

ABSTRACTS

MANUEL E. VÁZQUEZ BUJÁN: *Aspectos léxicos de los textos médicos tardolatinos: La traducción de los aforismos hipocráticos y su comentario altomedieval.*

This paper aims at a necessary systematic research about the expression of some medical notions, and it also revolves around other more common notions in early Latin translation of hippocratic *Aphorims* and in early Medieval Latin Commentary, in which that translation paves the way to the Latin Commentary. As the Commentary is still unpublished, the author concentrates on the text of the 5th Section, which was established upon the colation of several manuscripts. This paper, then, offers some features of this Commentary, i. e. its connection to the Alexandrine tradition, its academic character, etc. We study the Hellenisms of the text and we present contrastive tables that show that the hippocratic translation and the Commentary author have different lexical registers.

M.^a CRUZ HERRERO INGELMO Y ENRIQUE MONTERO CARTELLE: *La atracción paronímica en los textos médicos medievales: notas de lectura*

In this article, which is essentially concerned with latin medieval literature of a technical kind, a study is made of several examples of Greek terms which, on account of their foreing origin, proved difficult to understand. The original Greek terms are assimilated to the latin word in order to make understading easier. However, this sometimes leads to changes in their form, and to a lesser extent, their meaning. This phenomenon is one aspect of a process that E. R. Curtius has described as «Etymology as a form of thinking».

M.^a TERESA HERRERA: *La expresión del proceso patológico en la medicina medieval española*

We gather or recollect the terminology used in order to express the process followed by man who gets sick, who remains in such a state of sickness during a given period of time, and then recovers his lealth leaving behind his sickness. We have checked the whole thirty works which constitute the Corpus from which arises the «Diccionario general de textos médicos antiguos» to be published in a very near future. The whole Corpus is previous to the Sixteenth Century.

The verbs we have used are *enfermar, adolecer, pasionar, caer en dolencia, padecer, sufrir, pasar, y sanar, curar, guarecer y guarir*. The gathered quotations widely give light and meaning to the use of such voices; and taking them as a starting point we try to reason out and to evaluate the use of all those voices.

GUIDO MENSCHING: *El juego entre sinónimos y homónimos en la farmacopea medieval: senacio, seneçio y cardo bendito.*

One of the major problems in the study of medieval medical texts is to determine the exact meaning of plant names. Sometimes their change of meaning can only be explained by an interaction of homonymy and synonymy. It is a well known phenomenon that frequently homonymous or nearly homonymous words are confused. Due to the transmission of medieval plant names by means of synonym lists, such a confusion often has consequences: when a word X with a meaning A is wrongly made a synonym of a word Y with the meaning B, then all the synonyms (Z^1 to Z^n) of X will be potential synonyms of Y. This leads to polysemy, because Z^1 to Z^n can appear further on with the meaning B.

Such a process can be observed with respect to some plant names which have caused problems in the interpretation of Old Spanish medical texts. The plant name *senecio* (originally meaning the common groundsel, *SENECIO VULGARIS* L.) was sometimes used instead of *senacion* (water cress, *NASTURTIUM OFFICINALE* R. BR). As a consequence, we find that the term *cardo bendicho*, a synonym of *senecio*, can also be used in reference to the water cress. As a last issue we argue that even the synonymy of *cardo bendicho* and *senecio* was not an original one, but could be due to a similar process.

GUALTIERO CALBOLI: *I termini della critica letteraria in Terenzio: appunti per un prolegomeno*

In this paper it is pointed out that Terence on the one hand used the terms of a judgement in his polemic against his *advorsarii* and presented this polemic as a lawsuit to be pleaded before the publicum, on the other hand by accusing Lucius Lanuvinus Terence avoids to enter in a real suit for fear to be accused before a real jury by Lucius or the other *advorsarii* who were linked with the respectable *Collegium scribarum histrionumque*. Terence's attitude influenced his use of polemical terms.

ULRICH SCHINDEL: *Julius Rufinianus: zum Nutzen von Exzerptüberlieferung*

Julius Rufinianus, de schematibus lexeos et dianoeas (Rhetores Latini Minores 38-62) is transmitted only in a Bâle printed edition of 1521. Yet one did not notice, that there are to be found excerpts from the second part of the tractatus (RLM 48-58) in cod. Rom. Casanat. 1086, s. IX. This excerptversion at ten places shows evidently better readings than the printed edition of 1521, which probably goes back to a lost carolingian codex of Speyer: rhetorical terms, explanatory formulas and examples have been preserved in a more authentic form by the exemplar of the excerptor than in the lost Spirensis. Cod. Rom. Casanat. 1086, which contains the excerpts, is an early Beneventan manuscript; it is therefore evident, that at the beginning of the 9th cet. in southern Italy the work of Julius Rufinianus did exist in a comparatively authentic state of text. By comparison with the excerpt-version it is now possible to fix the frequent types of errors in the printed edition of 1521 — distortions of rhetorical terms, mistakes in the explanatory formulas, imperfect examples — and in consequence to execute a critical revision of the whole second part of the tractatus: at about fifty places the text can be corrected on certain evidence. And most probably the same could be done in the other parts of the tractatus.

FERNANDO GONZÁLEZ OLLÉ: *Ladrar₂, un homónimo inadvertido y la etimología de adra, adro y adrar.*

In the *Libro de la Montería* the verb *ladrar* frequently appears not only in contexts where it is unsuited, but totally inadequate, the meaning 'to bark'. Here *ladrar* is a unknown homonymous, 'to hide', derived from Latin LATERARE.

MANUEL C. DÍAZ Y DÍAZ: *Sobre denominaciones del pueblo fiel en la liturgia hispánica.*

Ecclesia is the precise and polyvalent term that represents or designates best all the ecclesiastical realities. Other terms are used just to add aspects of multiplicity and number (*populus, grex*), or to point out the meaning of a meeting (*coetus, conventus, congregatio*): but all such related words are not completely interchangeable with the term *ecclesia*. They frequently act as stylistic variants in order to underline minor aspects of the main word.

FRANÇOISE MAURIZI: *Langue et discours: la pulla dans le théâtre de la fin du XVème-debut du XVIème siècle*

At the end of the fifteenth century, the theatrical speech reveals with the «pullas» and their verbal creations a wealth of language quite remarkable. The research of the expressiveness is formed thanks to the labour of the language. The source of the «pullas» is oral but, for the first time, this «spontaneous» genre appears on castilian stage and most of the examples quoted, are not, of course, recorded in dictionaries.

M.^a JESÚS MANCHO: *El cultismo léxico en la lengua de Ignacio de Loyola y su reflejo en Ortega y Gasset*

Ignatius of Loyola's lexicon presents a pronounced preference for the use of latinates which constitute, in most cases, technical terms pertaining to the realm of spirituality. Educated in a college run by the Society of Jesus, Ortega y Gasset tried to rescue some of this elevated terminology and Ignatian neologisms in an attempt to dignify Spanish prose.