

Cambridge University Press

978-1-107-42143-1 - Coplas de Yoçef: A Medieval Spanish Poem in Hebrew Characters

Edited with an Introduction and Notes by IG. González Llubera

Excerpt

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TEXT  
OF  
COPLAS DE YOÇEF

54] ..... [ריסלון] ..... [ריסא]  
 קי א... ירני מיינטיש • פור לו די טו אגואילו •  
 [ס. ניירי]רי[א]רי גינטיש • קום אישטרילייאש דיל סילון •  
 4 אי. י. טומאר מאלניטיש • קון טו [פ]... [י]וסף. •  
 יו קיירו דיסינדריר • קונטיגו אה אאיבטו • [ריסב]  
 אי טי קיירו דיפינדי[ר] • דישי פואיבלו [מא] דיטו •

2. ... א] The lower stroke of a נ or פ is discernible after the א. The three following letters are illegible. [לו] The ן is very faint, but certain. [אגואילו] The ג is certain although its lower stroke is not clear.

3. At the beginning of the line the letter before ס might be a פ. The diacritic point is clear. The ס is very blurred. It is followed by a י or ן. ני seems clear to me. But the second י possibly is a ן. The final י is perhaps simply a meaningless dot.

4. After א three letters follow. The first might be an א, but at this point the page is so blurred that it is not possible to make a definite statement. Then a י follows. The third letter is completely illegible. [פ]... The diacritic point and a part of the main stroke of the פ are clear. [י]וסף] The ן and the upper and lower ends of the ף are faintly visible.

5. Above דיסינדריר in the space between the present and the preceding stanza four letters have been added. They are written in a thick hand, not our scribe's. They reproduce the last four letters of מאלניטיש (l. 4).

6. [דיפינדיר] The omission of the diacritic point on the פ is probably due to an oversight. The last three letters are much blurred. [מא] Both the lower bow of מ and the upper end of ל in the ligature א are blurred. [דיטו] The *sureq* coincides with the end of the vertical stroke of קיירו, which in the MS. falls above the ן of דיטו. But it seems certain.

- [261] . . . . . reçelo.  
 Ke a . . . erne mientes Por lo de tu aguelo.  
 .ç . . ny . . reare ġentes Kom estrelyas del çielo.  
 E . . . tomar talentos Kon tu f[iğo] Yoçef. 4
- [262] Yo kiero deçender Kontigo a<sup>h</sup> Aibto,  
 E te kiero de[f]ender Dese pueblo mal ditu.

[261] ... fear [not. I shall bear thee (?)] in mind for the sake of what [was promised] thy grandfather. [I shall multiply thy(?)] people as the stars of heaven. And [now go] and rejoice(?) in Joseph, thy son.

[262] I will go down with thee into Egypt, and defend thee from that

1. The complete half line might have been [*E non ayas*] *reçelo*.
2. The word immediately preceding *mientes* is probably [*t*]erne.
3. The last three letters *-are* in the first word of this line suggest a future indicative. The illegible word in question should mean 'to increase', 'to multiply': *muğiguarte*, in accordance with PConst fol. 93 a, 16, might have been the primitive reading. *kom*: Apocope in this instance may be taken as an indication of Leonese origin (Hanssen § 656). This form also occurs several times in Shem TobC, when both *M* and *E* have *como*, thus spoiling the metre. See also MPidal *Cantar* p. 200; Staaff *Pronoms* p. 7.
4. *tomar talentos* 'to delight oneself'? I am unable to quote parallels. But comp. 16. For *talente*, see Aguado, *Glosario sobre Juan Ruiz*, s.v. This expression corresponds to כַּאֲשֶׁר יִיטַב בְּעֵינַיִךְ 'as it shall seem good in thy sight' Yashar p. 183 (see full quotation below). *Yoçef*: I transcribe in accordance with the Hebrew vocalization (see pp. xvi, n.; xix, n. 6). The earliest JSp documents known to me (Aguilar de Campó, 1219, 1220) have the form *Iuçeph* (DL nos. 23, 24). A list of other Spanish spellings for that name may be consulted in SGFr II, 42.
5. *Aibto*: Also in Shem TobC, fol. 36<sup>v</sup>. Comp. *Agipto* YuçufB 205, riming with *dito* (RArch vi, 25, note), as in the present stanza; *Egibto* AlexP 87b; *Aifto* Grünbaum p. 13, n. 2.
6. *e te*: Read *et(e)*. *dese*: Comp. *deso* Shem TobC fol. 35. For the proclisis see Apol II, 7. *-ditu*: On the survival of *-u* in OSp see MPidal *Or* § 35, 3, where examples extending to the end of the thirteenth century are quoted. For contemporary Leonese documents see Staaff p. 215. Comp. *feğü* Shem TobC fol. 33<sup>v</sup>. See also a Jewish will (Alba de Tormes, 1419), in RH1 I, 197.

8      אִי [ק]וֹנִיל מִי פּוֹדִיר · שְׁקֵאֲרֵטִי יוּ [ה]וֹרוּ אִי ק[יט]וּ ·  
       בֵּינָן דִּיבְאֵשׁ אִינ[ט]ינְדִיר · לוּ קִי [אִי]..א. יוֹסֵף .י.  
       [רִטֵּן] שׁוּ רֵאזוֹן אֲמִימָא [ב]א · א[י]ל [ש]י[נ]ג... וִירדֵאדִירוּ ·  
       אִי גֵאקוֹב [ק]אֲבָלְגָאֲבָה אִין קֵארוּ דִי [מ]אדִיר[ו] ·  
       אֵה יְהוּדָה אִינְבִיאַב [ה] אִיוֹסֵף דִּילֵאנְטִירוּ ·  
 12      פּוֹר [ג]וֹשֵׁן פְּרִי... [ט]אֲבָה · יְהוּדָה אֵה יוֹסֵף .י.

7. [פודיר] The upper left bow of פ is very faint. and ק are blurred, but certain. [אי קוֹנִיל]

8. [אינְטִינְדִיר] ט is not clear. [אִי..א.] The first two letters are doubtful. Between these and the following א there is space for two letters. The letter next to the second א is illegible.

9. [ראזון] The beginning of the word is faint, but certain. [שיג...]. ש and נ are not clear. There is space for three or four letters after the נ. Very faint traces of two vertical strokes suggest a ו and possibly an ר. [וִירדֵאדִירוּ] The initial ו is blurred at the top. The final one is perhaps pointed with a *šureq*.

10. [קֵאבָלְגָאֲבָה] Probably from another hand. Of the ק only the vertical stroke is partly discernible. The following א is faint, but certain. [מֵאדִירוּ] ט and רֵן- are faint.

11. [אִיוֹסֵף] The final ה is not legible. It is possibly an א. [אִינְבִיאַב] א faint.

12. [פְּרִי... מֵאֲבָה] The middle of the word is completely illegible. Just under the א the ending of a נ is likely. ט is very faint.

E konel mi poder      Sakarte yo horo e kito.  
 Bien divas en[t]ender      Lo ke [e?]...a...Yoçef”. 8

[263] Su razon atemava      El [Senyor] verdadero,  
 E Ġakob kavalgava<sup>h</sup>      En karo de [m]aderu.  
 A<sup>h</sup> Yehuda<sup>h</sup> enbiava<sup>[h]</sup>      aYoçef delantero.  
 Por Gosen pre...tava<sup>h</sup>      Yehuda<sup>h</sup> a<sup>h</sup> Yoçef. 12

accursed nation. With my might I will bring thee out free and safe. By this thou shalt well see that...to (?) Joseph.

[263] Thus His discourse the True Lord(?) ended, and Jacob set out on his journey in a wooden (?) waggon. He sent Judah before him unto Joseph. [And] Judah inquired of Joseph concerning Goshen.

7. *sakarte*: Abundant examples showing the loss of the vowel in the pronoun, when proclitic to *e*, *emos*, *as*, *an*, *ie*, etc., may be seen in SGFr II, 64. This is not an exclusively Leonese feature, as it occurs in Mio Cid, Berceo, Apolonio, as well as in JRuizS, Alex P, and later MSS. *yo*: In view of the metre it seems to be an addition (comp. 65, 67, 68). I would read *sakarte* (*yo*) *horo e kito*. *horo*: Comp. *alforria* ‘freedom, emancipation’, in BFerrar (MLN xi, col. 34). *kito*: Usual (MPidal *Cantar* p. 177; III, s.v. Milagr 77b, passim; Apol II, s.v.; JRuiz 300, etc.). The expression *horo e kito* seems equivalent to *libre e quito* in legal documents (DL no. 320, 10, etc.).

8. שׁוֹכֵן] The deterioration of the text at this spot renders interpretation difficult. The original reading stands perhaps for *d’i vas*: comp. *por hi* MCid 3607 (MPidal *Cantar* II, § 134, 3), SGFr I, II, 8; *de y* PCG 466a, 38. See Hanssen § 624. But we may read *de vas* in view of YuçufA 60b (comp. RArch vi, 289), VTristan 115, 17, and passim.

9. *atemava*: The verb *atamar*, as it is well known, persists in JSp, and in late Arabic *aljamiado* texts alternates with *atamar*, which is well attested otherwise in fourteenth and fifteenth century literary works, such as JRuiz 857b, BAlba I, p. 89, CBaena p. 140, etc. Also in Shem TobC fol. 38 (*acabar* ME). *senyor verdadero*: Also in YuçufB 51b.

10. *kavalgava<sup>h</sup> en karo*: Comp. JRuiz 1219c. *karo de maderu*: I am unable to quote parallels. Biblical versions do not help (comp. BAlba p. 88; BEsc p. 63b, BFerrar fol. 23a, in the corresponding passage, Gen 46, 5).

11. *delantero*: Comp. “e a Juda enbio el adelante a Yosep” BEsc p. 64a; “y a Yehudah embio delante del a Yoseph” BFerrar fol. 23a.

12. Probably *pre[gun]tava<sup>h</sup>*, i.e. ‘Judah inquired of Joseph concerning Goshen’.

54ש]	דישקי יא לו שופיירה • יוסף מוי פריואדו • אה ריסיביר שאיירה • אשו פדרי אונראדו • לה מאנו לי פידיירה • לואיגו לה אוכו בישאדו • מוי גראן פלאזיר אוביירה • גאקוב קון יוסף •:	[רסד]
16	גאקוב לואיגו דיזיאה • ביין די אקישמה [מ]נירה • וישמו אי איגריאה • אאון קי אגורה מואירה • קי יו נונקה שביאה • קי יוסף ביבו אירה • פלאזיר אי אישטי דיאה • קון מי פיגו יוסף •:	רסה
20	יוסף לי דישירה • קון מוי גראן אומילדאת • דירי דישמה מנירה • א ריאי פור וירדאת • קומו וינדו אירה • מי פדרי אה סיבדאת • אי קי קוניל ויניירה • אן[רמנוש די יוסף •:	רסו
24		

14. [ריסיביר] The second י consists of two dots. They are very close together, so as to be scarcely distinguishable from each other. A single letter is undoubtedly meant. Comp. ll. 18, 26, 105.

17. [מנירה] The scribe wrote ה instead of מ, possibly due to attraction by the final letter of the preceding word. It is obvious that מ was meant.

18. The usual dot denoting the end of a hemistich or line is here a stroke after the ה of איגריאה. [וישמו] There are two dots at the end of the word: a meaningless one at the top left of the ו, while the other is clearly a *sureq*. The *hireq* falls under the י. [איגריאה] The first י appears to be written by two dots. On close examination of the MS. it becomes clear that the two dots are joined, and consequently stand for one single letter. [אאון קי] A dot on the top left of the first א seems meaningless.

19. [ביבו] The ו is very faint, but certain.

21. [דישירה] The diacritic point occurs here on the ש.

24. [אירמנוש] A letter, probably another י after -אי-, has been subsequently deleted.

- [264] Deske ya lo sopiera<sup>h</sup> Yoçef mui privado  
 A<sup>h</sup> reçebir saliera<sup>h</sup> Asu padre onrado.  
 La<sup>h</sup> mano le pidiera<sup>h</sup>; Luego la<sup>h</sup> ovo besado.  
 Mui gran plazer obiera<sup>h</sup> Ğakob kon Yoçef. 16
- 265 Ğakob luego dezia<sup>h</sup> Bien de akesta<sup>h</sup> [m]anera<sup>h</sup>:  
 “Vistu e alegria<sup>h</sup>, Aun ke agora<sup>h</sup> muera<sup>h</sup>!  
 Ke yo nunca<sup>h</sup> sabia<sup>h</sup> Ke Yoçef bivo era<sup>h</sup>:  
 Plazer e este dia<sup>h</sup> Kon mi fiço Yoçef”. 20
- 266 Yoçef le dixera<sup>h</sup> Kon mui gran omildath:  
 “Dire desta<sup>h</sup> manera<sup>h</sup> Al rei por verdath,  
 Komo venido era<sup>h</sup> Mi padre ala<sup>h</sup> çibdath,  
 E ke konel viniera<sup>h</sup> Ermanos de Yoçef. 24

[264] [And] since Joseph knew of his coming, he arose quickly and went forth to meet his worthy father. He asked for his hand and kissed it. Jacob delighted exceedingly in Joseph.

265. Then well spake Jacob in this wise: “Joy have I seen even were I now to die, for I knew not that Joseph was alive. Pleased I am to-day with Joseph, my son”.

266. With great humility thus spake Joseph unto him: “To the king thus truly I shall say how my father has come unto the city and with him Joseph’s brethren.

13. *privado* ‘quickly’: Usual (see MPidal *Cantar* p. 180, 5).  
 15. *pidiera<sup>h</sup>*: The pretonic here and in other similar cases is transcribed *i* in accordance with the pointing of the MS. in ll. 105, 131.  
 19. *nunca<sup>h</sup> sabia<sup>h</sup>*: On *nunca* merely reinforcing the negation, see Wagenaar p. 86.  
 20. *este dia<sup>h</sup>*: See MPidal *Cantar* III, s.v. *dia*.  
 22. *desta<sup>h</sup>*: Comp. *dese* 6. *por verdath* ‘truly’. On modal *por*, see MPidal *Cantar* p. 187, 5; Apol II, s.v.; SGFr II, 59.  
 24. *konel viniera<sup>h</sup> ermanos*: See for this construction SGFr II, 93–5.

55] מי קונשיגו טומידיש<sup>י</sup> מיש אירמנוש מיוריש<sup>י</sup> [רסו]  
 שי פריגונמאדוש פואירדיש<sup>י</sup> די ריאיש או די שיניוריש<sup>י</sup>  
 קי שודיש ווש דירדיש<sup>י</sup> סירטו אומריש פאשטוריש<sup>י</sup>  
 28 אי ווש נון דישפריסיידיש<sup>י</sup> קונשיגו די יוסף.<sup>י</sup>  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 לא פאמרי אירה פואירטי<sup>י</sup> שוברי טודה לה טיירה<sup>י</sup> [רעד]  
 אי דיויאה לה גינטי<sup>י</sup> יוסף דאנוש סיבירה<sup>י</sup>  
 קי פלאטה סירטה מינטי<sup>י</sup> אטי יא דאדה אירה<sup>י</sup>  
 32 אפרישוראדה מינטי<sup>י</sup> רישפונדיאה יוסף.<sup>י</sup>  
 לה פלאטה קי מינדיש<sup>י</sup> שי אירה אטימאדה<sup>י</sup> רעה  
 לוש קאבאליוש מי דידיש<sup>י</sup> אי דר ווש אי סוואדה<sup>י</sup>

26. [פריגונמאדוש] The י consists of two dots, which on close examination are seen to be joined, thus forming one letter. Comp. l. 14.

27. [שודיש] The *şere* is faint, but certain.

28. The lacuna is obvious from the marginal numbering of the stanzas. Judging from the context six stanzas are missing, although there is no indication of a gap at this point. It seems plausible to conclude that the scribe was copying from a MS. which contained about three stanzas on a page, and from that MS. a leaf was missing after our present l. 28.

32. [רישפונדיאה] There is a meaningless dot on the פ.

33. The number רעה in the margin was wrongly written ערה by the scribe. The obvious transposition is indicated by dots over the letters affected.



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[267] Mi konseĝo tomedes, Mis ermanos mayores:  
 Si preguntados fuerdes De reis o de senyores,  
 Ke sodes, vos diredes, Çierto omres pastores:  
 E vos non despreçiedes Konseĝo de Yoçef”. 28

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

[274] La<sup>h</sup> famre era<sup>h</sup> fuerte Sobre toda<sup>h</sup> la<sup>h</sup> tierah<sup>h</sup>;  
 E dezia<sup>h</sup> la<sup>h</sup> ĝente: “Yoçef, danos çibera<sup>h</sup>!  
 Ke plata<sup>h</sup> çierta<sup>h</sup> mente Ati ya dada<sup>h</sup> era<sup>h</sup>”.  
 Apresurada<sup>h</sup> mente Respondia<sup>h</sup> Yoçef: 32

275 “La plata<sup>h</sup> ke tenedes, Si era<sup>h</sup> atemada<sup>h</sup>,  
 Los kabalyos me dedes, E dar vos e çevada<sup>h</sup>”.

[267] Ye my elder brethren, pay heed unto my counsel: Should ye be asked by kings or rulers what ye are, then shall ye answer that surely ye are shepherds. And Joseph’s advice despise ye not”.

[274] The famine was sore in all the land. And the people said: “Joseph, give us bread! The money indeed to thee was given”. And straightway Joseph answered:

275. “If your money fail, bring me your horses, and I shall give ye food.”

26. *reis*: The etymological form of the plural occurs in Castile as late as the last decade of the fourteenth century (DL no. 300, 16). See also SGFr I, 21, 2, and *passim*.

27. *omres pastores*: The adjectival function of the second noun might have originated from אנשי רעי צאן (‘the men are shepherds’) + אנשי מקנה (‘men of cattle’), Gen 46, 33–4. Comp. MPidal *Cantar* II, p. 121. For the spelling *-mr-* see p. xxiii.

29. *fuerte*: It is the Hebr. כבד (Gen 43, 1), rendered *grave* and *pesgada* by BFerrar and PConst respectively.

55<sup>ש</sup>] דיִשִׁירוֹן וּוּשׁ לּוּשׁ טּוּמִידִישׁ • לֵה ״גִּינְטִי דִישִׁאֲדָה •  
 36 אִינְטִינְדִיאַן קִי מִרְסִידִישׁ לִישׁ פֶּאָזִיאָה יּוֹסֶף •.  
 רשׁ דיִשְׁפּוֹאִישׁ דִּיזִיאִי לֵה גִינְטִי • קוּמוּ לֵה וּיז פֶּרִימִירָה •  
 אִישְׁקֶאֶפֶאֶנּוּשׁ דִּי מוֹאִרְטִי • יּוֹסֶף דֶּאֶנּוּשׁ סִבִּירָה •  
 קִי אִיל פֶּאָן קִי נוּשׁ דִּישִׁשְׁטִי • יֵא אֶמִימֶאדּוּ אִירָה •  
 40 פֶּאָז נוּשׁ בּוֹאִין טֶאֶלִינְטִי • נוֹן מוֹרֶאמוּשׁ יּוֹסֶף •.  
 לֵה פֶּלֶאֶטָה קִי טִינִימוּשׁ אֶוּטְרוּשִׁי לּוּשׁ גִּנֶּאדּוּשׁ • [רשׁ]  
 נוּשׁ טוּדּוּ לּוּ גֶאשְׁטִימוּשׁ פּוֹר מֶאֶלוּשׁ דִּי פִיקֶאדּוּשׁ •  
 לֶאשׁ טִיירֶאשׁ קִי אֶבִימוּשׁ • אִי לּוּשׁ קוֹאִירְפוּשׁ קוּיטֶאדּוּשׁ •  
 44 נוּשׁ טוּדּוּ לּוּ דֶארִימוּשׁ • פּוֹר סִוִירָה יּוֹסֶף •.

35. [דיִשִׁירוֹן] The diacritic mark of the *ש*, which in the present instance is similar to the strokes used in numerals and abbreviations, is placed here above and between the following *י* and *ר*. [לוּשׁ] The *ש* has been subsequently added, either by the copyist or by another hand very much like his.

37. [קוּמוּ] There is a meaningless dot below the *מ*.

38. [טֶאֶלִינְטִי] A dot follows -אִי-. It falls immediately above the curve of the *ר*. [יּוֹסֶף] There is a meaningless dot over the *י*.

40. After טֶאֶלִינְטִי a dash separates the hemistichs. Probably it belongs to an unfinished letter started in the wrong place.