1966

A History of Six Spanish Verbs Meaning 'To Take, Seize, Grasp'.

Bobby Ray Glover

Louisiana State University and Agricultural & Mechanical College

Follow this and additional works at: https://digitalcommons.lsu.edu/gradschool_disstheses

Recommended Citation


https://digitalcommons.lsu.edu/gradschool_disstheses/1126

This Dissertation is brought to you for free and open access by the Graduate School at LSU Digital Commons. It has been accepted for inclusion in LSU Historical Dissertations and Theses by an authorized administrator of LSU Digital Commons. For more information, please contact gradetd@lsu.edu.
GLOVER, Bobby Ray, 1931-
A HISTORY OF SIX SPANISH VERBS MEANING "TO TAKE, SEIZE, GRASP."

Louisiana State University, Ph.D., 1966
Language and Literature, modern

University Microfilms, Inc., Ann Arbor, Michigan
A HISTORY OF SIX SPANISH VERBS MEANING
"TO TAKE, SEIZE, GRASP"

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Foreign Languages

by

Bobby Ray Glover
B.A., University of Southwestern Louisiana, 1953
January, 1966
ACKNOWLEDGMENT

The writer wishes to express great appreciation and indebtedness for valuable aid and assistance, patience and understanding to Professor Wyatt A. Pickens, major professor, and to Dr. John A. Thompson.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>iv</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>CHRONOLOGICAL INDEX OF SOURCES</td>
<td>4</td>
</tr>
<tr>
<td>I. COGER</td>
<td>6</td>
</tr>
<tr>
<td>II. PRENDER</td>
<td>41</td>
</tr>
<tr>
<td>III. TOMAR</td>
<td>76</td>
</tr>
<tr>
<td>IV. AGARRAR</td>
<td>120</td>
</tr>
<tr>
<td>V. APAÑAR</td>
<td>138</td>
</tr>
<tr>
<td>VI. ASIR</td>
<td>151</td>
</tr>
<tr>
<td>CONCLUSION</td>
<td>164</td>
</tr>
<tr>
<td>SELECTED BIBLIOGRAPHY</td>
<td>167</td>
</tr>
<tr>
<td>VITA</td>
<td>178</td>
</tr>
</tbody>
</table>
ABSTRACT

This dissertation is an effort to satisfy a need in Romance Linguistics—to write a history of a word or words in a particular language. In the case of this work, the history involves six Spanish verbs linked semantically.
To record the history of these words, the writer has done essentially what an historian of any kind might do; that is, draw directly from the records of the makers of history, in this case authors and their products which use the words; draw from other historians who have studied the matter at hand to varying degrees, in this case compilers of word-lists, lexicons, dictionaries, journalistic articles, etc. and draw from the writer's own resources to study, interpret, edit and compile so that the end result is a true history, involving many people, events and things.

These six verbs, coger, prender, tomar, agarrar, apañar and asir, all mean now or meant at one time in the course of the Spanish language, "to take, seize, grasp." Even so, they did not evolve from a common source nor follow the same path through the ages. Herein, then, the several theories of the etymologies of the verbs are presented and the preferred etymon, in each case, is defended
or a different proposal is expounded. Rather fine semantic lines are drawn between the various uses of the several verbs during their employment in the literature of the Middle Ages. After this literary period, attention is paid to lexicons of importance up to the present time in regard to their entries for each word. The definitions supplied by these dictionaries are supported by citations from major Spanish authors, in most instances, of the several literary periods. Following this chronological treatment, the derivatives of each verb are listed and defined.

After the specific data have been presented in each chapter—one for each verb—general conclusions concerning the semantic behavior have been drawn.

Throughout, the Major Verbs—coger, prender, tomar—, which form the core of this semantic group, receive more attention than the other three, herein referred to as the Minor Verbs.
INTRODUCTION

The great scholar of the Spanish language and literature, don Ramón Menéndez Pidal, closed a paragraph in which he was discussing the verb *fillar* with these words: "Sería muy provechosa una monografía sobre la complicada historia de prender, tomar, coger, fillar, agarrar, apañar, etc."

This dissertation is an effort toward filling the lacuna mentioned by Menéndez Pidal. The writer does not entertain the notion that he has done all that can be done in this direction, for to study thoroughly the entire history of a word through the course of a voluminous literature extending over nine or ten centuries is an exhausting—perhaps prohibitive—task. Yet one can lay the foundation of such a history, and this foundation can be built upon. In order to do this task one must know what is meant by the history of a word. It involves, most certainly in the cases of these six verbs, a study of the pure etymology of the word; that is, a history of the phonological development. And it involves a study of the semantics of the

---


2 *Fillar* is not included in this thesis since it was found to be undesirable for this type of study.
word. Always the two areas, etymology and semantics, are knotted at the very birth of the word into the particular language. After the word has fixed its form, perhaps even before, the meanings it conveys begin to increase or decrease, so that the road that the word-historian travels becomes wider or more narrow. Often the way grows so wide and has so many semantic conjunctions, crossroads, etc. that the traveler is lost. At times, the road narrows until it is no more. Such are the cases with the six verbs treated herein. They all, at some time if not at all times, have meant "to take, seize, grasp." Coger, prender, and tomar receive the fullest treatment because they very early in the Spanish language assumed the meanings in discussion and became increasingly popular in the vocabulary of the people. It is true that these three verbs often have very specialized uses and it is also true that some of the ideas one of them expresses overlap the use of one of the others. But they grew and form the nucleus of the idea of "to take, seize, grasp" in Spanish. Hence, these three verbs demand more attention than agarrar, apañar, and asir, which verbs did not wax as strong and enduring as the others.

In trying to trace the history of each of these verbs, then, the writer has discussed the main theories concerning the etymology of each, choosing one theory as the most tenable or proposing another. The first documentation of the verb in Spanish is cited and the various
uses of the verb in Medieval Spanish literature have been
categorized and documented according to meaning. This
epoch of Spanish literature receives the fullest treatment
herein, especially in the case of the three main verbs.
After the Middle Ages more attention is paid to the treat-
ment given the verbs by lexicographers. The increase or
decrease in usage is noted up to the present and represen-
tative authors are chosen from different eras to exemplify
the uses mentioned in the dictionaries. It is the inten-
tion of the writer that the reader, after studying each
chapter, should get a succinct yet complete and emphatic
picture of the history of each of these verbs in the Span-
ish language. After presenting each word separately, the
writer will endeavor to draw pertinent conclusions that
are likely to be needful.

It should be stated again that, for practical pur-
poses, these six verbs have been divided into two groups:
the Major Verbs group, comprising coger, prender and tomar
and the Minor Verbs group, comprising agarrar, aпанar and
asir. The histories of the Major Verbs are of necessity
presented with more detail and scrutiny; those of the Minor
Verbs are presented adequately in a more concise and suc-
cinct manner.
CHRONOLOGICAL INDEX OF SOURCES

Not included in this list are those works cited from secondary sources.

Menéndez Pidal, Orígenes (9th - 11th centuries)
Oelschläger (900-1220)
Memorias de la Santa Iglesia (11th - 13th centuries)
Cid (1140)
Fuero de Avilés (1155)
Fuero de Madrid (1202)
Cortes de León y Castilla (1202 - 17th centuries)
Fuero de Guadalajara (1219)
BerCEO (1220-1250)
Fuero Juzgo (1241)
Libro de Alexandre (1250)
Calila e Dymna (1251)
Poema del conde Fernán González (third quarter of 13th century)
Las Partidas (1256-1263)
Primera crónica general (ca. 1270-1290)
General estoria (ca. 1284)
Gran conquista de Ultramar (ca. 1300)
Juan Ruiz (1330-1343)
Juan Manuel (†ca. 1349)
Proverbios morales (middle 14th century)
Arte cisoria (1407)
Nebrija (1493)
Amadís (before 1500)
Pedro de Alcalá (1505)
Fernández de Oviedo (1526)
Diana enamorada (1564)
Cristóbal de las Casas (1570)
Percivale (1591)
Juan de Timoneda (16th century)
César Oudin (1607)
Covarrubias (1611)
Cervantes (†1616)
Franciosini (1620)
**Diccionario de autoridades** (1726-1739)
Sobrino (1791)
Moratín (†1828)
Salvá (1846)
Academy (1852)
Cuervo, Ap. (1872)
Bretón de los Herreros (†1873)
Cuervo, *Dicc.* (1886, 1893)
Zerolo (1895)
Academy (1899)
Pagés (1901)
Academy (1925)
Academy, *Dicc. his.* (1933)
Academy (1947)
Academy (1956)
CHAPTER I

COGER

The authorities who have studied the etymology of coger all agree that its source is the Latin COLLIGERE—CUM or COM plus LEGERE—"to collect, gather together, assemble." The Academy Dictionary in its first edition gave Latin COGERE for the etymon of coger in its first meaning there: "Allegar, y juntar en uno lo que está esparcido, y dividido. Viene del Latino COGERE."¹ For the other meanings of the verb in this same edition, COLLIGERE was listed as the source. And in following editions COGER (CUM + AGERE) was abandoned completely in favor of COLLIGERE for all meanings, since it was then clear that COGERE had nothing to do with the origin of coger. To arrive at coger from the Latin verb COLLIGERE, there was first *COLLIERE wherein the Latin -g- had disappeared, according to Menéndez Pidal "frí(g)ido ant. frído, mod. frío; dígitu dedo; magistru maestro; sîgîllu, ant. seello, moderno sello; . . ."² Then LLY > LY and


LY se palatiza en la ɨ prepalatal antigua. La articulación de los dos canales linguales, uno lateral alveolar y otro central dorsal prepalatal, se simplifica reduciéndolos a uno solo . . . en castellano prevalece lo palatal y central de la y, contrayendo la ɨ sólo a estrechar el canal hasta producir la ~ o ¡ antigua . . . He aquí ejempllos castellanos: muliere mujer (arábg. mullé, leones muyer), cilia ceja, consiliu consejo, *similiat semeja . . . cOllY(ɡ)o cojo, coger . . . .

The final e fell later, "La E final se pierde siempre tras T, D, N, L, R, S, C (2); esta pérdida es muy tardía . . . ." leaving coger, cover and cojer.

The verb coger was first used in the Fuero de Palenzuela of the year 1074: "Si habuerit fructum de pane aut bino por coxere, non det ad palatium nada, nisi del ganado." This passage is listed by Oelschläger and Cuervo as the first documentation of coger. However, Oelschläger modernized the spelling partially by using the -ɡ- instead of the -x-, but he kept the final -e-. In examples of usage cited by both Oelschläger and Cuervo, other variants of the Castilian infinitive appear. Cuervo quotes from the Libro de chantre in which cullir (COLLIGERE > *COLLIERE > *COLLIRE > cullir, a Leonese or Aragonese

---

3Ibid., pp. 152-153. 4Ibid., p. 80.

5Rufino José Cuervo, Diccionario de construcción y régimen de la lengua castellana (Bogota: Instituto Caro y Cuervo, 1953), II, 185. Hereafter cited as Cuervo.

form\textsuperscript{7}) is found:

El dicho sacristan presenta cullidor al señor bispe et capital de Taragona, por cullir las decimas, el cual jura en poder del dicho señor bispe et capital bien et realmente facer la dicha cullidor.\textsuperscript{8}

Oelschläger lists \textit{coller} (COLLIGERE > *COLLIERE > coller) as appearing in the \textit{Fuero de Avilés}.\textsuperscript{9} Adding \textit{cogere} to these we see four variations of the same infinitive.

There were doubtless other spellings of the infinitive, but the scope of this work is not such as to pretend to exhaust all possibilities. Nor are variants found in infinitive form alone. Berceo used the present indicative \textit{cojedes} (COLLIGITES > *colliedes > cojedes) in his \textit{Duelo de la Virgen}:

\begin{quote}
En la natura sancta que del padre avedes,  
Vos siempre sodes vivo, ca morir non podeles,  
Mas en esta pobreza que vos de mi traheles,  
Famne, sede e muerte vos ende lo cojedes.\textsuperscript{10}
\end{quote}

\textsuperscript{7}LY se palataliza en la j prepalatal antigua . . . La articulación de los canales linguales . . . se simplifica reduciéndoles a uno solo; en aragonés y leonés antiguo prevalece lo dorsal prepalatal de la y y lo lateral de la l, resultando la dorsal prepalatal lateral l1 . . . " Ramón Menéndez Pidal, \textit{Manual de gramática histórica española}, p. 152.

\textsuperscript{8}Cuervo, II, 183. The work itself was not obtainable for reference.

\textsuperscript{9}"Et si uezino auezino fiadadura negar. colla del fiadador. adoble. acabo. que si pot arançar miuditio." Aureliano Fernández-Guerra y Orbe, \textit{El Fuero de Avilés. Discurso leído en junta pública de la Real Academia Española, para solemnizar el aniversario de su fundación} (Madrid: Imprenta Nacional, 1865), p. 93. Cf. also note 7.

The present subjunctive lent itself, seemingly, to more variation than did the same tense in the indicative.

Illustrative of such are: coiat\(^{11}\) (COLLIGAT > *COLLIAT > *coliat > coiat), coygalao\(^{12}\) (COLLIGAT > *COLLIGA > *cola > coiga, coyga), coian\(^{13}\) (COLLIGANT > *coliant > *colian > coian), colligant,\(^{14}\) cuelgan\(^{15}\) (COLLIGANT > *colligant >


\(^{12}\)"E al mudar de los platos, línipe con vn paño los manteles antel Rey, sy en ellos de la vianda o del pan alguna cosa aitere caydo, o coysgalo con el cuchillo ancho e pongalo en la nao o bégin en que el Rey lança los huesos . . ." Enrique de Villena, Arte cíjoria, ed. Felipe-Benício Navarro (Madrid: Murillo, 1878), p. 40. The "s" in coysgalo is a scribal error.

\(^{13}\)"Mas vale que nos los vezcamos, que ellos coian el (p)an." Ramón Menéndez Pidal, Cantar de mío Cid, texto, gramática y vocabulario (Madrid: Espasa-Calpe, 1944-46), III, 959, Line 1691 b. Hereafter cited as Cantar de mío Cid.

\(^{14}\)"Toto homine que fugierit cum calumpnia de corre, los fiadores quod fuerint in loportiello, ipsos colligant suas calumpnias quod fecerint illos quod fugierint, per la iura quod habent facta . . ." Fuero de Madrid, p. 32.

\(^{15}\)". . . et aquel que se non manifestat una vez en no anno al so Preste, aunque diga que se manifestó a otro, no reciba asi como de suso es dicho, se lo non dexar par mandado de so Preste mientras fur vivo, et si así estovier, non lo cuelgan en la Eglesia, et a la muerte non sea soterrado." Manuel Risco, Memorias de la Santa Iglesia esenta de León, concernientes a los cinco últimos siglos, con un copioso apéndice de concilios, escrituras, y otros documentos muy útiles para la historia particular de esta ciudad y su iglesa, y para la general del reyno (In España Sagrada, Vol. XXXVI. Madrid: Blas Roman, 1787), p. 249. Hereafter referred to as Memorias de la Santa Iglesia.
*colgan > cuelgan. The orthographic change is due to analogy with colgar.), coga\textsuperscript{16} (The development is the same as for coiat except i [\text{\v{z}}] is represented orthographically here by g and the final t has fallen.), and coja.\textsuperscript{17} In the preterite, the following variants are found: cogiron\textsuperscript{18} (COLLEGERUNT > *collieerunt > *cojiron. This -iron is often found in the preterite for -ieron.), coijeron\textsuperscript{19} (developed as above), coio\textsuperscript{20} (COLLEGIT > *collgivit > *collivit > *collivi(t) > *collut > *coió by analogy with AUDIVIT > *audfut > *audiót > oyó.) The future of the indicative is expressed by codremos\textsuperscript{21} (coger + emos > codremos by analogy with tener + emos >


\textsuperscript{17}"Qui cavallo perdiere yendo en apellido, coja de vezino un ochava de mencal." \textit{Ibid.}, XVI, 6.

\textsuperscript{18}"Los griegos con Achilles fueron luego guaridos,/ Cogiron coracones e fueron mas ardidos . . ." \textit{El libro de Alexandre} (BAE, LVII, 165).

\textsuperscript{19}"Tanto avyan de gran goso, que creer non lo quisieron,/ Dieron-se a correr quanto rechio pudieron,/ Antes que llegasen al conde Conocieron,/ Allegaron-se a él, en los braços le coijeron." \textit{Poema del conde Fernán González} (BAE, LVII, 410).

\textsuperscript{20}"Martín Antolínez con ellos coio." \textit{Cantar de mio Cid}, III, 918, Line 293.

\textsuperscript{21}"Alla yacen alzados, do bien los trobaremos,/ Nin nos serán negados, doblados los codremos." Gonzalo de Berceo, \textit{Llores de Nuestra Sennora} (BAE, LVII, 92, Stanza 69).
tendremos, salir + emos > saldremos) and coger . . . an. 22
Cogie 23 (COLLIGEBAT > *collīe > cōgie, the -ie being a
frequent variant of -ia) and cogien 24 (the third person
plural which developed in the same manner as the singular
above) are expected and regular examples of the imperfect
tense. And the imperative singular, cógi 25 (COLLIGE >
*collīe > cōgi) is used by Berceo.

The Classical Latin COLLIGERE had as its primary
meaning "Proprie usurpatur . . . de rebus,—quae, cum
passim dispersae sint, in unum locum rediguntur." 26 As an
example: "Colligere praesegmina (Plaut. Aulul. 2. 4.
34)." 27 The same main significance extended: "Item de
concretus in nubes cogitur, humoremque colligens terram
auget im bribus." 28 This idea of gathering together is

22 "Pressos serán los angeles, angeles infernales,/
Con candelas ardientes e con fuertes dogales/ Coger los an
delante con azotes mortales,/ Ihu Xpo nos guarde tales
serviciiales." Ibíd., p. 102, Stanz 36.

23 "El luchador ageno esta uertur auie, / Cuanto mas
lidiaua maor forçia cogie, . . ." "Anon." El libro de
Alexandre (BAE, LVII, 183, Stanz 1149).

24 "Todos cogien esforçio solo quel fablaua." Ibíd.,
p. 163, Stanz 524.

25 "Madre, cógi esfuerzo, non quieras dessarrar
. . ." Gonzalo de Berceo, Duelo de la Virgen (BAE, LVII,
134, Stanz 89).

26 Lexicon Totius Latinitatis, I, 685. 27 Ibíd.
28 Ibíd.
continued "item de fructibus, pecunia etc. Horat. 1. Ep. 12. 1. Colligere fructus."\(^{29}\) and "Horat. 1. Ep. 10. 47. pecuniam."\(^{30}\) Likewise, of the clothing the verb was used in Classical Latin, "Item de iis, quae distenduntur et in unum cogi possunt, cujusmodi sunt vestimenta. Martial. 7. 33. Colligere togam."\(^{31}\) As a synonym of "tollere" COLLIGERE was used for ". . . rebus, quae nobis e manibus excidunt . . . Plin. 2. Ep. 1 Liber seni elapsus est: quem dum consequitur colligitque, cecidit coxamque fregit."\(^{32}\) Finally, concerning "things" COLLIGERE was used to mean "to bring together" "Ovid. 2. Met. 398. Colligere equos."\(^{33}\) The verb's use was not restricted, in that it also was applied to a person or persons, "De personis, quaeaeplures in unum coguntur et congregantur. Varro apud Gell. 13. 11. Belli homunculi collecti. h. e. ad convivium."\(^{34}\) And "De singulis personis colligere occurrit apud Poetas, et significat contrahere, in arctum cogere. Virg. 12. Aen. 491. Substitit Aeneas et se collegit in arma."\(^{35}\) In similar manner, COLLIGERE was used for things "non materialibus" such as writings, orations, narrations, etc. as their grouping or being gathered together.\(^{36}\)

The Castilian coger came into the Spanish lexicon

\(^{29}\)Ibid. \(^{30}\)Ibid. \(^{31}\)Ibid. \(^{32}\)Ibid. \(^{33}\)Ibid. \(^{34}\)Ibid. \(^{35}\)Ibid. \(^{36}\)Ibid., I, 685-686.
with the following meanings. In the Libro de chantre (Cf. note 8, p. 8) cullir most definitely means "to bring together" the loose monies into one receptacle, that being the "cullidor." The use of cojedas by Berceo is of the same significance; i.e., that of bringing together "Famne, sede, e muerte," these each being separate items that will be collected or brought together. In similar manner, the meaning of coysgalo in the Arte cisoria is very clear in its exhortation to gather together in one place the various items mentioned. Coian as used by the author of the Cid retains its Latin meaning in the particular instance cited—that, "to harvest." The use of coger in regard to people transfers also from Latin usage to Spanish. This is evident in the quotations above from the Memorias de Leon in which the treatment is that of a person being received individually into a group, "la Esglesia;" from the Cantar de mio Cid wherein Martín Antolínez aligns himself with "them," and that they "take him in" is understood here; from the Loores de Nuestra Sennora where Berceo speaks of the angels as being caught up "pressos;" and in the Poema del conde Fernán González.

41Cf. note 20, p. 10. 42Cf. note 22, p. 11.
43Cf. note 19, p. 10.
where again a person is caught up in the arms of others, drawn to them, brought together the two or many. Examples of things "non materialibus" may be gleaned from the Middle Ages also; i.e., "ipsos colligant suas calumniae;" 44 "Cuanto más lidiava maor forçia cogie;" 45 and "cógi esfuerzo." 46 In sum, each of these uses (and indeed all cited thus far) are directly traceable to the Latin verb COLLIGERE. So it can be seen that such a Latin verb engendered coger in form and meaning in the Middle Ages.

What follows now will be other instances of the employment of the verb coger. No effort will be made herein to associate it, in any of its forms, with the Latin verb COLLIGERE, already proven to be its parent. It will, however, be essayed to show the Castilian verb as it appeared in some of the best-known works of the Middle Age period. Of course, basic and inherent in all these meanings is the idea of "taking, seizing, grasping." From a study of the principal glossaries, vocabularies, wordlists, etc. of the outstanding writings and writers of the Middle Ages, one can see that coger takes on six distinct aspects of meaning. These will be discussed now in groups, equating them with their English counterparts.

44 Cf. note 14, p. 9. 45 Cf. note 23, p. 11.
46 Cf. note 25, p. 11.
I. TO STRIKE

"Venides, Martín Antolínez, el mio fidel vasallo! Aun vea el día que de mí ayades algo!"

"Vengo, Campeador, con todo buen recabdo: vos seysientos e yo treynta he ganados. Mandad coger la tienda e vayamos privado, en San Pero de Cardeña í nos cante el gallo; veremos vuestra mugier, membrada fiya dalgo."47

It is clear that Martín Antolínez is saying above, "Have the tents struck and let us go quickly." The entire action is that of moving on to San Pero de Cardeña to see the Cid's wife. Then following almost immediately upon the lines above are:

Estas palabras dichas, la tienda es cogida. Mio Cid e sus compañias cavalgan tan aña.48

Herein, the action of taking in the tent is completed, coger is used for the same, and the company moves on.

Mandaron cargar las azémilas con averes a nombre, cogida han la tienda do albergaron de noch,49

The "Infantes" and their company have lodged for the night and, the sun having risen, the tents have been folded at their place of lodging and they move on. The idea expressed by the words is clearly that which has just been stated. From these examples, then, it can surely be stated that coger meant "to take in," especially in the sense of striking a tent.

47Cantar de mio Cid, III, 1033, Lines 204-210.
48 Ibid., Lines 213-214.
49 Ibid., III, 1127, Lines 2705-2706.
Desque hobo la dueña vencido la facienda
Movió todo el real, mandó coger su tienda;
andando por el mundo mandó fazer emienda
Los unos a los otros, non se paga de contienda. 50

The first two lines of the stanza translate into English as:

As soon as the lady had conquered the business and personal affairs,
She moved all the camp, she commanded the tent be struck.

It is quite clear from the Spanish that, since the army headquarters were to be moved, the tents had to be taken in and that this is what "coger su tienda" means.

II. TO GATHER, COLLECT, TAKE IN.

An example of the use of coger with the meaning of gathering the harvest is, "meto: coier (T1978), i.e., 'coger la cosecha.'" 51 Herein the Toledo Glossary shows meto used where coier would have been employed, and Professor Castro has explained the meaning further by using "la cosecha" in conjunction with coger. This phrase can mean nothing but that which is most obvious.

Furtábales las mieses al tiempo del segar,
Non les podríe el falso peor guerra buscar:
Si por su auze mala lo pudiesen tomar,
Por aver, monedado non podríe escapar.
Desamparo la tierra, que temie malprender,
Pasó allen la sierra a agosto coger,


51Américo Castro, Glosarios latino-españoles de la Edad Media (Madrid: Hernando, 1936), p. 249. The matter of cosecha will be more fully discussed later.
El su menester malo non lo quiso perder,  
Prisieronle segando, quieriélo espender.52

Here the author is telling of a man who steals the fruits of the labors of others. He did not want to give up his evil habit so he "Passó allen la sierra a agosto coger;" that is, "he went beyond the mountains to gather harvest (of others)" in another land. Continuing in the same vein:

. . . et como quer que era físico, era sabio é filósofo, et dió al rey de India una peticion que decía que él fallara en las escripturas de los filósofos que en tierra de India había unos montes en que había tantas de yerbas é de muchas maneras, et si conocidas fuesen é cogidas, é confaccionadas, sacarian del[las] melecinas con que resucitaria los muertos.53

The phrase "et si conocidas fuesen é cogidas," is clearly translatable to English as "and if they (yerbas) were known and gathered," which is one other use of the past participle of coger in this same meaning.

Quien la priesa senbró  
Cogió arrepentimiento.54

Sem Tob is saying here, "Whoever sowed haste, reaped regret." Now coger is used here to mean "to gather, collect" as one gathers the harvest, collects the grain, etc.

52Gonzalo de Berceo, Vida de Sancto Domingo de Silos y Vida de Sancta Oria, Virgen (Buenos Aires: Espasa-Calpe, Argentina, 1943), p. 58, Stanzas 420-421. Prender and prisieronle will be treated later.

53Abdallah Ben Al-Mocaffa, Calila é Dymna (BAE, LVI, 13).

54Sem Tob, Proverbios Morales del Rabbi don Sem Tob (BAE, LVII, 358, Stanza 438).
and is easily expressed by the English verb "to reap." It is quite clear in the above that the verbal picture is one of sowing and gathering. While in English the verb "to reap" means both cutting and gathering, the heavier of the two is the gathering, since cut grain is hardly considered harvested until it is "taken in."

III. TO COLLECT TAXES.

"toloneus: do cogem el derecho del rey." Here coger means "to receive the fees of the kind" since teloneum meant "oficina de contribuciones." Naturally, it might be rendered in English with the verb "to take" as might many if not most of the appearances of coger, but to make the distinction necessary "to receive, accept," even "to take, collect," is clearer.

IV. TO RECEIVE, ADMIT.

Mio Cid Roy Díaz, el que en buena cinxo espada, posó en la glera quando nol coge nadi en casa; derredor del una buena compañia.56

In these lines the reader can readily see that coger means "to receive" in the aspect of taking in and giving asylum—"He camps on the sandy bank when no one receives him in his house." Earlier, as the young girl was speaking to the Cid, she used coger:

55 América Castro, p. 301.

56 Cantar de mio Cid, III, 1027, Lines 58-60.
Non vos osariemos abrir nin coger por nada; si non, perderiemos los averes e las casas, e aun demás los ojos de las caras.\(^{57}\)

This is, of course, the same use of *coger* as in the previous quotation, "to receive."

"Oíd a mí, Álvar Fáñez e todos los cavalleros! En este castello gran aver avemos preso; los moros yazen muertos, de bivos pocos veo. Los moros e las moras vender non los podremos, que los descabezemos nada non ganaremos; cojámoslos de dentro, ca el señorío tenemos; posaremos en sus casas e dellos nos serviremos."\(^{58}\)

"Cojámoslos de dentro" easily translates into English as "let us receive them within," "let us admit (accept) them inside (among us)."

Los de mio Cid firiendo en alcaz, el rey Fáriz en Terrer se fo entrar, e a Galve nol cogieron allá;\(^{59}\)

The last line gives English "and they did not receive (admit, accept) Galve there."

Quando ovo del bispo la licencia ganada, Issio de Taragona la bendición tomada, Metiose en carrera la persona onrada, Veno pora Berceo a sue propia posada. Quando fue en Berceo el lazrado varon, Nol podie conocer la su generación, A los unos plazie e a los otros non; Pero la clerecía cogiolo en raçion.\(^{60}\)

As explained by Lanchetas the above quote, "cogerlo en


\(^{60}\) Gonzalo de Berceo, *Vida de San Millán* (BAE, LVII, 68, Stanzas 93-94.)
ration, es entrar de racionero, admitirlo como racionero el cabildo de Santa Eulalia;⁶¹ in other words, "to admit or accept (into church) a prebendary." There can be no doubt of these English equivalents when the verses are taken together and we know the significance of the particular Spanish phrase.

V. TO CONCEIVE.

This connotation is apparently not too prevalent in Medieval Spanish writings. Berceo, however, furnishes at least one good example of it:

Levantaron romanos un mal emperador  
Si Nero fue muy malo, non fue esti mayor,  
Cogió con Jesuchristo un tan grant desamor,  
De oir el so nomne non avie nul sabor.⁶²

English "to conceive" would easily translate the author's use of coger. Berceo is one of the outstanding writers of the era that uses the verb in such context. It is a facile matter to see, however, why he might be led to such choice because here, still, is the overpowering meaning of "to take," and the other words of the verse and stanza even allow of the application of the more violent and active "to grasp, seize." The entire verse pertinent might be translated as "He conceived for Jesus Christ so great a

⁶¹Rufino Lanchetas, Gramática y vocabulario de las obras de Gonzalo de Berceo (Madrid: Sucesores de Rivadeneyra, 1900), p. 229.

⁶²Gonzalo de Berceo, Martyrio de Sant Laurengio (BAE, LVII, 91, Stanza 25).
hatred" or "He took (seized) for Jesus Christ so great a hatred." In addition to Berceo's use of coger for this particular meaning, there is the same usage in La gran conquista de Ultramar:

... todas estas tierras eran muy bien pobladas á maravilla, cuando aquel rey de Persia las conquerió, é luego que las tovo en poder, comenzó á derribar las iglesias é agraviar los cristianos en tantas maneras, que cogieron del tan gran miedo, que comenzaron todos á fuir é desamparar la tierra; ... 63

"Cogieron del tan gran miedo" is easily translated to English as "they conceived for him so great a fear."

Allí do los de aquella villa de Mansebrot, de que vos ya dijimos, estaban en tan gran fatiga como habédes oido con los de la hueste de los pelegrinos que los estaban combatiendo, ellos estando en aquel peligro, é los de fuera, que los querían entrar por fuerza é matarlos á todos, quiso Dios así, que cayó un miedo tan grande é un tan fiero espanto en los corazones de aquéllos que combatían la villa, sin hacer cosa por que lo hubiesen haber, que los unos caían de las escalas por do sobian al muro, é los otros comenzaron á huir, no sabiendo de qué fuera el miedo y el espanto que cogieran, é fuié tan maño, que cuidaron todos ser muertos.64

"Not knowing what kind of fear and fright they had conceived" is an accurate English translation of the Spanish "no sabiendo de qué fuera el miedo y el espanto que cogieran." Other similar employments of coger to convey this same meaning in this work follow:


64Ibid., p. 25.
. . . é tan bien ellos como la otra gente que estaba á pie fueron á herir en los moros, é de la ida que hicieron todos acordadamente, é del mensaje que les llegara á los moros cómo los de la otra gran hueste eran vencidos, cogieron tan gran miedo, que no había ninguno que los quisiese esperar, é comenzaron todos á huir, é los cristiano á los matar; . . .65

Mas la gente de pie que los otros traían le estoraban mucho, parándosele delante é hiriéndole el caballo, que gelo habieran de matar; pero con todo aquesto, tamañío miedo cogieron de los otros sus hermanos, que no lo osaron esperar, é huyeron, é metieronse en aquel castillo que vos dijimos que estaba cerca, é perdieron mucha de la gente que traían, é Carlos fue en pos dellos hasta el castillo; . . .66

E el escudero creía . . . que los hombres honrados que allí se llegaran por oír lo que él dícia cogerían algun espanto, comenzólos a conhortar, diciéndoles: . . .67

Estos dos mensajeros, que llegaron cuaexe junto, pusieron á los cristianos de la hueste en gran miedo; mas los hombres buenos habieron su acuerdo, é mandaron que non fuese esto dicho por la hueste, porque la gente menuda cogerían espanto é se irían della; . . .68

VI. TO CHOOSE, SELECT.

This is a meaning that is evidently not too widely used in the Middle Age period. Berceo furnishes, however, a good example of this particular application of coger:

Fó luego a las primas la orden reformada,
La que por mal pecado yá era desatada:
Cojó de compañeros compaña mesurada,
Los que vedie que eran de maña pesada.69

65Ibid., p. 140. 66Ibid., p. 181.
67Ibid., p. 189. 68Ibid., p. 232.
69Gonzalo de Berceo, Vida de Sancto Domingo de Silos, p. 35, Stanza 216.
Quite clearly, *coger* could be rendered by English "took," but "chose" or "selected" is much more graphic and expressive of the idea Berceo is trying to convey, and such idea is deserving of a separate category.

VII. TO TAKE, SEIZE, GRASP.

Con un sombrero que tiene Félez Muñoz, nuevo era e fresco, que de Valençial sacó, cogió del agua en elle e a sus primas dió; 70

"He dipped water with it and gave to his cousins" is an accurate translation of this line using *cogió*. "He took" might also be used and be clearly understood but "dipped" is doubtless better. From a speech by the Cid, another example is furnished:

"Oídme, cavalleros, non rastará por al; oy es día bueno e mejor será cras; por la mañana prieta todos armados seades, el obispo do Jerome soltura nos dará, dezir nos ha la missa, e penssad de cavalgar; hir los hemos fferir, non passará por al, en el nombre del Criador e d'apóstol santi Yague, Más vale que nos los vezcamos, que ellos cojan el pan." 71

The last verse clearly translates to "It is better that we conquer them, than that they take our bread." Although "harvest" might be implied, it would be much less accurate and also incongruous to the preceding lines to say "reap our harvest." 72

70 *Cantar de mio Cid*, III, 1131, Lines 2799-2802.
Non le prest te lo que dijo que con miedo e quejura
Fizo la confession cogido en angostura,
Ca su miedo era vano, e no dijo cordura,
Que a do buen alcalde juzga toda cosa es segura.73

A translation of the pertinent line might clearly be stated as "He made his confession, seized by anguish," or "... taken by distress" or even "... in the grip of anguish" which is the same as being grasped by anguish.

Aun mas decia Corvalan en su llanto que hacia por Barhadin: "Agora es quebrantado el espejo en que todo el mundo se miraba. ¡Ay Barhadin! hijo del Emperador, ¿qué diré yo á vuestro padre, que con tan gran ahinco é piadat me dijo que os guardase de los cristianos que vos non cogiesen en su poder do vos pudiesen hacer mal?"74

The question in the above quotation easily translates to "What will I say to your father, who with so great ardour and devotion, told me to keep you from the Christians who might take you in their power whereby they might do ill unto you?"

VIII. TO LEAVE, GO AWAY, DEPART.

Let it be stated at the beginning here that the examples that will be cited are divided into two uses—reflexive and non-reflexive. The ones from the Cid are all reflexive and the first excerpt from La gran conquista de Ul tram ar is reflexive. The other quotation from the latter work and those from other sources are not

73Juan Ruiz, op. cit., p. 57, Stanza 365.
74La gran conquista de Ultramar (BAE, XLIV, 267).
necessarily so. Menéndez Pidal discusses this matter somewhat,75 but his main purpose seems simply to state that the Cid uses only the reflexive whereas other authors and works have not all used coger thus. This lack of reflexive is no impediment to the above mentioned meanings of "to leave, go away, depart" but a confusion in form with the phrase "cogió su camino" which is not reflexive.

Mio Cid, quando los vío fuera, cogiós como de arrancada;  
Cojós Salón ayuso, con los sos abuelta anda.76

It is quite clear here that the Cid "left," "went away," "departed." The example given by Cejador y Frauca77 as coming from the Primera crónica general is also very clearly the same employment of coger: "desampararon el campo et cogieronse a Salamanca." In the same vein, from Ríos' Historia crítica: "levantaron un çieruo e esoltaron-le los canes, e el rey cogió en pos dél,"78 meaning "... and the king went after it." In the latter, the meaning of coger is the same as that obtained by its use in the Cid, though not reflexive in form.

... é duró el alcance desde mediodía fasta hora de completas, é durará más, sino por la noche, que gelo impidió; pero escaparon ende muy pocos, é

---

75Cantar de mío Cid, II, 581-582.
76Ibid., III, 1048, Lines 588-589.
78Ibid.
estos algunos de los que se hubieron á coger á las montañas ó se asconder por los risquillos ó por los lugares enconados, que todos los otros fueron muertos ó destruidos...

In the quotation above coger means "to go away," clearly, in order to escape.

Of the six semantic categories of coger pertinent to the Middle Age literary usage, there are three that did not survive this period, according to Martín Alonso, whose categories, for the Middle Ages, roughly correspond to the six above. They are number I, as applied to "to take in, collect, fold a tent;" number II, in the same sense of "to give asylum;" and number VI, "to go away, leave, depart." Sr. Alonso lists number VI as pertaining to the twelfth century only, having overlooked its use in the Primera crónica general and by Espinel and Amador de los Ríos. Likewise, of coger as in "coger la tienda," Sr. Alonso overlooks its use in the Libro de buen amor.

79 La gran conquista de Ultramar (BAE, XLIV, 82).

80 Martín Alonso, Enciclopedia del idioma; diccionario histórico y moderno de la lengua española (siglos XII al XX), etimológico, tecnológico, regional e hispano-americanos (Madrid: Aguilar, 1958), I, 1113. Hereafter cited as Encic. del idioma.

since he relegates the meaning to the twelfth century only. As for "to receive," as in "giving asylum," he lists the Libro de los estados,\(^8^2\) thus showing this usage through the fourteenth century. The other three categories are listed by M. Alonso as remaining until the present day.\(^8^3\) The only one of these remaining three that has not been listed separately by M. Alonso is that of "alcanzar, llegar a juntarse con una persona o cosa que va delante."\(^8^4\) It is cited by the Academy Dictionary (1956),\(^8^5\) therefore giving credence to the fact that the meaning has endured until the twentieth century.

In 1607 Oudin's dictionary listed seven French verbs under \textit{coger}. They are \textit{cueillir}, \textit{recueillir}, \textit{attraper}, \textit{colliger}, \textit{amasser}, \textit{ramasser}, \textit{prendre}.\(^8^6\) There is no entry in this dictionary, as is seen, that is the French equivalent of \textit{acogerse}, which M. Alonso lists\(^8^7\) as one of the

\(^{8^2}\) Alonso, \textit{Encic. del idioma}, p. 102.

\(^{8^3}\) Ibid. It must be pointed out, however, that Sr. Alonso is the only scholar among those consulted that has made the effort to place his definition within given eras. This is an exacting and exhausting, if not prohibitive, task, especially on the scale that he has attempted. However, his work is heavily relied upon herein, and justly so.

\(^{8^4}\) Ibid.


\(^{8^6}\) Samuel Gili Gaya, \textit{Tesoro lexicográfico} (Madrid: Aguirre, 1947), I, 577.

\(^{8^7}\) Alonso, \textit{Encic. del idioma}, p. 1113.
meanings for *coger*, indicating it entered the Castilian language in the fifteenth century and has continued to the present. Yet it is already early seventeenth century. The widespread use of such a meaning has evidently not obtained. In the same century (1611), Covarrubias is the best and most authoritative source of meanings for *coger*. His listings correspond to what we have already seen, except in "coger la ropa, doblarla;" "coger a uno a palabras, hacerle caer en la red, para obligarle o enganarle;" and "coger agua en cesto." Then Covarrubias goes into the derivatives which will be treated later.

Most dictionaries after 1611 are repetitive of previous lexicographers. In 1879, however, the *Nuevo diccionario de la lengua castellana* appeared and therein were listings under *coger* not encountered before among recognized lexicons. Such were:

1) *Recibir en sí alguna cosa: y así se dice:* la tierra no ha cogido bastante agua. *Recipere, absorbere, absumere.*

2) *Tener capacidad ó hueco para contener cierta cantidad de cosas; y así se dice:* esta tinaja coge treinta arrobas de vino. *Capere*

3) *Ocupar cierto distrito; como,* la alfombra coge toda la sala. *Extendi, aequari, implere.*

---

88 This meaning was not mentioned earlier along with other Medieval listings because of its late appearance during the period.

4) Hallar, encontrar; y así se dice: me cogió des-
cuidado; procuré cogerle de buen humor. Invenire.
5) Sobrevenir, sorprender; y así se dice; me cogió
la hora, la noche, la tempestad, etc.90

Covarrubias also includes in his dictionary a group of
idiomatic uses for coger. These idioms include:

1) Coger de nuevo. fr. con que se explica que no se
tenía noticia alguna ó especie antecedente de lo
que se oye ó se ve, por lo cual parece que sor-
prende con la novedad. Novi aliquid evenire.
2) Coger en medio. fr. fam. Estar ó poner dos
cosas á los dos lados de otra. Latera, occupare,
tenere.
de Villadiego.
4) Coger las de Villadiego. fr. fam. Escapar ace-
leradamente. Festinanter, celeriter, auffugere.
5) Cogíte. expr. fam. con que significa que a al-
guno se le ha convencido con mañana ó que confiese
lo que quiere negar. Teneo te.
6) Aquí te cojo, y aquí te mato. fr. fam. con la
cual se explica la prontitud con que se hace al-
guna cosa, sin dar tiempo ni espera. Illico,
extemplo sine mora.91

Arriving at the twentieth century and its lexicog-
raphers, we shall treat of Martín Alonso first. Aside
from the citations already used from his monumental work
of 1958, there are two others which have not been mentioned

90Vicente Salvá, Nuevo diccionario de la lengua cas-
tellana por la Academia Española añadido con unas veinte y
seis mil voces, acepciones, frases, y locuciones entre
ellos muchas americanas, 8th ed. (Paris: Garnier Hermanos,
91Covarrubias, Tesoro, p. 133.
thus far. This is not to say that they are all not included in the works of some of his contemporaries. They are:

1) s. XIX y XX. Taurom. Herir o enganchar el toro a una persona por los cuernos.\(^2\)

2) Copular, sobre todo el ganado vacuno.\(^3\)

The Academy Dictionary, eighteenth edition, 1956, has no listings that have not already been mentioned. It might be well to point out, however, that regarding the "copular" of Martín Alonso, the Academy gives as definition number thirteen, "Cubrir el macho a la hembra."\(^4\) Thus Alonso is saying that the verb *coger* can apply or is used for "to copulate," in a general application, while the Academy definitely restricts the usage to the animal world. In the *Diccionario enciclopédico de la lengua castellana* are found no general meanings other than the ones previously listed. However, it does contain several idiomatic phrases not yet observed. They are:

---

\(^2\) Alonso, *Encic. del idioma*, p. 1113. Cf. note 63. This is the same use of the verb. However, Sr. Alonso is evidently showing that *coger* has been taken over by the vocabulary of the bullfight for a specific and special use peculiar to it.

\(^3\) Ibid. No dates given. More will be said later about the spread of this meaning as it has been discussed by Corominas.

1) *vulg.* **Amer. Cuba:** Tener acto carnal con una mujer.\(^\text{95}\)

2) **Coger a uno al esparcimiento.** fr. fam. y fig. Encontrarle casualmente, y aprovecharse de aquella ocasión para conversar con él.\(^\text{96}\)

3) **Coger a uno al paso.** fr. fig. y fam. Encontrarle y determinarle para tratar con él una cosa.

4) **Coger con el hurto en las manos.** fr. fig. Sorprenderle en el acto mismo de ejecutar una cosa que quisiera no se supiese.

5) +**Coger en rodondo.** **Mar.** Lo mismo que adujar.

6) **Coger en mal o en mal latín.** fr. fig. y fam. Coger en una falta, culpa o delito.

7) +**Coger en viento.** **Mar.** Dícese de una vela o del aparejo cuando están de modo que reciben el viento por la cara de popa.

8) +**Coger las aguas.** **Alban.** Concluir de cubrir un edificio, dejándolo a cubierto de las lluvias.

9) +**Coger las juntas.** **Alban.** Raspar el mortero de las juntas de una obra para sustituirlo por otro de mayor resistencia.

10) +**Coger los cabos.** **Mar.** Adujar.

11) +**Coger sonda.** **Mar.** Coger fondo.

12) +**Coger un rumbo.** **Art. Nav.** Apuntar, colocar, y clavar en un sitio el tablón o trozo de él levantado en el casco de un buque.

---

\(^\text{95}\) I list this here, not because it fits as an idiomatic expression, but rather it shows another treatment of the verb *coger* in its relation to the expression of sexual intercourse. Here, for the first time thus far, a dictionary has shown *coger* to be used specifically for intercourse among human beings.

\(^\text{96}\) According to this source, this entry and all others not marked with a cross (+) have appeared in the Academy Dictionary. However, they are not listed under the verb *coger* but the substantive that completes the phrase, in this case "espartillo."

14) +Coger vuelta. Mar. Dícese del cable que la toma.97

R. J. Cuervo has, among his fine delineation of meanings for *coger*, one that stands out particularly. It is "... aparece como sentido especial de Tomar para juntar o allegar, se ha pasado al general de Tomar con la mano o con algún instrumento que se tenga en ella."98 Along with such a definition, the author has listed several examples, as is his custom. Quoted here is only one, the earliest he gives, and therefore, presumed to be the earliest use of the verb with this particular application:

Qué passatiempo mejor orilla el mar puede hallarse, qu'escuchar el ruyseñor, coger la olorosa flor, y en clara fuente lauarse?99

What is strangest about this definition above is that it has been shown that such a use of *coger = tomar* existed in the Middle Ages.100 Listed below are other examples of


98Cuervo, II, 178.


100Cf. note 64, p. 21.
the use of *coger*, from the Middle Age literature, used in the general sense of "Tomar con la mano o con algún instrumento que se tenga en ella."  

Desque estos niños comenzaron á andar, é entendían ya, procuraban de hacer todavía armas, é dellos facian sus bofords, que cogian desos árboles que había ahí en el desierto . . .102

E si vos acaesciere de tomar algunos dellos presos, ruégovos que me los enviédes, ca mi voluntad es de cuantos dellos pudiere coger en manos, de facer en ellos justicia, á tal que todos los del mundo fablen della, é tomen escarmiento de la su maldad.103

. . . é todos habian muy gran sabor de matar é des-truir al caballero del Cisne é á toda su compañia, é habian presupuesto entre sí que, si le pudiesen coger en la mano ó les cayese en poder, que por manera que en el mundo fuese, que no escapase á vida . . .104

. . . é algunas dellas habia que quando veian los maridos ó los parientes estar muertos ó heridos, salian contra los moros é tirabanles piedras ó aquello que podian coger en la mano. . .105

. . . é por ende, quando hobo de comenzar su razon, dio las espuelas al caballo en que estaba, é cogió las riendas, é hizóle saltar en medio de un gran corro, do todos estaban en derredor . . .106

Mas Arquúlis, el muy crudo rey de Antioca, luego que esto hobo hecho, mandó tomar las cabezas dellos é hizolas echar en los engeños contra la hueste, é mandó armar a todos los de la villa, que saliesen á los cristianos allí do ellos viniesen á coger las cabezas, é que los matasen.107

---

101 Cuervo, II, 178.
102 La gran conquista de Ultramar (BAE, XLIV, 30).
103 Ibid., p. 55. 104 Ibid., p. 64.
105 Ibid., p. 139. 106 Ibid., p. 191.
107 Ibid., p. 215. Note the use of "tomar las cabezas" as well as "coger las cabezas" in the same sentence. There can be no mistaking, here, that both words express the same idea.
Compare, now, these six quotations above with some from the same source which will not use *coger* as equivalent of *tomar* with the special sense of "to take with the hand or something in the hand." And, the main point is that these uses are much earlier—thirteenth century—than the example used by Cuervo to prove his point and that they come from the same work as the others just cited.

. . . é esto facían ellos porque, si los derramasen, que los metiesen entre las dos celadas é les cogiesen en medio é los matasen.108

. . . . . é tanto los apremiaban, que los cristianos no esperaban otra cosa sino que llegase Tranquer, que era ido en el alcance de la otra batalla, é que firiése á los moros de parte de las espaldas, é ellos de la otra, segun ficiéron en la otra batalla, porque los cogiesen en medio.109

E los que quedaron de fuera cogieronlos en medio de la una parte los de la hueste, é de la otra los que venieron de la cabalgada, é mataronlos á todos, que no escapó ninguno á vida.110

. . . é siguiéronlos tanto, que llegaron hasta que dieron con ellos en la celada, é salieron estonces de la celada é cogieronlos en medio, é sobrepornó é hirió en ellos, é mató muchos de ellos . . .111

One other idiomatic phrase included in the study by Cuervo should also be mentioned here. It, as can be seen, has in reality been stated before in essence, but not in the words used below:

*Coger entre puertas: se dice cuando al perro se le cierran las puertas apretándole el cuerpo entre*

110Ibid., p. 187.  111Ibid., p. 279.
ellas; y metafóricamente cuando se sorprende á una persona para obligarla á algo.\textsuperscript{112}

To illustrate this expression, the following example is offered:

Los jueces nunca pierdan el respeto á los templos, porque les sucede lo que a los perros que andan buscando la vida, que si muchas veces comen, alguna los vienen á coger entre puertas.\textsuperscript{113}

The single rare meaning, or one heretofore unmentioned, attributed to \textit{coger} by Corominas in his dictionary (1954) is:

dar (un golpe): "Lisón le cogió en descubierto del adarga un golpe por los pechos, tan bravo que le metió la lanza por el cuerpo." (Pérez de Hita, ed. Blanchard, I, 11).\textsuperscript{114}

Professor Corominas gives a brief discussion, also, of \textit{coger} taken in a sexual sense, explaining that such usage is:

ya antiguo y fue corriente aun en España . . . pero en América, donde esta acepción se ha afirmado más, ello ha sido causa, por razones de pudor, de la decadencia de \textit{coger} en las demás acepciones . . .\textsuperscript{115}

A very great service is rendered to lexicography and historical semantics by the listing of derivatives of \textit{coger} by Professor Corominas. These derivatives, along with all

\begin{enumerate}
  \item \textsuperscript{112}Cuervo, II, 179.
  \item \textsuperscript{113}Vicente Espinel, \textit{El escudero Marcos de Obregón} (BAE, XVIII, 430).
  \item \textsuperscript{115}Ibid.
\end{enumerate}
others deemed to be pertinent, will be treated next.

**DERIVATIVES.** The following derivatives of coger are popular; that is, except for collecho, which is discussed later, they have not retained the -ll- or -l- of the Latin COLLIGERE, but they have developed phonologically in popular ways. However, some of the words themselves, as usage goes, are not popular but rather learned. No finer line than this will be drawn here. The Spanish words are followed by the English meaning given in the *New Revised Velázquez Spanish and English Dictionary.*

**Acoger**—v. a. 1. To admit one into our house or company; to receive. 2. (Met.) To protect, to give an asylum.—v. r. 1. To take refuge, to resort to. 2. (Obs.) To embrace the opinion of another. 3. To make use of a pretext for dissimulation.

**Acogedizo**—a. Collected or gathered promiscuously.
**Acogedor, -ora—m., f.** Harbinger, protector.

**Acogeta**—f. Shelter, cover, refuge.

**Acogida**—f. 1. Reception. 2. The concurrence of a multitude of things in the same place; confluence; asylum. *Dar acogida a una letra,* (Com.) To honor or protect a bill. *Reservar buena acogida a,* To meet prompt attention.

---

Acogido--m. 1. Collection of breeding mares given to the owners of the principal steed, to keep them at a certain price. 2. Temporary admission of flocks into pasture-ground. pp. of Acoger.

Acogimiento--m. v. Acogida.

Antecoger--va. 1. To bring any person or thing before one. 2. To gather in fruit before the due time.

Cogedora--f. Collector, gatherer. f. A sort of bee-hive used to gather a swarm which has left the group.

Cogedorc--m. Collector, gatherer.

Cogedizo, a--m., f. That which can be easily collected or gathered.

Cogedor--l. Collector, gatherer. 2. Dust-box or dust-pan. 3. (Obs.) Tax-gatherer. 4. Among velvet-weavers, a box in which the woven velvet is put.

Cogedura--f. Act of gathering or collecting.

Cogido--a. Joined, united. m. Fold, accidental or designed, made in women's clothing, curtains, etc.

Cogido--a. Joined, united. f. 1. The gathering or harvesting of fruits. 2. The yield of fruits. 3. The act of the bull's catching the bull-fighter.

Cogienda--f. ant. Cosecha.

Cogimiento--m. (Obs.) Gathering, collecting, or catching.
Descoger—va. To unfold, to extend, to spread, to expand.

Desencoger—va. To unfold.

Desencogerse—vr. 1. (Met.) To lay aside bashfulness or reserve, to grow bold. 2. To make merry.

Encoger—va. 1. To contract, to draw together, to shorten. 2. To shrink, to make shrink. 3. (Met.) To discourage, to dispirit.

Encogerse—vr. 1. To be low-spirited, to be dismayed. 2. To humble one’s self, to be dejected. 3. To shrink, to contract itself into less room. Encogerse de hombros, To shrink the shoulders with fear; to put an end to a debate, to occasion silence.

Encogido, a—a. m., f. Pusillanimous, timid, fearful, narrow-minded.—pp. of Encoger.

Encogimiento—m. 1. Contraction, contracting, drawing together or shortening; constriction, corrugation. 2. Pusillanimity, want of resolution. 3. Lowness of spirits. 4. Humility, submission, resignation. Encogimiento de los costados, (Naut.) The caving in of the sides of a ship.

Entrecoger—va. 1. To catch, to intercept. 2. To compel by arguments or threats.


Escoger—va. To choose, to select, to pick out, to excerpt, to cull, to elect.
Escogedor, -ora--m., f. Selector, chooser.

Escogido, a--m., f. 1. Select, choice. 2. Chosen.

Escogiente--part. of Escoger. Choosing, selecting, etc.

Escogimiento--m. Choice, selection, choosing.

Recoger--va. 1. To retake, to take back. 2. To gather, to collect, to hoard; to pick out; to contract. 3. To gather the fruits. 4. To receive, to protect, to shelter. 5. To lock up in a mad-house. 6. To suspend the use, or stop the course of anything. 7. To extract intelligence from books. Recoger una proposición, To retract a proposal. Recoger un vale, to take up a note. Recoger velas, To conclude a discourse; to become continent or moderate.--vr. 1. To take shelter; to withdraw into retirement. 2. To reform, or retrench one's expenses. 3. To go home, to retire, to rest. 4. To abstract one's self from worldly thoughts.

Recogedero--m. 1. Place where things are gathered or collected. 2. Instrument with which things are gathered.

Recogedor--m. 1. One who shelters or harbors. 2. Gatherer, cleaner.

Recogida--f. 1. The act of taking back anything which circulates. 2. A woman shut up in a house of correction.

Recogido, a--a. m., f. Retired, secluded;
contracted—pp. of Recoger.

Recogimiento—m. 1. Collection, assemblage.
2. Retreat, shelter. V. Reclusión. 3. House where women are confined, or live in retirement.
4. Abstraction from worldly concerns; preparation for spiritual exercises.

Sobrecoger—va. To surprise, to overtake.—vr. To become apprehensive.

Sobrecogedor—m. ant. One in charge of collecting money especially from the public.

Sobrecogimiento—m. Fearfulness, apprehension.

Cogecha—Of the more frequently used Spanish-English dictionaries, only the Velázquez mentioned above has an entry for cogecha. It reads as follows: "f. (Obs.) V. COSECHA."117 Under cosecha are the following definitions: "f. 1. Harvest, harvest-time.
2. Harvest, the corn ripened and gathered. 3. The season of reaping and gathering olives, etc. 4. The act of gathering the harvest. Cosecha de vino, Vintage. 4. (Met.) Collection of immaterial things, as virtues, vices, etc. De su cosecha, of one's own invention."118 Old Collecho (< COLLECTUS), due to

118 Ibid., p. 170.
the influence of *coger* which had earlier developed popularly, gave way to *cogecho*. Then the substantive from *cogecho*, which was *cogecha*, changed its *z* to *s* through dissimilation—*cogecho* > *cosecho* > *cosecha*.

The verb *coger*, in essence, expresses a very basic concept in Spanish and is therefore a very popular verb. The fact that it entered Spanish or became a part of the language so early and that it not only "held its own" but broadened in scope and purpose proves its acceptance and its necessarily broad treatment.
CHAPTER II

PRENDER

This verb has been a part of the Spanish language from the earliest times. A form of prender appears as early as 943 in writings from the Monastery of Eslonza,¹ in the Cid (1140)² and other works which will be cited later, and it means "to seize, grasp, take, catch."

The Classical Latin PREHENDERE (PRAE-) is the source of the Castilian verb prender. In fact, even in Classical Latin times the syncopated form prendo was used forprehendo, according to the Lexicon Totius Latinitatis.³ It is easily seen, then, that PRENDO, PRENDERE would naturally produce, in Castilian, prender. And the meaning of PREHENDERE was, in the most general sense, "to take, seize, grasp, lay hold of, snatch."

Generatim. Plaut. Asin. 3. 3. 78. Prehendere aliquem auriculis. Cic. l. Orat. 56. 240. aliquem manu. Plaut. Most. l. 3. 52. fauces alicui, atque enicare. Id. Pers. 2. 4. 22. Te hodie siprehendero, defigam in terram colaphis. Id. Epid. l. 1. 1. quis me properantem prehendit palleo? Id. ibid. 2. 3. 65. Prehendit dexteram, seducit, rogat,

¹"ipsa presa de uestros molinos," Ramón Menéndez Pidal, Orígenes, p. 307.
²"prendellas con vuestras manos e daldas a los ifantes," Cantar de mio Cid, III, p. 1105, Line 2136.
³Lexicon Totius Latinitatis, III, 852.
In a more specialized sense, PREHENDERERE meant "to hold, detain."

Speciatim, prehendere aliquem, alloquendi, aut rogandi causa sistere. Ter. Andr. 2. 2. 16 Tuus pater modo meprehendit: ait, tipi uxor dare sese hodie. Id. Phorm. 4. 3. 15.

Also, in particular, was the verb used to mean "to catch in the act, seize, take by surprise."


Of trees and plants, PREHENDERERE meant "to take root."


Likewise, "to take in with the eye, to catch with the eye" was expressed by this same verb.

Item poetice prehendere aliquid oculis est cernere, videre, apud Lucret. 4. II 136. Sic Lucan. 4. 19. Explicat hinc tellus campos effusa patentes, Vix oculo prendente modum. h. e. totam amplitudinem assequente, appena ne scuoopre l"ampiezza.
And PREHENDERE means "to seize legally, arrest," as with a criminal or an offender of the law.


Figuratively, the verb was used to mean "to seize (with the mind), comprehend, apprehend."

Cic. 1. Legg. 23. 61. Quum animus rerum omnium naturam perspexerit, eaque unde generata, quo recurrit, viderit, ipsumque ea moderantem atque regentem paneprehenderit, etc. n. e. intelligientia assecutus fuerit.10

The infinitive prender and many of the finite forms appeared in early Spanish literature in forms that differ from those of the present day verb, since prender is today a regular verb of the second conjugation. Such regularization did not come about at once. The infinitive form preder (PRAEHENDERE > PREHENDERE > PRENDERE > prender > preder, a scribal representation, as shown by the note) appears in the Fuero de Avilés.11 The past participle

9Ibid. 10Ibid.

11"Et s'il rancuroso non quisier' preder uno de estos III directos, partianssee concilio d'elé, et tenganse cum altro." Fuero de Avilés, p. 119. In the critical edition the verb appears as Pnder (p. 90, stanza 4) and also as PDER (p. 95, stanza 33). The latter form is the one deciphered above as "preder," in keeping with the original. There are numerous other examples of the confusion in spelling of this verb, the following with the letter n: PNDER (p. 91, stanza 13); PND (p. 94, stanza 28); PND (p. 94, stanza 29); PNDER (p. 97, stanza 47); PND (p. 100, stanza 63); PNDENT (p. 14, stanza 86); the following without the letter n: PDA (p. 91, stanza 13); PDE (p. 92, stanza 19); PDA (p. 97, stanza 47).
preso (PRAEHENSUM > PREHENSUM > PRENSUM > *presu > preso, an expected and natural development) did not remain, but through analogy with the development of the -ITUM forms, it has become prendido. Preso\textsuperscript{12} was prevalent in the early literature. In addition to preso was priso as a past participle\textsuperscript{13} (by analogy with the old preterite form meaning "he seized," all of which in turn was by analogy with forms such as riso for "laughed" as a past participle and "he laughed," preterite) and as the third person singular of the preterite.\textsuperscript{14} Early forms of the present indicative will show development of the modern forms in process; such as prendet\textsuperscript{15} (PRAEHENDIT > PREHENDIT >

\begin{quote}
\textsuperscript{12}"Nullus gradum eclesiasticum percipiat qui totum psalterium uel baptisterium aut ordinem salpsparisionum uel seputurarum perfecte structus (sapieret) non fuerit (preso fueret) agendi (dicere preso fueret) officio." Orígenes, p. 21, prisieronla los omes aquí dolía su mal./ cargaronla en andas; presa con un dogal./ Fueron poral sepulcro; del confessor cabdal./ En qui avíe Dios puesta; gracia tan natural." Berceo, Vida de Santo Domingo de Silos, ed. Fray Alfonso Andrés C.S.B. (Madrid: Lure, 1958), p. 70, stanza 585.
\end{quote}

\begin{quote}
\textsuperscript{13}"Senores, si quisieredes attender un poquillo,/ querríavos contar un poco de ratiello,/ un sermon que fue priso de un sancto libriello/ que fizo Santo Sheronimo un preçioso cabdiello." Berceo, Signos, stanza 1.
\end{quote}

\begin{quote}
\end{quote}

\begin{quote}
\textsuperscript{15}"Qui detrait (cuesta prendet) uel consentit (sientet sculta placet) deatraentem. vii. dies peniteat." R. Menéndez Pidal, Orígenes, p. 16.
\end{quote}
*PRENDIT > prendet) and prendent\(^{16}\) (PRAEHENDUNT > PREHENDUNT > *PRENDUNT > prendent). Prendie\(^{17}\) (PRAEHENDEBAT > PRENDEBAT > *prendeat > prendía > prendie, prendié, dialectal) is found in the imperfect along with the third person plural prendien\(^{18}\) (developed in the same manner as the singular above). The preterite tense in early Spanish literature showed a rejection of the PRAEHENDI form and took PRENSI as its model. There are numerous examples of such: prisie\(^{19}\) (PRENSI > PRESI > prise, by analogy with the weak preterite, such as vendi); prisiste\(^{20}\) (developed

\(^{16}\)"Mentre que in esta volta sunt, ante que directo prendent, fagant treguas per foro de la villa, si de aquestas voltas cum de altras . . ." Fuero de Avilés, pp. 129-130.

\(^{17}\)"Por exaltar su fama, el su precio crecer,/ Derramava sin duelo quanto podie aver:/ Siempre lo suio, aun por mas valer/ Prendie de sus vecinos mudado voluntier." Berceo, Milagros de Nuestra Señora, p. 147, stanza 628.

\(^{18}\)"Avie el omne vueno nomine Nepociano,/ Avie doble demonio, por ent nin era sano,/ Al uno e al otro prendien-los cutiano,/ Viven en grant laçerio yvierno e verano./ Todos estos demonios avien unas manerias,/ Semeiaban er-manos, facien unas sennoras,/ prendien en una guisa, tenien horas vezeras,/ Todas sus captenencias parecian companeras." Berceo, San Millán, BAE, LVII, 70, stanzas 172-173.

\(^{19}\)"Disso Guiralde: "Sennor, pues vos que me mandades?/ Complirlo quiero todo quequier que me digades,/ ca veo lo que fize grandes iniqutades,/ Non prisie el castigo que dicen los abbades." Berceo, Milagros de Nuestra Señora, p. 50, stanza 191.

\(^{20}\)"Sancto fue el tu parfo, sancto lo que partiste,/ Virgo fuiste ante del parfo, virgo remaneciste,/ Pariendo, menoscabo ninguno non prisiste;/ El dicho de Isaya en eso lo compliste." Berceo, Loores, BAE, LVII, 94, stanza 26.
in manner of *prisi*; *prisist*\(^{21}\) (shows the apocopeation of the final *e*, prevalent in the lines cited and others, from the *Cid*); *prisiemos*\(^{22}\) (by analogy with the -ie imperfect endings—*prendiemos*). The future tense forms, as well as the conditional tense forms, showed early their tendency to syncope, although the verb *prender*, in such tenses, later regularized itself. In Berceo appear *prendré*\(^{23}\) (for *prender*...*e*), *prendrá*,\(^{24}\) *prendemos*,\(^{25}\) *prendrán*;\(^{26}\)

\(^{21}\)"*ya señor glorioso, padre que en cielo esteas,/* fezist cielo e tierra, el tercero el mare;/ fezist estrellas e luna y el sol pora escalementare;/* priaist encarnación en Santa María madre, . . . "  *Cantar de mío Cid*, III, 1037, Lines 330-333.


\(^{23}\)"*Si la vuestra venida non fuere presurada,/* que dedes recodida a la vuestra mesnada,/ A mi fallarme pueden de cueyta enfogada,/ Qua non prendré buen sueño hasta vuestra tornada."  Berceo, *Duelo de la Virgen*, BAE, LVII, 134, stanz 106.

\(^{24}\)"*Digiel la buena dueña: 'Don falso traidor/ Que siempre en mal andas, eres de mal sennor:/ Si más aquí te prendo en esti derredor,/ De lo que oi prendes aun prendrá peor.' "  Berceo, *Milagros de Nuestra Señora*, p. 115, stanz 74.

\(^{25}\)"*Amigos a tal madre aguardarla devemos:/ Si a ella sirvieremos nuestra pro buscaremos,/ Onrraremos los cuerpos, las almas salvaremos,/ Por pocco de servicio grant galardon prendemos."  Berceo, *Milagros de Nuestra Señora*, p. 19, stanz 74.

\(^{26}\)"*Pyo en Ihesu Christo; Padre de piedad./ Que enesti maiuelo; metra el tal bondad./ Por ond aura grant cueslo; toda la uezindad./ Los deluen e delcerca prendran en caridad."  Berceo, *Santo Domingo de Silos*, p. 60, stanz 501.
prendrie\textsuperscript{27} (for prender...,ie), and prendrien.\textsuperscript{28} In the present of the subjunctive mood prencat\textsuperscript{29} "("prencat" Gl Sil 182 'prenda,' forma navarroaragonesa, extraña al castellano Comp. prengan h. 1120 Fuero de Medinaceli, Muñoz, Colecc., Pág. 440; prengat h. 1129 Fuero de Carcastillo en Navarra, Muñoz, página 471; muy usual en los textos aragoneses posteriores.').\textsuperscript{30} The imperative singular prendi\textsuperscript{31} (as parti > parte) and the imperative plural prendet,\textsuperscript{32} both diversions from the regular forms, are noted in writings by Berceo.

As the Latin verb became a part of the Castilian language, it held on to its main idea, that of "to seize,

\textsuperscript{27}"Propuso la Gloriosa palabra colorada:/ Con esta alma, foles,–diz,– non avedes nada,/ Mientras fué en el cuerpo fué mi acomendada,/ Agora prendrie tuerto por yr desanparada?!" Berceo, Milagros de Nuestra Señora, p. 23, stanza 89.

\textsuperscript{28}"Embiaron messages a la gent renegada/ Que nunca más viniessen pedir esta soldada,/ Ca era contra ellos la tierra acordada,/ Si al quissiesen fer, prendrien grant sorrastrada." Berceo, San Millán, BAE, LVII, 77, stanza 398.

\textsuperscript{29}"Femina fidelis que adulterum maritum reliquerit (laiscaret) ne ducat (non prencat) alterum in uita adulteri; . . ." R. Menéndez Pidal, Orígenes, p. 18.

\textsuperscript{30}Ibid., p. 358.

\textsuperscript{31}"Sennor, disso Valerio, ayamos avenecia,/ Que non sea sonada esta nuestra entención:/ Prendi qual tu quisieres, tu fes la descognencia, l l l" Berceo, Martirio de San Laurencio, BAE, LVII, 90, stanza 15 a, b, c.

\textsuperscript{32}"Amigos, si quisesedes vuestras almas salvar,/ Si vos el mi consejo quisieredes tomar,/ Fech confession vera, non queredes tardar,/ E prendet penitencia, pensatla de guardar." Berceo, Milagros de Nuestra Señora, p. 191, stanza 863.
take, grasp, snatch" as applied to things in general.
This tenacity of idea is apparent throughout numerous old
documents, chief among them the Cantar de mío Cid:

Enclínó las manos la barba vellida,
a las sues fijas en braço las prendía,
llégólas al corazón, ca mucho las quería.  

The gesture of seizing or holding one's beard was a sign
of satisfaction in the Cid. This use of prender is defini-
tely a transference of usage of PREHENDERE in its gen-
eral meaning:

Prisos a la barba el buen Cid Campeador:
"non ayades miedo, ca todo es vuestra pro:
antes destos quinze días, si ploguiere al Criador,
abremos a ganar aquellos atamores..."34

"To take" with the hands something other than the beard
(in this instance in the Cid the verb is best translated
"stroked") is equally as well expressed by prender:

"Daqui las prendo por mis manos don Elvira e
doña Sol
e dólares por veladas a ifantes de Carrión."  

33 Cantar de mío Cid, III, 1035, Lines 274-276.
Although following lines do not use the verb prender, it
is easily inserted, as shown, with the same meaning as
cited above, "coger en brazos," a gesture of endearment,
even as "prehendere aliquem auriculis" (Cf. page 41 above)
was a friendly or loving act: "Fallaron un vergel con una
linpia fuont;/ mandan fincar la tienda ifantes de Carrión,/ 
con quantos que ellos traen i yazen essa noch,/ con sus
mugieres en braços demuestrales amor:" Ibid., III, 1127,
Lines 2700-2703.

34 Ibid., III, 1088, Lines 1663-1668.

35 Ibid., III, 1104, Lines 2097-2098. Also,
"Respondió el rey: 'afé aquí Álbar Fáñez;/ prendeles con
vuestras manos e daldas a los ifantes,'" Ibid., III,
1105, Lines 2135-2136; "e' mano prenden las astas de los
fierros tajadores," Ibid., III, 1159, Line 3585.
And "to take" people or "to seize, capture" them, not as an act of justice, is expressed thus and pertinent to the general Latin meaning:

. . . é si fallaba castillo ó cibdad, combatíala tan de recio, que la tomaba por fuerza por la muchedumbre de gentes que traía, é mandábals derribar luego, é á los hombres manseblos de armas que podia prender matábalos todos. . .36

Not dealing with people, but with things:

Por un mur muy pequeno que poco queso priso,
Dicen luego: "Los mures han comido el queso."
Sea el mal andante, sea el mal apreso
Quien a sí e a otros muchos estorba con mal seso.37

Now, to consider prender (PRÆHENDERE) in its more specific uses, the first to treat is that meaning of "to lay hold of, detain" someone. Juan Ruiz (14th century) wrote:

Así fué que un tiempo una dueña me priso;
De su amor non fu en ese tiempo repiso,
Siempre había della buena fabla e buen riso,
Nunca al fizo por mí, ni creo que facer quiso.38

La vaquera traviesa diz: "Luchemos rato,
Liévate dende apriesa desvuélvete de aqués hato."
Por la muñeca me priso, hobe de facer cuanto quiso;
Creo que fíz buen barato.39

Juan Ruiz was also one of the Middle Age writers to use prender to mean "to catch in the act, take by surprise:"

Prendióme sin sospecha la muerte en sus redes,
Parientes e amigos, laquí non me acorredes?

36La gran conquista de Ultramar, BAE, XLIV, 9.
37Juan Ruiz, Libro de buen amor, p. 84, stanza 571.
38Ibid., p. 17, stanza 77.
39Ibid., pp. 136-137, stanza 971.
Obrad bien en la vida, a Dios non lo errades. Que bien como yo morí, así todos morredes.40

Non te puedo prender, tanta es tu maestría. E maguer te presiese, crey que non te mataría Tu cada que a mí prendes, tanta es tu orgullía, Sin piedat me matas de noche e de día.41

From the Fuero Juzgo (1241) with the meaning of "to catch in the act" is:

Si la muier casada faze adulterio, é non la pri-
sieron con el adulterio, el marido la puede acusar antel iuez por sennales é por presumpciones é por cosas que sean convenibles.42

There are, as may be expected, numerous examples of the use of prender meaning "to seize legally, arrest."
The following give ample evidence to the transfer of this meaning from Latin to Castilian:

. . . et presieron iudicio de Gonzaluo Nunez de Cascagare, et iudicauit que portal cosa de erbatico che diesen dos pedones equales, . . . (1138)43

a los judios te dexeste prender; do dizen monte Calvarie pusiéronte en cruz por nombre de Golgotá; . . . 44

prender tr—mod, agarrar. Et non cesó de dezir fasta que entró el marido, e prendiólos, e

40 Ibid., p. 218, stazza 1577.
41 Ibid., p. 35, stazza 214.
42 Fuero Juzgo, p. 56.
43 R. Menéndez Pidal, Documentos linguísticos de España, reino de Castilla (Madrid: Hernando, 1919), I, 196.
44 Cantar de mio Cid, III, 1038, Lines 347-348.
firiólos muy mal, e lleuólos a la justicia 76.500.
V. liebre, AIVc. (12th century)\textsuperscript{45}

Prender \textit{tr--mod}: prisieron al marido, e leuronlo al alcall 30.416.\textsuperscript{46}

Finally, "to seize, grasp with the mind" is found in early Castilian writing.

preteri \textit{tr--sentir}: prysjôme piedat 59.1267;
priso le grant codiciâ 124.85; prísola gana del marido nueuo que lo prometiera 196.311.\textsuperscript{47}

Assí cuemo la verdad non es prendida por la min-
tira, assí se signe que la mintira non viene de la verdad; ca toda verdad viene de Dios, e la mintira viene del diablo, ca el diablo fui siempre menttero.\textsuperscript{48}

These examples of Castilian usage of \textit{prender}, as can be seen, do not include one for "to take root"—"Item prehendere dicuntur quae sata proveniunt"\textsuperscript{49}—or "to take in with the eye, catch with the eye"—"Item poetice prehendere aliquid oculis es cernere, videre, . . ."\textsuperscript{50} In no dictionary, word-list nor in any piece of literature of the Middle Ages consulted, is there any evidence of the latter meaning.\textsuperscript{51}

The use of \textit{PRAEHENDERE} in such instance was

\textsuperscript{45}Raoul M. Pérez, \textit{Vocabulario clasificado de Kalila et Digna} (Chicago: University of Chicago, 1943), p. 81. The BAE edition was available but pagination, etc. was so different from that of the edition used by Mr. Pérez in his work as to be prohibitive.

\textsuperscript{46}Ibid., p. 194. \textsuperscript{47}Ibid., p. 93.

\textsuperscript{48}Fuero Juzgo, p. 105.

\textsuperscript{49}Lexicon Totius Latinitatis, III, 853. \textsuperscript{50}Ibid.

\textsuperscript{51}As used by Juan Ruiz, \textit{me priso} (Cf. note 38—"Así fue que un tiempo una dueña me priso") can be translated as "Caught my eye;" however, such a meaning is less satisfactory than the accepted translation.
evidently so infrequent and subtle that such a meaning was able to carry over into Castilian only as compound derivatives *comprender*, *aprender*, *deprender*, *emprender*, and *reprender*. The use of *prender* to mean "to take root" does not appear, according to Martín Alonso, until the sixteenth century, in Alonso de Herrera's *Agricultura*. Señor Alonso contends that such usage of the verb continues until the present century. This is borne out by other lexicographers and will be pointed out in more detail further on.

In addition to the divisions of meanings just discussed above, there are five others which will now be enumerated and cited. They are all a part of Spanish medieval literature but do not fall into any of the previous groups, nor do they go beyond the Middle Ages in their meanings. They all have in common the basic, underlying idea of "to take," but the idea has assumed a special significance. Therefore, each idea is deserving of a category of its own.

I. TO ABSOLVE.

The Bishop Jerome speaks to the Cid and his followers:

"El que aquí muriere lidiando de cara,
préndol yo los pecados, e Dios le abrirá el alma. . ." 53

53 *Cantar de mío Cid*, III, 1089, Lines 1704-1705.
These words of the prelate easily translate:

He who should die in face to face combat
His sins will I absolve, and God will have his soul. . .

The speaker means that he will take upon himself the sins of the dead warriors, just as Christ absolved all Christians by taking upon himself the sins of the world. Quite clear is it here how such a verb as prender, "to take," was used in such context.

II. TO COLLECT, ACCEPT, ACQUIRE, RECEIVE.

Here the two Jews speak:

Dixo Raquel e Vidás: "nos desto nos pagamos.
Las arcas aduchas, prendet seyescientos marcos."54

The second line of their speech is translated as "When the chests (are) delivered, collect six hundred marcos." It is quite clear that the meaning here is that Martín Antolínez is going "to take, acquire, get, collect, receive" six hundred marks in exchange for the chests. Any one of these verbs would as well express the idea in English.

"Mando mio Cid, el que en buen ora nasco,
desta batalla que han arrancado
que todos prisiessen so derecho contado, . . ."55

These lines translate into English:

My Cid, he who was born in a good hour, commanded that of the battle that they had won all receive their share of the booty. . .

54 Ibid., III, 1030, Lines 146-147.
55 Ibid., III, 1120, Lines 2484-2486.
Therefore, *prisiessen* clearly means "collect, acquire, get, take" in this instance also. These last two quotations—that is, these under Number II—definitely express the idea of taking in the sense of collecting what is due or owed or forthcoming.

The Cid . . . "collected great booty" is a good English translation of the "grandes averes priso." This particular employment of *prender*, along with another which follows, has been given special grouping by M. Alonso. He contends that this meaning "recibir, tomar" is different from "coger, tomar, cobrar." Such distinction is not clear from the examples he cites.

Minaya is speaking here and says in the last line quoted above, "I shall not take (accept) from you a miserable

56 Ibid., III, 1029, Lines 105-111.
58 *Cantar de mio Cid*, III, 1044, Lines 497-503.
These two uses of *prender* quite naturally fall here under this category. There is no need for separate treatment. Menéndez Pidal, himself, gives these usages under "cobrar, recibir." Yet Señor Alonso has said that *cobrar* is appropriate for *prender* in the thirteenth century only, and he gives the *Fuero de Madrid* as his only source of proof. All this fine distinction is unnecessary and inappropriate, if not incorrect. Señor Alonso has erred in his relegation of said meaning to the thirteenth century only and also in giving such a meaning separate consideration. It is likely that this singular attention is due to the fact that he is drawing too fine a line semantically.

**III. TO TAKE A DIRECTION.**

Tornado es don Sancho, e fabló Albar Páñez:
"Si viéredes yentes venir por connusco ir, abbat, dezildes que prendan el rastro e pienssen de andar,
"... tell them to take the trail," as we say in English or "pick up the trail," to be even more popular. These translations are clearly what is meant by the last quoted line above.


IV. TO CONQUER.

This meaning of the verb, too, is very close to that meaning of "to take." In fact, in all instances quoted below it can easily be translated with the English verb "take." But "conquer" is more explicit, more graphic.

"Mas el castiello non lo quiero hermar; ciento moros e ciento moras quiero las i quitar, por que lo pris dellos que de mi non digan mal." 62

The last line translates easily into English "Since I conquered it (took it from them) and I don't want them to speak ill of me." Earlier, the Cid "Ganó a Castejón" 63 which says he "conquered Castejón" and the verb ganar was used. Above, in the passage quoted, prender is employed to convey the same idea. "Del castiello que prisieron todos ricos se parten;" 64 gives in English, "From the castle which they conquered, all leave rich."

Ayúdol el Criador, el señor que es en cielo.
El con todo esto priso a Murviedro; 65

"He with all this (help) conquered Murviedro" is the logical translation of the last line from the above quotation. "Prisieron Cebolla e quanto que es i adelant;" 66 gives in

63 Ibid., III, 1043, Line 473.
64 Ibid., III, 1046, Line 540.
65 Ibid., III, 1067, Lines 1094-1095.
66 Ibid., III, 1069, Line 1150.
English "They conquered Cebolla and all that is beyond," and "Quando pris a Cabra, e a vos por la barba," easily translates to "When I conquered Cabra and (seized) you by the beard." The verb pris is understood in the second part of the verse ("e [pris] a vos...") but the meaning is different. Actually, in this line and in all under this category the forms of prender could be translated simply with forms of the English "to take." This would waste much of the special meaning and flavor from the poem. But by using prender in many of its forms, the meanings intended are not lost or clouded. This verb was versatile enough in the mind of the poet of the age and also in the mind of the listener so that it could fulfill its semantic missions. And likewise, it is no trouble for one familiar with Medieval Spanish literature to find this one verb capable of so many nuances of meaning.

V. TO TIE, SECURE.

Professor Menéndez Pidal, in his study of the Cantar de mío Cid, has listed under prender the use made of it to mean "to tie." From the Cid is the following:

"Velmezes vestidos por sufrir las guarnizones, de suso las lorigas tan blancas como el sol;"

---

67 Ibid., III, 1148, Line 3288.
68 Ibid., II, 808.
sobre las lorigas armiños e pelliçones, e que no pareçcan las armas, bien presos los cordones."69

The last line above translates easily, "And so that the arms (weapons) don't show, well tied the strings." Such use of prender is not commonly used by other authors of the period.

There are, at the same time, uses of the verb prender that began in Middle Age literature and continue right down to the present century. These are broad meanings. They do not include the more specialized and specific "nuance" meanings of certain geographically small or chronologically confined areas. Only two such broad meanings obtained from the twelfth to the twentieth century.

I. TO SEIZE, GRASP, CATCH, TAKE.

This is the general meaning that transferred to Castilian from Latin. In addition to the lines quoted on pages 48-49 (notes 34-39) and 50 (notes 40-41), others, from La gran conquista de Ultramar (14th century), are:

El conde Segar de Omnbrin dió tan gran lanzada al caballero del Cisne, que le falsó su escudo é quebrantóle su lanza en medio de los pechos de sobre la loriga, é sino que era la loriga fuerte, hobierale muerto ó mal llagado; mas el caballero del Cisne lo prendió de tal guisa que le falsó el escudo é la loriga maguera, que era muy buena.70

69 Ibid., III, 1140, Lines 3073-3076.
70 La gran conquista de Ultramar, BAE, XLIV, 60.
In both of the excerpts above, the Spanish prendió is easily and correctly translated by the English "caught" because we use the verb "to catch" in such vocabulary pertaining to fighting, as in "He caught him with an uppercut," "He caught him in the stomach," "The knife caught him in his back," etc. This particular use of prender which has been evidenced by the above two quotations has been taken over either by coger or tomar, probably the latter, as we shall see later. Yet the meaning itself, as used during the Middle Ages, does belong to the group here.

II. TO IMPRISON, CAPTURE, SEIZE A PERSON.

This meaning of taking a person prisoner, putting him in jail, holding him prisoner, capturing, is also part of the general meaning of PRAEHENDERERE, as used by the Latin speakers and evidenced in the quotations on page 49 (notes 37 and 38). Examples of such usage in Spanish follow:

E estuvieron hí ocho días después que la batalla fue vencida, partiendo lo que ganaron; é después movieron de allí todos en uno derechamente a un castillo que llaman Rocamirabel, do se encerraran

---

Ibid., p. 301.
una parte de los moros que fuyeron de la batalla, é cortaronle todas las huertas é las viñas, é mataron é prendieron muchos dellos...72

... mas en tanto que él (Baldovin) allí estaba comiendo, vino un escudero á él, é díjole que todos los moros eran acogidos para el alcazar, con gran miedo que habían de ser muertos, como aquellos que no entendían haber acorro de ninguna parte, é que creían que si otro día los fuese á combatir, que los mataría ó los prendería á todos, é habría aquella villa; ...73

Much fué Baldovin temido por las tierras en derredor; ... é los cristianos de aquella tierra, que le recibieran por señor, hiciéranse tan guerreros, que ellos mismos mataban é prendían los moros que hallaban en las fortalezas, ...74

Mas por non mostrar que así se partia del todo, que no hiciese mal á los moros, metió cuarenta caballeros en un su castillo que tenía hí cerca de la villa á cuatro leguas, é mandó que coriesen á Sarmos, é que no dejasen ninguna cosa salir fuera de los muros, que presa o muerta no fuese.75

Por ende, cuando la gran hueste de los cristianos habieron tomado la puente, é muerto é preso a aquellos que guardaban el paso, sino muy pocos dellos que escaparan ...76

... é levaban hombres de pie consigo, que mataban los caballos de los cristianos, porque temían ser vencidos é muertos ó presos; ...77

E si veían alguna poca compañía que iban por yerba ó en cabalgada, salían á ellos é desbaratarábanlos é matábánlos é prendíanlos; ...78

... é sin todo aquesto, creían que otro día de manana tomarían aquella torre, é prenderían é matarían todos los que estaban en ella; ...79

72Ibid., p. 143. 73Ibid., p. 146. 74Ibid., p. 150. 75Ibid., p. 151. 76Ibid., p. 154. 77Ibid., p. 166. 78Ibid., p. 168. 79Ibid., p. 170.
. . . é el moro respondió que estuviesen seguros é que no húbiesen miedo ninguno, ca bien de mañana les vernia tomañía acorro, que todos los cristianos serían muertos é presos.80

pero habían gran miedo de Tranquer, que no era allegado, é creían que los moros lo habían preso ó muerto; . . .81

Also fitting into this group is the following quotation:

. . . así que, otro día de mañana hicieron prender de Duque estando durmiendo en su cama; . . .82

The English translation of the above means "likewise, the next day they had the Duke, asleep in his bed, captured . . ." The very same meaning is true of the continuing part of the above Spanish sentence: "... é desque lo hubieron preso . . ."83 This clearly means "and after he had been captured . . ."

.. . é cuando todo esto hubieron contado al Emperador, dijeronle cómo le traían presos los dos condes Mirabel de Tabor é Folquer de Ribera . . .84

Presos above is quite well translated to English as "captured:

. . . and when they had told all this to the Emperor, they told him how they brought to him the two captured counts, Mirabel de Tabor and Folquer de Ribera. . .

Likewise:

. . . preguntó a los donceles dónde eran ó de cuál lugar; é aquel mayor dellos le repuso que eran fíjos del señor del castillo Esforzado é sobrinos del emperador; é que dijiese por qué razón levaba

80 Ibid., p. 171. 81 Ibid., p. 172.
82 Ibid., p. 184. 83 Ibid. 84 Ibid., p. 71.
Translating the last part to English, it is easily seen that it means:

... and that he should say for what reason he brought those young girls captured, thus tied by their hands, and (why) they captured them besides ...

Many more examples of such usage are found in *La gran conquista de Ultramar* (Libro primero and Libro segundo, the parts studied for examples herein) for the translator was indeed fond of the combinations _matar ó prender_ and _matar é prender_. There is no need to quote any more, however.

Cervantes was using this meaning for _prender_ in the Golden Age in *Rinconete y Cortadillo* (17th century): "Vino el que tenía a cargo el dinero tras mí, prendiéronme, tuve poco fauor." \(^{86}\) So was Tirso de Molina (17th century):

---Vos por el rey me prendéis?
Pues ¿en qué he sido culpado? \(^{87}\)

---Dad la espada,
Que el rey os manda prender. \(^{88}\)

And in the eighteenth century L. Fernández de Moratín wrote:

_Mandaronse demoler todos los teatros, prender y azotar públicamente a todas las personas_


\(^{87}\) Pagés, *Dicc. de autoridades*, IV, 543.

\(^{88}\) *Ibid.*
convencidas de representar comedias, en contraven-
ción á la citada ordenanza; . . .\textsuperscript{89}

In all of the Spanish quotations in this section, the use
of \textit{prender} is equivalent to the use of the English "im-
prison" a person or "seize" a person for imprisonment or
punishment. This use of \textit{prender}, according to M. Alonso\textsuperscript{90}
continues until the present day.

In the sixteenth century Cristóval de las Casas
enters in his dictionary:

\begin{center}
\textbf{Prendere--prender}\textsuperscript{91}
\textbf{Prendere--començar}\textsuperscript{91}
\end{center}

It will be noted and apparent, of course, that two verbs
are listed here with the exact spelling, \textit{prendere}, one
meaning \textit{prender} in Castilian and the other \textit{començar}.
César Oudin will have a similar listing, as we shall see
later. But it is interesting to note here that Menéndez
Pidal makes mention of this in his listing of the uses of
\textit{prender}:

\begin{quote}
'començar'; del sentido inceptivo cuando rige un
infinitivo mediante à (p. 352\textsuperscript{39}), se pasa á una con-
strucción análoga rigiendo sustantivo, priso à
espilonada 2383, como si en vez de "echó à galopar,
tomó à correr" decimos "echó a galope, tomó á
carrera por el camino adelante."\textsuperscript{92}
\end{quote}

\textsuperscript{89} Leandro Fernández de Moratín, \textit{Obras póstumas}
(Madrid: Rivadeneyra, 1867), I, 256-257.

\textsuperscript{90} M. Alonso, \textit{Encic. del idioma}, III, 3383.

\textsuperscript{91} Cristóval de las Casas, \textit{Vocabulario de las dos
lenguas toscana y castellana} (Venice: Juan Antonio

\textsuperscript{92} \textit{Cantar de mío Cid}, II, 808-809.
The lines from the poem are:

El obispo don Jerome priso a espolonada
e ivalos ferir a cabo del albergada.93

The word priso can simply be translated to English as "began." Nowhere else in Medieval Spanish literature that has been studied, has this usage of prender been found.

In the next century, César Oudin (1607) says the same thing in his dictionary that las Casas had put in his:

Prender, prendre. Entreprendre
parf. presi.
Prender, pour commencer: presi
andari, il commençay d'aller.94

Later in the same century Lorenzo Franciosini (1620) put in his dictionary:

Prender--pigliare, acchiapare con forza e violenza.95

Here for the first time the lexicon has modified prender with words expressing force and violence. Covarrubias (1611), in the seventeenth century also, lists prender

---

93Ibid., III, 1116, Lines 2383-2384.


95Lorenzo Franciosini, Vocabulario español e italiano aora nuevamente sacado a luz (Roma: 1620), II, 599. Note pigliare which, according to Corominas, Dicc. crítico, III, 791, gave Spanish pillar and came from Latin "PILLARE, sacado del radical de COMPILEARE 'despojar, saquear,'" Ibid. "nd acchiappare which is the same verb as Castilian cabar < CAPERE, involved in the use of coger; cf. preceding chapter.
twice:

1. **Prender.** Asir la planta en la tierra o cual-
quiera postura.\(^{96}\)

This meaning goes back to a Latin meaning given to *PRAE-
HENDERE*, page 42 above, but it has not been found in any
of Spanish literature up to this time nor in any other
dictionary.

2. **Prender Vale asir, pero comúnmente se toma
por llevar a la carcel, latine prendere uel
prehendere.\(^{97}\)

In the eighteenth century Sobrino (1791) is more explicit
in his listings for *prender*; therefore, they will be
entered as they appear in his dictionary:

```plaintext
PRENDER, v. a. Prender, arrêter une chose. L.
Prender. Prendre saisir, arrêter, mettre en
prison. L. Comprehendere.
Prender. Par extension, en style familier, sig-
nifie Arrêter, retenir quelqu'un, l'engager à
dîner, à jouer, etc. L. Tenere, Retinere.
Prender. Prendre ses habits, s'habiller, s'ac-
commoder, s'ajuster, se parer, ce qui se dit ordi-
nairement des femmes. L. Comere. Ornare.
Prender. Se dit aussi des bêtes, s'entend de
la jonction du mâle avec la femelle. L. Salire.
PRENDER, v. n. Prendre racine, ce qui se dit
des plantes; et aussi moralement, de toute autre
chose. L. Radices agere.\(^{98}\)
```

From these definitions it will be noted especially that

---

\(^{96}\) Covarrubias, Tesoro, p. 880.  \(^{97}\) Ibid.

\(^{98}\) Francisco Sobrino, *Sobrino aumentado o nuevo dic-
cionario de las lenguas española, francesa y latina, con
un diccionario abreviado de geografía*, en donde se hallan
los nombres de los Reynos, de las Ciudades, de los Mares
y Ríos del Mundo (Leon: J. B. de la Mollière, 1791), I,
Part II, p. 291. Hereafter cited as *Sobrino aumentado*.
the third entry harks back to the original Latin meaning on page 41, "to lay hold of, detain." This definition has not been mentioned by any of the other lexicographers consulted, since the Middle Ages. In addition, entries four and five appear for the first time, here, in connection with the usage of *prendre*. They will both be seen more frequently later. Examples have already been cited of many of these meanings but in regard to the definition given third: "Par extension, (of prendre, saisir, arrêter, etc.) en style familial, signifie Arrêter, retenir quelqu'un etc," Cervantes has said in *Pedro de Urde males*, "Roque a de ser el que prenda en este juego a la dama."99 And in the eighteenth century Fernández de Moratín used the past participle of *prendre* in the manner mentioned above by Sobrino, "Prendre ses habits . . . ce qui se dit ordinaire ment des femmes," when he wrote:

Las damas se presentan muy jalbegadas, muy prendidas, con su gracioso cendal guarnecido de blondas y la majestuosa basquiña, que suena y arrastra.100

Concerning the meaning of the "jonction du mâle avec la femelle" given above by Sobrino, also for the first time in any dictionary consulted, it is believed that this meaning was used first by Juan de Torres in his *Filosofía moral* which came out in 1596. In this work appears, "El

100Leandro Fernández de Moratín, *op. cit.*, I, 438.
ciervo, en acabando de prender la hembra . . ., busca donde se esconder.\textsuperscript{101} This meaning has been in use until the present century also, since it is listed by both M. Alonso and Zerolo.\textsuperscript{102}

In the nineteenth century Salvá repeats many of the same definitions of prender. Those that he has added are:

1. ant. Tomar, recibir.\textsuperscript{103}

2. Empezar á ejercitar su cualidad o comunicar su virtud una cosa a otra, ya sea material ó inmaterial. Dícense regularmente del fuego, cuando se empieza á cebar en una materia dispuesta, Corripere, invadere.\textsuperscript{104}

3. Hacer presa una cosa en otra, estar asida de ella.\textsuperscript{105}

\textsuperscript{101} Torres' work was unobtainable for consultation, but M. Alonso, \textit{Encic. del idioma}, III, 3383, lists him as a source of this usage as does also Zerolo's \textit{Dicc. encic.}, II, 571.

\textsuperscript{102} Cf. note 99.

\textsuperscript{103} Vicente Salvá, \textit{Nuevo dicc.}, p. 875. This matter of a separate category for this usage was discussed on pages 53-55, under category Number II of the Middle Age meanings. It is interesting to note that the first Academy dictionary, eighteenth century, does not list this meaning, while the tenth edition, in the nineteenth century does.

\textsuperscript{104} "Llegó el día 22 de Febrero; cayó una bomba en la parte más alta del castillo, prendió fuego a unos cincuenta barriles de pólvora y varios mists que el inexperto ingeniero había colocado allí; . . ." Leandro Fernández de Moratín, \textit{op. cit.}, II, 206.

\textsuperscript{105} M. Alonso, \textit{Encic. del idioma}, III, 3383, gives the eighteenth century as the beginning century for this meaning, and it appears in dictionaries for the first time in the nineteenth century, but Cervantes said in the
The tenth edition of the Academy dictionary has exactly the same listing as those definitions listed by Salvá. Since the Academy dictionary was published in 1852 and Salvá's in 1879, this correspondence is expected but noteworthy.

The twentieth century lexicographers have been more voluminous, by and large, in their treatment of prender. Aniceto de Pagés (1901), who has been mentioned earlier, has no definition that has not been seen in the works heretofore discussed. He does have examples for almost all his listings, the exception being the definition "hacer presa una cosa en otra." In Zerolo's dictionary the additions or new material consist of these two idiomatic phrases:

7. Pegado, prendido, o preso, con alfileres.

8. Quien da, bien vende, si no es ruin el que prende.

---

Quijote, "Y echándola vna gran cadena de oro al cuello mostraron prenderla, rendirla y cautivarla," Vocab. de Cerv., p. 823. This definition seems to be more fitting here than simply "to capture" or "to subdue." They wanted to "entangle her, subdue her and capture her."

106 Zerolo, Dicc. encic., II, 571. Under Alfiler, to which the reader is referred, is found: "--10. Pegado, prendido o preso con alfileres. expr. fig. y fam. Dícese de todo lo que material o moralmente ofrece poca subsistencia o firmeza por faltarle fundamento sólido." Ibid., I, 123.

107 Ibid., II, 571. Listed under Dar is: "Quien da, bien vende si no es ruin el que prende. ref. que enseña que el que sabe usar la liberalidad granjea con lo que da." Ibid., I, 772.
In addition to the above idiomatic expressions, Zerolo has done something none of the others we have checked has done before him. He has, under the intransitive *prender*, entered the following:

---2. Empezar a ejercitar su cualidad o comunicar su virtud una cosa a otra, ya sea material o inmaterial. Dícese regularmente del fuego cuando se empieza a cebar en una materia dispuesta. "Aunque en las más prendió, en muchas pereció la fe." (P. Puente)\textsuperscript{108}

Then above this, under the transitive *prender*, he enters:

---6. *Arrimar o acercar la lumbre a un objeto para que se encienda.* PRENDER *fuego al hogar.* 
Que lleve al monte la llama, 
Que prenda en la arista lumbre. (Cald.)\textsuperscript{109}

The only distinction clearly indicated by Zerolo is that the latter is transitive and means "to set fire," and the former is intransitive, and means "to catch fire." Such fine delineation has not been made previously, and as stated in note number 109, such difference is not given place in the eighteenth edition of the Academy dictionary. This dictionary lists only the one definition, that one on this page, under the number "2," and does not list it as intransitive.

M. Alonso has all the definitions that have been previously mentioned along with the centuries to which these uses pertain. While the categorizing of the

\textsuperscript{108}Ibid., II, 571.

\textsuperscript{109}Ibid. The cross (+) indicates that the definition has not appeared before in an Academy dictionary. It is not found in the eighteenth edition either.
meanings does not coincide with the ones herein, the meanings are essentially the same.

Joan Corominas, in his Dicc. crítico, III, 874-877, deals rather lengthily with the origin, early Castilian use and later American use of prender. One of his statements is:

En la época arcaica y en el s. XIV prender tenía acs. much más amplias que las modernas, no menos que las que tiene el vocablo en it., galorromance y cat.; se empleaba entonces en lugar del posterior tomar; . . .

This usurpation by tomar accounts for the limited growth of prender in Spanish as a verb meaning "to take, catch, seize, grasp." More will be said of this matter when tomar is discussed.

DERIVATIVES. Following is a list of the words derived from prender or its parent Latin verb. The majority of the English definitions are from the New Revised Velázquez Spanish and English Dictionary. Those words that, for one reason or another, are not included in Velázquez's dictionary nor any other modern Spanish-English dictionary are preceded by an asterisk and were translated by the author from the entries in the eighteenth edition of the Academy dictionary.

110 Corominas, Dicc. crítico, III, 874.
111 Mariano Velázquez de la Cadena, Edward Gray and Juan L. Iribas, op. cit.
Prendura—f. A spot, as of blood, smaller than a lentil, which is found in the yolk of an egg laid by a fertile hen and without which the egg is infertile.


Prendimiento—m. 1. Seizure, capture.

Prensil--adj. 1. Prehensile.

Prensión--f. 1. Prehension.

Prensol, sora--adj. and f. (Orn.) 1. Psittacine.

Presa--f. 1. Capture, seizure. 2. Prize, spoils, or booty taken from an enemy. 3. Dike, dam, mole, bank; drain, trench, conduit. 4. Slice of meat; a bit of any other kind of eatables. 5. Tusk, fang. 6. Claw of a bird of prey. 7. Carcass of a fowl or bird killed by a hawk or other bird of prey. 8. Among fishermen, fish weir, stake work. Presa de caldo, pulp, juice. V. Pisto. Hacer presa, to catch and tie anything so that it cannot escape.

Preso, sa--1. Prisoner.

Preso, sa--1. pp. irr. of Prender. Taken.

Presilla--f. 1. A small string with which anything is tied or fastened. 2. Loop in clothes, which serves as a button-hole. 3. Sort of linen. Presilla de un sombrero, loop for a hat.

Presada--f. 1. Color of a leek; a pale green color.
Presero—m. 1. The person who has the care of a dam or a dike.

Presera—f. 1. (Bot.) Goosegrass, cleavers. V. Amor de hortelano.

Apresar—l. To seize, to grasp. 2. (Naut.) To take or capture an enemy's ship.

Apresador, ra—l. Privateer, cruiser. 2. Captor.

Apresamiento—m. 1. Capture, clutch, hold.

Prisión—f. 1. Seizure, capture, apprehension.

2. Prison, jail. 3. Anything which binds or holds physically. 4. Bond, union; cement or cause of union.—pl. chains, shackles, fetters.

Prisionero—m. 1. Prisoner, a soldier taken by an enemy. 2. Captivated by affection or passion.

Aprisionar—l. To confine, to imprison. 2. To bind, to subject.

Desaprisionar—l. To release from confinement, to set at liberty. vr. (met.) To extricate one's self from difficulties, to remove an impediment.

Aprender—l. To learn, to acquire knowledge. 2. To retain in the memory.

Aprendedor, ra—l. Learning, apt to learn.

*Aprendiente—l. ant. Learning.

Aprendiz, za—l. Apprentice or prentice; learner.

Aprendiz de todo, Oficial de nada, a jack of all trades.
Aprendizaje—m. 1. Apprenticeship, the years which an apprentice is to pass under a master to learn a trade.

Aprensión—f. 1. Apprehension. 2. False concept, and unfounded fear which it occasions. 3. Mis-trust, suspicion: particularly of one believing himself sick, or in dread of contagion.

Aprensivo, va—l. Apprehensive, hypochondriac.

*Deprender—l. (little used) To learn.

Desprender—va. To unfasten, to loose, to disjoin, to separate. vr. 1. To give way, to fall down. 2. To extricate one's self, to dispossess one's self, give away. 3. To be deduced, to be inferred.


Desprendimiento—m. 1. Alienation, disinterestedness. 2. A landslide.

Comprender—l. To embrace, to encircle, to comprehend.

2. To comprise, to include, to contain. 3. To comprehend, to understand, to conceive, to know.

Comprendedor, ra—l. One who comprehends or understands.

*Comprendiente—l. ant. Comprehending.

Comprensible—l. Comprehensible, conceivable.

Comprensibilidad—f. 1. Comprehensibleness, comprehensibility.
Comprensivo, va--l. Comprehensive, having the power to comprehend. 2. Comprehensive, having the quality of comprising much.

Comprensión--f. 1. Comprehension, comprisal, conceiving, conception. 2. Comprehensiveness. 3. Act of comprising or containing.

Comprensor, ra--l. (Theol.) The blessed, the one who enjoys the presence of God in the heavenly mansions. 2. One that understands, attains, or embraces a thing.

Empleador, ra--l. To undertake, to engage in an arduous undertaking. 2. To attempt, to go about any business. Empleador a or con alguno, to address or accost one, either to trouble, to reprimand, to supplicate or to quarrel with him.

Empleadord--m. 1. Enterpriser, one who undertakes great things. 2. Undertaker, one who engages in projects or affairs.

Empresa--f. 1. Symbol, motto. 2. Enterprise, undertaking. 3. Design, an intention, a purpose.

Empresario--m. 1. The person who undertakes to do or perform, on his own account, some business of great importance. 2. Manager of a theater.

Reprendedor--l. adj. Censuring, reproving.
Reprendente—1. adj. Censuring, reprimanding.

*Reprendimiento—1. Reprehension, blame, censure, reprimand, reproof, lesson.

Reprensible—1. Reprehensible.


Reprensor, ra—1. Reprehender, censurer, reprover.

Reprensorio—1. adj. ant. Said of that which reprimands, reproves.

Represalia, Represaría—f. 1. Reprisal, reprise.

Sorprender—1. To surprise, to fall upon unexpectedly, to take by surprise, to come upon; to overtake. 2. To execute anything silently and with caution. 3. To surprise, to astonish by something wonderful and sudden.

Sorprendente—1. Surprising. 2. Rare, extraordinary, strange. p. a. of Sorprender.

Sorpresa—f. 1. Surprise; taking by surprise; deceit, imposition. 2. Surprise, sudden confusion or perplexity. 3. Amazement, astonishment, consternation. *Sorpresa de una carta, the act of intercepting a latter. *Tomar por sorpresa, to surprise, to take unawares.
The etymology of tomar is clouded by uncertainties. Diez's theory\(^1\) that tomar derives from Old Low German tómian "to set free, liberate" has had scant following. The reasons for this lack of supporters are easily understood when one realizes that the existence of such a word in Gothic is extremely hypothetical, according to Corominas,\(^2\) and that it is highly unlikely that the semantic difficulties involved in arriving at "to take" from "to set free, liberate" could have been resolved.\(^3\) For all this, Diez's explanation is untenable. The two other theories most widely favored are the one that contends Spanish tomar is onomatopoetic in origin (<TÜM(B)) and from the same family as French tomber "to fall," and the one that supports Latin AUTUMARE as the etymon of tomar.

\(^1\) Friedrich Diez, op. cit., p. 492.

\(^2\) J. Corominas, Dicc. crít., IV, 492.

\(^3\) Although Diez indicates that the similarities between the semantic development of guitar and of tomar are enough to breach such a gap, and although guitar is now often synonymous with tomar, he does not point out that tomar never meant "to free, liberate, or pay" as did guitar in the twelfth century. Corominas does state such, Dicc. crít., IV, 492.
Meyer-Lübke⁴ was the one to give TÜM(B) as the origin of Fr. tomber. This latter theory was vociferously defended by Spitzer⁵ and caused Meyer-Lübke, in the third edition of Romanisches Etymologisches Wörterbuch, to believe that Catalan tomar could deliver Spanish tomar semantically compatible with Fr. tomber. There are serious difficulties with the preceding theory. First, tomar has appeared most often in Castilian with a single -m- and occasionally with -mm-, the latter a scribal matter. If tomar were the offspring of tomber or even of other words in other languages or dialects which result from onomatopoetic TÜM(B), it is reasonable to assume that it would have appeared somewhere in some of its forms with -mb-. It does not, however. Next, Fr. tomber and Spanish tumbar "to tumble, fell, knock down, throw down" are semantically akin, and it is incredible that another verb of completely different meanings and orthography should appear on the Iberian peninsula from the same origin as the already existant tumbar. Third, Castilian tomar is in evidence early in the Spanish language (1074),⁶ but tumbar is not noted until the late fifteenth century (La Celestina). It is incongruous to believe that Fr. tomber should produce tomar, a

---


⁵Leo Spitzer, "Notes étymologiques," Revista de filología española, XIII (1926), pp. 121-126.

⁶Oelschläger, op. cit., p. 204.
verb completely different semantically from the parent, so early and then much later produce tumbar, a verb of great semantic similarity to tomber. In addition, tombar is earlier than the onomatopoeitic tomber, which Godefroy gives as late twelfth century.  

As regards the thesis of tombar < AUTUMARE, the following arguments in its favor will serve to point out the likelihood of the theory. These favorable statements and the abovementioned inverisimilitudes give more credence to AUTUMARE > tombar, if they do not prove conclusively this theory, first set down by Pio Rajna and strongly supported by Jud. Regarding the phonology involved in this instance, it is easily seen that AUTUMARE > ATUMARE > *ATOMAR > *OTOMAR > tombar. However, there are objections raised to this metamorphosis. Chief among the objections is the complete lack of the form *atomar in Spanish, alongside tombar. Yet Rajna and Jud both cite very convincing evidence in support of their belief:

---

7"Et les balarresses baler/ Et les tumberresses tumber." Perceval. Frédéric Godefroy, Dictionnaire de l'ancienne langue française et de tous ses dialects du IXe au XVIe siècle (Paris: Émile Bouillon, 1892), VII, 739.


9J. Jud, "A propósito del español 'tomar,'" Homenaje ofrecido a Menéndez Pidal, II (1925), pp. 21-27.

10Spitzer's article in the "Notes étymologiques" of the RFE (page 77 above) shows this lacuna to be one of the two principal objections he has to this etymology.
Ora nello spagnuolo . . . un gran numero di verbi si presentano nel medesimo significato, e con a iniziale e senza. Prendo a scorrere un vocabolario spagnuolo usuale movendo dal principio: trovo abajar e bajar, abarolar e barloar, abarrenar e barrenar, abastar e bastar, abieldar e bieldar, ablandir e blandir, abotonar e botonar, abozar e bozar, ecc., ecc. Ricorro al prezioso "Vocabulario" speciale di cui il Menéndez Pidal ha corredato la sua mirabile edizione monumentale del Cantar de Mío Cid; e vi raccolgo acatar e catar, acoger e coger, acometer e cometer, adormirse e dormirse, aguisar e guisar, ahiutar e juntar, asequejarse e quejarse, arrancar e rancar, asorrendar e sorrendar.

Rajna is stating that it is not unlikely that a word such as *atomar might lose its prefix, in light of the many other Spanish words which do or have done the same. Jud's argument in favor of ATUMARE takes a different turn. His thesis is that of regressive development; that is, many words seem to be composites of prefixes or suffixes and radicals when actually there was no radical with affixes but a "simple" word. As an example, Jud cites the following:

El latín posee el verbo RECUPERARE 'recobrar;' pero el prov. ant. cobrar, esp. cobrar, port. cobrar van corroborando la existencia de un verbo "sencillo," CUPERARE, sin duda alguna por haberse oscurecido el sentido del prefijo re- en ciertas acepciones de la voz.12

If this be the case TUMARE could easily have obtained in like manner, to be given over to the vocabulary of judicial language.

Since tomar was in Early Spanish primarily a law term, it is easy to see why it remained on the Iberian

Peninsula only, since there are several other words of extensive use in judicial matters that have kept to the same geographical area and have left no vestige in the rest of Romania. Jud has a convincing number of such words: OSp yengo, engo "free" (<L. INGENUUM); Sp. denostar "to offend, defame," denuesto "insult, abuse," OPTg deostar, Ptg doestar "to offend, reproach," doeste, "offense, reproach" (<L. DEHONESTARE); Sp. porfiar "to dispute and altercation obstinately and tenaciously," OPTg perfiar, pre-, porfiar "to persist" (<L. PERFIDIARE); Sp. reo "offender, criminal," OPTg reu (<L. REUS); Sp. pregonar, Ptg pregoar, Cat. pregonar "to announce publicly" (<L. PRAECONIUM);13 Sp. quejar, Ptg queixar "to plead before a judge" (<L. QUEROR); Sp preguntar, Ast perguntar "to interrogate someone, H-Sp pruntar "to ask," Ptg preguntar, perguntar "to demand, interrogate" (<L. PERCONTARI); OSp pescudar "to ask," OPTg pescudar "to make an inquisition" (<L. SCRUTARI); Sp entregar, Ptg entregar "to put in the hands or power of someone a person or thing; to return; to make restitution" (<L. INTEGRARE.).14 Such examples as these give ample proof of the possibility of a word such as tomar remaining on the Hispanic Peninsula, along with

---

13 For a more comprehensive discussion of these words from L. PRAECONIUM and others in French and Italian that are often believed to be of the same origin cf. ibid., p. 26.

14 Ibid., pp. 25-27.
others of its ilk and exclusiveness. That **tomar** was a very important part of legal terminology will be discussed shortly in connection with its semantic development. Although every possible question that might arise out of this etymological study has not been answered, it has been shown that AUTUMARE is by far the most likely answer to the problem.

Latin **AUTUMARE** meant literally and in its most general use "to say aye, to affirm; to assert, aver, say, name." In rarer usage it meant "to think, to believe." In the Latin language its history is long. It was used by Plautus\(^{15}\) and Terence,\(^{16}\) Horace,\(^{17}\) such churchmen as Tertulian\(^{18}\) and late authors as Gregory of Tours.\(^{19}\) Pio Rajna contends that AUTUMARE and ASSERERE are synonymous in their uses as judicial terms and that ASSERERE is equivalent to PRENDERE. If ASSERERE = PRENDERE and ASSERERE = AUTUMARE, then AUTUMARE = PRENDERE (**tomar** and **prender** are synonymous in several of their meanings,

\(^{15}\)"PLAVT. Amph. 306 quattour . . . sopori se de- disse hic autumat." **Thesaurus Linguae Latinae**, II, 1605.

\(^{16}\)"TER. Haut. 18 id esse factum non negat . . . et deinde facturum autumat poeta." **Ibid.**, II, 1606.

\(^{17}\)"HOR. sat. 2, 3, 45 quem . . . stultitia . . . agit, insanum Chrysippi . . . grex autumat." **Ibid.**

\(^{18}\)"TERT. pall. 2 p. 923, 4 Oehl. ut autumat superiorem profanitas." **Ibid.**

\(^{19}\)"GREG. TVR. Franc. 4, 42 reppererat homines . . . nihil de his, quae accesserant, autumantes." **Ibid.**
clearly evident from the discussion of the previous chapter and what will follow in the present one). Further, since ASSERERE ALIQUID means "to reclaim or lay hold of an object," AUTUMARE ALIQUID means the same thing since it comes to be used in such phrases as tomare calumnia, renda, medietate, etc. Hence, that AUTUMARE > tomar in form and meaning is the most logical and acceptable theory yet set down.  

Since the use of tomar in legal documents played so important a part in its growth in Spanish, the first classification given the verb will pertain mainly to its usage in such writings. The following codification, including the first, is divided according to use in Medieval Spanish literature.

20 For a more detailed study of Rajna's logistic in this matter, see op. cit., RFE, VI, pp. 11-12.

21 The etymology proposed by Körting, op. cit., p. 679 and Vicente García de Diego, Diccionario etimológico español e hispánico (Madrid: S. A. E. T. A., 1954), p. 873, namely tomar < MUTUARE is so strained in regards to phonological development as to be inadmissible. The semantic similarities do not overcome the unreasonable change from MUTUARE to TOMUARE, as García de Diego believes, through the influence of TENERE; Gaston Paris, "Romanische Forschungen, I, 2," Romania, XII (1833), p. 133: "tomar esp.: de MUTUARE (?)"
I. TO RECEIVE, ACCEPT SOMETHING.\footnote{22}{Several of these examples come from \textit{Leges et consuetudines} of the \textit{Portugaliae Monumenta Historica a saeculo VIII post Christum usque ad quintum decimum}, published in 1856 by the Academia de Ciencias de Lisboa. These tomes being unavailable, a secondary source is cited.} From the Leonese "fuero de Alfayates," written ca. 1200 appear: "toto homine que tomare qual cosa quisier sin grado de suo domino, déla duplada com 2 morabitinos\footnote{23}{Corominas, \textit{Dicc. crít.}, IV, 491.}} and "toto omine qui renda aliena tomare . . . pectet 4 morabitinos."\footnote{24}{Ibid.} From the "fuero de Castelo Bom," also ca. 1200 and also written in an area near Portugal, as was the "Alfayates:"

\begin{quote}
\begin{verbatim}
qui dampno fecerit in vinea . . . qui ibi acceperit porcos aut oves . . . aut ganado aliquid . . . si voluerit mate de illis II, et non tome altera calumpnia\footnote{25}{Ibid.}
\end{verbatim}
\end{quote}

\begin{quote}
\begin{verbatim}
totos los parentes qui inimico segudaren . . . si omicilio cogeren, tome pater et mater la medietate; et si habuerit pater aut mater, sos fratres tomen la medietate; . . . suos primos tomen la medietate . . . non toment nada\footnote{26}{Ibid.}
\end{verbatim}
\end{quote}

From the \textit{Fuero Juzgo}:

\begin{quote}
\begin{verbatim}
E la carta que deve enviar el iuez al sayon deve ser desta forma: 'Tal iuez a tal sayon salud. Mandamos vos, que tal cosa que fulan demanda a fulan, que tiene agora en su poder, que ge la metades en poder sennaladamientre ante dos testimô-nios, o ante tres . . . e si alguna cosa es dentro, que non sea sennalada de su sennor, que la senna-ledes de vostra sennal: por que non aya negun enganno. E vos don sayon non tomedes ende nada.'\footnote{27}{Fuero Juzgo, p. 169.}
\end{verbatim}
\end{quote}
From an earlier document (1174) from Aguilar de Campó: 28

Et si por aventura, non oviere hi filio de la villa, che canten los ffrayres amas las ecclesias e tomen todo. Et otrosi, si los ffrayres non podieren servir las ecclesias e ffijos oviere hi de la ecclesia, sirvan las ecclesias e tomen todo 29

Later (1205) and from the province of Santander (La Montaña): "et ego Roi Diaz so filio otorgo esta vendida que vendio mio padre e tomo en precio iiii moravedis." 30 A translation to English of these excerpts from legal documents is not necessary to show that tomar in all these instances means "to take" in the sense of "to receive or accept something." This same use of tomar did not confine itself to legal documents. It appeared in other writings, both earlier and later, of the Spanish Middle Ages.

A tod el primer colpe trezientos marcos de plata, notólos don Martino, sin peso los tomava; 31

These lines easily translate to English: "At the first pitch three hundred pieces of silver fell, Don Martino counted them, without weighing he accepted them."

II. TO TAKE POSSESSION OF SOMETHING.

'Si el rey me lo quisiere tomar, a mí non m'incal. Antes seré convusco que el sol quiera rayar.' 32

Here, in these lines, Martín Antolínex, "el Burgalés leal"

28 See Doc. ling., p. 32 for explanation of the geographical limits of Aguilar de Campó.
29 Ibid., p. 35. 30 Ibid., p. 19.
31 Cantar de mio Cid, III, 1032, Lines 184-185.
32 Ibid., III, 1033, Lines 230-231.
is saying to the Cid: "If the king wishes to take my possessions from me, it will not bother me. I will be with you before the sun shines."

Et son dos maneras de feudo: la una es quando es otorgado sobre villa, o castillo o otra cosa que sea raiz: et este feudo atal non puede ser tomado al vasallo . . . 33

From the last colon, the English translation for the above easily reads: "and this fief cannot be taken away from the vassal." 34 In the context of the entire Partida IV, Título XXVI, Ley I this clause implies that the lord may not "repossess" the fief or "take possession" of it again. However, "take away" is doubtless the smoothest English translation. 35 In this passage it is readily seen that tomar harks back to AUTUMARE ALIQUID = ASSERERE ALIQUID in their uses in legal documents.

---


34 Note the use of a instead of de. Cf. Cuervo, I, 8, where, speaking of a he writes, "Admíten dativo . . . Verbos conocidamente transitivos que llevan acusativo de persona o cosa, y en tal caso se señala el dativo el término adonde va a parar o la persona en cuyo daño o provecho redunda la acción ejercida sobre el acusativo."

35 In the last line of the same Partida is found, "et este feudo atal puede el rey toller cada que quisiere." Toller is listed by the eighteenth edition of the Spanish Academy dictionary as equivalent to quitar "to take away" and is synonymous with tomar in this Partida.
habían contienda entre sí, e el que más podia tomar al otro lo que había.

Translated to English, the last clause reads, "and the one who more easily could, took from the other what he possessed."

III. TO TAKE, SEIZE OR GRASP WITH THE HAND.

This category moves away from the semantics involved in the preceding group to constitute itself with the most general application of tomar; i.e., "to take, seize or grasp with the hand."

Las azes de los moros yas mueven adelant, por a mio Cid e a los sos a manos los tomar.

These lines translate to English: "The files of Moors move forward to seize with their hands the Cid and his men." The poet has not left the reader to conjecture at the meaning of tomar in the above lines. He has used the words a manos to clearly indicate what is expressed often in English as "hand to hand combat."

Grandes son los poderes e a priessa llegandos van, entre moros e cristianos gentes se le allegan grandes; adelinan tras mio Cid el bueno de Bivar, tres días e dos noches pensaron de andar, alcançaron a mio Cid en Tévar e el pinar; así vienen esforçados que a manos se le cuydan tomar.

---

36 La gran conquista de Ultramar (BAE, XLIV, 5). Note here also tomar a.
37 Cantar de mio Cid, III, 1052, Lines 700-701.
38 Ibid., III, 1062, Lines 967-972.
Above is a description of the forces of the Count of Barcelona, who has heard that the Cid is overrunning his lands. "They come in great numbers and think to take him in their hands." The enemy wants to seize the Cid by hand, "to get their hands on him" in order to do him ill.

Mio Cid don Rodrigo al cuello lo tomó, e liévalo adestrando, en la red le metió.  

In his encounter with the lion, "My Cid Rodrigo seized him by the neck, led him along and put him in his cage."

alzó la mano, a la barba se tomó:  

The Cid "raised his hand and grasped his beard," a sign of satisfaction. This was a customary gesture of the hero and occurs elsewhere in the poem.

Tomola el demonio a la Missa estando, dio con ella en tierra, trayola mal menando  

Berceo has used tomar here to mean "to seize, grasp with the hands" as he has personified Satan and shown him as taking hold of the girl and throwing her to the ground. Showing no violent action but simply the act of taking something with the hand, is the following:

39 Ibid., III, 1112, Lines 2300-2301. Later when Pedro Bermúdez challenges Fernando, he recalls to him this incident of the Cid and the lion and similar wording is used. However in this latter instance the verb employed is prender, showing that it, too, meant "to seize with the hands." See pages 48-49 of the previous chapter.

40 Ibid., III, 1119, Line 2476.

41 Cf. lines 2829 and 3185.

42 Gonzalo de Berceo, Vida de Santo Domingo de Silos, p. 82, Stanzas 690a, b.
Después el sancto clérigo el que la misa canta,
Dando grandes sospiros toma la hostia sancta.

Raoul M. Pérez, in his classified vocabulary of *Kalila et Digna*, has put *tomar* under the heading of "Acciones de las manos." He says that *tomar*, in such a meaning, is equivalent to modern Spanish *coger*. Then he refers the reader back to the word *veganbre* where one finds:

> tomó ella veganbre que avía puesto en una caña
> lo echó al ome por las narizes, e puso la boca en la caña por soplar. Et... cayó a ella la veganbre en la garganta, e cayo muerta.

From the context it is easy to see that *tomó* does not mean "she took" in the sense of "she swallowed" but that "she took the poison (in her hand);" that is, "she took with the hand the reed" in which she had stored the poison.

The Archpriest of Hita, writing of his book, says:

> Cualquier home que lo oya, si bien trovar sopiere,
> Puede más y añadir e enmendar si quisiere
> Ande de mano en mano a quienquier quel pidiere,
> Como pella a las dueñas, tómelo quien podiere.

He exhorts in the last two lines of the stanza: "Let it go from hand to hand to whomever should ask for it. Take it whoever can, as the ladies with the ball." By

---

43 Gonzalo de Berceo, *Del sacrificio de la Missa* (BAE, LVII, 89, Stanza 275, a, b).
44 Raoul M. Pérez, *Vocabulario clasificado de 'Kalila et Digna,'* p. 76.
46 Juan Ruiz, op. cit., p. 226, Stanza 1629.
47 *pella* = *pelotá*. Also "pellota." According to José María Agudo, *Glosario sobre Juan Ruiz*, p. 507, "Dicho juego parece ser semejante al tenis de hoy."
comparing the taking of the book with the taking of the ball, the author has clearly indicated he means simply "to take in hand, with the hand." Earlier in the book, after speaking to some extent of the power of money, Juan Ruiz admonishes:

En suma te lo digo, tómalo tu mejor. 48

He is saying "take it (money)," "get your hands on it the best way you can."

"and they seized him and beheaded him" clearly implies, taking with the hands. Certainly no other manner is indicated, yet violence of action is doubtless a part of the act. Also, "E prometiéles que todos aquellos que quisiésen tomar la cruz . . . que de cuantos pecados ficiéron que de todos fuesen personados." 50 Although the act of taking up the cross is a figurative one in this instance, it is based on the real, physical action of picking up the cross with the hands and bearing it. For this reason, tomar is well used in such context.

48 Juan Ruiz, op. cit., p. 76.
49 La gran conquista de Ultramar (BAE, XLIV, 6).
IV. TO TAKE, SEIZE THOUGH IT BE NOT WITH THE HAND.\textsuperscript{51}

It is only natural that since \textit{tomar} is used to mean "to take, seize, grasp with the hand" that it should come to be used to mean "to take, seize" when the instrument is not clearly indicated as the hand and indeed often is doubtless not such.

é fue tan grande el haber é la riqueza que hí allaron, que esto sería muy gran cosa de contar; ca, sin el oro é plata monedada, é los caballos é las armas é las tiendas que fueron tomadas . . .\textsuperscript{52}

This passage describes the booty taken or seized in battle. The point made is simply that gold and silver coins, horses, armor and tents were acquired by the victor, and the passage certainly does not imply explicit use of the hands. Doubtless all these goods were handled, as it were, in the course of events, but this handling is not what the author is writing of in this instance. Also, "é por ende, encubrió su saña lo mas que él pudo, é tomó toda su compañía que tenia en la villa, e salióse della con todos."\textsuperscript{53} Beginning with "é tomó . . .," the English

\textsuperscript{51}M. Alonso, \textit{Encic. del idioma}, III, 3977, has stated that this use of \textit{tomar} dates from the sixteenth century until the present. The examples cited herein are all earlier than the sixteenth century. It is obvious to the close observer that Sr. Alonso has erred to a great extent in the dating of this and other meanings he lists for \textit{tomar}. This point will not be belabored herein since one may simply compare the two opinions.

\textsuperscript{52}\textit{La gran conquista de Ultramar} (\textit{BAE}, XLIV, 142).

\textsuperscript{53}\textit{Ibid.}, p. 146.
translation is easily rendered as "and he took all his company (of pilgrims) that were in the village, and left with all of them." This use of "took" is in English today and expresses exactly what it does in Spanish in the above passage; i.e., "to gather together, bring together, take or treat as a unit several individuals or what have you." For instance, "He took all the freshman students and showed them where to register." This is a good English sentence wherein "took" does not mean "took with the hand" but "took or treated as a group many individuals." Such an idea is expressed in Spanish in the preceding quotation.

p ero con todo eso, mataron más de las dos partes dellos, ca no quisieron tomar ninguno a vida, e tomaron cuanto levaban e tornaronse para la villa. 54

These lines translate to English: "Withal they killed more than two-thirds of them . . . and they took all that they had (carried) and returned to the village." The use of the infinitive "to take" in the passage just cited surely does not mean "to take with the hands" but it means exactly what it says, "to take alive," to take or seize as captive." The second use of tomar in "tomaron cuanto levaban" is the same use as explained on the preceding page, in the quotation footnoted number 53, "to take or treat as a unit." "E apareció a san Pedro e a san Juan e a Santiago, que andaban pescando, e hízoles tomar muchos peces mas que ante habían tomado." 55 Translated, it reads "and

54Ibid., p. 148. 55Ibid., p. 191.
he appeared to Saint Peter and Saint John and Saint James, who went about fishing, and he made them take many more fish than they had taken before." Recalling the passage from The Holy Bible, (Luke 5: 1-11), the King James Version, one remembers that these fishermen were using nets and were bade to cast such on the other side of the boat, and by doing so they took so many fish the nets almost broke. Therefore, tomar in the passage means "to catch." If one did not know a net was used, and indeed the reader of this passage does not find it mentioned therein, one would yet know that the hand was likely not the instrument directly involved, rather something held in the hand, although this meaning is not clearly indicated either. Let these preceding four examples, although from the same source, prove the existence of the meaning of tomar set down as number IV and prove that such usage occurred well before the sixteenth century.

V. TO ACCEPT, ADMIT, EMBRACE.

"To embrace" is employed here in the special sense of "to embrace a religion, a belief, a tenet."

'Por mano del rey Alfons, que a mí lo ovo mandado, dovos estas dueñas,---amas son fíjás dalgo,---que las tomassedes por mugieres a ondra e a recabdo.'56

---

56Cantar de mío Cid, III, 1109, Lines 2231-2233. Note the spelling of tomassedes. This is one of the few archaic forms that tomar has. Such spelling is certainly not unusual or unexpected. What is unusual, perhaps, is
These lines, dealing with the wedding of the Cid's daughters, are readily rendered in English as: "By the hand of King Alfonso, who has commanded me thus, I give you these ladies—both are daughters of good birth,—May you accept them as your wives for honor and good." Of course, "take" could as easily be used as "accept." However, the latter is more appropriate since "give" is used before, the usual sequence being that one gives and another accepts.

'De nuestros casamientos agora somos vengados.
Non las deviemos tomar por varraganas, si non fossemos rogados57

The "Infantes de Carrion" are speaking of their wives, the Cid's daughters, whom they have left for dead, and thus they speak: "Now we are avenged of our marriage. We should not accept them as concubines even if we were begged." The idea here is very clearly expressed by the use of "accept" because the "Infantes" have all along felt that in actuality they were "accepting" the Cid's daughters, for the two men considered these young ladies below them in social status. Thus, to have them say in English

that more such Early Romance spellings are not encountered. This fact, however, might easily be taken as further proof that tomar was very early in Spanish and of wide use. Hence, its orthographic representation regularized itself very early to its phonological equivalent. Undeniably, too, so "simple" a verb as tomar < AUTUMARE would develop into "regular" Spanish forms much more easily than coger < COLLIGERE. Since so few variant spellings of tomar are found and those that appear are, for the most part, self-explanatory on sight, no lengthier treatment is devoted to them.

57Ibid., III, 1129, Lines 2758-2760.
that they would not accept them even as they might a con-
cubine, is a rather exact rendition of tomar, all things
taken into consideration. Berceo has used tomar to mean
"to accept:"

'Estos son mis Sennores, e io su servicial,
Estos sean fianzas, ca non puedo fer al.'

Dissoli el iudio: 'Io bien los tomaré,
Io otros fiadores non te demandaré;'

In response to the words "These are my Lords and I their
servant" the Jew said, "I indeed accept them (as such)."

And from the same work:

Tomó un buen consejo la bienaventurada.

This line is easily translated to English as "The one of
good fortune accepted good counsel."

Et el rey et Turin fueron muy pagados de las razones
que Julio dijiera, et levólo el rey consigo, et
fizoi' mucha honra et mucho bien, et mucho mas le
ficiera si lo quisiera tomar: mas segund la manera
que Julio habia tomado a servicio de Dios, non facia
mengua lo que el rey le prometiera dar, et por ende
non le quiso tomar ninguna cosa de lo suyo sinon la
vianda que habia de comer, segund los ayunos et las
abstinencias que facia.

In this excerpt, the infinitive tomar is translated to
English as "to accept"--"and much more he would have done
for him if he had wanted to accept it." The clause "que

58 Gonzalo de Berceo, Milagros, p. 151, Stanzas 651
c, d-652 a, b.

59 Ibid., p. 123, Stanza 516 c.

60 Juan Manuel, Libro del Infante o libro de los es-
tados, ed. Pascual de Gayangos (Madrid: Hernando, 1922),
vol. II of 177 vols. of the Biblioteca de Autores Españo-
les, p. 290. Hereafter cited as Libro de los estados.
Julio había tomado a servicio de Dios" is equally as well translated "Since Julio had embraced the service of the Lord." And "non le quiso tomar ninguna cosa" is expressed in English by "he did not want to accept anything from him."

'pero si vos sabedes que otras leys ha y entre las gentes, mostrádmelas, et catarémos cuál es la ley en que mejor puedo salvar el alma, et tomarla he de muy buen grado.'

Translated to English, the above passage reads,

'but if you know that there are other laws (religions) among the people, show them to me, and we shall see which is the religion in which I can best save my soul, and I shall gladly accept (embrace) it.'

From Juan Ruiz:

Mas el que contra mí por acusarme venga, Tómeme por palabra, a la peor que tenga Faga cuanto podiere, en ello se atengá; O callará vencido, o vayase por mena.

"Accept my word," or as is more current in English "take my word," is good for "Tómeme por palabra." Although "take"is the very verb used in this phrase in English, the meaning of it is clearly "accept." Such is easily seen in the Spanish passage above.

"Pedro el Ermitaño" speaks of delivering a message to the Pope:

si vos entendeis que yo so hombre para levar tan alto mensaje como este, por el amor de Jesucristo

---

61 Ibid., p. 291.
62 Juan Ruiz, op. cit., p. 120, Stanza 849.
Peter says, "I want to do it for you, and (I want) to accept this cause myself." He is saying that he wants "to take" the burden of such a task upon himself for the remission of his sins and his love of Christ. The seriousness of the matter, to Peter, renders it something of a calling, which he accepts, rather than merely takes. "Por ende, te ruego que le dés mi fija por mujer, é yo quiero ser monja é tomar orden." 64 She says, "I want to be a nun and embrace the order;" that is, "to take the vows," "admit herself to a nunnery" or whatever.

VI. TO EXPERIENCE, PERCEIVE.

This classification is small in the number of examples cited, yet it is important because it contributes another shade of meaning to tomar.

Berceo is preaching: "the fruit of the trees was sweet and savory; if Adam had eaten of such fruit, he would not have been deceived in such an evil manner, nor would Eve and her husband have experienced such harm." That

---

63 La gran conquista de Ultramar (BAE, XLIV, 12).
64 Ibid., p. 52.
65 Gonzalo de Berceo, Milagros, p. 5, Stanza 15.
"experienced" is applicable in the above passage is quite self-evident. Writing of the differences in rivers and their advantages and disadvantages to the hunter, Juan Manuel says:

Mas los que son de grandes cienos o tremendales o que ha las riberas altas aun que sean estrechas dize que en tales lugares alas vezes salen bien e alas vezes caen y en guisa que fazen Reyre e tomar plazer alos quelo veen

The last half is translated to English as "sometimes all goes well and sometimes they fall there in such a manner that causes those who see it to laugh and experience pleasure." The phrase "experience pleasure" may seem stilted and stiff in English but the Spanish is thus and the English phrase is very close to a literal translation. Yet the sense of the verb "to experience" is there and, therefore, is used. In the following quotation tomar leans toward the meaning of "to perceive":

la gente menuda del pueblo, que se cruzaban muchos dellos a maravilla, quando veían que algunos hombres honrados de la tierra donde ellos eran ponían la cruz, llegaban a ellos é tomabanlos por cabdllos

In English today one would likely say, equivalent to the last Spanish clause above, "and they took them for superiors." Yet one might also say "and they perceived that

---

66Juan Manuel, El libro de la caza, ed. G. Baist (Halle: Max Niemeyer, 1880), p. 83, Lines 12-16. This edition is used because it is the one employed by Felix Huerta Tejadas in compiling his vocabulary of Juan Manuel's works.

67La gran conquista de Ultramar (BAE, XLIV, 15).
they were superiors." The real meaning is more accurately expressed by the latter translation.

VII. TO RECEIVE, ACQUIRE EFFECTS OF SOME THINGS.

Tomar, used with some nouns, indicates the acquisition of the effect of these particular nouns. This employment can best be explained by the example that follows:

Los que somos xpianos e en Xpo creemos,
Si estas visiones escusarlas queremos,
Meioremos las vidas, penitencias tomemnos,
Ganaremos la gloria, el mal escusaremos.68

Berceo has been writing of the awful sights (visiones) that will be seen on the Day of Judgment and admonishes in the stanza above that if the Christians wish to avoid such sights "we will improve our lives, receive our penances."

El sesto dia ante que tomase la pasion
En la sancta ciudad entró con procesion.69

"The sixth day, before he received the Passion, he entered the holy city in procession." This translation adequately shows that Christ received the effects of the Passion, the suffering, humiliation, etc., that were necessary if He was to accomplish His earthly mission, because He acquired unto Himself all the ills that would befall those who would accept Him as the Savior. Thus, those believing in Him would not receive such punishment. And this punishment--


69Gonzalo de Berceo, Loores de Nuestra Sennora (BAE, IVII, 95, Stanza 54 a, b).
the effects of the Passion—were received willingly and knowingly; therefore, the verb "acquired" might also be used in the translation of tomase. He set out deliberately to get, acquire the suffering.

Fijos de Israel quando la mar passaron, 
Que por tu mandamiento tras Moises guiaron, 
Iaciendo so las ondas nul danno non tomaron; 
Mas los persecutores todos se enfogaron.70

The third verse is easily translated as "Being under the waves, they received no harm." This is to say, they received no harmful effects from the waves as did their pursuers, who were drowned.

El que de tal manera se tenie por errado. 
Tomasse penitencia de preste ordenado.72

The lines are somewhat similar to those from the Signos quoted above (cf. note 68). That is, the translation to English is similar: "The one who in such manner has erred, let him receive penance by the priest." Perhaps the element of willingness is missing from this action of penance, but the effects of receiving it are the important things.

70 Gonzalo de Berceo, Milagros, p. 109, Stanza 455.

71 "IACER y YACER— . . . En cuanto a la significación de este verbo, hay que advertir que es enteramente parecida a la de nuestro actual verbo estar . . ." Rufino Lanchetaz, Gramática y vocabulario de las obras de Gonzalo de Berceo (Madrid: Sucesores de Rivadeneyra, 1900), p. 402.

72 Gonzalo de Berceo, Vida de Santo Domingo de Silos, p. 56, Stanza 466.
Entraron en Medina, sirvialos Minaya,
todos fueron alegres del servicio que tomaran

As is seen in these verses, the author of the Cantar de mio Cid employed tomar in the same sense that has just been seen used by Berceo. "They entered Medina, Minaya served them; all were happy with the service they received." By "service they received" is meant the effects of the service—the comfort, ease, etc.—that they enjoyed.

é de mí vos digo que nunca Dios haya parte en la mi alma si yo en ello he culpa; mas empero, por el amor de Dios é por salvar tanta multitud de cristianos, quiero yo tomar este hecho sobre mí é decir que yo lo eché aquel perro muerto allí?

Translating from quiero: "I want to receive (the effects of the blame for) this act, myself, and to say that I threw the dead dog there." And what are the effects of receiving the blame? They are that God's love will be served and that a multitude of Christians will be saved.

Entonce tomó el Emperador la doncella por la mano, é diógela por otorgada mujer; é él recibióla por tal, é puso así, que luego otro día por la mañana tomasen bendiciones

The translation to English of "que . . . tomasen bendiciones" is easily seen as "that they might receive (the effects of) the blessings (benedictions)."

73 Cantar de mio Cid, III, 1083, Lines 1534-1535.
74 La gran conquista de Ultramar (BAE, XLIV, 6).
75 Ibid., p. 52.
VIII. WITH NOUNS THAT DERIVE FROM VERBS, TOMAR EXPRESS THE IDEA OF THE VERBS.

This classification of lengthy title is almost completely self-explanatory. The examples that follow should make this use of *tomar* completely clear.

*mío Cid salió sobrél, e armas de funste toma.*  
"e armas de funste toma" = *e se armaba de funste* = and he armed himself with wooden arms. This example, although applicable to this category for the reason of *arma* and *armar*, is also applicable to the classification given to *tomar* of meaning "to take, seize, grasp with the hand." In the event of the latter interpretation, the line in question would be translated "and he took wooden arms," implying the use of the hands. Both interpretations are equally valid. Indeed, any number of uses of *tomar*, or other verbs for that matter, might easily overlap when split with such fine lines of meaning.

*Con la guarda sobeja que el pastor les daua.*
*Et con la sancta gracia que Dios les ministraua.*
*Aprodaua la grey cutiano meioraua.*
*Tanto que a algunos enbidia los tomaua.*

"Tanto que a algunos enbidia los tomaua" = *Tanto que algunos lo enbidiaban* = So much that some envied him.

---

76 *Cantar de mío Cid*, III, 1085, Line 1586.
77 *Gonzalo de Berceo, Vida de Santo Domingo de Silos*, p. 4, Stanza 25.
Este rey Morovan, por el gran amor que había a Johas, su hijo el infante, receló que si supiese qué cosa era la muerte, o qué cosa era pesar, que por fuerza habría a tomar cuidado et despagamiento del mundo.78

"habría a tomar cuidado et despagamiento del mundo" = habria a cuidarse et despagarse del mundo = he must be careful of and aloof from the world.

Otros toman esfuerzo en querer usar armas.79
This line = Otros se esfuerzan en querer usar armas = Others strengthen themselves by wanting to use arms.

Por una pequeña cosa pierde amor la mujer, E por pequeña tacha que en ti podría haber, Tomará tan grand enojo, que te querrá aborrecer.80

"Tomará tan grand enojo" = Se enojará tanto = She will get so angry.

'Senora,' diz la vieja, 'ese miedo non tomedes.'81

"ese miedo non tomedes" = non se espantedes así = do not become afraid thus.

Algunos de los legos tomaron acedia.82
This line = Algunos de los legos se acedaron = Some of the laymen became embittered.

---

78 _Juan Manuel, Libro de los estados_ (BAE, LI, 283).
79 _Juan Ruiz, op. cit.,_ p. 24, Stanza 126 b.
80 _Ibid.,_ p. 91, Stanza 628 a, b, c.
81 _Ibid.,_ p. 201, Stanza 1444 a.
82 _Ibid.,_ p. 238, Stanza 1695 a.
é el consejo es esto: que si el Sancto Padre, que es cabeza de nuestra fe, é el rey de Francia é los otros reyes é los hombres honrados que son allende la mar ... quisiesen haber piedad de nos, que tomasen entre sí consejo como nos acorriesen.  

"que tomasen entre sí consejo" = que se aconsejasen = that they get advice, counsel. The Pope speaks to his prelates concerning their preaching the Crusade to Ultramar:

E aun les otorgó mas: que mientras que ellos fuesen en servicio de Dios, que la Iglesia tomaba en guarda é en encomienda é en defensimiento todas las sus cosas.

"que la Iglesia tomaba en guarda é en encomienda é en defensimiento todas las sus cosas" = que la Iglesia guardaba é encomendaba é defendía todas las sus cosas = that the Church would guard and protect and defend all their possessions.

IX. TO BE AFFECTED, OVERCOME BY SOMETHING.

In this category, as in many of the others, the verb "to take" might be used, but in most of the examples of the uses that will be cited in this classification, "to take" would necessarily have to become used in the passive voice of the various tenses. In English one might say, "I was taken by a great thirst," "I was overcome by a great thirst," "I was consumed by a great thirst," "I was affected by a great thirst" and "I was very thirsty." The last English example is, perhaps, the one most commonly

83 La gran conquista de Ultramar (BAE, XLIV, 11).  
84 Ibid., p. 14.
heard, and similar simple constructions with the verb "to be" plus a predicate adjective are indeed very popular in everyday speech. But to give emphasis to the effect, one of the other constructions is often employed. So it is in Spanish that tomar was used, even in the Middle Ages, instead of tener or estar, the more common and popular verbs used in the conveying of such effects as shall be seen in the examples to follow:

Las sus grandes mercedes qui las podria contar?
Madre, serie follia en solo lo asmar:
Pavor me va tomando desti logar pasar, 85
Ca las falas del omne seran a porfazar.

Verse 9 of the above stanza is translated to English: "I am being affected by fear of passing from this place," or "I am being overcome (or taken) by fear of passing from this place." As can easily be seen "Pavor me va tomando" is more expressive and forceful in Spanish than "Tengo pavor."

'Ira e vanagloria traes, en el mundo non hay tanta,
Más orgullo e más bríos tienes que toda España,
Si non se face tuyo, tomas ira e saña, 86
Enojo e mal querencia anda en tu compañia.

From the preceding passage, verse 9 is equivalent to English "If you do not have your way, you are overcome with anger and fury." To use "overcome" in the context is not an exaggeration, as is easily seen by the strength of the

85 Gonzalo de Berceo, Loores de Nuestra Sennora (BAE, LVII, 95, Stanza 53).
86 Juan Ruiz, op. cit., p. 49, Stanza 304.
other descriptions of the faults of the one under discussion.

é allí do él estaba de hinojos é llorando muy de corazón é rogando a nuestro Señor que él le guíase en aquella carrera que querría hacer por su servicio, tomóle un sueño a deshora.

The last phrase above is readily translated to English as: "sleep overcame him unexpectedly" or "he was affected by sleep at a bad time."

El hombre de aquella casa criaba aquellas aves tales del señor del castillo, é cuando aquel vio aquellas palomas echólas de comer é halagólas e tomólas, é cuando les halló aquellas cartas atadas en las alas, levólas a su señor, é desenvolvieron las cartas él leyéronlas: él señor vio en ellas que había el sello del Duque, é que le venia en acorro con gran esfuerzo, é hobo muy gran alegría, tomó en sí por ello gran atrevimiento e aderezóse.

The last clause from the above gives English "and he was overcome by great boldness because of it and got himself ready."

X. TO UNDERTAKE A JOURNEY.

The examples cited herein are all from the same source. This is no weakness because proof positive is

87La gran conquista de Ultramar (BAE, XLIV, 12).
88Ibid., p. 277.
89Attention is called again to M. Alonso, Encic. del idioma, III, 2977, wherein is the definition "Encaminarse, empezar a seguir una dirección determinada." To such usage the dates "s. XVIII al XX" are attached. Yet tomar was employed by Juan Manuel (cf. Félix Huerta Tejadas, Vocabulario de las obras de don Juan Manuel, p. 174) with this meaning. And, as shall be shown in this paper, tomar was used as such in La gran conquista de Ultramar.
offered, regardless, that such a meaning was in use in the Middle Ages, contrary to the listings of some lexicographers.

Juntaronse los grandes hombres . . . é todos los otros de que ya muchas veces oistes hablar, cuando ya habieron tomado90 aquellas dos ciudades, conviene a saber, la Peña é la Rosa é tomaron su camino derecho para Antioca91

E el Soldan, cuando aquello oyó, ayuntóse con sesenta mil turcos, é mandólos aderezar, é tomó su camino para el monte Tigris para buscar aquella sierpe, é si la hallase, lidiar con ella.92

Mas enseñóle é mandóle que dejase la carrera de diestro, que se acostaba al monte, é tomase la siniestra.93

é no hay agua é hay muchos caños cubiertos, do se crián é andan muchas bestias fíeas, é no hay carrera salida que hombre pueda tomar para hallar la sierpe, sino a dicha94

From these four citations it is quite evident and unmistakably clear that tomar used with camino, via, carrera or such means "to undertake a journey."

XI. TO CONTRACT AN ILLNESS.

This use of tomar is noted very early in Spanish. In Kalila et Digna one reads: "le tomará postema a la garganta, e morrá luego."95 In English this Spanish gives "he will contract an abscess on (in) the throat, and will

90 This use of tomar is discussed in detail later.
91 La gran conquista de Ultramar (BAE, XLIV, 152).
92 Ibid., p. 306. 93 Ibid. 94 Ibid., p. 307.
95 Raoul M. Pérez, op. cit., p. 53.
later die." Berceo, in speaking of the gout (la gota) writes:

Prendielo alas vezes; una gota mortal
Omne que essa uio; non uio su egual.
Solie lo esta gota; tomar al corazón.96

The last line is translated "It happened that the heart contracted this gout." Of course, it could also be translated as "This gout happened to affect the heart." The use of "affect" in this instance is not the same as that in category number IX and is not preferred. In the above lines, the poet is endeavoring to make clear, and at the same time ominous, what part of the body was attacked by the infirmity. Hence, the first English translation given is best.

XII. TO CAPTURE, CONQUER, TAKE PRISONER.

Tomar, used to convey these meanings, is often modified by por fuerza or a similar phrase needed to give the verb the force necessary to express exactly the desired idea. Tomar is thus used with cities, countries, fortresses, people, etc.

La primera cosa que él les mandó fué esta: que pasasen todos el río de Cobar é que se fuesen derechamente a Persia, é que la tomasen por fuerza é trabajasen en se vengar del mal que les habian hecho97

96 Gonzalo de Berceo, Vida de Santo Domingo de Silos, p. 48, Stanzas 398 c, d-399 a. Note in the first line of the quotation that prender is used. Here it means "seized" in the way that illness grips a person.

97 La gran conquista de Ultramar (BAE, XLIV, 8).
The phrase using *tomase* translated to English reads "and that they conquer it (Persia)." There is no need to translate *por fuerza* unless one wishes the phrase to read "and that they take it by force." This latter rendition is less desirable than the former unless the author is distinguishing between modes of capturing—by force, by peaceful surrender, etc. But such is not the case.

In this passage, the author does not feel that *tomar* needs *por fuerza* or any other modifier since it is quite clear, from context, that *tomaron* means "they captured." The summary of Chapter XVII reads thus: "Como el soldan de Persia venció al emperador de Constantinople é lo tomó preso." Translated to English, this is "How the sultan of Persia overcame the emperor of Constantinople and took him prisoner." Other examples of the use of *tomar* and *por fuerza* are: "una villa ... que tomaron los turcos por fuerza de los griegos," "é cercaron la villa . . .

---


100 In this work *tomar preso* is equivalent to *prender*, especially as *prender* is used so often with *matar* in, for example, *mataron é prendieron*. *Prender*, meaning *tomar preso*, is much more frequently used in this piece of literature since the message desired to be conveyed by its use is embedded in its essential meaning. See the preceding chapter.

101 *La gran conquista de Ultramar* (BAE, XLIV, 16).
é tomáronla por fuerza, "\textsuperscript{102} "é en cómo le tenia el Duque toda su tierra tomada por fuerza."\textsuperscript{103} These excerpts need no explanation of their meanings as tomar por fuerza has already been discussed and translated. Examples of tomar used without por fuerza yet clearly meaning "to capture or conquer" are: "E cuando supo que havian tomado los alemanes aquel castillo,"\textsuperscript{104} and "cuando ya hobieron tomado aquellas dos cibdades."\textsuperscript{105}

XIII. TO BEGIN.

Tomarse a means "to begin" and is usually followed by an infinitive that expresses the act that is begun:

Quando mio Cid el castiello quiso quitar, moros e moras tomaronse a quexar:\textsuperscript{106}

These lines are translated to English: "When the Cid wanted to leave the castle, the Moorish men and women began to lament." Other examples that are equally clear are:

Los que ivan mesurando e llegando delant luego toman armas e tómanse a deportar\textsuperscript{107}

Por el rey don Alfons tómanse a preguntar.\textsuperscript{108}

These thirteen groups show the main and outstanding

\textsuperscript{102}Ibid., p. 17. \textsuperscript{103}Ibid., p. 40.
\textsuperscript{104}Ibid., p. 21. \textsuperscript{105}Ibid., p. 152.
\textsuperscript{106}\textit{Cantar de mío Cid}, III, 1058, Lines 851-852.
\textsuperscript{107}Ibid., III, 1082, Lines 1513-1514.
\textsuperscript{108}Ibid., III, 1094, Line 1825.
uses of *tomar* during the Middle Ages in Spain. In the sixteenth century, there had been no additions to these meanings, although, judging by Las Casas' dictionary, there were shades of meaning not already seen that applied to some of the classifications which have been given herein. His listing appears as follows:

TOMAR—appigliare, apprendere, assumere, carpire, der di piglio, pigliare, prendere, recare, ripigliiare, retogliiere, togliere, torre. 109

Apprendere (aprender "to learn") and assumere (entender "to understand") represent meanings that have not been given separate categories, but their meanings are inherent in the usage of tomar in some contexts. For example, from the *Libro de los estados*:

'pero si vos sabedes que otros leys ha y entre las gentes, mostrádmelas, et cataremos cual es la ley en que mejor puedo salvar el alma, et tomarla he de muy buen grado.' 110

In the translation given on page 95, *tomarla* was rendered as "accept it." As is seen from the passage, the speaker is talking of religion, and when he "accepts" or "embraces" the religion he has learned of it or learned about it. Therefore, "to learn" is inherent in the use of the verb tomar in such context.

In the Golden Age of Spanish literature,


110 Cf. page 95, note 61.
Covarrubias' *Tesorode la lengua castellana o española* is surely the best known dictionary. But it gives scant semantic treatment to *tomar*. The few uses and phrases listed therein and appearing for the first time are all included in a Spanish-Italian dictionary of the seventeenth century, Lorenzo Franciosini's *Vocabulario español e italiano aora nuevamente sacado a luz*. This lexicon is interesting in that it gives a rather lengthy list (more than thirty) of phrases using *tomar*. Some of the phrases or the ideas expressed by them have been noted before, but most have not. This is clear proof of the growing popularity of the verb. The phrases that have not been noted before will be listed and examples of the employment of some will be offered. Most of the examples are taken from the writings of Cervantes, the most representative, for our purposes, of the Golden Age authors.

1) **Tomar prestado** — Pigliar in presto.

2) **Tomar fialdo** — Pigliar a credenza.

---

111 "Nuevo hermoso firmamento, / Donde dos estrellas juntas pintas, / Sin tomar la luz prestada/ Al cielo y al suelo alumbran." (Illustr. freg., IV, 172 v. 0). All quotations from the works of Miguel de Cervantes are obtained from the following: Carlos Fernández Gómez, *Vocabulario de Cervantes* (Madrid: Real Academia Española, 1962), pp. 1017-1019. The reason for such, as has been stated earlier, is that the edition of *Obras completas* employed by Sr. Fernández Gómez is not available.

112 "De suerte, que allí se toma el alma por el movimiento." (Lope de Vega). Zerolo *et al.*, *Dico. encic.*, II, 892.
3) **Tomar a logro**---Pigliar a ysura.
4) **Tomar a su cargo**---Pigliar sopra di se, cioè pigliar s'il carico, e la cura di far ogni cosa.
5) **Tomar a buena parte**---Pigliar una cosa in buona parte, cioè entenderla, interpretarla con grandizio sano.
6) **Tomar a mal alguna cosa**---Dispiacergli, o ricever disgusto da una cosa.
7) **Tomar con el hurro**---Corre, o acchiapar, uno in fraganti; cioè nel tiempo che rubba, o che fà il male.
8) **Tomar en prendas**---Pigliar in pegno.
9) **Tomar a cuestas**---Pigliar adosso, cioè mettersi sopra le spalle.
10) **Tomar agüero**---Pigliar agurio.

---

112"Mas debilita a los reyes lo que los toman que lo que gustan." (Francisco de Quevedo). *Ibid.*

114"Que yo, como tu padre, tomo a cargo el ponerte en estado que no desdiga de quien eres." (Gitania, IV, 35). Fernández Gómez, op. cit., p. 1018.

115"Y sabe tomar la niña,/ Cuando de ella más se quejan,/ Lo que la dicen de burlas/ Y lo que la dan de veras." (Esquil.) Zerolo et al., *Dicc. encic.*, II, 892. This definition may be equaled with Las Casas' *assumere* but since there is some difference, especially in the fact of the phrase *tomar a buena parte* itself, it is included here. Note that the exact phrase is not in the citation, but the meaning of the phrase is, and the latter is the concern of this study.

116"Y fue tanto el asco que tomó, que rebolviéndosele el estómago, vomitó las tripas sobre su mismo señor." (Quijote, I, II, 78 y 78 v.º). Fernández Gómez, op. cit., p. 1018. This use, however, might be considered as the same as *tomar* + infinitive = reflexive infinitive.

11) Tomar a otro el juramento—Far giurar uno.
12) Tomar a otro la confesston—Esaminar uno.
13) Tomar con aquel—Pigliar con hamo.
14) Tomar la mano—Si dice di colui che comincia a dar principio a un razionamento.
15) Tomar de coro, o de cabeza—Imparar a mente.
16) Tomar de cabeza—Imparar a mente. Al villano dalde el pie, tomarse ha la mano—Se voi date un piedi al villano, non gli basterà questo, che anche vi pigliar a la mano. Mas vale un toma, que dos te daré.
17) Tomarse de vino—Imbriacarsi, esser suggetto al vizio dell'imbriachezza.
18) Tomarse—Trattandosi d'animali maschi e femmine, significa congiugnerse,--unirsi carnalmente.
19) Tomar el cielo con las manos—è un modo d'esaggerar la collera, e vale pigliari il cielo con le mani.
20) Tomalla con alguno—Pigliarla con uno, cioè haver parole, o adirarsi con uno. No savais con quien os tomai?—Non sapte con chi voi havete da fare? Cosa de dar, y tomar—Maniera d'essaggerar la bontà, ed eccellenza d'una cosa, che noi dirremmo, è cosa de vedere, e da mostrare.
21) Tomar las de villa diego—è un modo di dire surbesaco che significa, battersela, corsela, cioè fuggir via.

118 "Toda esta licción tomaron bien de memoria." (Rinconete, IV, 69 v.°). Ibid., p. 1017.
119 "Y a Dios rogando y con el maço dando, y que más vale un toma que dos te daré." (Quijote, II, III, 138 v.°). Ibid., p. 1018.
120 "De esto los vecinos tomaban el cielo con las manos." (Francisco de Quevedo). Zerolo et al, Dicc. encíc., II, 892.
22) Tomar de repente — Pigliar il nome, termino usato dalle guardie, o sentinelle nelle fortezze.

Representative of the nineteenth century lexicographers in Spain is Vicente Salvá; representative of the authors from the end of the Golden Age to the Modern period in literature is Leandro Fernández de Moratín. Below is a list of Salvá's entries that had not appeared before in a dictionary of the Spanish language. Accompanying most of them are examples of the particular use of tomar taken from the works of Moratín and Cervantes.

1) Percibir o cobrar. Percipere, accipere.

2) Entender or interpretar en determinado sentido lo que está oscuro, dudoso o equivoco. Accipere.

---

121"Sentéme sobre un escaño y con la pesadumbre me tomó un sueño tan pesado, que no despertara tan pronto si no me despertaran." (Casam. engañ., IV, 237 v.°). Fernández Gómez, op. cit., p. 1018.

122Lorenzo Franciosini, Vocabulario español e italiano aora nuevamente sacado a luz (Roma: Juan Pablo Prodimo, 1620), p. 730.

123The examples taken from the works of Cervantes indicate clearly that the meanings they illustrate were in use at least as early as his time, perhaps before. But they have not appeared in a dictionary that has been consulted, prior to Salvá's.

124"acabada su obra, hacian entrega del manuscrito, tomaban su doblon, y volvían a casa." Leandro Fernández de Moratín, Obras postumas, I, 100-101.

125"Tenga usted cuajo y tómelo todo con frescura." Ibid., II, 241.
3) Atajar, cercar o cerrar los pasos o caminos. Vias intercludere, intercipere.

4) Comprar. Pretio accipere, emere.

5) Aplicarse a algún empleo u oficio. Manus exercere, in illud incumbere.

6) Elegir entre varias cosas que se ofrecen al arbitrio, alguna de ellas. Eligere.

7) En el juego de naipes, hacer o ganar la baza. Chartas lusorias sibi apponere.

8) En el juego de pelota, suspender y parar la que se ha sacado, sin volverla ni jugarla, por no estar los jugadores en su lugar u otro motivo semejante. Pilae factum sistere.

9) Aportar, arribar o llegar a algún fondeadero o lugar conveniente. Appellere.


---

126 "E qual sabido por el Alcalde tío del muerto vio tomados los caminos de su vergüenza." (Gitanilla, IV, 37). Fernández Gómez, op. cit., p. 1018.

127 "si se les apura a que suelten dinero, y se les amaga con las cuentas atrasadas desde el año de ocho, son capaces de quemarme la casa . . . Si logro deshacerme de ella, traspasaré mis derechos a quien la tome," Leandro Fernández de Moratín, op. cit., II, 386.

128 "Así que se te manda y ordena . . . 2.° Tomar a tu cargo la administración de dichos beneficios . . . 3.° Tomar cuentas a los administradores locales de ellos." Ibid., II, 154.

129 "La invención que tomó, no fue ciertamente de las más felices." Federico Ruiz Morcuende, op. cit., II, 1505.

130 "pero la violencia, que nos había estorbado la entrada en Cartagena, nos impidió que tomáramos el puerto de Málaga." Leandro Fernández de Moratín, op. cit., II, 5.

131 "Y lo primero que hizo fue limpiar unas armas que avían sido de sus visabuelos, que tomadas de orín y llenas de moho." (Quijote, I, II, 2v.° y 3). Fernández Gómez, op. cit., p. 1018.
11) Tomar algo o alguna cosa por donde quema. fr. met. y fam. Entenderlo y tomarlo en el sentido contrario y picante (en sentido picante y contrario) a la intención del que lo hace y (o) dice. In malam partem accipere.

12) Tomar de mas alto alguna cosa. fr. met. Acerca-se más al origen o principio de ella. Rem ab origine proprius (propius) repete re.


14) Tomar o ir las duras con las maduras. ref. que se usa para significar que debe llevar las incomodidades de un empleo u oficio al que tiene los utilidades y los provechos. Cui commodum, et incommodum.


16) Toma o tome. Voces del verbo tomar, que se usan como interjección, para significar la extrañeza que hace alguna especie.132 Proh! eja.

17) Tómate esa. expr. que se usa cuando a alguno se le da algún golpe o se hace con él otra acción que sienta, para dar a entender que lo merecía el que la recibe, o el acierto del que la ejecutá; suele añadirse: Y vuelve por otra. Hoc habe.133

It should be noted that in Sr. Morcuende's work there appear two categories that do not appear in Salvá's dictionary. These are Alquilar and Injerir.134 But Salvá has


133Vicente Salvá, Nuevo dico., pp. 1056-1057.

134These categories that will be mentioned are neither found in the thirteenth edition (1899) of the Royal Spanish Academy dictionary.
shown the rapid growth of the use of *tomar* with other words to form phrases with special and specific meanings. Many of these phrases are a continuation of the early habit of using *tomar* with nouns that derive from verbs to express the idea the verb would express. Others are simply the coupling of *tomar* with nouns that are not "verbal." Below is Salvá's list; there are a few which have already been included to indicate the vast semantic growth of *tomar*.

-- a cuestas, aires, a pechos, a pulso, calor, carnes, colera, rabia, temor, etc., color, consejo, dictámen, parecer, etc., cuentas, cuerpo, el aire, el asiento, el lugar, la derecha, el cielo con las manos, el color, el fresco, el hilo, el medio o los medios, el pecho, el portante, el pulso, el rábano por las hojas, el sol, el trote, el viento, en cuenta, figura, traza, etc., huelgo, la delantera, la lección, la mano, la ocasión por los cabellos, la muerte a alguno, la palabra, la sangre, las armas, la medida, la taba, la voz, lección, lengua, voz o señas, mujer, parecer, partido, paso, perfiles, pié, por escrito, por su cuenta, posesión, puerto, puntos, sus medidas, tabaco, tema, tiempo, tierra, una obra, un paso o un portante, y voz.

The twentieth century lexicons of most importance, such as the dictionaries of the Spanish Academy, Martín Alonso, and Joan Corominas, have been under discussion from time to time throughout this chapter and it is not necessary to go into a lengthy dissection of them now. The matters of importance concerning each have already been mentioned to the extent required. The *Diccionario enciclopédico* has a

---

long list of idiomatic phrases and proverbs that employ to
mar, but the list is so lengthy and has such little value to a semantic study that it is not included.

**DERIVATIVES.** The number of words in Spanish that
derive from **tomar** are few. This paucity is especially noted when one takes into account the derivatives of **coger** and **prender**. Outstanding, also, is the fact that prefixes, with the exception of **re-** in **retomar**, do not have a place in the composition of the derivatives. It is this lack of compound words using a prefix and **tomar** in various verbal, substantival and adjectival forms that accounts for the small number of derivatives. This lacuna is in turn due to the fact that **tomar**, throughout its history, has held tenaciously to its basic meaning of "to take" and has been coupled with other words to form phrases that express variations in this meaning, rather than form derivatives of the one-word kind. The popularity of the single verb has been shown by its constant growth in usage and is further proved by the fact that the speaker of Spanish has preferred to use it without a great number of affixes. In other words, **tomar** to the speaker of Spanish means "to take."

**Toma**—f. 1. Taking, receiving, hold, grasp. 2. Capture, conquest, seizure. 3. Portion, of anything taken at once. **Toma de razón**, Entry of receipts, bills of sale, etc., in books of accounts; counting-house
journal, account or memorandum book. Una toma de quina, a dose of bark. 4. Opening into a canal or drain.—int. There, well, what.

Tomajón, na—a. Taking or accepting easily or frequently.

Tomamiento—m. ant. Taking, receiving, hold, grasp.


Tomón, na—a. Accepting.

Tomada—f. 1. (obs.) Conquest, capture, seizure.

Tomadero—m. 1. Handle, haft. 2. Opening into a drain.

Tomado—m. Ornamental plait in cloths.—Tomado, da, pp. of Tomar.

Tomador, ra—m. & f. 1. Taker, receiver. 2. Retriever, a dog that finds or fetches the game.

Tomadura—f. Catch, seizure, grip, hold, grasp, capture: commonly, the portion of a thing taken at once.

Retomar—To retake, renew, resume. (Employed in writing although lacking in dictionaries.)
CHAPTER IV

AGARRAR

Most dictionaries and lexicons with etymological and semantic goals quickly admit that agarrar comes from a, which "expresa el movimiento de aproximación y el contacto,"\(^1\) and the substantive garra. This is as far as the majority goes. But what of the origin of garra? Covarrubias lists three possible sources, settling on none. One given by him is garrar, which "en arábigo dizien vale encorvar."\(^2\) Or, he says, "se dixo de la palabra italiana gara, que vale contienda y pelamesa, porque antes que se huviesen fabricado las armas empezaron a rifar con los puñados y con las uñas."\(^3\) This explanation is entirely too contrived and far-fetched for its lack of geographical proximity and thus a doubtless scarcity of usage. The third he offers is from the Hebrew, "del verbo גָּרָה, garar, que vale cortar, hender, de donde se dixo desgarrar, el hender y romper con la garra."\(^4\) It is inconceivable that a word such as the one which is being dealt with could pop up into the Castilian language from such veritable lexical

---

\(^1\)Cuervo, I, 252. \(^2\)Covarrubias, Tesoro, p. 630.  
\(^3\)Ibid. \(^4\)Ibid.

120
hinterlands.

Meyer-Lübke, in his discussion of garra in Zeitschrift für Romanische Philologie, established that there are two lexical groups for the word. According to him, each group is quite distinct, both in meaning and origin. One garra is of Celtic origin and gave French jarret "grappling-iron; hock, gambrel, calf; leg." The other group is the Castilian garra, synonym of zarpa, from which it differs only in that garra is used not only in referring to the claws of birds of prey but also to the feet of wild beasts. Herein the concern is with the garra of the second group (to use Meyer-Lübke's labeling, which will be considered tenable for the time being)—the Ibero-Romance or, better said, the Castilian. In the third edition of the REW Meyer-Lübke set forth GARRA, an Iberian word, as the explanation of the Castilian garra "zarpa." The Iberian garra, according to him, meant "claw, talon; paw, hoof," and it is compared by him to the Basque garro "tentacle," also of the same origin. Schuchardt took exception to Meyer-Lübke's proposal:

\[
\text{Deriva Meyer-Lübke vasc. Garranga = 'tenedor de pescado,' de vasc. garro 'tentáculo, brazo del calamar, al cual atribuye origen ibérico (esp. garra). Pero es probable que no lo hubiera hecho si hubiera tenido en cuenta formas secundarias o}
\]


6W. Meyer-Lübke, REW, p. 316.
por lo menos sinónimas de garro: uarro, guar, erro (este último significa originariamente 'raíz': *u-erro habría que traducirlo 'raíz de agua.' Habría que explicar además olagarro, olarro 'pólipo' (comp. olagarru 'ola alta,' olarro 'mar gruesa').

Schuchardt has not, however, proposed any solution to the puzzle of immediate interest. Corominas, in his treatment of garra⁷ has taken Meyer-Lübke to task for referring to the meaning of the second group as Ibero-Romance when in reality it is Castilian, in the strictest sense. He rather laboriously points out that in Catalan garra "zarpa" does not exist; it is unknown. In fact, he says "En el sentido de 'zarpa,' garra no se ha empleado nunca en Cataluña, Rosellón ni Baleares, aunque lo registre Labernia, que era de la provincia de Castellón. En el Sur del dominio ha penetrado, pero en fecha reciente . . ." (p. 688).

In Murcian and Aragonese garras means "piernas delgadas," and is therefore "galorromance." There are some compound words made with garra in which its meaning seems to be only "leg"; i.e., garrilargo "piernilargo" and the idea "delgado" no longer is inherent. In the speech of Argetlita garra simply means "pierna." In concluding with these dialects Corominas states "claro está que hoy el castellano de Aragón y Murcia ha aceptado . . . la ac. castellana." (p. 688.) In Portuguese garra "zarpa" has

---


⁸Corominas, Dicc. crít., II, 688-689.
been strong, although *gadaño*, *gafa*, and *unha* are still prevalent today for "zarpa." A date cannot be fixed for the penetration of *garra* from Castilian since most lexicographers do not cite dates. Vieira's examples come from the beginning of the seventeenth century. Earlier, *pouta* existed in the area but it remains in a figurative sense only, having been replaced by *garra*. *Pouta*, instead of *garra*, is used in Galicia for "zarpa." Concerning Leonese, Corominas has this to say: "Tampoco en leonés occidental es autóctona la forma *garra* "zarpa"; en el Occidente de Asturias se emplea en su lugar *garfa* "garra, zarpa, mano," según Acevedo, y más al Norte, en la zona litoral estudiada por M. Fernández y Fernández, la forma *garfia* (botar as *garfias* a ropa cosa "hurtarla"), con la *i* típica del leonés." (p. 688). Then in his presentation of the two views of origin previously discussed, Corominas is quick to join ranks with Schuchardt in protest of Meyer-Lübke's proposal, adding that the Iberian-origin theory is made even shakier by the fact that the Gallic +GARRA "pierna" is the more tenable of the two because of its meaning. Continuing his rejection, Corominas points out the geographic incongruity encountered in embracing an Iberian origin theory, and lastly cites what he considers otro grave motivo de duda: la falta total de testimonios medievales de *garra* "zarpa." *Garra* está en Casas, Percivale (1591), Oudin y Covarrubias, pero todavía no aparece in APal., Nebr. ni PALc. (1505) . . . Los testimonios más tempranos que trae Aut. son de la primera parte del Quijote y de Góngora.
Agregando los de agarrar reunidos en el dicc. de Cuervo y otras fuentes, sólo llegamos hasta 1569, con La Araucana.9

To continue his thesis, Corominas contends that, instead of garra, garfa was the form used in the Middle Ages and that agarrar was preceded by garfar or agarfiar. Excerpts of early works using these three forms are cited.10 Next, he shows how garfa could become garra in modern Castilian by evidencing other words in which -rf- > -rr-. But what of the origin of garfa? Corominas declares it to be the Hispano-Arabic garfa, which

figura precisamente en el sentido de 'púñado' en el Idrisí (a. 1154), evolución natural de la ac. clásica del ár. gárfa o gürfa 'lo que se coge con la mano,' 'cucharada,' y derivado del ár. gáraf, que si en el idioma común puede ser 'cortar, recortar,' también significa 'coger algo por entero' y 'sacar agua con la mano o con cuchara . . . '11

---


11Corominas, Dicc. crít., II, 689.
This, then, is the essence of Corominas' theory concerning the etymology of Castilian *garra* "zarpa." Diez\(^{12}\) and Körting\(^{13}\) hold to a Celtic origin of *garra* by giving its etymon as Welsh *gâr*, necessarily, thereby, tying the French *jarret* to the Spanish *garra*—the thing that Corominas so painstakingly disputes—and thus destroying Meyer-Lübke's theory of two families. Bloch and von Wartburg enter under *jarret* the following:


It is interesting, also, to note what the 1956 edition of the Academy dictionary gives as the etyma of the various words which have been listed above as original, intermediate or final forms for *garra*, for which it gives *agarrar* as the source. For the word *garra* the dictionary asserts: "Del célt. *garra*, "pierna."\(^{15}\) The primary meaning of the word is given as follows: "Mano o pie del animal, cuando están armados de uñas corvas, fuertes y agudos;

---


\(^{13}\) Gustav Körting, *op. cit.*, p. 472.


\(^{15}\) *Dic. ac. esp.*, 1956 ed., p. 657.
como el león y el águila." Thus the Royal Spanish Academy proclaims the Celtic language as parent of Spanish garra, aligning itself with Diez and Körting, Bloch and von Wartburg and thereby, as previously cited, holding that this word is a direct descendant of the same source as French jarret and not allowing for any Arabic influence whatsoever.

Of garfa, the noun which Corominas cites as the Middle Age form of the noun garra, the Academy dictionary proposes "De ant. alto al. harfan, agarrar." The primary definition here is "cada una de las uñas de las manos en los animales que las tienen corvas." Yet a study of the quotation from El libro de Alexandre clearly leads one to prefer for the meaning of the garpha therein the Academy meaning for garra. This is in line with Corominas' theory thus far. But the meaning or origin of garfa given by the Academy does not approach Corominas' proposal. There cannot be any reconciliation of O. H. G. harfan and Arabic gárfa or gúrfa. Monlau states plainly and succinctly his belief that Celtic gar is the origin.

---

16 Ibid. 17 Cf. note 10 above.
18 Dic. ac. esp., 1956 ed., p. 657. 19 Ibid.
20 Cf. note 10 above.
García de Diego, after presenting quite simply theories of origin of several scholars, devoting comparatively lengthy summary to Corominas' ideas, states the matter very well: "Si son distintos de origen garra 'pierna' y garra 'zarpa' o ambos proceden de un celtico garra es oscuro." At this point, it should be quite clear that the matter is obscure, as García de Diego pointed out. Of those proffered, the theory of Celtic origin is most tenable because it is most plausible. The form of garra is rather constant and this fact sustains the single-origin theory. Also, it is very easy to see an intermingling of the idea of hand, foot, claw, paw, leg, etc. between man and animal. This is not an unusual phenomenon so why must two different words of two separate origins for expression of a very similar concept be demanded? If, however, agarrar began with Celtic *garra, why is garra not documented in Middle Age Spanish literature? The reason for this lack is the similarity between garra and garfa, the Arabic word used by Corominas. Since Arabic influence on Spanish is indisputable, it is highly regular that the Arabic word could have been penned for the existing garra and that in later years during or approaching the period of greatest language stabilization garfa (and garfar) changed to comply with what was current in other places. Or, as Corominas

22 Vicente García de Diego, Diccionario etimológico español e hispánico (Madrid: SAETA, 1954), pp. 782-783.
points out, *garfa* could easily have developed into *garra* phonetically and naturally in the mouths of the people. This assumption leads one to question whether *garra* could be of Arabic origin completely in Castilian. The form and meaning certainly present no restrictions. One of the main problems along this line of thought is, as Corominas has already pointed out, that *garra* entered Portuguese and Catalan from the south and that Galician has no equivalent of *garra*. If indeed it be Celtic in origin, was it likely to be discarded by the people in an area of Celtic concentration, so to speak, and of presumably heavy influence from the substratum? Yet, if it is of Arabic origin in Castilian, did it go on to appear in French, etc. from this same origin? If not, must it then be assumed that there were, indeed, two sources? Not since one of the facts that speaks loudest in favor of the Celtic origin theory is the prevalence of the *gar* stem in so many languages. One has only to check the citation in Diez's and Körtting's works on the matter to become acutely aware of such. Let the matter of the etymology of Castilian *garra* be left considered as ultimately Celtic but influenced in form during the Middle Ages by the Arabic. Thus it is with this word *garra* plus *a* that Castilian produced *agarrar* in the modern form.

I. TO SEIZE FORCEFULLY WITH THE HAND OR CLAW.

The first documentation of *agarrar* in Spanish is in
Ercilla's *La Araucana* (1569-89):  

Se desafieerta  
llevándose en las manos apretado  
cuanto en la dura presa había agarrado.  

Herein, *agarrado* is used to mean "seized forcefully with the hands." This definition extended by "or with the claw" to give "to seize forcefully with the hand or claw" is the main or principal meaning of *agarrar*. As early as 1559 R. Percivale had included *agarrar* in his dictionary, and for its English equivalent he listed "to claspe, to buckle."  

Palet (1604) and Oudin (1607) also included the verb. These two latter dictionaries, however, are of the early seventeenth century. But with Percivale they indicate adequately the appearance of *agarrar* in the lexicons of the Spanish Golden Age as does Ercilla in literature. And Covarrubias (1611) put *agarrar* in his completely Spanish dictionary:

**AGARRAR.** Asir de alguno con la garra, como hazen las aves de rapina, y llevarle agarrado, vale ir bien asido con las manos como garras.  

Tirso also used *agarrar* with this same meaning:

Con ella ha de agarrarme  
para que no me deje.

---


26 Academy Dicc. his., I, 263.
This definition offered by Covarrubias is not sufficient to cover all the uses of *agarrar* as it was employed by other authors of the Golden Age, especially authors of the seventeenth century.

II. TO SEIZE IN ANOTHER MANNER, TO TAKE HOLD.

*Agarrar* also meant, then, "to seize in another manner (other than with the hand or claw); to take hold, as an anchor."

Y en medio el sesgo puerto, al tumbo y arco de crepas olas y de aljofar grueso, la ánclora corva en el arena agarra, y al primer viento ha de dejar la barra. 27

III. TO TAKE, SEIZE, GRASP, ROB.

In use in the seventeenth century also was the meaning of "to take, seize, grasp, rob or take possession of a person or thing": "Quando te dieren un Condado agárrale, y quando te hizieren tus tus con alguna buena dádiva, embásala." 28

Entre dos alguaciles de Toledo, y otra gente que agarra sin ser liga, nos llevan a la cárcel por ladrones. 29

Dientes tiene el artificio porque me puede agarrar la justicia en el camino. 30

---

29 *Academy, Dicc. his.*, I, 263. Lope de Vega.
IV. Also **agarrar** meant: "TO GET WHAT WAS INTENDED; TO OBTAIN WHAT ONE TRIED TO OBTAIN."

Agarra una señoría.\(^3^1\)

V. TO SEIZE IN ORDER TO HOLD, ADHERE.

This use of the verb is seen in "Pidieron que me dejase dormir, y decía uno: 'Y si vuesa merced no lo cree, levanta amigo . . .', y agarraba de la ropa"\(^3^2\) and "Fingí que me había dado mal de corazón; agarréme a los palos y nice visajes."\(^3^3\)

Salvá, in the nineteenth century, has an entry for **agarrar** that is worthy of noting in its entirety because it offers the most detailed list of meanings that had appeared until then:

\[
\text{AGARRAR. a. Asir fuertemente con la mano alguna cosa. Prehendere, inferre manum. (---EL PUERTO O EL FONDEADERO. fr. Llegar a ellos con dificultad. a. y n. -- EL ANCLA. Internar en el fondo la uña del ancla.)} \quad \text{r. (ASIRSE. \textit{REMIR.})} \quad \text{met. Valerse de cualquier modo o recurso, por frívolo que sea, para lograr y conseguir lo que se intenta, así se dice: AGARRARSE de un pelo. Ansam aliquid faciendi arripere. \textit{AGARRARSE DE UN CLAVO o DE UN HIERRO ARDIENDO.} (fr. met. Acogerse a cualquier recurso, por débil o peligroso que sea, en un grande aprieto. \textit{Mar. Hablando del tiempo, obstinarse en su mal estado.})}^{3^4}\]

The following four uses for **agarrar** are noted first among authors in Spain of the nineteenth century and continue until the present.

\(^3^1\)Ibid. Tirso de Molina. \(^3^2\)Ibid. Quevedo.  
\(^3^3\)Ibid. Quevedo. \(^3^4\)Salvá, Nuevo dicc., p. 28.
I. TO ATTACK, AS AN ILLNESS.

"Y a breve trecho donde me agarron los mortales zumbidos, descubrí un mazorco de trapajos."35 And later "A nosotros los de la profesión, como ya nos conocen, no se nos agarran las enfermedades."36

II. TO CONTRACT A DISEASE.

"Salen calientes y abiertos de poros a dormir al campo . . ., y se constipan y llenan de frialdades o agarran otras enfermedades peligrosas."37 Then "O agarra un escorbato que le tumbe."38

III. TO CATCH, OVERCOME, SURPRISE.

"Y a mí me pueden agarrar estas y otras mayores desventuras."39 "Porque las demás diligencias las hacía a pulso, y en el primer rincón donde me agarraba la necesidad."40 "Y haciendo visajes con las ofensas del humo, el vino y los vapores del pernil, nos agarró a todos el sueño."41 "Huyendo de los sofiones y los vardascos que me daba en los hocicos una furiosa lluvia que me agarró en las cercanías del Mentidero."42

35 Academy Dicc. his., I, 263. Villaroel.
36 Ibid. Hartzenbusch. 37 Ibid. Villaroel.
38 Ibid. Bretón. 39 Ibid. Villaroel.
40 Ibid. Villaroel. 41 Ibid. Villaroel.
42 Ibid. Villaroel.
IV. TO BECOME STUCK OR GLUED, AS A PICTURE.

"Harán provecho al yeso blanco, y si no, podrás darla de llana y rasparlo, para que en lo áspero agarre."43

R. J. Cuervo, also in the nineteenth century, offers a specialized maritime use of agarrar that Salvá did not have in his dictionary:

Mar. Refl. Hablándose de una embarcación varada, Profundizarse demasiado en el fondo y no poder salir de la varadura, a lo menos con los esfuerzos o maniobras ordinarias.44

Moving on to dictionaries of the twentieth century, one notes that Zerolo has only one entry that has not appeared before in the principal lexicons:

Agarrar a la mano o a la brida. Equit. Se dice que el jinete se agarra a la mano cuando tiene en ella poca finura y tira de la riendas. Dícese también que el caballo se agarra a la brida, cuando se apoya en ella.45

In Martín Alonso’s dictionary the entries unseen thus far are equally as specialized and inapplicable in a general sense:

Agarrar a uno sin perros. fr. fam. ARGENT. Tomarle desprevenido.

Agarrar un condado—Agarrar una vaca al toro. fr. TAUROMAQUIA. Quedar aquélla preñada.46

M. Alonso points out the fact also, that agarrar, in

43Ibid. Fr. L. de S. Nicolás.
44Cuervo, I, 252.
45Zerolo et al, Dicc. encic., I, 76.
America, is used indiscriminately to mean "to take":

Amer. Se usa indistintamente por asir, tomar, coger, recoger, pillar, adquirir, cobrar, contraer:
AGARRAR el bastón; A. una borrachera; A. un tortecillo; A. el tren; A. frutas; A. bienes; A. por la derecha; A. todo el cuerpo (un dolor).47

DERIVATIVES. The words that will be treated as derivatives of agarrar will include principally those infinitive forms made on prefix + garra. Therefore, the list will not include every derivative of the substantive garra.48 No attention will be given garfio (< L. GRAPHIUM "stylus for writing") + garfa.49

---

47 Ibid. It is doubtless that in American Spanish agarrar has been used increasingly for coger and thereby diminished the use of coger in America due to the association of coger with the sexual realm of speech. Such use of coger has caused it, in polite conversation, to give way to agarrar and other verbs that mean "to take, seize, grasp."

48 Carrote, etc. is of uncertain origin, likely connected to Celtic *GARRA and influenced by the Germanic. These words are not included for this reason.

49 The noun garfio "instrumento de hierro, corvo y puntiagudo, que sirve para aferrar algún objeto" appears in "El Purgatorio de San Patricio" as this appeared in the Homenaje a Menéndez Pidal, II, 227, 229, 230. This edition of the "Purgatorio" was given after comparison with several fragments, the majority pertaining to Alfonso X. It is Folio 159 to 164 of code number 43–20 in the library of the Cathedral of Toledo. Following are the excerpts using garfio: "... e tiraronle aquende e allende en la foguera con garfios de fierro:" Homenaje a MP, II, 227; "los otros estauan en flamases e tenian garfios de fierro fincados en los oios, e en ..." Ibid., II, 229; "et las alabes eran todos leñas de garfios de fierros do estauan colgados e fincados los pecadores mezquinos." Ibid.; "... los diablos corrieron sobre el rio e chauan sus garfios contra el cavallerio ...," Ibid., II, 230. The word grafio, evidently a metathesis of garfio and influenced...
Agarrada—f. (Coll.) Altercation, wordy quarrel.

Agarradero—m. 1. (Naut.) Anchoring-ground.

2. (Coll.) Hold, handle.


Agarrador, ra—m. & f. 1. One that grasps or seizes.

2. Catch-pale, bailiff. 3. Holder, utensil to grasp plates when hot.

Agarro—m. Grasp.

Agarrón—m. Amer. The action of seizing and throwing with force.

Agarroch(e)ar—va. To prick with a pike or spear; to goad.

Agarrochador—m. Pricker, goader.

Desagarrar—va. 1. To rend, to tear; to claw. 2. (Cuba) To expectorate, cough up (phlegm). --vr. 1. To withdraw from one's company; to retire. 2. To give a loose rein to one's passions; to lead a licentious life.

Desgarradamente—adv. Impudently, barefacedly,

probably by Greco-Latin GRAPHIUM "instrument for writing," is used by Berceo in the Milagros de Nuestra Señora, ed. Clásicos Castellanos by A. G. Solalinde (Madrid: La Lectura, 1922), I, 156; e.g. "Vinieron al roido cristianos sabidores / Con grafíos, con quizquios, galeas valedores," (676 a, b). In the study by Rufino Lanchetas, Gramática y vocabulario de las obras de Gonzalo de Berceo (Madrid: Sucesores de Rivadeneyra, 1900), p. 387, grafio is listed as a metathesized garfio and the words garra, agarrar—are listed with the entry as references. However, neither of the latter appears in the aforementioned study by Lanchetas. One is to assume, doubtless, that grafio (garfio) is related to agarrar, thereby.
shamelessly.

**Desgarrado, da--a.** 1. Licentious, dissolute; impudent, shameless, bold—pp. of Desgarrar. 2. Irregularly segmented upon the border: applied to leaves and to wings of insects.

**Desgarrador, ra--m. & f.** Tearer.

**Desgarradura--f.** (Prov.) Rent, laceration, break.

**Desgarramiento--m.** 1. Action or effect of rending, tearing, clawing. 2. Action or effect of retiring; giving loose rein to one's passions, leading a licentious life.

**Desgarro--m.** 1. Laceration, rent, break, breach.
2. Impudence, effrontery. 3. Looseness, criminal levity. 4. Idle boast, brag. 4. Solution of continuity, in a tissue by being overstretched.

**Desgarrón--m.** 1. (Aug.) A large rent or hole.
2. Piece of cloth torn off.

**Engarrar--va.** Archaic for agarrar.

**Engarro--m.** The action or effect of the verb engarrar.

**Engarrafar--va.** (Coll.) 1. To claw, to seize with the claws or talons. 2. To grapple with hooks.

**Engarrofador--m.** Grappler.

**Engarriar(se)--va. & vn.** 1. To climb, to clamber, to crawl. 2. To creep upon supports: applied to ivy and other plants. 3. To ornament with edging.
4. To raise; to elevate. 5. To extol, to exaggerate. 6. To reach an eminent post.

**Garrochea**—va. To prick with a pike or spear; to goad.

*(Garrochear)*.

**Garrocha**—f. 1. A sort of javelin with a hooked head. 2. A kind of dart used to prick bulls.

**Garrochada,** f. or **Garrochazo,** m.—Prick with a javelin or dart.

**Garrocheador**—m. Goader, pricker.

**Garrochon**—m. Spear, used by bullfighters on horseback.
CHAPTER V

APAÑAR

Corominas begins his treatment of apañar "to take (some object); to compose, arrange" by saying "... origen incierto, parece ser derivado de paño (procedente del lat. PANNUS íd.) ..."¹ He is quite correct when stating that apañar is of uncertain origin. The Academy Dicc. his. (p. 637) enters: "De a 4.º art., y paño)"; The Academy dictionary (1956, p. 101) says, "De a, 2º art., y paño)"; M. Alonso writes simply "(de paño)";² García de Diego goes into more detail but produces the same result:

4778. PANNUS 'paño': paño 'tela de lana' cast.;
pano 'íd.' port. gall. ast. Acevedo; pany 'íd.'
cat. (pana 'tabla de la embarcación, tela' cast.,
del fr. panne, de pinna 5042). Der. panilla
'medida' cast.; pañar 'apañar' ast.; apañar 'arropar,
guardar, coger' cast.; paño 'retención, arreglo'
cast.; ...³

Diez listed under the stem PAN the following: "altfr. pr.
tuch,stück tuch, fetzen (lat. pannus, it. panno, sp. paño)
erscheint im altfranz. auch in der bed. weggenommene sache,

¹Corominas, Dicc. crít., I, 231.
²M. Alonso, Encic. del idioma, I, 407.
vb. paner, pr. panar, sp. apañar wegnehmen . . . ;" Meyer-
Lübke followed along with:

pannus 'tuch' It. panno, log. pannu, engad. pan,
frz., prov. pan, kat. pany, sp. pano, pg. pano
bedeuten auch "Segel" . . . Afrz. paner, panir,
llitt. panê, prov. panar "ergreifen," "wegnehmen,"
afrz. panise "Wegnahme," sp. apañar (> pg. apanhar)
"ergreifen," "packen" . . .

These scholars are the principal ones of this school of
thought. The only other theory that is of any consequence
is that one doubtfully set forth by Pagés⁶ and Zerolo⁷ in
their dictionaries;⁸ namely, that Spanish apañar is from
L. APPANGERE (AD + PANGERE) "to fasten to, join."⁹ While
this latter theory may seem strained due to semantic dif­
ficulties, it is not nearly so much so as the other

⁴Diez, Wörterbuch der Romanischen Sprachen, 4th ed.,
p. 654.
⁵Meyer-Lübke, REW, p. 509.
⁶Pagés, Gran. dicc., I, 463.
⁷Zerolo et al, Dicc. encic., I, 207.
⁸Covarrubias, Tesoro, is notably silent about the
etymology of apañar, devoting his brief treatment to the
semantics of the verb.

⁹Julius Pokorny, Indogermanisches Etymologisches
Wörterbuch (München: A. Francke, 1959), I, 787-788, shows
that PANGO, PANGERE hark back to the Indo-European stems
"päk- und päg-, 'festmachen' . . . lat. pacisciō (sek. -or)
'einen Vertrag oder Vergleich festmachen, abschliessen,'
alat. paciō, 'pactis,' pacunt 'paciscuntur,' pāx, -cis f.
'Friede; freundliche Gesinnung' (umbr. pase tua 'pace tua'
in der Anrede an Gottheiten), pālus 'Pfahl' (aus *pak-slos,
vgl. Demin. paxillius); pango (pægi; geneuert pægi noch
frægi, und panxi) 'befestigen, einschangen; aneinander-
fügen, schriftlich verfassen, festsetzen' . . ."
contention since the meaning for *apañar* of "to dress" was not evident until the time of Lope de Rueda and the first documentation of *apañar* is from the *General estoria* and, as will be seen, clearly means "to take with the hand."

The only difficulty, other than a slight semantic one, that arises from this etymology is morphological, in that *APPANGERE* did not become *apañer* but rather went to the first conjugation in Spanish, as did other Latin third conjugation verbs: **MINUERE** > *menguar*, **MEJERE** > *mear*, **FIDERE** > *fiar*. This transition had to be very early in the development of Spanish since there is only slight evidence that can be gleaned to show than an *apañer* or any form of a Spanish second conjugation existed for *apañar*. One might ask why *APPANGERE* became a Spanish first conjugation. Likely as not, the change was due to assimilation of the -E- in -ERE (>-a in -ar) to the initial and pre-tonic a's. In consonantal development, the -PP->-p- and -NG->-m-, both of which changes follow the normal

---

10 Cf. Academy Dicc. hist., I, 637, no. 4.

development from Latin to Spanish. Since, when one looks under APPANGO in the Lexicon Totius Latinitatis he is referred to PANGO, it is well to see what meanings this Latin verb had. Its general meaning was "to fasten, make fast, fix; to drive in, sink in," FIGERE: "Festus p. 213. 32. Mull. Pangere, figere: unde plantae pangi dicuntur; ceterum Liv. 7. 3. Ut qui praetor maximus sit, idit. Septembr. clavum pangat." The Latin verb also was used to mean "to set, plant anything:" "Sueton. Gall. 1. Pangere, figere: unde plantae pangi dicuntur; ceterum Liv. 7. 3. Ut qui praetor maximus sit, idit. Septembr. clavum pangat." Also APPANGERE was employed when "to set, plant anything with anything" was the meaning desired: "Propert. 3. 15. 15. Ipse seram vites, pangamque ex ordinare colles." And "to beget children" was one of its uses: "Pangere filios, h. e. procreare, dixit Tertull. Apolog. 9 ad fin." Then some authors employed APPANGERE when they meant "to compose, make, write, record:" "Paul. Dicac. p. 108. 6. Mull. Ennius apud Cic. 1. Tusc. 15.34. Hic vestrum panxit maxima facta patrum." The verb was also used meaning "to make" in a general sense: "Virg. 8. Aen. 143 . . . neque prima per arten Tentamenta tui pepigi. h. e. feci." In the perfect only, the forms

12Lexicon Totius Latinitatis, III, 558. 13Ibid. 14Ibid. 15Ibid. 16Ibid., III, 558-559. 17Ibid., III, 559.
were used for "to fix, settle, determine, agree upon, agree, covenant, conclude, stipulate, contract." For the present and future PACISCI was used: "Quint. 1, 6, 10, sq.: paciscor fecit et pepigi et pactus sum." Often the perfect was used in referring to a marriage contract. Therefore, the verb meant "to promise, engage, pledge:"

"Ovid. Herod. 16. 36. Te peto, quam lecto pepigit Venus aurea nostro."19

The verb PANGERE and various of its conjugations appear in the Glosarios latinos from the monastery at Silos. García de Diego has studied scrupulously these glossaries and has listed their contents. There are three codices—one called A by García de Diego, designated as 1296 by the Bibliothèque Nationale of Paris and believed to be of the tenth century A.D.; one called B, 1297, of the twelfth century A.D.; and one called 1298 from the eleventh century. The following is the list of pertinent words as it appears in García de Diego's work. They are cited by him as coming from Codex A.

*Pangat—cantet, psallat
Pangere—ordinare a plantado
*Pangit—carminat vel componit
*Panget—jungit (4)
Pangit—pingit, carminat, injungit, inligat (5)

18 Harpers' Latin Dictionary, p. 1297.
19 Lexicon Totius Latinitatis, III, 559.
Pangit—carmina componit
Pangunt—defigunt (6)20

The asterisks indicate that the words are in Codex 1298 also and the numbers refer to footnotes, which read as follows:

(4) A. añ (= añade) vel conligat
(5) A. añ aut pabum figit aut cithara tangit
(6) A. añ aut percutiunt. B. detrás del 1.er pangit21

It is very interesting to note that the explanation of PANGET in Codex A is CONLIGAT, and CONLIGAT is a form of a Latin verb that came to mean "to take" in Spanish—COLLIGERE > coger. If CONLIGAT is a synonym of PANGET then PANGET and *APPANGET and eventually apañar mean "takes."

Hereby one can easily see how the semantics of apañar is developing. More proof of the fact that APPANGERE is coming to mean "to take, seize" is evident from the contents of footnote 5 (see above) wherein TANGIT is used.

While TANGIT (< TANGER) herein means, doubtless, "play," the Latin infinitive also meant "to take, steal, rob"—


---


21 Ibid. 22 Lexicon Totius Latinitatis, IV, 663.
And although modern Sp. *tañer* means "to play an instrument," it earlier also meant "to take" as "to take the instrument in hand."

*Apañar* first appeared in a dictionary in the early sixteenth century. Fr. Pedro de Alcalá in *Vocabulista arábigo en letra castellana* (Granada, 1505) gave the following: "robar, aiharref, harreft, harref; ataviar, aiguellef, guelleft, guellef; enformar, antabaa, antabaat, antabaa." Las Casas, under *Apañar*, wrote "vee arrebatar." For *Arrebatar* the following definitions appear: "dar di piglio, graffiare, grifare, inbolare, rapire, scarpire, incapare." R. Percivale's *A Dictionary in Spanish and English* (London, 1599) equates *apañar* with "to catch, to snatch, to take up, to accomodate, to make fit." César Oudin, in 1607, explained the Spanish verb with the following French ones: "prendre, happer, gripper, attraper, empoigner, desrober; apañarse, se ioindre, et s'attacher à quelque chose; apañarse a todo, se conformer et s'accomoder à tout. v. arrebatar." Covarrubias writes:

---

24C. de las Casas, *Vocabulario de las dos lenguas toscana y castellana*, p. 283.
27Ibid.
Vale arrebatar súbitamente de alguna cosa, como el amenaza que hazen a la gente ruyn, diciéndoles: yo os prometo que si apaño un garrote . . ., dexando trocada la razón . . . Apañar, vale hurtar alguna cosa a vista de su dueño, y vale tanto como apuñar de puño. También significa recoger y poner en orden la cosa, porque no esté mal puesta, sino ceñida como lo que se apríeta en el puño. Apañado el ata-viado.28

Franciosini explains apañar in Italian:

achiappare, pigliar con violenza una cosa; anche significa strappar una cosa di mano a uno, acomodarla per ordine; apañarse a todo, auuenirglisi o hauer grazia e garbo in far ogni cosa, metter mano a ogni cosa.29

Salvá has no definitions that have not already been seen in a dictionary and R. J. Cuervo does not even include the word in his dictionary, perhaps expecting to treat it under paño in a later volume. The important dictionaries of the twentieth century that have been referred to frequently in this study (Academy, M. Alonso, Pagés, Zerolo)30 have the same definitions for this verb apañar. And since the entries in all these concur with those in the Academy's historical dictionary, it is well to discuss now all the definitions from this particular dictionary, paying due attention to the chronology of each. The following uses of apañar are found in Medieval Spanish literature and

28 Covarrubias, Tesoro, p. 129.
29 L. Franciosini, Vocabulario español e italiano, p. 60.
continue until the present, according to the Academy's eighteenth edition of its dictionary. M. Alonso's dates do not correspond to these; that is, he does not bring all of the following meanings to the present century. However, if the definitions are included in the Academy dictionary as recently as its 1956 edition, one must admit to the existence of the meaning in the language.

I. TO TAKE, SEIZE WITH THE HAND OR, IN GENERAL, TO TAKE HOLD OF.

Besides the quotation already cited from the General estoria (see page 140 above), which is generally considered to be the first documentation, other examples of this use of apañar follow:

Fuerza es que poco apriete quien apaña gran rabaño.31

e quanto los pescados salen cerca de la superfiicie del agua, déxase caer de alto donde anda volando, e con aquella mano de presa apaña alguna pez .... 32

Como vino cerca de media noche, levantóse otro quistor que tenia pendencias con Esbarroya para hacer sus hechos, y salido al corral, conociendo quién era el que estaba en la necesaria con la claridad de la luna que hacia, aguardó un rato: tanto estuvo aguardando, que amohinado pensando que

---

31 Academy Dicc. his., I, 637.
32 Gonzalo Fernández de Oviedo y Valdés, Historia general y natural de las Indias, islas y tierra--firmes del Mar Océano, ed. by José Amador de los Ríos (Madrid: José Rodriguez, 1851), I, 226.
el otro lo hacía adrede, apañó de un canto, y dióle en la cabeza de tal manera que le derribó.  

entonces el señor diciendo y haciendo, apañó una gallina por aquel pescuezo, ...  

(Estaré alerta: si le traen carta, la apañó.)

II. TO DRESS, PREPARE, EMBELLISH, ARRANGE.

This definition does not mean "to dress" in the sense of "to put on clothes" but in the sense that a lady "dresses" her hair or one embellishes a costume. From the Cancionero de Baena is:

Ca non vale un pelo
su dichoso moquelo,
más fuyo q'el yelo
por más que lo apañe.

Donde el apetito apañá
sus cebecillos continos
con que a voluntadengaña,
¡oh, qué breña tan extraña
llena de zarzas y espinos!

---


34 Leandro Fernández de Moratín, Obras. Cornudo y contenido, 2nd ed. by Buenaventura Carlos Aribau (In Biblioteca de Autores Españoles, Vol. II. Madrid: Rivadeneyra, 1848), p. 281. Ruiz Morcuende has pointed out numerous words included in his two-volume Vocabulario de don Leandro Fernández de Moratín which are not in various editions of the Academy dictionaries. Let it be pointed out here that apañar (and in this particular case apañó) does not appear in his Vocabulario.


36 Academy Dicc. his., I, 637.

37 Ibid.
Apañar. Una de las acepciones conviene a la cocina, y se dice cuando se compone o adereza un plato para presentarlo en la mesa.38

III. TO TRY, CONTRIVE TO DO SOMETHING.

The Academy historical dictionary refers to this use of apañar as "familiar."

Si falleciere o fallare que menguó o falleció en alguna cosa desto (el emperador), arrepiéntate et apañe de lo enmendar lo ante que pudiere.39

Doña Cruz qué bien se apaña a sylvar por la mañana.40

The following meanings of apañar are not found in Medieval Spanish literature but are evident later, the first two categories showing evidence as early as the sixteenth century, the third in the nineteenth and the last category relegated by all dictionaries consulted to Aragon and Murcia with no attempt at fixing any dates. All of the following definitions appear in the eighteenth edition of the Academy dictionary. M. Alonso41 limits the second group below to the sixteenth century only and gives no dates for the third and fourth. Group one is said to extend to the present.

38Ibid. Muro, Dicc. de cocina. Angel Muro lived at the end of the nineteenth century. Therefore, Sr. Alonso's statement that the definition of apañar under discussion went out of the language in the eighteenth century is incorrect.

39Juan Manuel, Libro de los estados, p. 311.

40Academy Dicc. his., I, 637. Cancionero de Baena.

41M. Alonso, Encic. del idioma, I, 407.
I. TO SEIZE, GRASP, TAKE HOLD OR POSSESSION OF SOMETHING DECEPTIVELY.

Porque ellas, puesto que engañan por sus ardid es y afites con que los bienes apañan, súfres e ya lo que dañan por precio de sus deleites.  

Vos, señor procurador, que procuraís lo primero apañar más de dinero que el negocio ha de valor.

Había tan sotiles ladrones algunos, que en levantándose la vendedora o volviendo la cabeza, le apañaban de lo que tenía.

Díganme todos los que aquí se apañan o, por mejor decir, así arreban del clandestino amor en la escudilla viles goces revueltos con mancilla.

II. TO CLOTHE, DRESS, WRAP UP.

This definition is easily distinguishable from the earlier one which means "to dress, embellish, etc." as with food, raiment, etc.

Agora menester será, pues le he hecho encreyente a este animalazo, esta carátula es el rostro de Diego Sánchez, de hacerle una burla sobrelia; y es que yo me quiero ir a apañar con una sábana lo mejor y más artificiosamente que pueda, y le saldré al encuentro fingiendo que soy el espíritu de Diego Sánchez.

42 Academy Dicc. his., I, 637.  43 Ibid.
44 Ibid.  45 Ibid.  46 Ibid.
III. TO PLACE, PUT, KEEP.

¿Llevaste a la diligencia
mi cofrecillo de viaje?
--Sí, ya lo han puesto en el coche.
Lo demás, ¿dónde lo apaño?
¿En aquel bolso tamaño...?
--Pues en el saco de noche. 47

DERIVATIVES.

Apañado, da--a. 1. Resembling woolen cloth in body.
(Coll.) 2. Suitable, fit (for), opposite. 3. Dexterous, skillful.--pp. of APAÑAR.

Apañador, ra--m. & f. 1. One who grasps or seizes.
2. A pilferer.

Apañadura--f. The act of seizing, snatching, or grasping away.

Apañamiento--m. See APAÑO.

Año--m. 1. The act of seizing or grasping.
2. Cleverness or ability to do a thing.
3. (Prov.) A patch or other way of mending a thing.

It is not a difficult matter to see how apañar, meaning originally "to take, seize, grasp with the hand" could come to have meanings completely different from the first due to its physical likeness to paño. The ramifications and nuances of paño plus those of apañar easily produced such diversity in meanings.

47 Bretón de los Herreros, Me voy de Madrid. Obras de don Manuel Bretón de los Herreros (Madrid: Miguel Ginesta, 1883), 1, 347.
CHAPTER VI

ASIR

There is a great diversity of opinion concerning the origin of asir "to grasp or seize with the hand, to lay hold of." Corominas\(^1\) states his belief that the verb is derived from asa "handle"\(^\langle\) L. ANSA "handle"\(\rangle\) because of asir's initial meaning of "to take by the handle"—coger por el asa. Then, as is his custom, Corominas presents the essentials of the theories of some of the scholars that have commented upon the etymology of asir. Zerolo and his cohorts, with great lack of conviction, give asa, also, as the parent of asir. Martín Alonso, however, is much stronger in his support of asa as the etymon: "asa\(^\langle\) L. ansa "asidero," según García de Diego del germ. saziam 'agarrar.'\(\rangle\)"\(^3\) Cuervo,\(^4\) too, discusses several theories of origin that others have offered and ends his discussion by simply stating that the etymon of asir remains to be uncovered. A proposal for the origin of asir that has

\(^1\)Corominas, Dicc. crít., I, 303.
\(^2\)Zerolo et al, Dicc. encic., I, 268.
\(^3\)M. Alonso, Encic. del idioma, I, 530.
\(^4\)Cuervo, I, 707.
provoked not a little discussion (especially by Corominas and also by Cuervo) is that of Johann Storm.\(^5\) He maintains that \textit{asir} is from French \textit{saisir} which derived from OHG \textit{sazian} "to place, put in possession." One of the main objections to Storm's solution is the disappearance of initial \textit{g} from \textit{saisir} to \textit{asir}. Storm says that there was first a \textit{des-sasir} and then a \textit{desasir} and through a process of dissimilation \textit{asir} came about from its opposite, \textit{desasir}. Such thinking is of no help when the \textit{a} is initial since \textit{desasir} would have given \textit{sasir}, if anything. And, too, since there are no forms of \textit{saisir} in France without initial \textit{g}, it is most unlikely that \textit{asir} came into Spanish in such a manner. Storm argues for the disappearance of the initial \textit{g} in Spanish simply by saying "il est difficile de séparer \textit{asir}, v. esp. \textit{azir} du prov. \textit{sazir}, fr. \textit{saisir}, ital. \textit{sagire}, saisir quelqu'un de quelque chose, le mettre en possession . . ."\(^6\) Meyer-Lübke\(^7\) has essentially the same thing to say by giving Fr. \textit{saisir}, Prov. \textit{sazir} as the etymon of Spanish and Port. \textit{asir}, \textit{azir}. He does, however, declare that OHG \textit{sazian} is the origin of the French and Provençal verbs. Körting\(^8\) is of the same

\(^5\)Johann Storm, "Mélanges Étymologiques," Romania, V (1876), 166-167.

\(^6\)Ibid., p. 166.  

\(^7\)Meyer-Lübke, REW, p. 632.

\(^8\)Gustav Körting, Lateinisch-Romanisches Wörterbuch, p. 860.
opinion as Meyer-Lübke and lists OHG sazjan as the parent of Fr. saisir, Prov. sazir and ultimately Spanish, Port. asir, azir. However, Körting brings out the fact that Gaston Paris⁹ believes saca? to be the origin of Fr. saisir. Saca is an Old Saxon word which came from Frankish *sakjan "adversary" and became OHG sahha "legal exchange or quarrel in court." As the etymon of Fr. saisir, *sakjan is preferred by Buck.¹⁰ He says that gasacio, which belongs to *sakjan, or means the same thing, is found in the Lex Salica. Bloch,¹¹ in the same vein, says saisir is of Germanic origin and appears to be from *sakjan. He also states that sacire (ad proprietatem sacire) is attested in the Lois Barbares and thus indicates, evidently, that it is an intermediary between *sakjan and saisir. Gamillscheg¹² says precisely the same thing concerning the origin of saisir as do Bloch and Buck. Among the Spanish scholars who hold to the ultimate German

---


origin of saisir and thereby asir is García de Diego.\textsuperscript{13} He, however, favors sazian over *sakjan and supports the theory that des(s)asir or se (s)asir became asir. Menéndez Pidal has very little to say about the origin of asir: "probablemente del germánico sazjan."\textsuperscript{14} The proposal of the etymon of asir that receives least favor, perhaps, among scholars engaged in the matter is that of Diez.\textsuperscript{15} He rejects L. ANSA and Basque atsi because of the \(-g\)-which is found in certain finite forms of asir. L. APISCI gave APISCIRE, he contends, to produce *apsir and, later, asir. The present indicative APISCOR > *apsco > asgo. However, this \(-g\)- of the first person singular of the present indicative and of all the present subjunctive did not become a part of the verb until the sixteenth century, as stated by Menéndez Pidal\textsuperscript{16} and evidenced, in the fourteenth century, by Juan Ruiz.\textsuperscript{17} This very \(-g\)- was one

\textsuperscript{13}Vicente García de Diego, Diccionario etimológico español e histórico (Madrid: Talleres Gráficos Montana, 1954), p. 966.


\textsuperscript{16}Menéndez Pidal, Manual de gramática histórica española, p. 295.

\textsuperscript{17}"Pusola cerca el fuego, cerca de buena blasa;/ Avivo la culebra; ante que la el asa,/ Entro en un forado desa cocina rasa." Juan Ruiz, Libro de cantares (BAE, LVII, 269).
reason Diez rejected other theories and clung to his. Yet
the -g- cannot be etymological if it did not appear until
the sixteenth century. To explain its development, at
such a time, one would have to say either that it arose by
analogy with similar verbs such as pongo and salgo, the
-g- of neither of which is etymological; or explain it as
a distinguishing mark from forms of asar. The Spanish
Academy Dicc. his. 18 also gives APISCI as the source of
asar. The Academy's dictionary of the Spanish language in
its sixteenth (1939) 19 and seventeenth (1947) 20 editions
lists APSICI as the etymon of asar. The 1956 edition of
the same dictionary gives German sazian. 21 The most likely
source of asar is that one proposed by the thirteenth
(1899) edition of the Academy dictionary 22 and by Pagés. 23
These two sources give L. ADSCISCERE, meaning "to take or
receive a thing with knowledge (and approbation), to ap­
prove, receive as true," and "to take or receive a person
to one's self." 24 The later form of ADSCISCERE is ADSCIRE
"to receive, admit," 25 also written ASCIRE. In addition

18 Academy Dicc. his., I, 849. 19 p. 128.
20 p. 128. 21 Cf. pages 153 and 154 above.
24 A New Latin Dictionary, ed. E. A. Andrews (New
after cited as Harper's Dictionary.
25 Ibid.
to the examples listed in Harper's Dictionary there are several cited in the *Thesaurus Linguae Latinae*. ADSCIRE (ascire) > asir (azir) and ASCIO > aso and later aso took on the -g- by analogy with similar conjugations as pongo, salgo and thereby, also, distinguished itself from asar. The meaning, meanwhile, was undergoing a simplification so that it finally meant "to take," although, as shall be seen presently, often with a special connotation. These, then, are the main theories concerning the origin of asir. They do not, however, solve the problem since the source of the verb is still uncertain.

The first use of the already formed asir in Spanish literature, as far as can be ascertained, occurs in the *Gran conquista de Ultramar*: "E asióle con el brazo izquierdo, muy de reño.”27 The word "brazo" is misleading when only this one line is read because one is inclined to translate it as "arm." However, since earlier the right arm had been struck by the adversary and the hand had been cut off and had fallen to the ground, the writer is simply emphasizing the fact that the left hand had to be used. With this in mind, it is clear that the instrument of seizing was the hand, an important point since it is this particular aspect of meaning that has continued to be an

27. *La gran conquista de Ultramar* (BAE, XLIV, 49).
inherent part of the verb even until today. However, as will be seen in more detail later, this concept was not restrictive, since *asir* also means to take by other modes and has expressed this latter idea, too, since the very earliest times. As the word became more frequently used it took on various shades of meaning to express more graphically the idea intended. Yet it has not lost the basic and essential idea of "to take." The meanings of *asir* group themselves into five categories that cover its uses in Medieval Spanish literature.

I. TO TAKE OR SEIZE WITH THE HAND.

In addition to the example already cited from the *Gran conquista de Ultramar* the following excerpts are from Spanish literature of the Middle Ages:

Púsola cerca el fuego, cerca de buena blasa; avivó la culebra; ante que la él asa. Entró en un forado desa cocina rasa.

and "Bajando con presteza los jueces del cadahalso, le asieron de las riendas disciendo: Vos seredes preso."29

The examples of the use of *asir* for this particular meaning are scarce in Middle Age Spanish literature. The fact that *asir* can easily be seen to have five distinct meanings in the early language and yet be used so infrequently at first might appear strange. However, if one remembers

28 Academy Dicc. his., I, 849. Arcipreste de Hita.
29 Cuervo, I, 707. Passo honroso.
that coger, prender and tomar all appeared earlier and were used much more copiously, it is not to be wondered at that a verb appearing as late as 1300 might not gain the importance that synonymous words had been enjoying for at least one hundred years.

II. IN GENERAL, TO TAKE, GRASP. (Also asirse).

"La qual vino sobre él e le pensó asir la cabeza con las arpas." 30 In this quotation it is quite clear that asir means "to take, seize," and it is stated in the lines by what means the taking is to be done, thus showing clearly the hands were not involved.

III. TO SEIZE, TAKE A FIRM HOLD OF SOMETHING. (refl.).

In this use, asirse expresses more force or firmness than conveyed in number II above.

Al punto que retorné
asime de los cabellos,
e los unos arranqué
e los otros quebranté. 31

It is easy to see that asime de los cabellos, in its above context, indicates a definite idea of taking a firm hold rather than simply taking hold. "El caballo que en el agua cayó asióse al caballo de Guilán." 32 This use above

30 Academy Dicc. hist., I, 849. Lib. de Caball.
31 Ibid., I, 850. Canc. de Gómez Manrique.
32 Ibid. Amadís. Although the date of publication of Amadís is very early sixteenth century, no one doubts its earlier existence. For this reason, it is included in the sources for examples from Medieval literature.
of asióse definitely shows a firmness of action.

IV. TO TAKE THE OCCASION OR PRETEXT TO DO WHAT ONE WANTS.

"A osadas que me maten si no te has asido a una
palabrilla que te dije el otro día, viniendo por la calle,
que cuanto yo tenia era tuyo." 33

V. TO QUARREL OR CONTEND, IN DEED OR WORD.

"El Rey e Agrajes estaban tan asidos que los no po-
dían quitar, ni tampoco derribarse el uno al otro, porque
los de su parte los tenían en medio e los sostenían que no
cayesen." 34

Asir appeared in Nebrija's Vocabulario de Romance
en Latín (1492). The definitions given for it were, of
course, not as copious as the ones just listed, which have
been compiled in retrospect. In most cases Nebrija ex-
plained asir by using L. PREHENDO: "prehendo, is; prendo,
is, prendi; asir a menudo, prenso, as, aui; asirse a otra
cosa, adhaero, es." 35 Nebrija's definitions do not in any
way appear to include definitions IV and V as set down
above. Las Casas (1570) has the following in his diction-
ary: "asir con garfio, arroncigliare, vcinare; asir,

33Ibid. La Celestina. 34Ibid. Amadís.

35Gili Gaya, op. cit., p. 237. That PREHENDO,
PREndo, PREnSO all appear in Nebrija's entry is nothing
new. Cf. preceding chapter on Prender.
affigere, arrampare, attacare, carpire, ghermire." He has made plain the difference between "taking with the hand" and "taking with a hook" thereby bringing out the differences, clearly, in the meaning of "to take" and "to seize, grasp." But Las Casas has not fully covered the actual uses of asir. Also in the sixteenth century Percivale wrote in A Dictionary of Spanish and English (1599): "to take hold on, to sticke to, to cleave to, to bud." This latter definition is somewhat inexact since asir was used, in the sixteenth century by Herrera, in writing of plants, to mean "to take root" which is actually different from "to bud." But it is seen in Percivale's lexicon for the first time. César Oudin's dictionary of 1607 includes for asir in French almost exactly what Nebrija had in Spanish. Covarrubias (1611) writes almost entirely of his etymological theories concerning asir with little or nothing to say of its meanings or employment. However, along with Percivale's hint of a new meaning—"to take root in the ground"—there are two other definitions that came into being in the sixteenth century. One was a figurative use employed by the mystical Spanish writers, and to them asirse meant "to have recourse to, to seek the protection

36 Las Casas, op. cit., p. 287.
38 "Y así asen y se arraigan sin riesgo de perderser," G. Herrera. Academy Dicc. his., I, 850.
of" as Spanish ampararse is used today. Santa Teresa wrote: "Mirad bien cuán presto se mudan las personas y cuán poco hay que fiar dellas, y así asirse bien de Dios, que no se muda." And Fr. L. de León also used asirse thus: "Siempre fué flaca defensa asirse a la letra, cuando la razón evidente descubre el verdadero sentido." The other new meaning taken on by asir during this Golden Age period was one that meant "to be related or united to." This definition evidently did not usually apply to persons but to things. For example Fr. L. de León wrote: "Pode­mos decir que este verso no se ase con lo de arriba, sino viene con lo que después de él se sigue." The uses to which Cervantes puts asir (asirse) in his works almost all confine themselves to the first three categories of mean­ings listed above in the discussion of the employment of asir in the Medieval literature. Some examples are: "Y cerrando có él le assió fuertemente de la capa; . . . Apeóse, en fin, pero con tan malas entrañas que arremetió a su enemigo, y assiéndola con ambas manos por la garganta dio con él en el suelo; . . . Assió con la otra las rien­das de Rozinante; . . . Pero nuestro Licenciado, bolbiendo a nuestro Capellá y assiédole de las manos, le dixo; . . . Y la respuesta ñ dio Preciosa fue soltar las manos de la Corregidora y assirse de los pies del Corregidor."42

49Ibid.  40Ibid.  41Ibid.  42Fernández Gómez, op. cit., p. 101.
The important thing notable in Cervantes' writings is that there is apparently no new use of asir made by him. In fact, the later and even the earlier more specialized meanings (numbers IV and V above) do not find place in his works. Nevertheless, these uses are, during Cervantes' time, already entrenched in the language. In Salvá's dictionary, all the meanings thus far listed appear with the exception of the last two—that use of asirse made by Santa Teresa and Fr. Luis de León; namely, "to have recourse to, to seek protection of" and "to be related or united to." And these two definitions, according to Martín Alonso, and judging by examples offered by other late lexicographers, along with all the other meanings except the very first three mentioned, do not live in the language past the seventeenth century. Therefore, one is to assume that the basic meaning of asir is "to take, seize, grasp with the hands" or in general; "to seize or hold firmly to something." And while all the definitions that have been mentioned are included in the dictionaries of Zerolo, Pagés, the Royal Spanish Academy and Cuervo, they are all most definitely not widely employed today and are included only because they were, at one time in literary history, in use.

**DERIVATIVES.**

Asidero—m. 1. Handle. 2. (Met.) Occasion, pretext.

Asideos, (Naut.) Ropes with which vessels are hauled
along the shore.

Asido, da—pp. of ASIR, Seized, grasped, laid hold of.
—a. Fastened, tied, attached.

Asidura—f. 1. Handle. 2. (Met.) Occasion, pretext. 3. Grasp, the act of seizing or grasping.
4. Attachment, affection.

Asimiento—m. 1. Grasp, the act of seizing or grasping. 2. Attachment, affection.
CONCLUSION

Hopefully, the treatment each verb has received has been conclusive enough. There are, however, a few questions that might have come into the mind of the reader. An effort has been made to anticipate such and mention is now made of them in an effort to resolve any strugglings of the mind and reason.

Language, by and large, is unpredictable. There are, of course, certain very predictable generalities about it. The student knows that it has always tended to simplify itself morphologically and augment itself in vocabulary; that the nominally educated or uneducated speakers exert more influence on the trend of a language than the highly skilled orator or author but still learned influence is often undeniable; and that language is not logical. Therefore, since man is not a totally illogical being, questions that ask "why" about language are the easiest for him to ask and the most difficult to answer. It seems natural that some of the following interrogations should obtain concerning these six verbs. Why did coger, prender and tomar assume the burden of semantic representation of "to take, seize, grasp" and leave the others to founder, disappear or over-specialize? Of the Major Verbs,
why did **tomar** become most used? Why does **apañar** have such a distance between its principal meanings, which are relatively few in number? Why did **agarrar** maintain its strongly restrictive sense of the use of force? These questions cannot be answered with complete certainty or authority. Regarding the semantics or meanings of a word one can base one's conclusions only on the general habits of language. Practically every statement is a mere assumption. With etymology, such is not the case, necessarily.

Since the etymologies of the verbs have been discussed and concluded in each chapter, little more will be said of them here—only that which is pertinent to the coagulation of a semantic theory.

Because the Major Verbs have their sources deep in the Latin language and that language—in whatever state—evolved into the Spanish language, it is very likely that these three verbs should hold their semantic roots firm even though transplanted to another geographical area. And although **apañar**, too, is from the Latin, its meanings grew very early to be specialized. While **apañar** first meant "to take in the hand," it soon became involved with the idea expressed by **paño** (<PANNUS) and its meanings then began to diversify greatly, so that it came to mean "to embellish" and "to clothe." This association with **paño** is the reason for the distance between its principal meanings. **Coger** and **tomar** enjoyed an almost parallel growth and use, up to a point, but at this point—and it
was very early in the language, as has been noted—coger became slightly more specialized in its meaning and tomar was growing more general so that the latter grew in popularity and generalized to the point that its use in idiomatic phrases and the like that wanted to express "taking, seizing, grasping" in some manner was almost unlimited. Coger, on the other hand, in addition to specializing somewhat in the direction of "receiving, occupying" assumed a spurious meaning among the lower classes and in the Americas, thereby stunting its growth. Prender was overshadowed by tomar because the former, although very popular, had the idea essential to its use of "to take a person prisoner; to subjugate." That is to say, it was involved semantically with taking, catching people and detaining. Such limitations did not become imposed on tomar. Agarrar, because of its kinship to garfa "hook, claw, talon" and the natural idea of force conveyed by the use of hook, claw, talon etc. in taking, was limited in use to the expression of the forcefulness. Asir, also of Latin origin and of use relatively early, was not favored among the people to grow to the stature of the Major Verbs but simply expressed its meanings and exists as a synonym of the other verbs, and means essentially "to take in or by the hand."
SELECTED BIBLIOGRAPHY


Introducción a la lexicografía moderna.


Glosarios latino-españoles de la Edad Media.

Cejador y Frauca, Julio. Vocabulario medieval castellano.


**FUEROS:**


Lavaquí, Manuel Salas. "Sobre ortografía del verbo coger y sus derivados." Boletín de la Real Academia Española, II (1915), 98-100.


"Romanische Forschungen, I, 2," Romania, XII (1883), 132-133.


Risco, Manuel. Memorias de la Santa Iglesia esenta de León, concernientes a los cinco últimos siglos, con un copioso apéndice de concilios, escrituras, y otros documentos muy útiles para la historia particular de esta ciudad y su iglesia, y para la general del reyno. (In España Sagrada, Vol. XXXVI. Madrid: Las Román, 1787). P. 249.


Spitzer, Leo. "Notes étymologiques," Revista de Filología Española, XIII (1926), 121-126.


VITA

Bobby Ray Glover, oldest child and only son of Valma Shepherd and Raymond Platt Glover, was born on July 5, 1931, in De Soto Parish, Louisiana, near Mansfield. He was graduated from Mansfield High School in 1948 and entered the University of Southwestern Louisiana, Lafayette, Louisiana in the fall of the same year.

After the first year at this institution, Mr. Glover changed his major field of study to Spanish and English. In 1951, upon the completion of his junior year of studies, he was chosen by the Head of the Department of Foreign Languages to be the first exchange student to represent his school at the University of Madrid. Upon the completion of a school year in the Spanish university, Mr. Glover received a Diploma de Estudios Hispánicos and returned to his university in the United States to complete his undergraduate studies. In the spring of 1953, he was graduated with a Bachelor of Arts degree in the College of Education with majors in Spanish and English.

The summer following his graduation Mr. Glover lived in Guadalajara, Mexico as a chosen representative of the Baptist college students in Louisiana. Here he lived and worked in a boys' residence and taught native young
people in various summer schools.

In the fall of the same year (1953) Mr. Glover assumed duties as teacher of Spanish and English at Sulphur High School, Sulphur, Louisiana where he remained until June of 1955, when he returned to Lafayette to work in the family business.

In 1959 Mr. Glover was awarded a National Defense Education Act—Title IV—scholarship to study toward the degree of Doctor of Philosophy in Romance Languages and Literatures at Louisiana State University, Baton Rouge. He taught Spanish at Southeastern Louisiana College, Hammond, Louisiana in 1963-64 and is presently Instructor of Spanish at the University of Georgia, Athens, Georgia.
EXAMINATION AND THESIS REPORT

Candidate: Bobby Ray Glover
Major Field: Romance Philology
Title of Thesis: A History of Six Spanish Verbs Meaning "To Take, Seize, Grasp."

Approved:

Wyatt A. Pickens
Major Professor and Chairman
Max Goodwin
Dean of the Graduate School

EXAMINING COMMITTEE:

J. Thompson
A. Berman
Peter J. Lunnardini
Harry J. Kirby, Jr.
Elliott D. Healy

Date of Examination:

November 8, 1965