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

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


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

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

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

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

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

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

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

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

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

47 The similarity of this stanza to the remark in Celestina was pointed
Aunque con la catadura
mansa tú me contradizes
del-falso buey de perdizes
as ypócrita figura;
pues tu piel y cobertura
y cencerro simulado
al punto de auer caçado
se convierte en su natura.

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

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

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

See Anthony Gooch, Diminutive, Augmentative and Pejorative Suffix-
ess in Modern Spanish (A Guide to their Use and Meaning), 2nd edi-
tion (Oxford: Pergamon, 1970), 131. Fernando Gonzalez Ollé, Los
sufijos diminutivos en castellano medieval, RFE Anejo LXXV (Madrid:
CSIC, 1962), 109, and 283, records the diminutive form boezillo
("buey pequeño") from Pero Tafur's Andanzas e viajes por diversas
partes del mundo, but does not mention boezuelo either in the sec-
tion on Celestina (pp. 87-95) or in that on -uelo (pp. 281-84). If
boezillo were the more usual diminutive, then Pârmenô's pejorative
Vehemence of Parmeno's remark is thus underlined by the author; and the force of his allusion is in no way diminished by the fact that his strongly-expressed distrust of Melibea's motives proves, in the event, to be unfounded.