

PARMENO'S "FALSO BOEZUELO" AGAIN

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Given his view of her intentions, Pármeno's implicit comparison of Melibea to the "falso boezuelo" used in hunting partridge is apposite.⁴² Until the reference was elucidated by Professor Severin, it seemed obscure to modern readers; but the growing number of fifteenth and sixteenth-century allusions to the practice suggests that it would have been quite familiar to readers of that period. As was pointed out in my previous note on the subject, an allusion to hunting by this method in the *Crónica del halconero de Juan II* offers no explanatory details and thereby seems to assume that no difficulty would be caused by the reference.⁴³ Similarly bald references to this hunting apparatus recur in sixteenth-century legislation from both Spain and Portugal.

The *Ordenações manuelinas* of 1521 contain detailed provisions regulating hunting, among which is found the following (Book V, title LXXXIIII): "Que nom caçem perdizes: nem lebres: nem coelhos com boi: redes: nem fio."⁴⁴ The text of this title begins with a blanket prohibition:

Defendemos geralmente em todos nosos reynos: que pesoa alguma nom mate nem caçe perdizes: lebres: nem coelhos com bois nem com fios darame: nem com outros alguuns fios.

There follow various other prohibitions, and details are given of specific areas of Portugal in which these bans apply, before a further reference to the *boi* is encountered (fol. LXXI^r) in which the penalties for its use or possession are set out:

⁴² For previous discussion of this allusion, see Dorothy S. Severin, "'El falso boezuelo", Or, The Partridge and the Pantomime Ox', *Celestinesca*, 4, i (1980), 31-33; Keith Whinnom, 'Dr. Severin, the Partridge, and the Stalking-horse', *Celestinesca*, 4 ii (1980), 23-25.

⁴³ "'Andar a caça de perdizes con bueyes"', *Celestinesca*, 8, i (1984), 47-48.

⁴⁴ I cite the edition of Book V by Jacobo Cromberger (Lisbon, 11 March 1521), fol. LXX verso (sig. J6v), from the copy in the British Library (D.g. 1/3, vol. II). Contractions are resolved in italics.

E caçando com boy em cada huum dos ditos luguares: & seus termos: ou sendolhe prouado dentro de dous meses que caçou com ho dito boy: ou sendolhe achado em seu poder ou em casa: pague dez cruzados: & seja degradado dous annos pera cada huum dos nossos luguares dAfrica.

Similar provisions are encountered in Spanish legislation of 11 March 1552 relating to hunting:⁴⁵

Otro si mandamos, que no se pueda caçar con lazos de arambre ni con cerdas ni con redes, ni otro genero ni instrumento dello. Ni pueda auer reclamos bueyes ni perros nocharniegos. So pena de seys mil marauedis y que sea desterrado la persona que lo hiziere por medio ano del lugar donde fuere vezino.

This material recurs in virtually identical words in the *Recopilacion de las Leyes destos Reynos, hecha por mandado de la Magestad Catholica del Rey don Philippe Segundo nuestro Señor* of 1581 (Book VII, title VIII, law 3).⁴⁶

The evidence of references to the *buey* from fifteenth and sixteenth-century Spanish and seventeenth-century Italian sources adduced in previous notes on Pármeno's phrase suggests that this device was in current use in the Mediterranean area during this period. It therefore seems likely that, although legislators and compilers often refer to obsolete and little-used practices in their desire to achieve comprehensive coverage of all eventualities, the sixteenth-century Spanish and Portuguese legislation cited here was intended to deal with a widespread and contemporary technique which was as well known as the more mundane apparatus with which it is lumped together in the repeated prohibitions. It is perhaps worth recalling also the dictum that the frequent repetition of legislation is often an indication of its frequent disregard. That the use of the *buey* was familiar enough to contemporary readers to require no special comment also seems to be implied by a reference to it in Juan de Mena's *Coplas sobre los siete pecados capitales*, stanza 57:⁴⁷

⁴⁵ *Las prematicas y Ordenanças: que sus magestades ordenaron en el año de mil y quinientos y cinquenta y dos, de la orden que se ha de tener de aquí adelante en la Caça y Pesca* (Alcalá de Henares: En casa de Salzedo librero, 1562), sig. a2v. I cite the copy in the British Library (D.J. 1/18(1-2)).

⁴⁶ Printed at Alcalá de Henares by Juan Iñiguez de Liquerica; fol. 92r (sig. Mm4r). I cite the copy in the British Library (C.78.f.2-3, vol. II).

⁴⁷ The similarity of this stanza to the remark in *Celestina* was pointed

Aunque con la catadura
 mansa tú me contradizes
 del falso buey de perdizes
 as ypócrita figura;
 pues tu piel y cobertura
 y cencerro simulado
 al punto de auer caçado
 sé conuierte en su natura.

The effect of all this is to suggest that the allusion uttered by Pármeno would have posed no problem of comprehension to contemporaries of Rojas, and would indeed have been a relatively forceful image of deceit.

In addition to providing information on the legal status and geographical distribution of the use of bovine disguise by hunters, the statutes cited here have some specifically literary implications. In both Spanish statutes, the apparatus is referred to as *bueyes*, as it was in the *Cronica del halconero*, and in the Portuguese *Ordenações* it is listed as a *boi*. In the *Celestina comentada* manuscript cited by Professor Severin, it is again described simply as a *buei*. All this suggests that the usual designation for the device was the unqualified noun *buey*, the accompanying adjective in Pármeno's allusion to the "falso boezuelo" would therefore appear to be emphatically pejorative rather than merely descriptive of the fact that the apparatus was not a real ox (compare the difference between "false traitor" and "false teeth"). Even if his remark were a literary reminiscence of the verse in Mena's *Coplas*, and the adjective "falso" were inherited from the earlier poem, Pármeno's words would still be more strongly pejorative than Mena's allusion because of the connotations of the *-uelo* suffix of *boezuelo*.⁴⁸ The

out by F. Castro Guisasola, *Observaciones sobre las fuentes literarias de 'La Celestina'*, *RFE* Anejo V (Madrid: CSIC, reprinted 1973), 166. I cite the *Coplas* from Castro Guisasola's work. In line 3, however, both the edition by R. Foulch-Delbosc (*Cancionero castellano del siglo XV*, I, NBAE, 19 (Madrid: Bailly-Bailliere, 1912), 127) and that by José María Azáceta (*Cancionero de Juan Fernández de Ixar*, 2 vols (Madrid: CSIC, 1956), I, 166) read "de falso buey" not "del falso buey." Other differences concern minor points of orthography only.

⁴⁸ See Anthony Gooch, *Diminutive, Augmentative and Pejorative Suffixes in Modern Spanish (A Guide to their Use and Meaning)*, 2nd edition (Oxford: Pergamon, 1970), 131. Fernando Gonzalez Ollé, *Los sufijos diminutivos en castellano medieval*, *RFE* Anejo LXXV (Madrid: CSIC, 1962), 109, and 283, records the diminutive form *boezillo* ("buey pequeño") from Pero Tafur's *Andanças e viajes por diversas partes del mundo*, but does not mention *boezuelo* either in the section on *Celestina* (pp. 87-95) or in that on *-uelo* (pp. 281-84). If *boezillo* were the more usual diminutive, then Pármeno's pejorative

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vehemence of Pármeno's remark is thus underlined by the author; and the force of his allusion is in no way diminished by the fact that his strongly-expressed distrust of Melibea's motives proves, in the event, to be unfounded.



AUCTO' IX

José Segrelles (1948)

Sempronio, Parmeno, Elícia, Celestina, Areusa, Lucrecia

boezuelo would be thrown into correspondingly greater prominence.