

CHAUCER'S USE OF TRUMPYNGTOUN IN *THE REEVE'S TALE*

The setting of Chaucer's *Reeve's Tale* in "Trumpyngtoun"¹ has attracted little commentary other than that of a purely geographical nature. Trumpington is a town with a mill two miles south of Cambridge, as Magoun notes in his standard work, and is thus a perfectly sensible place for the scholars John and Aleyn to take their college's corn.² Many years ago Manly suggested that Chaucer's choice of this town was based as well on personal reasons. He noted that the wife of a Sir Roger de Trumpington was a lady-in-waiting at the court of Constance of Castile as was Chaucer's wife, Philippa, thus suggesting some reference now lost to the reader.³

Manly's observation is valuable for another reason: the name Trumpington, probably Germanic in origin,⁴ seems to have taken on a French form by Chaucer's day.⁵ We may then suggest that Chaucer selected Trumpington because it offered him an irresistible pun on the French *tromper*. This word entered the French language during the thirteenth and fourteenth centuries,⁶ and was taken over into English by the mid-fifteenth century according to the *OED*. Chaucer's well-attested knowledge of French makes it seem likely that he was familiar with *tromper* and thus anticipated the earliest recorded English use.

If we take Trumpington as "the town of deceivers" more than an actual village, the appropriateness of Chaucer's choice becomes clear. That one scoundrel, the Reeve, should tell a tale about another scoundrel, a miller, who lived in Trumpington is a thoroughly Chaucerian touch. Moreover, Chaucer begins *The Reeve's Tale* with the town's name as a signal to the reader that he is in for a humorously pointed tale of deception and trickery.

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¹ F.N. Robinson in his standard edition gives the name as "Trumpyngtoun"; cf. *The Works of Geoffrey Chaucer*, (Boston: Houghton Mifflin, 1957, 2nd ed.) J.M. Manly and Edith Rickert give "Trompyngtoun": cf. *The Text of the Canterbury Tales, Vol. III: Text and Critical Notes, Part I* (Chicago: University of Chicago Press, 1940).

² Francis P. Magoun, Jr., *A Chaucer Gazetteer*, (Chicago: University of Chicago Press, 1961), p. 165.

³ J.M. Manly, *Some New Light on Chaucer*, (New York: Henry Holt, 1926), p. 199.

⁴ Trumpington is "doubtless short for such a name as *Trumbeorht* or, . . . it may be derived from Gothic *trimpan*, Swedish *trampen*, 'surly', *trumpe*, 'surly person'". Cf. P.H. Reaney, *The Place Names of Cambridgeshire and the Isle of Ely*, English Place-Name Society Vol. XIX, (Cambridge: Cambridge University Press, 1943), p. 91.

⁵ I have traced the form de Trumpington back as far as 1289 on a monumental brass in the church of that town. Cf. J.G. Nichols, ed., *The Topographer and the Genealogist*, (London: John Bowyer Nichols and Son, 1846), Vol. I, p. 93.

⁶ Cf. *tromper* in Frédéric Godefroy, *Dictionnaire de L'Ancienne Langue Française*, (Paris: Libraire des Sciences et des Arts, 1938), T. 8 and T. 10 and Paul Robert, *Dictionnaire alphabétique et analogique de la Langue Française*, (Paris: Société du Nouveau Littéré, 1964), T. 6 Cf. also B.M. Skeat, *A Word List Illustrating the Correspondence of Modern English With Anglo-Norman Vowel Sounds*, (London: English Dialect Society, Vol. XIX: Miscellanies, 1884), p. 20.

CERVANTES' BERGANZA-CIPIÓN ANAGRAMS IN *EL COLOQUIO DE LOS PERROS*

Shortly after the turn of the century, Agustín Amezáa y Mayo opined in his now famous critical edition of *El casamiento engañoso y el coloquio de los perros*¹ that Cervantes, while residing in Valladolid, was inspired to write the *Coloquio* by the sight of Mahudes, a caretaker at the Hospital of the Resurrection, and his two dogs:

"Para mí (y perdónenme el franco atrevimiento de decirlo), el *Coloquio* nació en este momento, y la vista de los canes de Mahudes fué el mágico conjuro que levantó é hizo revivir todos los dispersos, elementos que entran de luego á componer una obra literaria; elementos que yacian en el fondo de la excelente memoria de Cervantes..."²

Amezúa myopically fails to examine properly and evaluate objectively an intriguing possibility among the "disperse elements" in regard to the names of Mahudes' dogs. Did Cervantes, whose writings are characterized by onomastic inventiveness,³ perceive in the names Berganza and Cipión certain peculiar properties which, by a curious coincidence, were particularly meaningful to him? Do the names themselves explain the genesis of the *Coloquio* and simultaneously provide a solution to the problem of verisimilitude posed by the talking dogs? Prior to the publication of Amezáa's edition, Emile Chasles had hypothesized that the name Berganza points to Cervantes himself: "...Je mot Cervantes, qui se prononce en castellan et qu'il signait *Cerbantes* se transforme, par une assonance toute meridionale en Berganza."⁴ Although Amezáa brusquely dismisses Chasles' contention,⁵ the matter would seem to merit further consideration.

Some years ago the present writer independently reached the conclusion that Berganza (with suppression of the fourth and eighth letters) yields the anagrammatic sequence: Berganza > Beranz > Zerban > Cervan (tes). An examination of the name Cipión reveals a second significant anagram: Cipión > Pincio > Pinci(an)o. The curious anagrammatic presence of the conjoined names Cervantes and Pinciano in the names of the dogs is highly suggestive. Famous for his *Philosophía Antigua Poética* (1956), the Aristotelian preceptist López Pinciano is universally recognized by Cervantes scholars (including Amezáa) as one of the principal sources of influence on Cervantes' aesthetic theory. Concerning the influence of Italian theorists on Cervantes, E. C. Riley notes that "El Pinciano's work could have led Cervantes to other theorists, or other theorists have led him to El Pinciano. The former seems the more likely course."⁶ Sanford Shepard links El Pinciano's treatise directly to the famous literary discussion between the curate and the canon in Part I, Chapters 47-48 of the *Quijote*.⁷ Commenting on El Pinciano's treatise as an immediate source for Cervantes' literary aesthetic William C. Atkinson states:

"It explains the constant preoccupation with aesthetics and literary theory that pervades the *Quijote*, and that argues a more recent and vivid impact on his mind than may be explained by the recollection of works read in Italy thirty years earlier. It does much likewise to explain the *Persiles*, modelled on that *Historia etiópica* of Heliodorus

¹(Madrid, 1912). All textual citations are from this edition. Italics mine.

²*Ibid.*, p. 79: "In my opinion (and pardon my frank boldness for saying it), the *Colloquy* was born at this moment, and the sight of Mahudes' dogs was the magical conjuration which raised up and imparted life to all the disperse elements which were reposing in the depths of the excellent memory of Cervantes."

³See Leo Spitzer's essay "Linguistic Perspectivism in the *Don Quijote*" in *Linguistics and Literary History* (Princeton, 1948), pp. 41-73.

⁴*Michel de Cervantes, sa vie, son temps, son oeuvre politique et littéraire* (Paris, 1866), p. 295: "The name Cervantes, which is pronounced in Castilian and which he signed *Cerbantes* changes, through a very southern assonance into Berganza."

⁵*Ed. cit.*, p. 103.

⁶*Cervantes's Theory of the Novel*. (Oxford, 1962), p. 13.

⁷*El Pinciano y las teorías literarias del Siglo de Oro* (Madrid, 1962), pp. 213-214.

which El Pinciano repeatedly extols, bracketing it with the *Odyssey* and the *Aeneid*.⁸

From at least two tongue-in-cheek passages of *El casamiento enganoso*, the inference may be drawn that Berganza and Cipión are more than talking dogs. Campuzano remarks to the Licenciado Peralta:

"Las cosas de que trataron fueron grandes y diferentes, y más para ser tratadas por varones sabios que para ser dichas por bocas de perros: así que, pues yo no las pude inventar de mío á mi pesar y contra mi opinión vengo a creer que no soñaba, y que los perros hablaban."⁹

Campuzano exclaims a few moments later:

"...pero, puesto caso que me haya engañado, y que mi verdad sea sueño, y el porfiarla disparate, no se holgará vuesa merced, señor Peralta, de ver escritas en un coloquio las cosas que estos perros, ó sean quien fueren, hablaron?"¹⁰

By suggesting that the colloquy of Berganza and Cipión may be interpreted as a dream, Cervantes is able to come to grips with the problem of verisimilitude. However, if the dogs are visualized as masks for the author and El Pinciano, the verisimilitude of the colloquy ceases to be contingent upon the specious dream explanation. Since Cervantes offers numerous opinions on various literary matters in the *Coloquio*, it is not surprising that his penchant for ambiguity and literary disguise could lead him to conceive the felicitous idea of an imaginary colloquy designed to teach and delight, in which he and El Pinciano are the genial canine participants.¹¹

From an onomastic point of view, then, the names Berganza and Cipión represent an interesting and previously unsuspected source of possible additional corroboration for the body of collective critical opinion concerning Cervantes' indebtedness to the great Aristotelian preceptist, to whom he may have inventively rendered homage in this *novela ejemplar*.

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⁸ "Cervantes, el Pinciano and the *Novelas Ejemplares*," *Hispanic Review*, XVI (July, 1948), p. 194.

⁹ *Ed. cit.*, p. 283: "The things they conversed about were grand and different, and more appropriate to be commented on by sage men than to be said through the mouths of dogs; thus, since I could not have invented them on my own, to my regret, and contrary to my opinion, I now have come to believe that I was not dreaming and the dogs were speaking."

¹⁰ *Ibid.*, p. 284: "...but even if I have erred and dreamed it all, and to pursue it further would be silly, would not your grace, sir Peralta, enjoy seeing in the form of a written colloquy the things that these dogs, or whoever they may be, said?"

¹¹ On Cervantes' use of literary disguises in *La Galatea*, see F. Lopéz Estrada, *La Galatea de Cervantes* (La Laguna, 1948) pp. 157-167. In the prologue to the false *Quijote*, Avellaneda accuses Cervantes of having used trick names to offend him and someone else, generally assumed to be Lope. On Don Quijote and Sancho Panza as masks for Lope and Tirso, see doña Blanca de los Ríos, "Algunas observaciones sobre el *Quijote* de Avellaneda," *La España Moderna*, CI (1897), 37-89; CVII (1897), 103-140. Also José López Navío, "Génesis y desarrollo del *Quijote*," *Anales Cervantinos*, VII (1958), 157-235 and VIII (1959-1960), 151-239. For additional bibliography see Fred Abrams, "Avellaneda and Tirso de Molina in Cervantes' Second Prologue to the *Quijote*," *Romance Notes*, XI (1969), 137-143.

MESCALERO APACHE PERSONAL NAMES IN THE EARLY PERIOD
OF UNITED STATES DOMINATION (1846-1880)

The Mescalero Apache are today a relatively large tribe of Athapaskans—in 1970 there were approximately 1,200 Mescalero on the reservation—who constitute one of the branches of the Apachean group, which also includes the Western Apache, the Lipan, the Kiowa Apache, the Jicarilla Apache, the Chiricahua Apache, and the Navajo.¹ It is generally accepted that Apachean tribes were relative latecomers to the American Southwest, having arrived some 1,500 years ago. The Mescalero get the name by which they are now known from their traditional food staple, the mescal. Hearts of these plants were dug and steamed for a day or two in great pits hollowed into the earth. The historic range of the Mescalero had its focus in the rugged mountains of the sacred Sierra Blanca in central New Mexico and extended somewhat north, west to the Rio Grande, east to the plains, south to the Mexican border of today.

Written history of the Mescalero begins after 1540, with the Spanish conquest of northern New Spain, and accounts of early Spanish exploration, missionizing, and settlement contain references to *indios vaqueros*, *teluges*, *querechos*, and *faraones*, and other names by which the Mescalero were known to Spaniards. Neither the latter nor their Mexican successors succeeded in bending the Mescalero to their will. Indeed, troubles in Mexico assured that Mexican control decreased steadily through the last of the eighteenth century and the first half of the nineteenth.

In 1846, as a last result of the hostilities between Mexico and the United States, Mexican territory north of the Rio Grande (a part of which forms present-day New Mexico) came under military control of the federal government. In 1850, the civilian territorial governor of New Mexico was given the task of supervising Indian affairs. Thus began the tragic history of American efforts to “pacify” the Mescalero. After a period of bloody skirmishing, broken promises, and mutual incomprehensibility, the Mescalero were exiled in 1862 to the inhospitable Bosque Redondo in the northwest of the state. The forcible addition of Navajo exiles to the pitifully inadequate territory in 1863, immortalized in Navajo memory as the Long Walk, rendered the Mescalero plight desperate. Slowly they began to leave surreptitiously, and on the night of November 3, 1865, all those remaining, with the exception of nine aged and infirm, left the Bosque Redondo. As it became safe to do so, the Mescalero reappeared in their traditional range, and from the 1880's onward, they have been relatively secure in the heart of their original territory, which is now, however, greatly reduced in extent.

Given the nature of their ancestral homelands—nearly inaccessible—and their fierce independence Mescalero-Hispano contacts were limited. Such communicative interaction as did take place must necessarily have occurred in some language or other, or in some combination of languages, if it was to pass beyond the most elementary kind of message. It might be reasonable to suppose that Hispanos chose to learn Apachean for several reasons: they were newcomers to the soil of others; they were relatively few in number compared with the Mescalero they encountered; the cultural disparities led them to learn the indigenous language in order more quickly to civilize and Christianize the Mescalero. However, such is almost never the case, as pointed out by Fallis:

It has been evident that whenever two languages are in contact, one of those languages can be seen to be the “language of prestige.” The burden of bilingualism is, then, born entirely by the speakers of the language which does not enjoy such a prestige status. The speakers of the high status language generally expect to be addressed in their own tongue in all cases of intergroup communication. By such standards, it is logical to assume that this language of prestige in the New Mexico area was the tongue of the conquering group: Spanish.

¹ The study was partially funded by a grant from the New Mexico State Committee or the American Revolution Bicentennial.

Bilingualism, if it occurred, would occur on the part of the speakers of the non-prestige language.² The logical deduction of the assumption of the burden of bilingualism by the Mescalero, rather than by Spanish speakers, verified in the history of the communicative interaction of Mescaleros, both in the Spanish era, is documented by Fallis in the above-mentioned study, and in the early years of the United States period, which saw a very slow shift from Spanish to English language bilingualism on the part of the Mescalero.³

Given the emotional and legal importance that those of European descent attach to their names, it may seem surprising, at least to those not already familiar with the practice, that a concomitant of Mescalero bilingualism was the adoption of Spanish names by the greatest part of the leaders mentioned in the records of the period 1846-1880. We can only guess at the cause for name change. It may have been the unwillingness, even inability, of the dominant Spanish speakers to attempt Apachean phonology. It may have been irritation at hearing one's name consistently mispronounced.⁴ It may also have been relative unconcern over the "public name," as long as the "private name," known only to one's self and one's parents, remained confidential. Whatever the reason, Spanish names were widely used throughout the period under consideration. Since writers of that time virtually ignored the presence of women, women's names are essentially not mentioned, despite the fact that women enjoyed an astonishingly high status among the Mescalero⁵ and were on occasion used as emissaries.⁶

Spanish names given to Mescalero males—and, incidentally, to males of other Apachean groups as well—can be classified into five types:

1. Ordinary Christian name, often with diminutive ending:
Mateo, Francisco, Josecito, Josepino.
2. Ordinary family name: Gomez, Barela.
3. Double name (apparently to distinguish one from the other):
Simon Manuel, Simon Parade.
4. Nickname: Negrito.
5. Name of object: Pluma ("feather, pen"), Bigotes ("mustaches"),
Cigarito ("little cigar").

A Mimbres Apache leader bore a name (Delgadito, "extremely thin") which seems to have referred to his physical character. Incidentally, English writers had a great deal of trouble with the name, spelling it variously as Dolgaditi, Dalgadito, etc.

For reasons not yet apparent, a few Mescalero leaders maintained Hispanicized versions of Apachean names: Shawana, Chingnero. Although the latter were not among the famous and powerful band leaders, they may somehow have been personally strong enough to resist imposition of a Spanish name. The taking of such was probably viewed as a kind of linguistic assimilation, on the evidence of Cremony, who tells of an encounter with a

² Guadalupe Valdés Fallis, "Early Day Communicative Relations of the Mescalero Apache with Spanish Speakers, 1540-1846" (paper presented at the Southwest Areal Languages and Linguistics Workshop V, San Antonio, Texas, April, 1976).

³ Betty Lou Dubois, "Early Day Communicative Relations of the Mescalero Apache with English Speakers, 1846-1880" (paper presented at the Southwest Areal Languages and Linguistics Workshop V, San Antonio, Texas, April, 1976).

⁴ I believe this to have been exemplified one day by a Jemez pueblo woman who, now knowing that I spoke Spanish, introduced herself to me, in the following way: "My name is Manuelita; call me Mary."

⁵ Morris Opler, *Apache Odyssey* (New York: Holt, Rinehart and Winston, 1969), p. 14ff.

⁶ Anne Heloise Abel, ed., *The Official Correspondence of James S. Calhoun, while Indian Agent at Santa Fe and Superintendent of Indian Affairs in New Mexico* (Washington: Government Printing Office, 1915), p. 121.

“... tall, strong, well-made and handsome young Lipan [Apachean group closely linked to the Mescalero] dandy, who rejoiced in the name of Sait-jah, disdaining to be known by any Spanish term.”⁷ Among the Mimbres Apaches, Cremony remarks, “These were their Mexican names—their Indian appellations I never learned.”⁸ Cremony was unique among the chroniclers of the period in that he mastered the language of the Mescaleros and lived among them at Bosque Redondo. In his account of his experiences during that time, he records some Apache names with glosses,⁹ but it is not clear that these are anything more than public appellations, rather than true names, which as observed above, were a closely held secret.

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⁷ John C. Cremony, *Life Among The Apaches* (San Francisco: A Roman, 1868; repr. Tucson: 1951), p. 121.

⁸ *Ibid.*, p. 29.

⁹ *Ibid.*, p. 243.