ssoldada*, en qué términos, 610b; *ssobre todo esto*, además, 565a;
cf. Cid 886. || Adv., 'muy', *sobre gent adobada* 405b, 485a. || *sobrell*,
'sobre' más art. def., 300c; *sobresto*, 'sobre', más 'esto', 560a.

sobreponer, v. a., sobreponer. P. p., *ssobrepuestas* 615b.

sobreuienta, s., *a muy gran sobreuienta*, 'muy de improviso', o 'muy
impensadamente', 361c; cf. Alex 2459d; Flores de Filosofía 53;
Scio, Josué XI, 7; Números, VI, 9.

- sofrir, ssofrir, sufrir, v. a., endurar, 7d, etc. || sostener, 83b, 86b. || permitir, 382d, etc. || Ind. pres. 2 sg., *sufres* 382d.
- sol, s. m., 284a, 381b.
- solaz, s. m., 465a; *feziste me buen solaz*, me solazaste mucho, 478c.
- solazar, v. n., jugar, divertirse, 120b, 428a; cf. SMill 264b.
- soldada, ssoldada, s. f., paga, 426d, etc.; *dar soldada* 194d, *dar en soldada* 499c.
- soldadera, s. f., prostituta, *sennyor de soldaderas*, dueño o amo de prostitutas esclavas, 396a; cf. Antología, XI, 34, nota 2; Borao. s. v.
- soldar, v. a., remunerar, *bien soldado* 70c, *mal soldado* 460c.
- solepnidat, s., pompa o magnificencia de alguna función, 573c, 613b; cf. "solempnidat" Sacrif 283d.
- soler, ssoler, v. n., soler. Sólo se usa como auxiliar más infinitivo, 602a, etc. || Ind. pres., *suelo* 359c, *sueles* 213c, *suele* 6a, *suelen* 173c.
- solo, adj., 114b, etc. || *sol que*, conj., 'con tal que', 161c, 254b; cf. Alex (O) 142b; Calila 192, 187; Siete Partidas, I, 21, 3; cf. también Boheman, p. 105.
- sol que, véase *solo*.
- soltero, adj., *cara soltera*, 'cara libre de muestras de dolor, pena o ansiedad', 421d; cf. Juan Ruiz 313b.
- soluer, v. a., resolver, *soluer argumentos* 22b.
- somo, s., *en somo*, adv. de lugar, 'encima, arriba', en el uso especial de 'sobre cubierta', 244c.
- son, s. m., son de la vihuela cuando se toca, 182b, etc.; *en son natural*, en tono o diapasón que se parece a la voz humana, 178b.
- sonar, v. n., resonar, divulgarse, 504b, 556a; cf. Cid 1156. || Act., divulgar o difundir nuevas o noticias de una cosa, 16c, 100a, 102c; cf. Fn Gz 619c.
- sopitanyo, adj., subitáneo, repentino, *muerte sopitanya* 256b; cf. Juan Ruiz 222a; Baena, p. 537; Libros de Caballerías, 632.
- sorostrada, adj. f. (<sorostrar), aquejada, molestada, 530c; cf. Cuervo, Leng Bogotano, p. 619; BRA, III, 308-12, y IV, 104. El uso más corriente de *sorrostrada* es el de sustantivo acompañado de *mala*; cf. Alex 2126d, 2616d; Milag 624c.
- ssosacamiento, s. m., ficción, falsedad, embuste, 14c; véase *ssosacar*.
- ssosacar, v. a., trazar, imaginar, idear, tramar, *Ouo ha ssosacar hun mal ssosacamiento* 14c; cf. "Nunca fue sosacado tan mal sosacamiento" SMill 373d; Alex 325a, 310a; y Alex (O) 2184c.
- sossanyo, s., denuesta, reprensión, 471d; cf. SDom 152c; Alex 400c; Fn Gz 692a; Scio, Ecclesiastes, XXIX, 35.

- sospirar, v. n., suspirar, 310d.
 sospiro, s., suspiro, 42c, 174a, 218a.
 soterramiento, s. m., entierro, 294a.
 soterrar, v. a., enterrar, 248a, etc. || Refl., verse o hallarse enterrado, 452d.
 su, ssu, adj. poss. m. y f., 30a, 25d, etc. || Se halla la forma fem. *sua* 21c, 93d; *sue*, 489d, es errata del copista; pl., *sus*, *ssus*, 31a, etc. || Uso redundante, *Non sabien que del gozo cuyta es su ermana* 265d. || Puede llevar el artículo determinado, 300c, 214a, etc., y en un caso el indeterminado, *vn su huespet* 98c.
 sua, véase *su*.
 subir, véase *sobir*.
 suçio, adj., sucio, 22c.
 suelo, s. m., 307a, 343b. || *de raiz e de suelo*, véase *rayz*.
 sufrir, véase *sofrir*.
 suso, ssuso, adv. de lugar, 'arriba, en lo alto', 157c; *de ssuso*, encima, 299a; cf. Cid 3074; Fuero Juzgo, Prologo XIV.
 suyos, pron. poss., *los suyos*, sus criados o vasallos, 471b.
 sy, véase *si*.

T

- t, forma proclítica del pron. pers. *te*. Sólo se halla conjunto al verbo auxiliar cuando este sigue al verbo principal, *auer ta* (=auer te a) 407d; *dar te* (=dar te e) 99b, 540b; *tener te* (=tener te e) 517c.
 tabla, s. f., tabla o pieza de madera, 281c. || mesa, *a la tabla* 465a; cf. Roncesvalles, pp. 170-72; Libro de la Cámara Real, p. 296; "a mi tabla," 'en mensa mia', Scio, II Reyes, IX, 7.
 tablado, s. m., andamio o castillejo formado de tablas, al cual lanzaban los caballeros para derribarlo o quebrantarlo, 546d; cf. Cid 1602; Alex 698a; Fn Gz 683a; Inf. de Lara, p. 5, nota; Cantar, II, 861.
 tablero, s. m., féretro, ataud, 282b, 289a; cf. SDom 657d.
 tachado, adj., y p. p., manchado, corrompido, viciado, 394c.
 taiar, v. a., cortar, *taiar las hunyas* 346c, 555d. || *bien taiada*, aplicado a la cara, 'bien formada, bien proporcionada', 288a; cf. Alex 1852, y también "de cuerpo bien tajada" Alex 361a.
 tal, pron. indef. neutro, 419b; *tal ... qual* 413d, 651c.
 tal, adj. indef., 540d, etc.; 'este, dicho', 155d, 459b. || Uso correlativo, *tal ... qual* 89c, etc.; *tal ... como* 640a, etc.; *tal ... que* 583a, etc. || Cuando introduce un discurso directo, 'este, el siguiente', 362a,

- 572a. || Con art. indeterminado, *hun tal son* 182c; *huna tal iuglaressa*, 'cierta juglaresa', 483a; cf. ZRP, XIX, 163. || Sigue al sustantivo, *hunos sones tales* 427a. || Con adj., demostr., *en esta tal entença* 227b. || *tal que*, hasta que, 488d; *por tal que*, para que, 8b, 23c; *por tal ... que* 504c; cf. Cid 433. || *tal manera*, en manera alguna, 481a. || *tal ora*, en aquella hora, 'entonces', 295b; cf. Calila 8, 144; Gram des Lang Rom, III, p. 471. || *de tal guisa* 471c, etc.; véase *guisa*. || Véase también *atal*.
- taliento**, s. m., voluntad, deseo, 149d; *mal taliento*, 14b, 542a; cf. SDom 775b, Alex 152a, Fn Gz 487b, Lang, Cancioneiro, p. 166.
- tamanyo**, adj., tan grande, 56a.
- tan**, adv. comp. Con correlativo *como*, 512b, etc.; con *que*, 632c, etc.; sin correlativo, 644c, etc. || 'muy', 396b; aun puede limitar una frase adverbial, *tan de gozo* 596d, *tan en caro* 449d, *tan en çierto* 39b; cf. "tan a grand sabor" Cid 1618; *en tan amientre*, véase *amientre*. || También se usa *atan*, q. v. || Cuando va separado del adjetivo que limite, se usa *tanto* en vez de *tan*; véase *tanto*.
- tanto**, adj. indef., 533a, etc.; *en tanto tiempo*, en tan poco tiempo, 196b. || *otros tantos*, igual número de, 195b; *dos tanto*, el doble, 396c, 500c; cf. Cid 2338, SDom 234a, Juan Ruiz 226c. || Más de, 96a.
- tanto**, pron. indef., 551b, etc.; *quanto ... tanto* 423c. || Más de, 74c, 535d; cf. también 96a. || *en tanto*, hasta tal punto, 208c.
- tanto**, adv. indef., 197c, etc.; *tanto ... como* 313c; *quanto mas ... tanto mas* 33d. || Puede separarse del adj. que limite, *tanto eres demudado* 333b, cf. 418c, 328a; *tanto ... que* 6c, y aun falta *que* en 96b. || *tanto que*, hasta que, hasta tal punto que, 261d, etc.; *fuera a tanto que*, salvo que, con la excepción de que, 378d; cf. "fuera tanto que el juez puede dos días en la sedmana ... folgar en su casa" Fuero Juzgo, II, 1, 17; "Non sopo qué fesiese fuera tanto que pensó del' dar de çomer de los muslos de sus piernos" Rey Guillelme 185; cf. además A. M. Espinosa, Rom. Rev., IV, 202. || Véase también *atanto*.
- tardança**, s. f., tardanza, demora, 29b.
- tardar**, v. n., 274c, 643d. || Act., retrasar, *non lo quiso tardar* 162c, 172a, 321a; cf. Cid 935, SMill 14a, Alex 2431a. || Refl., tardar, detenerse, 161d.
- tarde**, adv. temp., 169b, 652b.
- tarde**, s. f., la tarde, 420a, 440a.
- te**, pron. pers. átono, 296a, 333c, etc. || 'te he', 517c, forma proclítica, *t*, q. v.

techo, s. m., 522a, 604b.

temblante, adj., temblante, de trémolo, 189b.

temer, v. refl., recelar, sospechar, 393c; *sse temien de la senyora que sse queria yr ssu via*, 'se recelaban de que la señora se marchase', 593d.

tempesta, s. f., tempestad, borrasca, 456a, etc.; cf. Milag 591a, Alex 1463b, Cron Gen 377a,4.

templo, s. m., *el templo que dizen de Diana* 579a.

temporal, tenporal, s. m., temporal, el mal tiempo que hace, 110a, 456a; *grant temporal*, mucho tiempo, 2b. Sólo se usa en rima.

tendido, adj., *a pasos tan tendidos*, a paso largo, apresaduramente, 273b.

tenençia, errata del copista, 93d.

tener, v. a., mantener asida una cosa, 545b, etc. || *poseer*, 154b, etc.; *tenien viento bueno* 453c. || creer, *tenia que la tardança podia en mal finar* 29b, etc. || Con predicado de régimen introducido con *por*, 'estimar', 'considerar como', *tengo te por errado* 278d, etc.; se halla el reflexivo, *non tenerse por nada* 39d, 95d, cf. 183c. Con predicado de régimen introducido con *a* en *lo tenien ha fazannya* 180c, *touo se lo a onta* 46b, *ternye lo a escarnio* 526c, *tenemos te lo a muy gran villania* 168d. || retener, 273d, etc.; *tener las lagrimas* 160c, 175c. || guardar, mantener, *tener el amiztat* 576d, *la iustiçia* 383a, *su castidat* 324a, *leyaltat e belmez* 107a, *su fama* 574d, *su nombre* 77a; *touieron su carrera*, siguieron su marcha, 327b. || pasar, *tener la yuernada* 98d, *vn yuierno tener* 99c, *alla touo su vida* 348d. || Sirve de auxiliar con el participio, o más bien se usa con predicado de régimen, *la carrera que tenien començada* 454d, *el tesoro que tienes alçado* 193c, etc.; *quando la tenien muerta* no tiene auxiliar, más bien significa 'cuando la tenien por muerta', 337d. || *tener a grado, en grado, en amor, en amor hi en grado*, 'agradecer', 443c, 649a, 563a, 74b; *tener clamor*, véase *clamor*; *tener mala çelada*, véase *çelada*; *tener su loa*, ensalzarle, 77d; *tener mientes*, fijarse en, 148a, 155a; *tener pro*, aprovechar, 340d, cf. *tener mala pro* 431d. || Neut., *tener en*, porfiar en, empeñarse en, 358b, 607b. || Fut. 1 sg., *terne* 357d, 2 sg., *ternas* 302c; cond. 1 sg., *ternia* 482d, 3 sg., *ternye* 526c; imper., *ten* 138d; ind. pres., *tengo* 11c, *tienes* 356c, *tiene* 563a, etc.; subj. pres. 2 sg., *tengas* 490a, 3 sg., *tenga* 183c, 2 pl., *tengamos* 89a; perf. 1 sg., *toue* 357d, 3 sg., *touo* 46b, 3 pl., *touieron* 327b; subj. fut. 3 sg., *touiere* 77a, 2 pl., *toueredes* 358b; subj. imp. 3 sg., *touiese* 324a.

tenir, errata del copista, 99c.

- tenprar, v. a., templar, poner acorde un instrumento de música, 178b, 185b, 426c. || Hablando del estilo, 'moderado', 422a.
- terçero, adj. ord., 217b, 508d; *terçer*, forma apocopada, 284a.
- terçia, s., las nueve de la mañana, 354a.
- terminar, v. a., adivinar acertijos, resolver enigmas, 24d, 85c, 503b, 506d; cf. Alex 1457b.
- termino, s. m., término, la hora, día o punto preciso de hacer algo, 268a; *echar a termino*, poner término o fin al echar, 113d; *prender termino*, pasarse o quedarse algún tiempo en cierto sitio, 35d.
- testamento, s., documento mediante el cual declara uno su última voluntad, 288d.
- texer, v. a., *texer tales redes*, urdir o tramar tales designios, 372d.
- ti, pron. pers. tónico, regido de prep., 84a, etc.; *en ti mismo* 340a. || A veces se halla *tu*, 24d, 502d, 600b, 646b; véase *tu*.
- tiempo, tienpo, s. m., 82b, etc.; *ha esse tienpo*, en aquel tiempo, entonces, 144d, *en mal tienpo*, en hora no auspicia, 207c; *en tanto tienpo*, en tan poco tiempo, 196b; *vn tienpo*, un espacio, 433a, 594a, 613c; *por esos grandes tienpos*, por muchos años después, 240d. || el tiempo que hace, *fazie tienpo pagado* 129a, *el tienpo ffue pagado* 614b.
- tiento, a. m., *con buen tiento*, con mucha prudencia y cuidado, 149b.
- tiera, véase *tierra*.
- tierra, tiera, s. f., tierra. Se diferencia del mar o del cielo, 381d, 479d, etc. || costa, ribera, 261d, 263d. || país, comarca, 65c, etc.; *tierras ajenas*, países extranjeros, 648b, etc. || reino, dominio, 100a, etc.; *tierra de Pentapolin* 112d. || patria, 356c, etc. || suelo, *en tierra* 88b, 262c. || *desterrar de tierra*, desterrar, 49b. || Ortografía *tiera* 95b, 98b, 479d.
- timon, s. m., pértigo, 523c.
- tiniebra, s. f., tiniebla, obscuridad, 476b.
- tirar, v. a., tirar, arrastrar, 523c; *tirar las anclas*, levar las anclas, 453a.
- titolar, v. a., titular, llamar, 3c.
- titulo, s. m., letrado, 401a.
- tocar, v. a., *tocar la vihuela* 350c, 502b. || conmover, afligir, atacar, 221a, 189d. || Ortografía *toquada* 189d.
- toçino, s., cerdo, 625c.
- todavía, adv., todavía, 374a.
- todo, tot, tota, adj. Responde o al latín 'omnis', 181d, etc., o al 'totus', 617b, etc. || Puede seguir al sustantivo, *el pueblo todo* 626a, 598b; *el preçio todo* 87c, *los vientos todos* 119b, etc.; sigue al pron. pers., *nos todos* 342a, *uos todos* 599d, pero *todos uos* 562d. ||

- Cuando abarca la clase entera de los objetos, no lleva artículo, *fizo le toda honrra* 293c, *de toda voluntat* 128d. Cuando sólo abarca la totalidad del objeto, lleva artículo, adj. poss. o adj. demostr., 617b, 134c, etc., excepción hecha de nombres geográficos, *toda Tarso* 352d. Se separa del sustantivo en una manera muy especial en *Quando toda la houe la ribera andada* (=Quando toda la ribera la houe andada) 474a. || Se usa con pron. demostr. neutro, *todo aquesto* 450a, *con todo esto* 591a, *en todo esto* 458d; *sobre todo esto*, además, 565a. || *todos tres* 206d; cf. Cid 3589; Milag 405a, Alex 1027c; *a todas partes* 315b. || La forma *tota* se halla en 93c, 169c; cf. Milag 285d. La forma apocopada del masc. *tot* en *tot omne* 635b; cf. Milag 19b.
- todo**, adv., 'completamente', *todo desconortado* 283a, *todo solo* 114b, etc.
- todo**, pron. indef., 20b, etc. || Con pron. pleonástico, *todo lo he perdido* 130d, *mando les sendas cartas a todos escreuyr* 216c, etc.
- toller**, v. a., quitar, 299a, etc. || *toller de carrera*, quitar la vida a alguno, 60b, 370b. || Refl., quitarse, 159b; *tollerse de palabra*, faltar a la palabra, 526d. || Neut., 134c, 339c. || Cf. Cid 1788, Milag 229c, Alex 252d, Fn Gz 478c. || Cond. 1 sg., *toldria* 526d.
- tomar**, v. a., coger, asir, 293a. || recibir, aceptar, 81b, 574b. || quitar, 323d, 447d. || sufrir, experimentar, *tomar pesar* 533a, *tomar grant taliento* 149d. || *tomar la carrera*, ponerse en camino, 452b. || *conseio tomar*, a causa de la rima, 81b; "prender conseio" es la frase correcta; cf. 12b, 41c, 81b, 94c, 99b, 368b, 560d.
- toquada**, véase *tocar*.
- torbar**, v. a., turbar, estorbar, 627c; cf. Fuero Juzgo, VI, 2, 4.
- torçer**, v. n., desviarse del camino recto, 576a.
- tornada**, s. f., vuelto, regreso. *dar tornada*, regresar, 613d; cf. Cid 3043; *fer la tornada*, regresar, 243a, cf. Cid 725, Sacrif 69d, Alex 383b, Fn Gz 137d.
- tornar**, v. a., volver, *torno ha el la faz* 478a, *avia toda la tierra en su amor tornada* 95b; *tornar serviçio*, hacer el vasallo el servicio que debe a su señor, 634c; cf. también *tornar la ganancia* 432b; *tornar el braço*, parece significar 'torcer ó mover violentamente' el brazo, 528b. || Más objeto de persona y predicado de adjetivo, 'volver, poner', *yo le tornare alegre* 488d, cf. 137a, 177b. || Neut., regresar, 173b, etc. || *tornar más a*, dirigirse a, dirigir la palabra a, 302a, etc.; también se usa con *en* 338b, y con *contra* 411c, 440c, 449a. || *tornar en*, recobrar, *torno en su sentido* 315a, cf. 195d, 113c. || *tornar en*, expresión personal de parte del poeta, cuando desca volver a qualquier asunto o persona de que se había tratado

- antes, 36a, etc.; cf. Fn Gz 158d; se hallan también *tornar la materia en* 62b, *tornar el ministerio en* 325c. || Más infin. con *a*, 'empezar a, ponerse a', 428c, 435c; cf. Cantar, II, 869. || Refl., regresar, 48c, etc.; más predicado de sustantivo, 'hacerse, convertirse en', *se tornan maestros* 136d; más *de*, 'apartarse', 154d; más *contra*, dirigir la palabra a, dirigirse a, 504d, 539c.
- torpe, adj., torpe, rudo, 125c.
- tot, tota, véase *todo*.
- trabaíos, s. m. pl., penas, miserias, 630a.
- trahia, véase *trayer*.
- trahición, véase *trayçon*.
- transido, adj., muerto, 271d, 336c, 587b; cf. Fn Gz 371c, Sta Oria 165b.
- tras, prep., detrás de. *tras cuestras*, atrás, 654b.
- trasecado, adj., enteramente secado, o secado a fondo, 306c.
- trasecho, s., pelea, 233b.
- trasoro, véase *tesoro*.
- traspasar, v. n., 'causar pena o daño', a no ser errata, 226c.
- traponer, v. r., ocultarse algunos de vista de otros, 106d.
- trastornar, v. refl., trastornar, desordenar, 434d. || vencer con persuasiones eficaces el ánimo de alguno, 59d. || Hablando de las naues, 'zozobrar', 109c. || *trastornado*, perturbado, azorado, 468a.
- trauar, v. n. Se usa de una ancla cuando ésta vale, o sea cuando las uñas se afirman en el fondo, 109a.
- trayçon, trahición, trayçon, s. f., traición, 232b, 371a, 388c; a *trayçon* 403b. || Ortografía *trahición* 388b, *trayçon* 232b.
- traydor, s. m., traidor. Sólo se refiere a Teófilo, 383d, etc., y al leno, 399b; *traydor falso* 377b, etc. || Adj., *falso e traydor* 388b, *malo traydor* 565b, a no ser errata por *mal traydor*.
- trayer, v. a., traer, conducir al lugar donde se habla, 331a, etc.; *mentsage vos trayo* 214d. || llevar consigo, conducir, 286b, etc.; cf. también *trayen consigo* 147c. || poseer, estar provisto de, 123b, etc. || llevar, tener puesta alguna cosa, 298b, 518b. || contener, encerrar, *traye grant abscura* 52c, *traen lealtat poca* 120b, *las naues trayen essa figura* 509d; cf. "Ca trae la figura del otro por uenir" Sacrif 145d. || alegar, 52d. || manejar, 188c. || Más predicado de participio, 'tener', *traen me escarnida* 518c, *trayo de lagrimas la cara remoiada* 326c; pero *traer preso*, llevar preso, 81d. || Neut., uso dudoso en el sentido de 'tratar, réfirirse', 231c. || *mal traído*, maltrecho, mal parado, 113d. || Ind. pres., *trayo* 123b, *traye* 52c, *trayen* 509d, *traen* 120b; imperf. 1 sg., *traya* 129c, 3 sg., *traya* 156c, *trahia* 298b, *trahiya* 286b; perf. 3 sg., *trayo* 326c.

trebeiar, v. n., jugar, divertirse, 94d; cf. Fuero Juzgo, VI, 5, 7; Signos 61d; Alex 765b; Gatos, XII, 2; Ultramar 529a; Buenos Proverbios 351, nota 13; Sta Rosa, s. v. "trebelhar, trebelhos."

trebeio, s. m., juego, 145b; *mal trebeio*, mal juego, mal tratamiento, 605d; cf. Milag 525d, Inf. de Lara 250, 22, Disputa 20, Juan Ruiz 754b, Buenos Proverbios 321, nota 3.

treçado, adj., trenzado, 575b; cf. SDom 669c. Véase también *trençado*.

treçe, adj. num. (en cifras), trece, 348d.

tremer, v. n., temblar, 234d; cf. Fuero Juzgo XII, 3, 15 (p. 197a); Signos 15b; Alex (O) 741c; Juan Ruiz 785a; Enxemplos 498a

trençado, adj., trenzado, *con su barba trencada* 434b; véase *treçado*.

tres, adj. num., 31d, etc.

tesoro, trasoro, s. m., suma grande de dinero, 34c, etc. || fondos privados del rey, 193c. || Ortografía *trasoro* 193c; cf. Umphrey, The Aragonese Dialect, en RHi, XXIV, p. 13.

trever, v. refl., atreverse. Más infinitivo sin prep., 156d; cf. Cid 567, SDom 556c, Alex 1996c, Cron Gen 93a, 50.

treynta, adj. num., treinta, 28c, 397a.

tribulação, s. f., tribulación, 334c, 384b.

tributado, errata por *tributario*, 646b.

tributario, adj., 646b; véase *tributado*.

trigo, s. m., 86c.

triste, adj., 29c, etc.

tristeza, s. f., 170d, 187b.

tristícia, s. f., tristeza, 326b, etc.; cf. SMill 479d, Alex (O) 682c.

Véase también *tristeza*.

trobar, v. n., encontrar, hallar, 157b, etc.; descubrir, 284c, etc.; cf. SDom 246d; Alex 1452c; Juan Ruiz 484d. Se halla con frecuencia en textos catalanes y aragoneses; cf. Scio ms. 8 de III Reyes, XIII, 14, y XVIII, 5; Umphrey, The Aragonese Dialect, p. 43. Sariohandy en Gröbers Grundriss, I, p. 846, nota 2.

trobete, s., diminutivo de *trova*, 'verso', 502a.

tu, pron. pers. tónico, sujeto de verbo, 25b, etc. || Objeto de preposición, *a tu* 646b, *por tu* 600b, *pora tu* 502d, *entre tu e tu fija* 24d. Cf. Maria Egip 1074, 1075, etc.; Alex, p. xxvii; Mz Pidal, Cultura Española, VI, 548; Hanssen, Gram Hist, 75. Véase *tú*.

tu, adj. poses. átono, 648a, etc. || Con art. determ., 356c, etc.; con adj. demostr., *aquell tu senyor* 497c, *desta tu nane* 474b.

tuerto, adj., injusto, contra razón, 302c.

tuerto, s. m., agravio, injusticia. *el mio tuerto*, 'el agravio que yo le hice a él', 73a; *fazer tuerto* 264d; cf. Fn Gz 412a.

tundir, v. a., cortar el pelo y la barba, 550c
tuyo, adj. poses. tónico, 646d.

V (VOCAL)

vmilitat, s. f., humildad, 128b.

vn hun, art. indetermin., 482a, 121c, etc.; más adj. poses., *vn su huespet* 98c. || Fem., *vna, huna*, 269b, 599c, etc.; masc. pl., *hunos* 427a; fem. pl., *vnas* 503a. || Adj. numeral, *vn* 339b, 522a; *el hun pie* 466c, *la huna mano* 300c, *dell huno de los pies* 460d, *el huno de ellos* 225a; *en huno* 226c; cf. Cid 1504, Alex 324a, Fn Gz 57a; *tres e huno llamado* 635c.

vnidat, s. f., unión, casamiento, 556b.

vno, huno, pron. indef., uno, ninguno, 589c, 332d; *huno a otro* 590a, 605b; *huno con otro* 203a, 589c; *cada huno* 590b, etc. || Pl., *los hunos ... los otros* 54b, etc.

vntar, v. a., untar, 308c, 258c.

vnya, hunya, s. f., uña, 555b, 346c.

vsar, v. a., usar, emplear, 468b; *su menester usando* 433c, cf. Fn Gz 687b.

U, V (CONSONANTE)

vaca, s. f., 625c.

vagar, bagar, s., descanso, espacio, 379c. || *dar vagar* 29d, 274d, 611a; 'dejar en paz, no molestar', 347b; cf. Cantar, II, 872.

ualedor, s., valedor, 292b.

valer, ualer, v. a., amparar, proteger, 111d, etc. || tener el valor de, 520d, etc. || Neut., 'servir', 'tener la fuerza o valor que se requiere para la substancia o firmeza de alguna cosa', 552d, etc. || *mas val* o *mas vale*, más importa, resulta mejor, 10c, 647a. || Ind. pres. 1 sg., *valo* 520d, 3 sg., *val* 10c, *uale* 647a; imper. 2 sg., *val* 402d; subj. pres. 3 sg., *vala* 380b.

valia, s., precio, coste, 621d; cf. Cid 2509, Fn Gz 744c, Juan Ruiz 1434a.

valor, s., estima, aprecio, 69c; cf. Cid, 3197, SDom 196c, Juan Ruiz 491c.

ualler, mala grafía por *ualer*, 535a.

vanidat, s., palabra vana o inútil, 278a.

varon, uaron, s. m., persona de sexo masculino, 276d, etc.; adj., *fijo varon* 626d. || vecino de un concejo, 560c. || hombre noble, 182a, etc.; cf. Cantar, II, 885.

vasallo, vassallo, s. m., vasallo, 130a, 546a, 623c.

vegada, s. f., vez, 601a, etc.; cf. Sta Oria 39c, Alex 46d, Fn Gz 135a.

|| *a las vegadas*, a veces, 179b; cf. Juan Ruiz 180d. || *entrar su vegada*, entrar por su turno, 418b; cf. *dixo su rrazon e vegada* 291c.

vela, s. f., vela de nave, 261a, 261c, 453b.

velar, v. n., no dormir, 79d.

vellido, adj., bello, 370c; *ogo vellido* 315b; cf. Cid 274, Sta Oria 29d,

Alex 2229b, y Cantar, II, 891.

veloso, adj., 518a.

vellozino, s. m., vellón de lana, 309b; cf. Milag 34a.

vençer, venzer, uençer, v. a., rendir al enemigo, 101c; matar, 383d.

|| atraer o reducir a alguno a su deseo con razones, persuasiones o dinero, 535b. || sujetar o rendir las pasiones o afectos, 280b. || exceder en alguna competición o comparación con otros, 183b, 352d.

uendedor, s. m., vendedor, 394b.

uender, vender, v. a., 65b, etc.

uengança, s. f., castigo, pena, 566c; cf. Sta Oria 2d.

uengar, v. a., vengar, 537c, 568a.

venida, s. f., 235b, 574a. || la vuelta al lugar de donde se salió, 105b, 547d.

venir, venyr, uenir, v. n., caminar o llegar a donde está el que habla o de quien se habla, 609b, 252d. || llegar a una situación o trance, *Ouo a lo peyor la cosa ha venir* 7a, etc. || acercarse o llegar el tiempo, *Avn por venir era la ora de yantar* 144a, etc. || ir, 19a, 366c, etc. || *venir de linatge* o *venir de buena parte*, 'ser de familia noble', 496c, 412b. || *venir emiente*, acordarse, 415d, 597c; cf. Cid 1070, Fn Gz 219c, SDom 6d, Alex 283b. || Rige al infinitivo sin preposición, *la uinieron pedir* 5a, etc.; mediante *a* en *vinye a almorzar* 354d, etc.; mediante *por* en *vengo por pasar uos liçon* 214b. || Los tiempos compuestos se hacen con *ser*, 606c, etc.; con la sola excepción de 630a. || Fut. 3 sg., *verna* 515b, 3 pl., *venrran* 101c; cond. 3 sg., *vernie* 369b; ind. pres., *vengo* 214b, *vienes* 421d, etc.; subj. pres. 3 sg., *venga* 324c; imperf. 3 sg., *vinie* 411a, *venie* 329d, 3 pl., *vinien* 539b; perf. 1 sg., *vine* 601a, 2 sg., *veniste* 588b, 3 sg., *vino* 632a, 2 pl., *viniestes* 207c, 3 pl., *vinieron* 119b; subj. imp. 3 sg., *viniesse* 631d, *venise* 66d.

ventura, uentura, s. f., suerte, destino, 117b, etc. || buena suerte, 252b, etc.; cf. *buena ventura* 112a, *ventura buena* 648a. || *por ventura* 301d, 541c. || *Ve a buena ventura*, ¡Vaya V. con Dios!, 498c.

venturado, adj., venturoso, afortunado, 224c.

venturoso, adj., 342c.

uer, véase *veyer*.

vera, s. f., véase *penya*.

verano, s. m., 260c.

verdadero, adj., veraz, 225c, cf. de "quanto he dicho verdadero seré yo " Cid 335I.

verdat, uerdat, s. f., verdad, 609a, etc. || Con los verbos *dezir* y *prometer*, cuando éstos llevan otro acusativo, tiene el valor adverbial de 'en verdad', *Que verdat me digades qual marido queredes* 236d, *Que verdat le dixesé de qual tierra andaua* 244b, *prometioli su verdat que le daria gran preçio e toda eguedat* 373d; véase *saber çertenidat*, s. v. *çertenidat*. || *de verdat*, ciertamente, 255d; *por verdat*, ciertamente, 199d, etc.

verga, s. f., la vara que por insignia llevan en la mano los oficiales o ministros de justicia, *sus vergas e sus canyas* 147c.

verguença, verguenza, uerguença, s. f., vergüenza, 24b, etc.

vero, uero, adj., divino, lo que pertenece a Dios, *virtut uera* 543d, *la creença vera* 481c, *su potença uera* 257d. || *canya uera*, véase *canya*.

verter, v. a., verter, derramar, 262d, 391d; *verter lagrimas*, llorar, 283c. || Neut., *verter de los oios*, llorar, 121c, 402b, cf. Alex 1236c; y "Ploren bien los mis oios, non çesen de verter" Duelo 139d. *vertut*, *uertut*, *uertud*, s. f., virtud, integridad de ánimo y bondad de vida, 20a. || gracia divina, 403c, 482c, 543d; cf. Cid 221, SMill 99a, Fn Gz 495c.

vesete, s., diminutivo de *vieso*, 'verso, canción', 502b.

vestido, s. m., 154b, etc. || manto largo y amplio, o sea la prenda de vestir característica de hombres y mujeres, 139a, 307c, etc. || Pl., 'el conjunto de las principales piezas de vestir', 299b, 443a.

vestidura, s. f., 511b, 633a.

vestir, uestir, v. a., vestir. Más acusativo de persona, 134d, 157a. || llevar o traer encima del cuerpo, 299b, 579d. || Substantivado, 'ropa, vestido', 112c, 624b. || Ind. pres. 3 pl., *visten* 579d.

ueuir, véase *beuir*.

veyente, ueynte, adj. num., 398d, 395d.

veyer, v. a., percibir con los ojos, 30a, etc.; *veyen lo con los oios* 640c. || visitar, 234b, etc. || saludar, 437b. || llegar a ver otra vez, 540a, etc. || hallar, encontrar, 437d, etc. || antever, inferir, 526a, etc. || reconocer, 515c, etc. || experimentar o reconocer por e, hecho, 12c, etc. || juzgar, considerar, 412d, 594b. || 'presenciar', y aun 'oir', *començo huna laude, omne non vio atal* 178d. || determinar, *vos veyet qual queredes de todos escogir* 216d. || Con acusativo de tiempo, 'vivir hasta tal tiempo', *la hora del pedir*

- veyer non la cuydauna* 18d. || Refl., hallarse, encontrarse, 589c, etc.; *verse logrado* 245b, 289d, 409c; véase *lograr*. || Fut., *vere* 515d, etc.; ind. pres. 1 sg., *veyo* 170b, *ueo* 12c, 2 sg., *veyes* 133d, etc.; subj. pres. 1 sg., *veya* 289d, etc.; ind. imperf. 3 sg., *veye* 79b, *veydia* 7d, 3 pl., *veyen* 618b, *vehien* 180c; perf., 1 sg., *vi* 474b, *vy* 475a; 3 sg., *vio* 43a, *vido* 312a, *viyo* 322b, 2 pl., *viestes* 415d, 3 pl., *vieron* 243b; gerundio, *veyendo* 584d.
- vez**, s. f., el tiempo u ocasión en que se ejecuta una acción, 107d, 328d. || Unido con un numeral, indica reiteración, 217c, 310d. || *a las veçes* 135b. || *dar la vez*, dar a alguno su turno o tiempo, 516d.
- vezado**, s. m., hábito, costumbre, 339c; cf. SDom 419a, Alex 2048a
- vezina**, **uezina**, s. f., vecina, conciudadana, 595b, 647b. || Adj., cercana, 252a.
- via**, s. f., 141c, 143b. || *yrse su via*, marcharse, 525d, 593d.
- viar**, v. n., caminar, marchar. Sólo se usa en imperativo, *via* 388b, que parece significar '¡Fuera!'; cf. "Via, dixiron todos, mas uale que moiramos" Alex (O) 473c (Ms P, 484c: "Bia, dixeron todos, mas ual que muramos") donde parece ser pura interjección, '¡Ay!', o '¡Ea!' según Janer.
- vicario**, s. m., el que tiene el poder y facultades de otro y sustituye por él, 646d; cf. "El enemigo malo de Belçebud vicario" Milag 78a; "el sennor de la çibdat, o su vicario, o otro judez" Fuero Juzgo II, 1, 22; "yo le daria la corona que le guardo, e el rregno que para él tengo, ca yo non so ende synon vicario" Rrey Guillelme 222; "Et vicarios llaman aquellos oficiales que fincan por adelantados en lugar de los emperadores, et de los reyes et de los otros grandes señores en las provincias, et en los condados et en las grandes villas, quando ellos non pueden hi ser personalmente." Siete Partidas, II, 1, 13.
- victoria**, s. 589d.
- viçio**, s., regalo, deleite. *a gran viçio*, regaladamente, con regalo, 350a; cf. Sta Oria 13a; Bocados, p. 221, nota 7, tiene como variante de *viçio*, "mantenimiento delicado."
- viçioso**, adj., regalado, a gusto, 125a, 285a; cf. Juan Ruiz 1304d.
- vida**, **vyda**, **uida**, s. f., vida, 208d, etc.; *espirament de vida* 303a, *signo de vida* 271c. || *a vida* 50b, 533a, 612c. || *de vida*, vivo, 488c. || *en vida*, durante la vida, 91d. || *tener su vida*, pasar la vida, 348d.
- viega**, mala grafía por *vieja*, 8c.
- vieijo**, mala grafía por *viejo*, 622a.
- viejo**, adj., 622a, 8c; véanse *vietjo*, *viega*.

viento, s. f., 286a, etc.; *viento derecho*, viento en popa, 106b, 264a.
vieso, viesso, s. m., verso, canción, 427a. || adivinanza, o enigma en verso; sólo se usa en las frases *terminar el viesso* 85c, *adeuinar el vieso* 17c cf. Cantigas de Sta María, II, p. 791.

vihuela, vihuella, viuela, viola, s. f., instrumento músico de cuerdas que se toca con un plectro, 182c, 178b, 350c, 426c, etc. Cf. Juan Ruiz 1231a; Scio, Daniel, III, 5.

vil, adj., 512d.

vila, mala grafía por *villa*, 456d.

villa, vylla, s. f., 'ciudad', refiriéndose a Mitalena, 456d, etc.; a Tarso, 87d, etc.; a Efesio, 579b, etc.; a Pentapolin, 153b, etc. || A distinción de un pueblo o granja, 642b. || heredad, 634b; cf. Cantar, II, 898. || Los nobles y los oficiales de una ciudad a distinción de la plebe, 30d, 621a.

villania, s., villanía, bajeza, 168d.

villano, s. m., vecino de ciudad o aldea, de estado llano a distinción del hidalgo o noble, 146d, 390a, 468d.

vino, s. m., 55b, etc.

vinya, s., viña, 633c.

viola, s. f., véase *vihuela*.

violador, s. m., el que sabe tocar la *vihuela*, 186d.

violar, v. n., tocar la *vihuela*, 185c, 190b, 426d. || corromper por fuerza a una doncella, 12a, 418d.

virgin, s. f., virgen, 492d.

virginidat, s. f., virginidad, 404c.

vision, s. f., visión, revelación, 577b, 584d.

viuela, véase *vihuela*.

uo, errata por *uos*, 10a.

uoluntat, voluntat, s., deseo, *auer uoluntat* 353b; *poner tu uoluntat* 477a; *segunt ssu voluntat* 613c. || corazón, 199c; *de uoluntat*, frase adverbial, 'de corazón', *plogo de uoluntat* 556c; cf. Cid 3052, Fn Gz 567b; *de firme voluntat* 404b; *de buena voluntat* 255b; *de toda voluntat* 167a.

vos, uos, pron. pers. tónico, 'vosotros'. Sujeto del verbo, 412c, 272c, etc.; *todos uos* 562d. || Objeto de preposición, 545c, 416a, etc.; *uos todos* 599d.

vos, uos, pron. pers. átono, 87a, 414d, etc.

vuestro, uuestro, adj. poses., 10b, etc.; con art. determinado, 358c, 647d; sigue al sustantivo, *por la promesa vuestra* 76b *la maestría nuestra* 486c.

vuestro, pron. poses., *lo vuestro* 236b.

vyda, véase *vida*.

vylla, véase *villa*.

Y

- ya, Ia, hia**, adv. temporal, 'ya', 549a, etc. || entonces, 528a, etc. || En discurso directo, 'al presente', 515a, etc. || *ya quanto*, véase *quanto*. || Ortografía *Ia* 618d; *hia* 243a, 457c.
- ya**, interjección. Se usa para invocar a quien se habla, sin nada de desprecio, 560c; cf. *Cantar*, II, 714.
- ya**, forma acortada de *había*, cuando en el tiempo condicional el pron. átono interviene entre el infinitivo y el verbo auxiliar, 39d; cf. también *ye* 369c, 405d; *yes* 490b; *hia* 503c.
- yantar**, v. n., comer a mediodía, 611d. Se puede averiguar la hora de *yantar* por 144a en comparación con la copla 140, y por 355c en comparación con la copla 354; cf. "a ora de mediodia quando yantava la gente" Juan Ruiz, 871b; y *ibid.*, 292b; *Cid* 3051; Fuero de Usagre § 21.
- yantar**, s. f., comida a mediodía, 153a, 235d, 529d; cf. *Cid* 285, SDom 355c, Fn Gz 350c.
- yazer, yaçer**, véase *lazer*.
- yda**, s., ida, marcha, 105a.
- ydolo**, s. m., estatua, 96b, 571a.
- ye**, forma acortada de *había*; véase *ya*.
- yente**, véase *gente*.
- yer**, adv. de tiempo, 'ayer', 481c; cf. "Que es grant torpedat de llorar el omne oy por cosa que aun yer non cuydava nin pensava que avria de llorar por ella oy" Buenos Proverbios 46.
- yervas**, s. f. pl., hierba, veneno, 40c; cf. Fn Gz 110b.
- yermo**, s., desierto. Sólo se usa en las frases *poblado nin yermo* 39c y *yermo nin poblado* 49d, que significan 'parte alguna'; cf. *Cid* 390, y *Cantar* I, 374, 28; cf. también "por yermos e poblados," 'por todas partes', SMill 388d.
- yerno**, s. m., 617d, etc. || Se usa con referencia a Apolonio antes de que éste se había casado con la hija de Architrastres, 239b.
- yerro**, s. m., error, falta cometida por ignorancia o malicia, 540d.
- yes**, forma acortada de *habías*; véase *ya*.
- yo, io**, pron. pers., 423d, etc. || Se interpone entre el pron. átono y el verbo, 166b. || Ortografía: con inicial mayúsculo, se hallan *Yo* y *Io* 319b, 541d, etc.; con minúsculo, *io* se halla una sola vez, 183d.
- yr**, hir, v. n., ir, andar o moverse de un lugar hacia otro. El término del movimiento se puede expresar con *a*, 141c, etc., y aun vemos uso doble de la *a* en *Que fuese a la duenya con ellas al castillo* 211d; *yr alla*, morir, ir al paraíso, 651d; con *contra*, y sólo con

persona, 122b, 167b; con *pora*, 328c, etc. || Sin expresar el término del movimiento, con referencia a la pelota, *Fazie la yr derecha quando le daua del palo* 146a. || *yr a mal*, ponerse en mal estado, destrozarse, 110c. || *yr con*, acompañar a alguno, 255d, 256d, 582a. || *hir deste siglo*, morir, 650c. || marcharse, 142a, 206d, 330a; fórmula de despedida, *ue en patz* 478b, *ve a buena uentura* 498c. || Más infinitivo, sin preposición, 115b, etc.; cf. *Cantar*, I, 349-50; con *a* en *yr a yantar* 518d, 611d; *que fuese a Pentapolin a tener la yuernada* 98d, *Fue le amos los braços al cuello a echar* 527d, *ffue los ha reçebir* 596b. || Más gerundio, 188c, etc.; y aun se usa con el mismo gerundio de *yrse en fasta que se fueron yendo*, 'hasta que iban perdiéndose de vista', 106d. || Más participio pasado, 'quedar, resultar', *non quiero que tu laçerio vaya en denodado* 500d, *ell auer aura otrie, nos hïremos escarnidos* 654d; en los demás casos conserva algo del verbo de movimiento, 259a, 405d. || Refl., marcharse, 321a, 418a; cf. también *sse quería yr ssu via* 593d; *ve te tu via*, fórmula de despedida, 525d; cf. "ve tu vya" Fn Gz, 404c, 415a, 426b, etc. || Inf. *yr* 34b, *hir* 250c; fut. *hira* 580c, etc.; ind. pres. 1 sg., *uo* 506a, 3 pl., *van* 518d; subj. pres., *vaya* 141c, etc.; imper. 2 sg., *ve* 506d; imp. 3 sg., *yua* 79b, *hina* 311b; perf., 1 sg., *fuy* 115b, 3 sg. *fue* 45c, 3 pl., *fueron* 567c; subj. fut. 1 sg., *fuere* 256d; subj. imp. 2 sg., *fueses* 99c, etc.

yra, s., ira, 36c, 84c.

ygrado, adj., airado, 101c, etc.; con referencia al mar, 224d, 455a. || Se usa del que ha incurrido en la ira de Dios o de su señor, *El rey Antiocho quel hauia ygrado* 256a; véase *ayrado*.

yuernada, s. f., invernada, la estación del invierno. *tener la yuernada*, pasar el invierno, 98d.

yuguerio, s. m., 66d. Véase la importante nota en Fuero de Usagre, p. 288.

yuierno, huiyerno, s. m., invierno, *hiuyerno e verano* 260c; *tener vn yuierno*, pasar el invierno, 99c.

LIST OF PROPER NAMES

Aguylon, 225b.

Antinagora, 395a, 397a, 397c, 399a, 404a, 411a, 418a, 431a, 463a, 473b, 480a, 485b, 486a, 499a, 500a, 529c, 548a, 551a, 552a, 560a, 573b, 590d, 591c, 618d.

Antiocho, 3a, 32b, 36a, 45c, 48c, 49c, 60a, 62a, 70a, 71c, 74d, 81c,

- 84b, 100b, 102c, 119c, 248a, 256a, 347b; *Antiocho* 6c, 19b, 615d, 646a; *Anthioco* 56a.
 Antiocha, 3b, 19a, 20a, 126a, 250d, 573d, 614a, 619b.
 Apolo, 190b.
 Apolonio, 1d, etc.; *Apolonyo* 211c, etc.
 Architrastres, 162a, 191a, 200a, 359b, 519c, 587c, 620a, 627d;
Architrastes 151a; *Archilartres* 147a.
 Ceteo, errata por *Orfeo*, 190b.
 Criador, el Criador, 30c, etc.
 Diana, 579a.
 Dionisa, 349a, 366b, 367c, 368d, 387a, 438a, 445a, 533b, 576c, 597d, 605c, 606a, 607a, 610d, 611b.
 Dios, 1a, etc.; *Deus*, epílogo añadido por el copista.
 Efesio, 578b; *Effessio* 593a, 595b; *Efeso* 284b.
 Egipto, 347d, 360d.
 Elanico, 68a, 78a.
 Estrangilo, 80c, 83a, 88a, 90a, 91b, 99a, 328d, 349a, 365a, 435a, 446b; *Estrangillo* 357c.
 França, 548b; *França* 583b.
 Gabriel, el ángel Gabriel, 641b.
 Ierico, 482d, Jérico.
 Luçiana, 162b, 265c, 331d, 359c, 531a, 579d, 585b, 587d, 592b, 626d.
 Maria, la Virgen María, 1a.
 Mitalena, 393d, 457a, 574d, 646d.
 Orfeo, 190b.
 Pentapolin, 98d, 99c, 112d, 272b, 335b, 347c, 359a, 519a, 619c, 646c.
 Santi Spiritus, 327c.
 Taliarco, 37a, 48a; *Talierco* 41a.
 Tarsiana, 351d, etc.; *Tarssiana* 531b, etc.
 Tarso, 62c, etc.; *Tarso* 35d, etc.
 Teofilo, 372a, 385a, 612a; *Teoffilo* 609b; *Teophilo* 386c, 391b, 403a.
 Tiro, 40b, etc.; *Tir* 446c.
-

BIBLIOGRAPHICAL ABBREVIATIONS¹

- ALEX. — *El Libro de Alxandre*, manuscrit esp. 488 de la Bibliothèque Nationale de Paris, publié par A. Morel-Fatio. Dresden, 1906. (GRL., Vol. X.)
- ALEX (O). — "El Libro de Alexandre." BAE., Vol. LVII, pp. 147-224.
- ALTFRANZ PROSA. — "Die altfranzösischen Prosaversionen des Appolonius-Romans," hgg. von Charles B. Lewis. RF., Vol. XXIV (1913), pp. 1-277.
- ALTSPAN GLOSS. — "Altspanische Glossen," hgg. von Josef Priebisch. ZRP., Vol. XIX (1895), pp. 1-40.
- ALTSPAN VERBUM. — *Das altspanische Verbum*, von Armin Gessner. Halle a. S., 1887.
- ANTOLOGÍA. — *Antología de poetas líricos castellanos*, ordenada por M. Menéndez y Pelayo. Madrid, 1890-1906. 12 vols.
- BAENA. — *El cancionero de Juan Alfonso de Baena*. Madrid, 1851.
- BOCADOS. — "Libro llamado Bocados de Oro el qual compuso el rrey Bonium, rrey de Persia." *Mittheilungen aus dem Eskurtal*, von Hermann Knust, Tübingen, 1879, pp. 66-395. (BLVS.)
- BOHEMAN. — *Om bruket af konjunktiven hos Gonzalo de Berceo*, af Mauritz Boheman, Stockholm, 1897. (Akademish Afhandling, Lund.)
- BORAO. — *Diccionario de voces aragonesas*, por J. Borao. Zaragoza, 1884.
- BUENOS PROVERBIOS. — "Libro de los buenos proverbios que dixieron los philosophos." *Mittheilungen aus dem Eskurtal*, von Hermann Knust, Tübingen, 1879, pp. 1-65. (BLVS.)
- CALILA. — *L'ancienne version espagnole de Kalila et Digna*, texte des manuscrits de l'Escorial précédé d'un avant-propos et suivi d'un glossaire ..., par Clifford G. Allen. Mâcon, 1906.
- CANC DE STÚNIGA. — *Cancionero de Lope de Stúñiga*. Madrid, 1872. (Collección de libros españoles raros y curiosos, Vol. IV.)
- CANCIONEIRO. — *Cancioneiro Gallego-Castelhano*, collected and edited by Henry R. Lang. New York, 1902. (Yale Bicentennial Publications.)

1. For special abbreviations used in Chapter II, see *supra*, pp. 37-38.

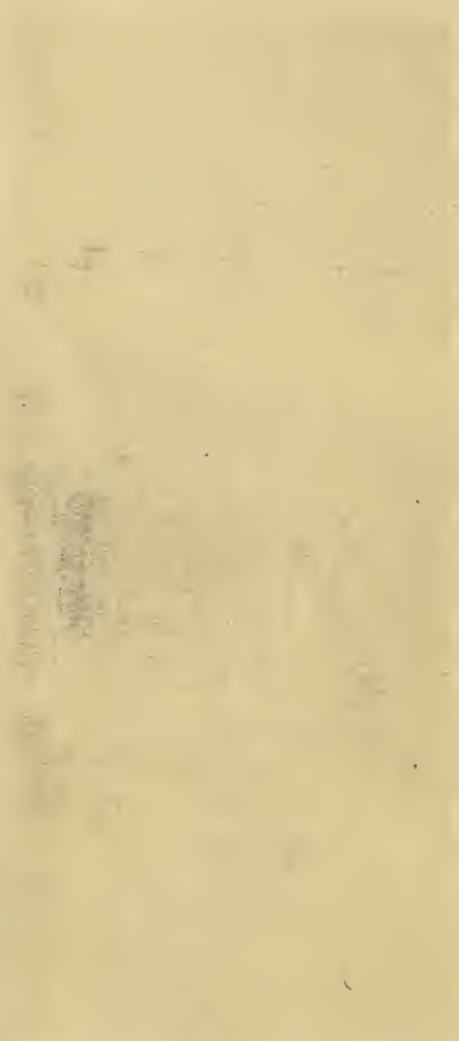
- CANTAR. — *Cantar de Mio Cid*, ed. R. Menéndez Pidal. Tomo I, *Gramática*; Tomo II, *Vocabulario*. Madrid, 1908, 1911.
- CANTIGAS DE STA MARÍA. — *Cantigas de Santa Marta* de Don Alfonso el Sabio. Las publica la Real Academia Española. Madrid, 1889. 2 vols.
- CASTIG Y DOC. — “Castigos é Documentos del Rey Don Sancho.” BAE., Vol. LI, pp. 79-228.
- CID. — *Cantar de Mio Cid*, ed. R. Menéndez Pidal. Tomo III, *Texto del Cantar*. Madrid, 1911.
- CIFAR. — *Historia del Cavallero Cifar*, hgg. von H. Michelant. Tübingen, 1872. (BLVS.)
- CONDE LUCANOR. — *El Libro de los enxiemplos del Conde Lucanor et de Patronio*. Text und Anmerkungen aus dem Nachlasse von Hermann Knust, hgg. von Adolf Birch-Hirschfeld. Leipzig, 1900.
- COVARRUBIAS. — *Tesoro de la lengua castellana o española*, por Sebastian de Covarrubias. Madrid, 1674.
- CRON. GEN. — *Primera Crónica General o sea Estoria de España que mandó componer Alfonso el Sabio y se continuaba bajo Sancho IV en 1289*, ed. R. Menéndez Pidal. Madrid, 1906. (Nueva BAE., Vol. V.)
- CRON. RIM. — “The Rimed Chronicle of the Cid (El Cantar de Rodrigo),” edited by Benjamin P. Bourland. RH, XXIV (1911).
- DIAL LÉONAI. — *Étude sur l'ancien dialecte léonais d'après des chartes du XIII^e siècle*, par Erik Staaff. Upsala, 1907. (WEUUP., Vol. VI.)
- DICC. — *Diccionario de construcción y régimen de la lengua castellana*, por Rufino José Cuervo. Paris, 1886-93. Vols. I, II (A-D).
- DISPUTA. — “Disputa del alma y el cuerpo y Auto de los Reyes Magos,” ed. M. Menéndez Pidal. *Revista de Archivos*, 1900, pp. 449-462.
- DUELO. — “El Duelo que fizo la Virgen María,” de Gonzalo de Berceo. BAE., Vol. LVII, pp. 131-137.
- ELENA Y MARÍA. — “Elena y María, poesía leonesa inédita del siglo XIII,” ed. R. Menéndez Pidal. RFE., 1914, pp. 52-96.
- ENGAÑOS. — *Libro de los engaños et los asayamientos de las mugeres*, publicalo A. Bonilla y San Martín. Barcelona, 1904. (Bibliotheca Hispanica.)
- ENXEMPLOS. — “El Libro de los enxemplos.” BAE., Vol. LI, pp. 447-542.
- FLORES DE FILOSOFÍA. — *Dos obras didácticas y dos leyendas*, ed. Hermann Knust. Madrid, 1878, pp. 1-84. (Sociedad de Bibliófilos Españoles.)

- FN GZ. — *Poema de Fernan Gonçalez*, ed. C. Carroll Marden. Baltimore, 1904.
- FUERO DE ALCALÁ. — Cf. Fuero de Soria.
- FUERO DE ÇORITA. — *El fuero de Zorita de los Canes según el código 217 de la Bibliotheca Nacional (Siglo XIII a XIV)*, por Rafael de Ureña y Smenjaud. Madrid, 1911. (Memorial Histórico Español, Vol. XLIV.)
- FUERO DE SALAMANCA. — *Fueros leoneses de Zamora, Salamanca, Ledesma y Alba de Tormes*, ed. Américo Castro y Federico Onís. Madrid, 1916. (Centro de Estudios Históricos.)
- FUERO DE SORIA. — *Fueros castellanos de Soria y Alcalá de Henares*, edición y estudio de Galo Sánchez. Madrid, 1919. (Centro de Estudios Históricos.)
- FUERO DE USAGRE. — *Fuero de Usagre (siglo XIII) anotado con las variantes del de Cáceres*, publicanlo Rafael de Ureña y Smenjaud y Adolfo Bonilla y San Martín. Madrid, 1907.
- FUERO JUZGO. — *Fuero Juzgo en latín y castellano*, ed. Real Academia Española. Madrid, 1815.
- GATOS. — "El Libro de los Gatos," ed. George T. Northup. *Modern Philology*, V (1908), pp. 477-554.
- GOER. — *Confesion del Amante por Joan Goer*. Spanische Uebersetzung von John Gowers Confessio Amantis aus dem Vermächtnis von Hermann Knust nach der Handschrift im Escorial, hgg. von Adolf Birch-Hirschfeld. Leipzig, 1909.
- GRAM DES LANG ROM. — *Grammaire des langues romanes*, par W. Meyer-Lübke. Paris, 1890-1906. 3 vols.
- GRAM. HIST. — *Gramática histórica de la lengua castellana*, por Federico Hanssen, Halle, 1913.
- HIST CRIT. — *Historia crítica de la literatura española*, por José Amador de los Ríos. Madrid, 1861-65. 7 vols.
- HISTORIA. — *Historia Apollonii Regis Tyri*, itervim recensvit Alexander Riese. Leipzig, 1893.
- INF DE LARA. — *La Leyenda de los infantes de Lara*, por R. Menéndez Pidal. Madrid, 1896.
- JUAN RUIZ. — *Juan Ruiz, Arcipreste de Hita, Libro de Buen Amor*, ed. J. Ducamin. Toulouse, 1901. (Bibliothèque Méridionale.)
- LANCHETAS. — *Gramática y Vocabulario de las obras de Gonzalo de Berceo*, por Rufino Lanchetas. Madrid, 1900.
- LAPIDARIO. — *Lapidario del Rey D. Alfonso X*. Madrid, 1881.
- LARSEN. — *Studier over oldspanske konjunktiver*, af J. K. Larsen. Copenhagen, 1910.

- LENG BOGOTANO. — *Apuntaciones críticas sobre lenguaje bogotano*, por Rufino José Cuervo. Quinta edición. Paris, 1907.
- LIBER REGUM. — "Cronicon Villarense (Liber Regum)," ed. M. Serrano y Sanz. BRAE., VI (1919), pp. 192-220.
- LIBRO DE LA CAMARA REAL. — *Libro de la Camara Real del Príncipe Don Juan*, compuesto por Fernando de Ouiedo. Madrid, 1870. (Sociedad de Bibliófilos Españoles.)
- LIBROS DE CABALLERÍAS. — *Libros de Caballerías, Segunda Parte*, por Adolfo Bonilla y San Martín. Madrid, 1908. (Nueva BAE., Vol. XI.)
- LILJQUIST. — *Infinitiv i det fornspanska lagspraket*. Lund, 1886. (Acta Universitatis Lundensis, Vol. XXII.)
- LOPEZ DE AYALA. — *Poestas del Canciller Pero López de Ayala*, publicadas por Albert F. Kuersteiner. New York, 1921. (Bibliotheca Hispanica.)
- MANUAL. — *Manual de gramática histórica española*, de R. Menéndez Pidal. Cuarta edición. Madrid, 1918.
- MARIA EGIP. — *Vida de Santa Maria Egipciaca*. Edición conforme al código del Escorial. Barcelona, 1907.
- MILAG. — "Milagros de Nuestra Señora," de Gonzalo de Berceo, BAE., Vol. LVII, pp. 103-131.
- MOREA. — *Libro de los fechos et conquistas del principado de la Morea*, compuesto por mandamiento de Don Fray Johan Ferrandez de Heredia, ed. A. Morel-Fatio. Genève, 1885. (Société de l'Orient Latin.)
- OLD SPANISH SIBILANTS, — by J. D. M. Ford. Boston, 1900. (Studies and Notes in Philology and Literature, Vol. VII.)
- PLÁCIDAS. — "De un caballero Plácidas." *Dos obras didácticas y dos leyendas*, ed. Hermann Knust. Madrid, 1898, pp. 85-158. (Sociedad de Bibliófilos Españoles.)
- PROVERBIOS DE SALAMON. — "Proverbios en rimo del sabio Salamon rey de Israel." *Opúsculos literarios de los siglos XIV a XVI*, ed. A. Paz y Melia. Madrid, 1892. (Sociedad de Bibliófilos Españoles.)
- RAZON DE AMOR. — "Razon de amor con los denuestos del agua y el vino," ed. R. Menéndez Pidal. RHi, XIII (1905), pp. 602-618.
- RECUEIL DES CHARTES. — *Recueil des chartes de l'abbaye de Silos*, ed. M. Férotin. Paris, 1897.
- REL. PRON. — "Relativ und Interrogativpronomen," von E. Gessner. ZRP., XVIII, pp. 449-97.
- REYES ORIENTE. — *Libro de los Tres Reyes de Oriente*, published in facsimile from the manuscript in the Library of the Escorial. New York, 1904. (Hispanic Society of America.)

- REYES MAGOS. — Cf. Disputa.
- REY GUILLELME. — "La estoria del rrey Guillelme." *Dos obras didácticas y dos leyendas*, ed. Hermann Knust. Madrid, 1878, pp. 159-248. (Sociedad de Bibliófilos Españoles.)
- RONCESVALLES. — "Un nuevo cantar de gesta del siglo XIII," ed. R. Menéndez Pidal. RFE., IV (1917), pp. 105-204.
- SACRIF. — *El Sacrificio de la Misa* por Gonzalo de Berceo, ed. Antonio G. Solalinde. Madrid, 1913.
- SCIO. — *La Biblia Vulgata Latina*, traducida en español y anotada conforme al sentido de los Santos Padres y expositores católicos, por Phelipe Scio de San Miguel. Madrid, 1807-16.
- SDOM. — *La Vida de Santo Domingo de Silos* de Gonzalo de Berceo, ed. J.D. Fitz-Gerald. Paris, 1904. (Bibliothèque de l'École des Hautes Études.)
- SIETE PARTIDAS. — *Las Siete Partidas del Rey Don Alfonso el Sabio*, ed. Real Academia de la Historia. Madrid, 1807. 3 vols.
- SIGNOS. — "De los Signos que aparecieron ante del Juicio," de Gonzalo de Berceo, BAE., Vol. LVII, pp. 101-103.
- SILDEF. — "Vida de San Ildefonso" por el Beneficiado de Ubeda. BAE., Vol. LVII, pp. 323-330.
- SLAUR. — "Martyrio de Sant Laurençio," de Gonzalo de Berceo. BAE., Vol. LVII, pp. 90-93.
- SMILL. — "Vida de San Millan," de Gonzalo de Berceo. BAE., Vol. LVII, pp. 65-79.
- SPILL. — *Spill, o Libre de los dones*, per Jacme Roig. Edición de Roque Chabas. Barcelona, 1905. (Bibliotheca Hispanica.)
- STA CATALINA. — *Geschichte der Legenden der h. Katharina von Alexandrien und der h. Maria Aegyptiaca*, nebst unedierten Texten. Von Hermann Knust. Halle, a. S., 1890.
- STA ORIA. — "Vida de Sancta Oria," de Gonzalo de Berceo. BAE., Vol. LVII, pp. 137-144.
- STA ROSA. — *Elucidario das palavras, termos e frases que em Portugal antiguamente se usaram*, por J. de Santa Rosa de Viterbo. Lisboa, 1865. 2 vols.
- TRISTAN DE LEONIS. — *Libro del esforçado caballero Don Tristan de Leonis*, ed. A. Bonilla y San Martín. Madrid, 1912. (Sociedad de Bibliófilos Madrileños.)
- ULTRAMAR. — *La Gran conquista de Ultramar, que mando escribir el rey Don Alfonso el Sabio*. BAE., Vol. XLIV.
- VIGNAU. — *Glosario y diccionario geográfico de voces sacadas de los documentos del monasterio de Sahagun*, por Vicente Vignau. Madrid, 1874.
- YUÇUF. — "Poema de Yúçuf," ed. R. Menéndez Pidal. *Revista de Archivos*, VI (1902).

MACON, PROTAT FRÈRES, IMPRIMEURS.



THE
LIBRARY
OF THE
MUSEUM
OF
COMPARATIVE ZOOLOGY
AND ANATOMY
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

RECEIVED
JAN 10 1900
FROM THE
LIBRARY OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AND ANATOMY
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

PQ
1427
B4A6

Armstrong, Edward Cooke
The French metrical
versions of Barlaam and
Josaphat

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
