

Onomastics and the *Book of Good Love**

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THESE ARE THOSE WHO, with some considerable justification, have tended to regard the *Book of Good Love*, or *Libro de buen amor*, as a brilliant flash on the horizon of a Spanish Renaissance that never quite came off – at least not in the French or Italian manner. Certainly this work is one of the most amazing to come out of the European Middle Ages: amazing and puzzling, as was its author, the delightfully irreverent Archpriest of Hita.¹ Throughout its 1728 stanzas, which fill two volumes in the *Clásicos castellanos* edition,² there is a rollicking good humor and a lively interest in every facet of human knowledge of the day. All of Medieval society is represented: saints and sinners, nobles and clergy, shepherds and shepherdesses, millers, bawds, procuresses, nuns, and even animals talking, fighting, singing, praying or making love, as the case may be. Allegorical figures such as Lady Lent and Sir Carnival do battle in the lists of medieval theology.³ An archpriest sings the praises of the Blessed Virgin and mourns the death of his favorite procuress, almost in the same breath. Allusions to pagan mythology and to classical literature follow one upon the other, and ribald stories are backed up against sensitive religious poems that border on outright

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¹ Juan Ruiz, of whom very little is known aside from the place of his birth or residence (Alcalá de Henares) and the approximate dates of the composition of his *Libro*. His imprisonment by order of don Gil is hypothetical. Cf. L. G. Moffatt, "The Imprisonment of the Archpriest," *Hispania*, Nov., 1950.

² Arcipreste de Hita, *Libro de buen amor*, Edición y notas de Julio Cejador y Frauca, Espasa-Calpe, Madrid, 1951. The figure 1728 includes two *cantares de ciegos* at the end. This edition is based on Manuscript G (Gayoso), which is the oldest extant (1389). The other two ms. are T (Toledo) and S (Salamanca). Ms. G is the property of the Academia Española.

³ The theme of Sir Carnival and Lady Lent was also a favorite in the plastic arts. A famous example is the painting by Pieter Breughel in the Kunsthistorisches Museum, Vienna. An early Flemish oil on the same theme is in the Boston Museum of Fine Arts.

mysticism. Here is laughter, prayer, the grotesque, the absurd, the ludicrous, the beautiful, the moral and the immoral, blended together in one harmonious explosion of human energy that can fairly be termed a true forerunner of a great Renaissance.

Nowhere in this work is the zest for living, the *joie de vivre*, more apparent than in the Archpriest's use of names. If one accepts the premise that Juan Ruiz, the witty and frequently impious Arcipreste de Hita, was truly a child of his own times and that those times happened to coincide with the beginning of the Renaissance in Italy and elsewhere, then the proliferation of proper names in his work becomes less astounding if no less entertaining – and instructive.

There are more than 230 names in this manuscript. They are classified here into the following categories: religious or biblical names; place names; personal names; allegorical or coined names; and "other." Obviously this classification is by no means perfect, and frequently not even satisfactory. Often a name belongs as well in one category as another. For example, *Galilea* is both a place name and a Biblical name; and *Ostiense* occurs both as a patronym and as a toponym. Furthermore, the process of sub-classification involves the danger of infinity, which reaches the point of the absurd when a separate classification is established for every name – a not impossible circumstance in a work of the scope of the *Libro de buen amor*. Consequently sub-classification is held to the minimum consonant with a reasonable appreciation of Juan Ruiz' astounding erudition and universal interests.

RELIGIOUS OR BIBLICAL NAMES

It should be no cause for surprise that more than 35 per cent of all the names in the *Libro de buen amor* are religious in one way or another. The author was a clergyman in medieval Spain – that is to say, in a society that was totally immersed in religion in all aspects of daily life. What is indeed astounding is the extent of the Archpriest's mastery of his discipline. Here are the major figures of the Old Testament: Adam and Eve,⁴ Cain and Abel, Samson and Delilah, Abraham and Isaac. Uriah the Hittite and his somewhat in-

⁴ Biblical names and non-Spanish place names are anglicized throughout. For the Old Spanish equivalents as they occur in the *Libro*, an appendix is provided.

constant wife Bathsheba appear together with David, a figure who inspired, one suspects, no little admiration on the part of the Archpriest, as much for his exploits in the boudoir as on the field of battle. Here also are Esther and Immanuel and Ezekiah and Job and Joab; Jacob, Jeremiah and Jonah; Solomon and Isaiah and Saul and Seth; Dan, son of Jacob; Lot; Ahasuerus, King of Persia who became the husband of Esther; and Japhet, son of Noah. The "bad guys" are present, too: Pharoah, Nebuchadrezzar and Satan, also referred to as *Lucifer*. The Angel Gabriel is mentioned three times, Moses twice, and God many times including once in the profane expression *pardios*, "by God."

New Testament names in the *Libro* run the course of Christ's Life. At the beginning are the three wise men, Balthasar, Gaspar and Melchior; and thirty-three years later, Pilate. Mary is represented five times as herself, once as a place name (Santa María del Vado) and twice in the expression Ave María. One finds the eternal Magdalene, and Judas, and Martha and Lazarus, sister and brother of Mary.

Jesus is mentioned numerous times, both by name and by the title *Messiah*.

A succession of saints parades across the pages: Augustine, whose *Confessions* included much raw material apparently admired by the Archpriest; St. Anthony, as protector of animals; St. John the Baptist, referred to only as Bautista; St. Paul; St. Gregory, probably the Great, because Gregory VII, though Pope in the eleventh Century, was not canonized until the seventeenth; Lazarus, patron saint of lepers; St. Mark; Santa Marina; St. Emeterius; St. Michael; St. Peter; St. Julian (Santillán), bishop of Cuenca, dear to the Archpriest for his reputation as an almsgiver; and St. Susanna. Also among ecclesiastical personnel is Innocent IV, who was not canonized and appears unlikely to be.

There is frequent reference to various religious orders: the order of St. Benedict, whose ancient and honorable beverage would surely not be spurned by the author of the *Libro*; the Order of Cluny; the Order of the Brothers of St. Eulalia; the Order of Hospitalers, the Cistercians and the Carmelites.

There are references to Christian works (Apocalypse, the *Manual* or confessor's handbook, and the Book of Wisdom); to Christian concepts identified by proper names (Purgatory, Lent, the Rosary,

Christianity, the Gentiles, Immanuel, the Clementines, and Quasimodo or Whitsunday); and to non-Christian concepts (Allah, the Torah).

And finally one finds the Biblical place names: Babylonia, Bethlehem, Egypt, Galilee, Jerusalem, Judea, Nazareth and Israel.

PLACE NAMES, NON-BIBLICAL

As for non-Biblical place names in the *Libro*, it is convenient to divide them into Spanish and non-Spanish. Either category would provide material for years of research, for the Archpriest, like Rabelais, turned his *Libro* into something of a compendium of medieval knowledge. He mentions Alexandria, Bayonne, and Bologna; Bordones (Verdones) in Gascony; Brittany, the setting of one of his most famous ribald stories; Bugia (mod. Bougie) in Algeria between Tunis and Algiers; Flanders; Greece; Malines, a city in Belgium famous for its lace; Montpellier; Rome; the Tiber River; and Troy, whose most noted redhead was not likely to escape his notice.

But it is in Spanish place names that the Archpriest reaches the apogee of his enthusiasm. Here are names which came from the Romans, from the Arabs, from the Basques, from the Carthaginians and Phoenicians, and from the indigenous peoples themselves. Among the Arabic names one finds Alcalá, "the castle";⁵ Alcántara, "the bridge";⁶ Alcudia, "the rock, hill";⁷ Algueva, "the cave";⁸ Alberche, a tributary of the Tagus, and named after the perch;⁹ Andalucía < *Al-Andalus*, name given by the Moors to all Spain; and named in turn for the Vandals who had swarmed from the Pyrenees to North Africa.¹⁰

Among the Arab names are Caçres, "castle";¹¹ Calata(y)ud, "castle of Ayub";¹² and Calatrava < *cala*, "castle," + *turab*,

⁵ H. B. Richardson, *An Etymological Vocabulary to the Libro de buen amor of the Arcipreste de Hita*, New Haven, Yale University Press, 1930, p. 11.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Probably L. *covam*, 'cave,' in contamination with Ar. *al-gobba*. Cf. *Enciclopedia universal ilustrada*, Espasa-Calpe, Madrid, 1925. IV, 260.

⁹ Dozy & Engelmann, *Glossaire des mots espagnols et portugais dérivées de l'arabe*, Leyde, E. J. Brill, 1869, p. 71.

¹⁰ Richardson, *Vocabulary*, p. 18.

¹¹ R. Menéndez Pidal, *Orígenes del español*, tercera edición, Espasa-Calpe, Madrid, 1950, p. 195.

¹² Richardson, *Vocabulary*, p. 45.

"earthwork."¹³ One also finds Guadalajara and Guadalquivir, both compounds of Arabic *wadi*, "river" or "river bed." The former is thought to mean "river of the hegira,"¹⁴ though some have suggested "riverbed of stones." The latter, Guadalquivir, is generally agreed to be *wadi-al-kibir*, "the great river."¹⁵

Among the names of Roman origin are Barcelona, Vera,¹⁶ Bermeo,¹⁷ Buenaval and Burgos.¹⁸ The name Buenaval interests the philologist because of the inversion of the two elements, *buena* and *val*. Normally in Spanish place names the generic element, in this case *val*, is proclitic upon the adjective, as in the usual form *Valbuena*. Also, L. *vallem* becomes *val-* only in proclisis. Thus it is clear that the generic element must originally have been in the proclitic position and transposed later. Proof positive is the retention of the diphthong /-ue-/ despite the fact that tonic stress no longer falls on that syllable, but shifts to *-val* in the form *buenaval*. This is an anomaly in Spanish place names.

Among the Latin place names whose roots are easily recognizable and whose meanings are clear are Castro; Castilla; Ferreros; Fita; Granada; Malangosto; Monferrado or Monserrado; Oropesa; Plascencia; Rio Frío; Sant Ander; Santiago; Sierra Nevada; Sotos Alvos; Tablada; Toro, Vado; Valdemorillo; Valencia; and Visagra, or *via sacra*.

Among those whose meanings are not immediately clear, but whose Latin etymologies are generally agreed upon by standard commentators are: Duero < *durium*;¹⁹ Fazalvaro < *faz* + Alvaro, proper name; Medellyn, from the name of a Roman family, Metellus;²⁰ Laredo, possibly < *lar*, a god of the hearth, + L. *-atium* but more likely through redivision of *la* + *ara* + *atium*; Mongibel, from

¹³ R. S. Charnock, *Local Etymology: A Derivative Dictionary of Geographic Names*, London, Houlston & Wright, 1859, p. 55.

¹⁴ Richardson, *Vocabulary*, p. 73.

¹⁵ *Ibid.*

¹⁶ *Enciclopedia universal ilustrada*, VII.

¹⁷ Probably from *bermejo*, "red."

¹⁸ A nominative singular, common in O. Sp. place names. From *burgus*. W. Meyer-Lübke, *Romanisches Etymologisches Wörterbuch*, Carl Winters Universitätsbuchhandlung, Heidelberg, 1935. p. 129.

¹⁹ *Enciclopedia universal ilustrada*, XVII, 1038.

²⁰ R. Menéndez Pidal, *Manual de gramática histórica española*, quinta edición, Madrid, Victoriano Suárez, 1925. pp. 13-14.

Latin *montem* + Arabic *ğebel*, "mount mountain,"²¹ Ordiales, apparently < *hort-*, "garden," + toponymical suffix *-ial(es)*;²² Troxillo < *turris iulia*;²³ Valsavin < *val* + *sapinem*²⁴ and Vyllenchón < *villa* + *ancha* + *-onem*.²⁵

Others, on which there is still some uncertainty, are Loçoya, Larcos, Moya and Requena. Soria, Sevilla, Segovia and Talavera are standard riddles for which numerous and often contradictory etymologies have been proposed.

There is Toledo, whose supposed Latin etymology, *toletum*, is meaningless. It appears to be a retroactive latinization. The inescapable fact is, the only meaning given for *toletum* in any Latin dictionary is "a place name in Spain." Obviously a name exists because of its *meaning*; and Latin *toletum* appears to have none of its own. Some have suggested that Toledo comes from a Hebrew root, *toledoth*, "geneologies," because it is known that in the sixth Century a large group of migrant Jews stopped at this place to review their family histories before going on. This would appear farfetched at best. A more likely possibility awaits investigation: there is a Celtic root, *tolit-*, "water, stream" which, with the appending of typical Spanish terminal vowel *-o*, would develop regularly to Toledo. The Celts are known to have lived in this region for several hundred years until the arrival of the Romans, and their toponymical traces are legion.²⁶ The fact that Toledo is situated directly on the River Tagus would lend substance to such a supposition.

Finally among the place names are Cartagena, after Carthage; Roncesvalles, of *Song of Roland* fame; and Espanna, now recognized by Menéndez Pidal to be cognate with such English words as *span*, *spanner* and other concepts related to the shape of the peninsula.

²¹ Richardson, *Vocabulary*, p. 153.

²² Loss of initial *h-* is common.

²³ Sebastián de Covarrubias, *Tesoro de la lengua castellana o española*, según la impresión de 1611 con las adiciones de Benito Remigio Noydens publicadas en 1674. Edición Martín de Ricquer. Barcelona, S.A. Horta, 1943. p. 981.

²⁴ Cejador y Frauca, in a note (II, 115–116 of the edition cited earlier) says: "En S, *Vasayn*; en G, *Val-savin*; en T, *Val-sanin* por *Val-savin* ... de *vallis sapinorum*, por los árboles famosos de aquel real sitio de *Balsain*."

²⁵ Note closing of medial /-a-/ to /-e-/ through force of *preceding* palatal.

²⁶ Cf. Menéndez Pidal's extensive study of the subject. (*La toponimia prerrománica hispana*.)

PERSONAL NAMES

Once again, the Archpriest's knowledge of both classical history and mythology is encyclopedic. Here are direct references to Aristotle, Cato, Darius, and Helen and Paris of Troy; Ovid, whose *Ars Amatoria* provided the basis for a substantial portion of the *Libro* in which young men are instructed in the art of seduction; Plato and Hippocrates from Greek history; and, as one might anticipate, Venus from Roman mythology. Here too are Vergil, from Roman history; and Tristan, from Arthurian legend.

Other non-Spanish personal names include Acebyn, a rabbi; Alcaraz, a Moorish king; Ali, used generically to refer to the Moors; Pitas Payas, a painter of Brittany, from the ribald story of the same name that enjoyed international currency in the Middle Ages;²⁷ and Tholomeo, author of the *Centiloquio*.

The Spanish personal names involve a charming assortment of saints and rascals, both male and female: Doña Endrina, a lady who appears in that part of the *Libro* modelled on the *Pamphilus de amore*; Gadea, akin to *Agatha*, a mountain shepherdess; Merjelina, probably akin to modern *Marjorie*; Orabuena and Teresa, mistresses of the monks of Talavera; Paula, unidentified; Lloriente, unidentified; Uracca, the *trotaconventos*, an old woman who makes her living as a procuress; and Garoça, a nun to whom the Archpriest makes love.

Among the males are Ferrand García, a servant of the Archpriest; and Fferruzo, husband of one of the mountain girls. Don Gil, Archbishop of Toledo, appears with Gonçalo, Sancho and Muñoz, monks of Talavera, who were annoyed by don Gil's letter ordering them to get rid of their mistresses. Present also are Melón (don Melón Ortiz de la Huerta); don Polo, a lover; and, on a higher plane, Guido, author of the *Rosario*, a work on the decretals of Gratian. There is Rando, unidentified; and, of course, Johán Ruyz, or Juan Ruiz, the Archpriest himself.

ALLEGORICAL NAMES

Juan Ruiz, as might be expected, coined names and used them allegorically. Most noteworthy of these are don Carnal and doña

²⁷ For a delightful and scholarly account of the transmission of this tale across Europe, see L. G. Moffatt, "Pitas Payas," in *South Atlantic Studies for Sturgis E. Leavitt*, Scarecrow Press, Washington, D.C., 1953.

Cuaresma (Sir Carnival and Lady Lent). He invented the place name Valdevacas, and the personal name Santa Quiteria. He called his man-servant Hurón, "the ferret," for reasons one might without difficulty surmise. He personified the Thursday before Lent as "don Jueves Lardero." He gave the name Rama to the mother of doña Endrina, which strongly suggests the etymological relationship between *rama* and *ramera*, "prostitute." He expressed the concept John Doe, or *fulano*, by the popular name Pedro; the concept Jane Doe by the feminine name Menga; and in this same connection used the coined name Apodas, which Richardson believes to derive from *apodo*, in turn deriving from *ad-putare*. This was first suggested by Cejador. "If this is correct," says Richardson, "we have here almost the sole popular survival of *putare* – think, calculate."

Finally are the names which, for want of a better term, may be classified as "other." Names of nationalities: Arávigo, Castellano, Inglés; names of human ethnic groups: Jodio, Moro (and fem. Mora); Novela, in the legal sense of an addendum to a document; Panfilo, referring to the *Pamphilus de amore*; Roldán, as the title of the *Maestre Rolando*, written in the previous century by order of Alfonso the Wise; Reportorio, a legal treatise by Guillermo Durante; Espéculo, meaning the *Speculum Iuris* by the same author; and Ysopete, referring to the French collection of Aesopic fables.

Any one of these names raises questions – literary, philological, social, historical, ecclesiastical or motivational – that can be answered only with years of patient study. A single example: the place name *Talavera*.

Although it is possible to derive the word *talavera* from a combination of Arabic and Latin, there is nevertheless a possibility of a pre-Romance origin.

Los más eruditos concuerdan todos en el nombre *Ebura* como originario de Talavera, y sólo discrepan en la radical que pretenden ser necesaria, además, para la explicación completa de la formación de este nombre. Mariana, que trató detenidamente de Talavera de la Reina, conjetura así sobre su nombre: "Sospecho que Tala, en la lengua antigua de España, es lo mismo que pueblo . . . y que *Tala* y *Ebura*, primero se llamó Talebura o Talabura, y de aquí, con pequeña mudanza, se forjó el nombre de Talavera."²⁸

While at first the above idea may appear quite far-fetched, there is at least some supporting historical evidence. In A.D. 182, one

²⁸ *Enciclopedia universal ilustrada*, XLIX, 15.

Q. Fulvius Flaccus, praetor in the Tarracona province against whom the Celtiberians were taking up arms, wrote that he was uniting his troops on the banks of the Tagus nor far from Toledo and very near Eburā (*ad oppidum Eburam*), the present site of Talavera.²⁹

On the other hand, there is an Arabic word *Tala* or *Talat*, meaning a path up a mountainside or ravine.³⁰ This noun, taken together with Spanish *vera*, meaning "orilla," akin to *ribera* from Latin *riparium*, could be aptly applied to present Talavera since it is located near the Tagus, whose escarped contours are well known.

Arabic? Latin? Latin and Arabic? Indigenous? Indigenous and Arabic? This name, Talavera, is representative of the enigmas implicit in scores of names in the *Libro*.

The Archpriest has, by this onomastic *tour de force*, thrown down a very considerable challenge – not to the philologist alone, but to historians in half a dozen disciplines.

APPENDIX OF PROPER NAMES IN THE *LIBRO DE BUEN AMOR**

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Abel	person	281 A
Abrahan (<i>Abraham</i>)	person	1561 C
Açebyn	person	1184 A
Açipreste	title (eccl.)	19 C, 575 A
Adán (<i>Adam</i>)	person	294 A, 1561 A
Agostyn (<i>Augustine</i>)	person	1238 C
Ala (<i>Allah</i>)	divinity	1510 D
Alarcos	place (Spanish)	1110 D
Alberche	stream (Spanish)	1105 D
Alcalá	place (Spanish)	1312 B, 1510 A
Alcántara	place (Spanish)	1114 B, 1237 B
Alcaraz	place (Spanish)	129 A
Alcudia	place (Spanish)	1187 A
Alexandría	place	1335 A, 1338 A
Algueva	place (Spanish)	983 C

²⁹ *Ibid.*

³⁰ Alexander Knox, *Glossary of Geographical and Topographical Terms*, London, E. Stanford, Longacre, 1904, p. 370.

* Based on the edition cited in footnote No. 2, first page of this article. This (Cejador's) is in turn based principally on Ms. G (Gayoso).

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Almuerço (don)	person, allegorical	1191 B, 1196 A, 1197 B
Aly (<i>Ali</i>)	person, allegorical	1088 C
Amor (don)	person, allegorical	1211 A, 1211 D, 1225 D, 1299 A, 1313 B
Andalusía	place (Spanish)	1304 B
Antón (<i>Antonio</i>) (Sant)	person	1240 A
Apocalisi (<i>Apocalypse</i>)	abstraction, biblical	1011 A
Apodas	person, allegorical	1329 D
Arávido (Arabic)	language	1516 A, 1517 B
Aristótilis (<i>Aristotle</i>)	person	71 A
Asuero (<i>Ahasuerus</i>)	person	2 B
Atora (see <i>Tora</i>)		
Ayuno (don)	person, allegorical	1181 A
Babilón (<i>Babylon</i>)	place	1 C
Babylonia	place	305 B
Baltasar	person	27 C
Barçilona	place (Spanish)	1243 D
Bayona (<i>Bayonne</i>)	place	1107 A
Belén (<i>Bethlehem</i>)	place	25 A
Benito (Sant)	person	1236 A
Berdones	place	1235 D
Bermeo	place (Spanish)	1112 D
Berssabe (<i>Bathsheba</i>)	person	259 A
Boloña (<i>Bologne</i>)	place	1517 B
Bretaña (<i>Brittany</i>)	place	474 C
Buenaual	place (Spanish)	1237 B
Bugía (<i>Bougie</i>)	place	323 C (Buxía) 325 B, 348 B
Burgos	place (Spanish)	1073 D
Caçres*	place (Spanish)	1186 A
Calataút (<i>Calatayud</i>)	place (Spanish)	582 C
Calatrava	(1) place (Spanish) (2) military order	1187 A, 1237 B
Carmen	religious order	1239 A
Carnal	person, allegorical	1070 B, 1074 D, 1075 C, 1079 C, 1080 A, 1081 B, 1103 D, 1114 C, 1118 C, 1120 B, 1127 A, 1128 C, 1161 C, 1162 A, 1180 B, 1182 B, 1185 C, 1190 B,

* The edition of Cejador shows the form *cánçeres*, which demonstrates clearly the confusion that still existed as late as the 14th Century regarding the dropping of /-n-/ before a sibilant. We must bear in mind that the grapheme -ç- represented the phonemes /-ts-/ at this time.

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
		1193 B, 1209 B, 1212 A, 1216 A, 1302 D, 1311 D
Cartajena	place (Spanish)	1146 A
Castro (de Ordiales)	place (Spanish)	1073 D, 1119 C, 1311 B
Cayn (<i>Cain</i>)	person	281 A, 1561 B (Can)
Casimodo (<i>Quasimodo</i>)	abstraction	1315 A
Castellano	language	1224 B
Castiella	place (Spanish)	1222 A, 1696 D (Castilla)
Catón (<i>Cato</i>)	person	44 A, 568 C
Çeçina	person, allegorical	1106 C, 1125 D
Çistel (<i>the Cistercians</i>)	religious order	1236 A
Cornejo	nickname (Spanish)	980 C
Crementinas (<i>the Clementines</i>)	religious order	(<i>intro.</i>)
Cruzniego (<i>Cluny</i>)	religious order	1236 B
Cuarsema (<i>Quaresma</i>)	abstraction, religious	1067 C, 1069 A, 1075 A, 1099 B, 1102 D, 1125 C, 1189 C, 1190 C, 1194 C, 1198 C, 1202 A
Dalyla (<i>Delilah</i>)	person	308 B
Dan	person	1561 D
Daniel	person	1 C, 1061 E
Dáριο (<i>Darius</i>)	person	1215 D
David	person	258 A
Dios	divinity	1 A, 3 D, 4 C, 8 B, 105 D, 107 A, 834 B, etc. (Par Dios)
Duero	river (Spanish)	246 C
Egipto (<i>Egypt</i>)	place	224 A
Elena (<i>Helen of Troy</i>)	person	223 D
Endryna	person	596 A, 653 A, 665 A, 669 A, 679 A, 685 A,
Esaú	person	281 C
Espanna (<i>España</i>)	place	122 C, 304 B, 621 C, 1244 D
Espéculo	literary title	1152 A
Ester (<i>Esther</i>)	person	2 A
Eulalya (<i>Eulalia</i>) (Santolalla)	person	1239 B
Eua, Eva (<i>Eve</i>)	person	(1) 378 D, 1561 B
Ezechías (<i>Ezekiah</i>)	person	1143 A
Faraón (<i>Pharaoh</i>)	person (also title)	1 B
Fazalvaro (Hazalvaro)	place	1187 B
Ferrand	person	117 B, 913 A
Ferreros	place (Spanish)	985 D, 1028 C
Fferruzo (Herroso)	person	980 A

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Francia	place	1244 C
Françisco (Sant)	person	1238 B
Frandes (<i>Flanders</i>)	place	475 B, 481 A
Fita	place (Spanish)	19 C, 575 A, 845 A
Gadea	person	987 C, 988 C
Galilea (<i>Galilee</i>)	place	22 B
Garçia	person	117 B, 913 A
Garoça	person	1346 A, 1392 A, 1395 A, 1484 A, 1492 A
Gaspar	person	27 A
Gaula	place	1278 C
Gentiles	collective of persons	3 B
Gil (<i>don Gil de Albornoz</i>)	person	1690 B
Gonçalo	person	1708 A
Grabiél (<i>Gabriel</i>)	person	8 C, 23 B, 38 C
Granada	place	1215 B
Greçia (<i>Greece</i>)	place	46 B, 46 D, 58 A
Gregorio	person	(<i>intro.</i>)
Guadalajara	place (Spanish)	1370 A, 1371 D, 1377 A
Guadalquivir	river (Spanish)	1107 D
Guido	person	1152 D
Henares	place (Spanish)	170 B, 1107 C
Hemanuel (<i>Emmanuel</i>)	person	8 A, 9 B
Hurón	nickname (Spanish)	1619 C
Inglés	language	1224 B
Inocençio (<i>Innocent IV</i>)	person	1152 C
Jaab (<i>Joab</i>)	person	258 D
Jacob	person	281 C
Jafet (<i>Japhet</i>)	person	1561 C
Jeremías (<i>Jeremiah</i>)	person	1060 C
Jerusalén (<i>Jerusalem</i>)	place	1202 C
Jhesu, Jhesuxristo (<i>Jesus</i>)	person and divinity	21 B, 32 B, 38 D, 89 D, 282 A, 1048 F, 1049 B, 1053 B, 1059 B, 1061 F, 1069 D, 1142 B, 1556 B, 1560 B, 1568 C, 1605 D, 1641 G, 1645 B, 1657 B, 1670 F
Job	person	(<i>intro.</i>)
Jodio	collective of Jews	1 A, 78 D, 309 B, 554 C, 1063 F, 1193 C
Johán	person	19 B, 575 A
Jonas (<i>Jonah</i>)	person	5 A
Juan (See <i>Johán</i>)		
Judas	person	1049 G, 1051 B, 1063 C

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Judea	place	1049C
Judería	place (ghetto) (Spanish)	1183 A
Julián	person	963 B
Jupiter	divinity	199 D, 200 A, 201 C, 203 A, 205 A
Laredo	place (Spanish)	1118 A
Lasaro (<i>Lazarus</i>)	person	247 B
Loc (See <i>Lot</i>)		
Loçoya	place (Spanish)	951 B, 974 B
Lot	person	296 A, 528 C
Lucifer	person, allegorical (devil)	233 B
Llorente	person	1004 G
Madalena (Magdalena)	person	28 B, 1141 C, 1713 A
Malangosto	place (Spanish)	959 B
Manual	title (confessor's handbook)	1148 C
Marcos (Sant)	person	1321 A
María	person	19 B, 20 A, 34 E, 913 D, 1044 B (Santa María del Vado) 1060 H, 1310 C, 1633 D (Avé María)
Marina (Santa)	person	3 C
Marta	person	1639 C
Medelín	place (Spanish)	1184 C, 1186 A
Meder (Sant) (<i>Emeterius</i>)	person	951 A
Melchior	person	27 B
Melón	person	873 D, 891 A
de la Huerta		727 C, 738 D
Ortiz		881 D
Melinas (<i>Malines</i>)	place	1394 D
Menga (Mengua)	collective of women	939 B, 1004 D
Merienda (doña)	person, allegorical	1195 D
Merjelina	person	211 C
Mexía (Mexías) (<i>Messiah</i>)	divinity	5 D, 25 D, 1635 D, 1647 B
Migel (<i>Miguel</i>) (Sant)	person	829 D, 1717 B
Monferrado	place (Spanish)	1370 B, 1372 B
Mongibel	place (Spanish) used allegorically to mean hell	281 B
Moysén (<i>Moses</i>)	person	438 D, 1562 C
Monpeller	place	1338 A
Mora	collective of Moorish women	1508 C, 1509 A, 1509 D, 1510 D, 1511 D, 1512 D
Moro	collective of Moorish men	129 A, 1193 C, 1215 B
Moya	place (Spanish)	972 D

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Muñós	person	1705 A
Nabucodonossor (<i>Nebuchadnezzar</i>)	person	305 A
Nasón	person	429 D, 891 D
Nazaret (<i>Nazareth</i>)	place	22 C
Novela	legal term	1152 D
Orabuena	person	1698 A, 1699 C
Ordeales (<i>Urdiales</i>)	place (Spanish)	1073 D, 1119 C
Oropesa	place (Spanish)	1702 C
Ortiz	person	881 D
Ospital (<i>Hospitalers</i>)	religious order	1237 A
Ostiense	place (Spanish)	1152 B
Ovydio (<i>Ovidio, Ovydyo</i>)	person	429 A, 446 C, 612 A
Panfilo	title (<i>Pamphilus de amore</i>)	429 D, 698 C, 891 D
Paris	person, place	223 C (Paris of Troy) 1243 D (city of Paris)
Paula	person	1278 D
Pablo	person	875 C, 1238 A
Pedro	(1) collective of men	486 A, 486 C, 487 A (Fulano)
	(2) saint	6 C, 1142 A (Sant)
Pilatos (<i>Pilate</i>)	person	1052 E
Pitas Payas (<i>Pytas Pajas, Pitas Pajas</i>)	person	474 C, 476 A, 477 B, 480 D, 482 A, 483 A
Plasencia	place (Spanish)	1186 B
Platón (<i>Plato</i>)	person	124 A
Polo	person	1331 C
Purgatorio	abstraction	1140 B
Quaresma (see <i>Cuaresma</i>)		
Quiteria	person, fictitious	1312 B
Rama	person	812 C, 824 C, 825 A
Ramos (domingo de)	religious feast day	1181 C
Rando	person	972 D
Requena	place (Spanish)	1146 B
Río Frío	stream (Spanish)	987 C
Rodas	place, allegorical	1329 A
Ruыз (<i>Rruyz</i>) (<i>Ruiz</i>)	person	19 B, 575 A
Roldán (<i>Roland</i>)	person	556 A
Roma	place	46 D, 58 D, 262 D, 266 A, 493 A, 1146 A
Ronçesvalles	place	1209 C
Rosario	literary title	1152 D
Salamo (<i>Solomon</i>)	person	105 A
Sancho	person	1705 A

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
Sansón (<i>Samson</i>)	person	308 A
Sant Ander	place (Spanish)	1111 A
Santiago	(1) person	3 B, 1043 A, 1237 A
	(2) place	871 A (city)
Santillán (<i>St. Julian</i>)	person	963 B
Sapiençia	literary title	(<i>intro.</i>)
Satán	abstraction, religious	1541 D
Saúl	person	309 A
Sed (<i>Seth</i>)	person	1561 B
Ssegovia	place (Spanish)	972 A
Sevilla	place (Spanish)	1114 B, 1304 A
Sierra Nevada	place (Spanish)	1029 E
Sotos Alvos	place (Spanish)	960 B
Soria	place (Spanish)	1222 A
Susaña (<i>Susanna</i>)	person	4 A
Tablada	place (Spanish)	1009 D, 1022 A
Talavera	place (Spanish)	1690 A, 1694 B, 1702 C
Teresa	person	1702 B
Tholomeo	person	124 A
Tiberio	river	266 B
Toçino (don)	person, allegorical	1106 B
Toledo	place (Spanish)	471 C, 657 A, 1269 B, 1305 A
Tora (Atora) (<i>Torah</i>)	literary title	78 D, 1053 C
Toro	place (Spanish)	1339 B
Trenidat (<i>Trinity</i>)	abstraction, religious	1239 A
Tristán	person, legendary	1703 B
Troxiello	place (Spanish)	1186 A
Troya	place	223 A
Uriás (<i>Uriah</i>)	person	258 B, 259 A
Urraca	person	919 C, 923 A, 939 A, 942 B, 1325 D, 1326 B
Vado	place (Spanish)	1044 B
Valdemoriello	place (Spanish)	1186 B
Valdevacas	place, fictitious	1197 D
Valençia	place (Spanish)	1105 A, 1338 A
Valsavin	place (Spanish)	1187 B
Venus	divinity	152 A, 223 C, 525 C, 583 C, 585 A, 601 D
Vera	place (Spanish)	1186 B
Virgillio (Vergilio)	person	261 B, 264 D 265 B, 267 D
Visagra	place (Spanish)	1306 D
Vyllenchón	place (Spanish)	1115 D
Xristiano	collective of Christians	776 D, 1172 D, 1177 C,

<i>Name</i>	<i>Type of Concept</i>	<i>Line(s) No.</i>
		1179A, 1193C, 1321C, 1649A
Ypocras (<i>Hippocrates</i>)	person	303C
Ysac (<i>Isaac</i>)	person	1561D
Ysayas (<i>Isaiah</i>)	person	1060E
Ysopete	abstraction from Aesop	96D
Ysrael	place	8B

Ohio University

NAMES IN BRIEF: *PHOEBE SNOW* (I: 131)

A newsstory of the Associated Press datelined Hoboken, New Jersey, notes the passing of the famed passenger train, the *Phoebe Snow*. The *San Francisco Examiner* headlines, "She's Headin' for Last Roundhouse" (November 20, 1966, p. 15/1-2).

Mark Sullivan, *Our Times, The United States, 1900-1925*, dates a famed "Miss Phoebe Snow" advertisement of the Lackawanna Railroad May 15, 1904, printing the accompanying verse (II, p. 619). Some writers age Phoebe in the 1890's, while Freeman H. Hubbard, *Railroad Avenue*, writes "the dainty young lady . . . made her debut in newspaper, magazine and car-card advertisement of July, 1904 (1945: New York, McGraw-Hill, pp. 39-41). *The Lackawanna Story*, Robert J. Casey and W. A. S. Douglas (1951: New York, McGraw-Hill), reprints drawings and verse of this figure of American folklore. B. A. Botkin and Alvin F. Harlow, *A Treasury of Railroad Folklore* (1953: Crown, pp. 390-392), adequately sketch the career of this personification, long in advertising's hall of fame, printing a good selection of the jingles associated with her.

Appropriate to our transsexual time, the AP reports that on the final trip of the *Phoebe Snow* a male cashier of Bound Brook, N.J., dressed in white to symbolize this famed female.

Peter Tamony