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TRANSLATION AND ADAPTATION OF SPANISH PROVERBS IN THE FIRST
ENGLISH TRANSLATION OF MATEO ALEMÁN'S *GUZMÁN DE ALFARACHE*
(PART I): JAMES MABBE'S *THE ROGUE*

TRADUCCIÓN Y ADAPTACIÓN DE LOS REFRANES ESPAÑOLES EN LA
PRIMERA TRADUCCIÓN INGLESA DEL *GUZMÁN DE ALFARACHE* (PARTE I):
THE ROGUE DE JAMES MABBE

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ABSTRACT

James Mabbe's *The Rogue* (1622) was the first English translation of Mateo Alemán's *Guzmán de Alfarache*. One of the most laborious parts of his task must have been the translation of the vast amount of proverbs included in the Spanish novel. The translator successfully achieved his goal, as he did not only maintain the general atmosphere and sense of the original version. He also enriched the novel, using an elegant language and numerous cultural references. James Mabbe proved that he was a highly capable scholar and demonstrated his competent knowledge of Spain and its culture through this task. The present study focuses on the translation of the proverbs included in the first part of the novel. It provides a full catalogue of the proverbs in Part I and analyzes the different translation methods used by Mabbe.

KEYWORDS

Proverbs; translation; translation methods; Spanish Golden Age novel, Mateo Alemán, *Guzmán de Alfarache*; James Mabbe, *The Rogue*; English Renaissance literature.

RESUMEN

James Mabbe fue el primero en traducir *El Guzmán de Alfarache* de Mateo Alemán al inglés. La parte más dura de esta tarea pudo haber sido la traducción de la gran cantidad de refranes incluidos en la novela española. El traductor logró su objetivo con éxito, ya que no solo mantuvo la atmósfera general y el sentido incluidos en la versión original. Además, el traductor añadió nuevos matices a la novela, usando un lenguaje elegante y numerosas referencias culturales. James Mabbe demuestra en su traducción su erudición literaria y el gran conocimiento que tenía de España y de su cultura a través de esta tarea. Este trabajo se centra en la traducción de los refranes incluidos en la primera parte de la novela. Para ello elabora un catálogo completo con los refranes de la primera parte y analiza los diferentes métodos de traducción que utilizó Mabbe.

PALABRAS CLAVE

Refranes; traducción; métodos de traducción; novela de la Edad de Oro española; Mateo Alemán, *Guzmán de Alfarache*; James Mabbe, *The Rogue*, literatura del Renacimiento inglés.

PREFACE

Guzmán de Alfarache is a sixteenth century novel which contains numerous proverbs according to the period's habit. James Mabbe (1572–1642) was the first translator of the novel into English. The translation of the vast amount of proverbs that the original contained must have involved a great challenge to the English writer and scholar.

This paper presents a catalogue of the translations that James Mabbe provided for the proverbs included in the first part of Mateo Alemán's novel. It is a very interesting task, as the translation is still highly valued nowadays, and the present study could lead to further research on this issue, as well as on the second part of the novel. The task ahead has never been done before, so there will not be an usual state of the art. Instead, we will find an introduction about the situation of proverbs in the period and about the life and career of the translator.

The translator used different methods to translate the proverbs, as he considered it crucial to keep them to maintain the period's style. He made the election of the different methods according to the moment in which the proverbs appeared, the knowledge he had about their meanings or the sense they had in the novel, as will be demonstrated throughout the following pages. The main objective of the present work is to illustrate the different translation methods he used, first including a list with the proverbs that appear in the first part, their translations and an analysis of them.

In order to achieve this task the present study has proceeded as follows: first, the list of proverbs has been made after the exhaustive catalogue included in Gómez

Canseco's recent edition¹. This catalogue contains all the proverbs in the novel. The proverbs that appear in the first Part of the novel have been listed in the order as they appear in the novel. Proverbs have been examined one by one. For each item in the catalogue the following parts are provided:

- 1) The original proverb in the Spanish Text (G).
- 2) Mabbe's own translation solution in *The Rogue* (R) followed, when applicable, by the English translator's own marginal explanatory notes (M).
- 3) When applicable, the equivalent proverb in English as used by Mabbe, and as catalogued in English repertories, notably in Tilley's *A Dictionary of Proverbs in England* (T).
- 4) A brief commentary noting translation method, other linguistic issues or literary sources used by Mabbe (*Commentary*).

We have appended the translation solution that Mabbe introduced in *The Rogue*, a commentary on that translation, as well as the marginal commentaries that Mabbe himself inserted.

As an introduction to this catalogue, a section about the relevance of proverbs in the sixteenth and seventeen centuries has been included, followed by a biographical note of the author. Finally, as a conclusion, a final commentary categorizes Mabbe's translation methods with representative examples.

¹ Alemán, Mateo *Guzmán de Alfarache*, ed. Luis Gómez Canseco Real Academia Española, Madrid, 2013.

1. THE IMPORTANCE OF PROVERBS IN THE SPANISH RENAISSANCE

The Renaissance is a cultural movement that took place in Europe during the 15th and 16th centuries. Late in this period, in 1599, *Guzmán de Alfarache's* first part was published in Madrid. Humanism, which increased the importance of the culture developed during the Ancient Greece and Rome periods, had a great influence in the culture of European countries among those years. Since the figure of Erasmus of Rotterdam was in the center of it, he was extremely influential both in Spain and in the rest of Europe.

In the course of the Renaissance, an important work was made in the preservation, transmission and dissemination of proverbs, especially of those coming from classical authors. In such a way that, during this period, there was a rise in the use of proverbs in literature. However, although they acquired great importance throughout the Renaissance, the use of proverbs in literature came from the Ancient times. Even in the Bible it is possible to find a good amount of them, as they were used in order to convey moral lessons. Greek and Latin writers also used them in their works, and a scholar such as Erasmus of Rotterdam was so aware of their importance and influence that he decided to compile them, writing then his *Adagia*.

Spain had a good amount of proverbs from its cultural tradition. Thus, proverbs and sayings were usually introduced in literature. Spanish proverbs coexisted with learned sentences and sayings, and it became difficult to differentiate between the two kinds. As Marcel Bataillon argues, Spanish precepts were usually anonymous and based on popular experience. Spanish was probably the richest language in terms of the number of proverbs². During the Renaissance period, Erasmus's

² Bataillon 1995: 62.

followers supported that custom of introducing proverbs in writing. A good example of it can be found in such an important work of Spanish literature, as *La Celestina*. In that book, the author inserted proverbs inside the characters' speeches for purposes of persuasion. They were also used in order to increase the ironic or humorous tone of these speeches³.

The *Adagia* collection is at the center of humanist literature. It includes examples from history or mythology to explain the present world. The first version of the work was published in 1500 with the name *Collectanea Adagiorum*, and consisted of eight hundred and eighteen proverbs, idioms and classical metaphors in the form of a repository of ancient culture. In 1508, a new version of the work was published with the name *Adogiorum Chiliades*. This version added longer commentaries on the proverbs and even a dissertation on the relationship between language and knowledge. The third and last version was published in 1515. The author discussed the social uses of the proverbs by arguing that through their dissemination they could contribute to the teaching of moral values to the popular classes. The influence of Erasmus and his followers was determinant in the vogue for proverbs in Spanish letters.

During the Renaissance, a number of attempts to collect and organize proverbs ensued in Spain, following the example of Erasmus in the *Adagia*. One of the earliest compilations of proverbs is *Refranes que dicen las Viejas tras el fuego*, dated from 1508. The Marquis of Santillana was one of the first writers to try that task of compilation. Another work around proverbs is that from Hernán Núñez, whose book, *Refranes o proverbios en romance* (1555), was published by his pupil, León de Castro, after his death. His example was followed by later authors such as Gonzalo Correas, with his outstanding work *Vocabulario de refranes y frases proverbiales* (1627). The work of that humanist was not completed as he died before he could finish it, so it was published as a manuscript just with a few short explanations of some proverbs. An exceptional work was made by Juan de Mal Lara as well. The preface

³ James Mabbe translated *La Celestina* as well, in 1631.

of his *Philosophia vulgar* included a compilation of Spanish proverbs with learned explanations including comments alluding to his personal experience.

As it occurred in Spain, a vogue for publishing collections of illustrated proverbs arose in the rest of Europe during the second half of the sixteenth century, following Erasmus' example.

In England, the first collection of proverbs was compiled by John Heywood in 1546. After Heywood's *Proverbes*, which was extremely popular, proverbs became more fashionable in the country. They were inserted in literature, and as Julian Sharman states, everywhere: "Proverbs were adopted everywhere as devices for tapestry, as mottoes for knives, as inscriptions for rings and keepsakes".⁴

After Heywood's success, other collections of proverbs appeared in England as James Howell's *Proverbs, or Old Sayed Sawwes & Adages* (1659) or a copy of Erasmus's work, found in Scotland, called *Adagia in Latine and English containing five hundredth proverbs* (1622). Even in the twentieth century the task of compiling proverbs was developed, as it is demonstrated by Tilley's *A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries* (which will be the one used here).

During the Elizabethan era, proverbs were considered a central rhetorical device which granted texts a learned status. This custom went on into the seventeenth century, since proverbs were seen as wise repositories of classical culture. Thus, they were used by literate groups, both in private discourse and in public speech.

Another reason for the rise of proverbs' popularity in England was the increase in the use of the vernacular during the Renaissance. In addition to their relation to learning, proverb compilations were in the end a repository of popular thoughts, so they were a tool to enrich the vernacular by including popular sayings into the cultural discourse. Moreover, proverb collections prompted a way of regularizing those popular sayings by erasing the linguistic mistakes found in popular uses.

⁴ Heywood 1874: 14.

The interest in proverbs during this period explains their inclusion in literature. Mateo Alemán's *Guzmán de Alfarache* is a good example of this practice.

2. JAMES MABBE AND HIS TRANSLATION OF GUZMÁN DE ALFARACHE

James Mabbe was the first translator of Mateo Alemán's *Guzmán de Alfarache* into English. Mabbe was born in 1572. He was involved in Magdalen College in Oxford, from 1586 to 1633. During those years, he was first a Scholar and later obtained the degree of a Master of Arts and became Proctor of the university. It was Magdalen College that first linked him with Spain, as it was related with the country and with translation. As a result of his connection with this College, he was attached to a group of linguists, translators, and diplomats educated in the institution. Among those Oxford scholars that had a great influence in Mabbe's work, we should mention men like Laurence Humphrey or John Digby. Mabbe also frequented literary figures such as Ben Jonson, John Florio, or Leonard Digges. He was even supposed to know Shakespeare, and to have participated in the *First Folio* (1623), published by Edward Blount who, as it will be seen later, published Mabbe's works. Some critics argue that the commendatory verses prefacing the *First Folio* signed by "I. M." were actually written by James Mabbe.

The translator was interested in Catholicism and in Spanish literature. He spent several years in Spain, a country with which he was first linked by diplomatic activity. In Madrid, the author found the remarkable works written during the Spanish Golden Age, which he decided to translate. Mabbe was supposed to sell political, literary and religious information between the European countries during the years he spent outside of England, so he was accused of being a catholic spy and imprisoned. Back in England, he promoted Spanish literature, and has been considered by some critics the first English Hispanist.

Spanish literature was welcomed in England during that period, due to different reasons. First, Prince Charles was planning to marry the Infanta María, a marriage which would link both countries. Moreover, some critics state that English prose

fiction was not very widespread during Mabbe's days, then translation was a very important task, as it provided good literature coming from Spain for English readerships. After that tumultuous life of translating, writing, and even spying, Mabbe moved with the Strangeways, to Abbotsbury, in Dorset, where he died, apparently in 1642.

Mabbe wrote some original works, among which we can mention *The Diet of Health* (1598?, with no surviving copies), some commendatory verses and a Latin oration. He was especially famous, at his own time and still nowadays, for his translations. The literary works chosen by the scholar to translate usually involved honor plots, which were very popular among the public. Honor was a central subject in Spanish literature and especially in the picaresque genre. One of the factors that makes this author interesting for modern criticism is the fact that working mainly during the seventeenth century, he approached translation as it is nowadays accomplished, in contrast with his contemporary colleagues. Some good examples of his translation works are: *Devout Contemplations* (1629), *The Spanish Bawd* (1631), *Christian Policie* (1632), and six of Cervantes' *Exemplarie Novells* (1640). He wrote some unpublished translation works as well, as a Collection of Spanish proverbs, which is especially remarkable here, since they could be helpful for him with the translation of Mateo Alemán's work. Those proverbs were originally compiled by Juan Sorapán Rieros in a book called *La Medicina Española Contenida en Proverbios Vulgares*, which included different advices to achieve a proper health.

The translation task which makes Mabbe more interesting for modern criticism is *The Spanish Bawd* (1631), a translation of *La Celestina*, written by Fernando de Rojas in 1499.

However, the work which granted him an honorable place in the English literary Canon is *The Rogue* (1622). Apparently, Mabbe translated Mateo Alemán's *Guzmán de Alfarache* (first part 1599, second part 1604), as a petition from his friends; especially from his editor, Edward Blount, because of the success it had in the rest of Europe. The novel became very famous, as it has been demonstrated by the high

number of editions published in the years after it was first printed in London by Edward Blount⁵. Another evidence of the success it had, is the fact that the novel can be found in most English private libraries from the eighteenth Century. A reason for the success of the picaresque genre in England was the crises which devastated the country (and the rest of Europe) during those years, and the high amount of beggars that lived in the streets. Moreover, England had a tradition in rogue literature, which was very similar to Picaresque literature. That can be seen as another reason for the triumph of that genre in the country. The main difference between picaresque and rogue Literature is that, despite beggar- books depicted delinquency and poverty, they were not as focused in honor as Picaresque novels.

The Rogue was published by Mabbe with the nickname “Don Diego Puede- Ser”. The book had the same dedicatee as *The Spanish Bawd*, Sir John Strangeways. It is possible to find among its pages some verses written by Mabbe’s friends, for example by Ben Jonson and Leonard Digges. One of the merits assigned to the translator in this novel is that he noticed the complex structure which the original version had, and emphasized its didactic side. The translator kept the novel’s original structure which combined narration and several digressions, as he noticed it was central for the understanding of the whole novel as an instructive method, which used several digressions for moral teaching. Furthermore, some critics argue that he made up an English version of the Alemán’s Spanish Rogue, Guzmán is then transformed into an English character⁶.

As a translator, he made an excellent work, which is still valued by modern criticism. Translating Mateo Alemán’s novel was a difficult task, because of the number of proverbs, sayings, puns and Spanish cultural references that it contains.

⁵ The first edition was printed by Edward Blount in London, in 1622. The following year the book was reprinted without changes. Later, in 1630 Robert Allot published another edition in Oxford including some graphical changes. In 1634 the same publisher printed a version together with *The Spanish Bawd* in London. Finally, in 1656 Phillip Chetwind published in London the last version from that century.

⁶ Verdaguer 1981: 80.

The translator himself admitted he found the text very obscure at some points⁷. Mabbe tried to embellish the Spanish text, and it is possible to find diverse examples of amplifications among his lines. He made some passages longer than they were in the original by using a highly rhetorical language, full of periphrasis and metaphors. Sometimes, he even tried to enrich the language by adding foreign loanwords. This habit has been criticized by some scholars and praised by others. He suggested the existence of a link between language, literature and culture accomplished through translation⁸.

Although he was quite accurate in his translations, he made some mistakes, for example, by missing some chances to make his text more accessible to English readerships, because of his own misunderstanding of some references. Those confusions usually occurred when proverbs were inserted in the text. However, he wanted to show up that he completely understood the original work, and he even wrote the initial dedication in such language, in order to demonstrate the command that he had of it.

Apart from the amplifications mentioned before, the main difference between *The Rogue* and *Guzmán de Alfarache* is found in the marginal notes written by Mabbe, which do not appear in the original version. They demonstrate the importance given by the translator to the didactic role of the book. They usually provide the translator's opinions, information about Spain and its culture, and explanations of obscure passages, proverbs and metaphors. Mabbe used the Italian translation of the novel written by Barezzo Barezzi as an inspiration for this task, and at some points he copied the Italian translator's notes.

As has been mentioned before, the translation of *Guzmán de Alfarache* was a tough task at some points. In what concerns the proverbs, as we will demonstrate

⁷ Verdaguer 1987: 117.

⁸ "Mabbe's translation practice needs to be understood in the context of his lifelong role as a teacher of Spanish at Magdalen"... "translations were often set alongside originals for the purpose of language learning, enriching domestic linguistic variety, and contesting cultural prestige" (Samson 2014: 8).

later, Mabbe used different translation methods: sometimes he replaced the Spanish proverbs with English versions, others he explained the meaning of the original proverbs in the marginalia, and others he inserted some English proverbs which did not have any equivalent in the Spanish text. Mabbe's translation was both faithful and creative, since besides keeping most of what Alemán intended with his work, he did it with an excellent prose, adding some valuable things to the original⁹.

⁹ Verdaguer 1987: 121.

3. PART ONE: LIST OF PROVERBS

REFERENCE TEXTS

G Mateo Alemán, *Guzmán de Alfarache*, ed. Luis Gómez Canseco Madrid, Real Academia Española, 2013.

R *The Rogue: or The Life of Guzman de Alfarache*, translated by James Mabbe London, 1622.

M Marginalia

T Morris Palmer Tilley, *A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries: a Collection of the proverbs found in English literature and the dictionaries of the period*, University of Michigan Press, 1950.

Each entry observes the following structure:

1. G Spanish proverb. (Page number)
2. R English translation. (Page number)
3. M Marginalia in the English translation.
4. *Commentary*.

PART 1

3.1 BOOK 1

CHAPTER 1

1. G En todas partes hay de todo (36).
R For there are of all sorts in all places (6).
T S666 There must be all Sorts in the world (p. 619).
Commentary: Mabbe altered the original English proverb to make it more similar to the Spanish one.
2. G A Roma por todo (36).
R At Rome there is an absolution for all offences (6).
M As the Proverbe is.
Commentary: Explanation of the Spanish proverb. Mabbe made a wrong interpretation of the proverb which actually means to act without fear, when there is nothing left to lose: “de perdidos al río”, as it is explained in G.
3. G El padre alcalde (38).
R For that he had an Alcalde to his father (8).
Commentary: Explanation of the Spanish proverb.
4. G El padre alcalde y compadre el escribano (38).
R For that he had an *Alcalde* to his father, and a *Notarie* to his Godsip (8).

M The Spanish word is *Escrivano*. *Scriba publicus, servus publicus, qui acta in ludicio, vel extra Iudicium, notis vel literis excipit. Ut confiat Lege, no unum, 18.ç.de adoptionibus*. Besides which is alledged by Don Juan Velainbis *Tract de poenis delictorum, cap. 24. De Notario falsum comittente*.

Commentary: Mabbe explained the Spanish proverb, and he added further explanations in Latin to make the meaning of the proverb clear.

5. G *Al mundo y al diablo, sí* (40).

R They have to shake off the World, or the divell, who sit so close unto them, that they can hardly be removed (9).

Commentary: Correct explanation of the Spanish proverb.

6. G *Librete Dios de juez con leyes del encaje y escribano enemigo, y de cualquier de ellos cohechado* (43).

R God deliver thee from such a Judge, *qui habet Legem in scrinio pectoris*, that interpreteth the Law as hee listeth himselfe, and as his owne conceit shall leade him, having neither Text, nor Doctor on his side to make good that hee doth; and from a Notarie, that is thine enemy, or any other of those kinde of creatures, that are bridged: for they will falsifie orders for their profit, and register things otherwise, then they were reported in Court (12).

Commentary: Mabbe provided a detailed explanation of the Spanish proverb, to clarify what “*leyes del encaje*” means in order to make the sentence intelligible.

7. G *La mujer cuanto más mirare la cara, tanto más destruye la casa* (45).

R That a woman, the more curious she is about her face, the more carelesse she is about her house, the repairing of the one, being the ruining of the other (13).

Commentary: Adaptation of the Spanish proverb. Besides, an explanation is added in order to clarify the meaning of the proverb.

8. G *Mal de muchos* (45).

R As a common evill, that goes not without its fellows (13).

M *Dulce est socius habuisse dolorum*.

Commentary: Explanation of the Spanish proverb.

CHAPTER 2

9. G *Del agua vertida cogiose lo que se pudo* (47).

R Of this spilt water, hee gathered up as much as he could (14).

Commentary: Literal translation.

10. G *La gotera cava la piedra* (49).

R The often falling drop, hollowes the hardest Stone that is (15).

Commentary: Adaptation of the Spanish proverb.

11. G *Al enhornar suelen hacerse los panes tuertos* (49).

R Loaves go aside, if they be not well set into the Oven, she molded the businesse well, using the best sleights she had (15).

- Commentary:* Explanation of the Spanish proverb. The Spanish proverb actually means that bread loses its shape when it is placed inside the oven.
12. G De flacas estopas levantó un terrible fuego (50).
 R Of a Little light stubble, raised in a short time a terrible flame (16).
Commentary: Literal translation.
13. G Muchas livianas burlas acontecen a hacer pesadas veras (50).
 R Things full often to end in sober sadness, which at the first, were but begun in jest (16).
Commentary: Explanation of the Spanish proverb.
14. G Las novedades aplacen (50).
 R Novelties please all (16).
Commentary: Literal translation.
15. G Mejor se asegura la nave sobre dos ferros que con uno (51).
 R The better to secure my shippe, I will have two anchors to one bottome (16).
Commentary: Literal translation.
16. G Quedando el palomar en pie, no le han de faltar palomas (51).
 R If the mansionhouse should hap to fall, yet if the Dove-house hold up, if that stand fast, we shall lacke no Pigeons, as long as there is a Lower- hole for the poore fooles to get in at (16).
Commentary: Explanation of the Spanish proverb.
17. G Cuánto más merma el pan partido a manos o el cortado a cuchillo (57).
 R Betweene the bread that was broken with the hand, and that which was cut with the knife (22).
Commentary: Literal translation.
18. G El tiempo corre, y todo tras él (57).
 R The time (we see) weares away, and we must weare with it: that runnes from us, and we must follow after it (22).
Commentary: Explanation of the Spanish proverb.
19. G Cada día que amanece, amanecen cosas nuevas (57).
 R Every day that opens, discovers new things (22).
Commentary: Literal translation.
20. G Mejor dar con ello salto de mata que después rogar a buenos (58).
 R Like a thiefe to make a start out of a bush, then hereafter to aske an almes for Gods sake (23).
Commentary: Explanation of the Spanish proverb. The Spanish proverb makes reference to “los hombres buenos”, those who mediated in legal arguments. Mabbe made a wrong interpretation, as the original means that is better to run away on time, than to expect help from “los buenos”.
21. G Los ricos mueren de hambre; los pobres, de ahitos (59).
 R Rich men dye of hunger, poore men of surfets (23).
 M Rich men dye of hunger.
Commentary: Literal translation.
22. G Calentose el horno y salieron estas llamaradas (60).

R The Oven grew hot, my zeale was kindled, and so these good flashes flew foorth (24).

Commentary: Adaptation of the Spanish proverb. Mabbe added in this adaptation “my zeale was kindled” in order to make the sentence totally clear.

23. G Dos es uno y uno ninguno, y tres bellaquería (61).

R That two is one; one, none; and three, Roguery (25).

Commentary: Literal translation.

24. G Cada uno sabe su cuento y más el cuerdo en su casa que el necio en la ajena (62).

R Every man knowes his owne estate best; And a foole understands more in his owne, then a wife man in another mans house (25).

T M123 Every Man is a master in his own house (p. 411).

Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.

25. G A Dios y buenas gentes (66).

R To God, and well-disposed people (28).

Commentary: Literal translation.

CHAPTER 3

26. G Que no debiera (67).

R Which I ought not have done (29).

Commentary: Literal translation.

27. G Tarde y con mal (67).

R Late, and unluckily (29).

Commentary: Adaptation of the Spanish proverb.

28. G Las desdichas, cuando comienzan, vienen siempre muchas y enzarzadas unas de otras como cerezas (68).

R Amongst other my so many misfortunes; (which when they once beginne; come by clusters, hanging like Cherries; one at the tayle of another) (29).

M Misfortunes seldome come alone.

T M1012 Misfortune (Evil) never (seldom) comes alone (p. 465).

Commentary: Mabbe added to the original English proverb the metaphor of misfortunes being like cherries, as it was found in the Spanish proverb.

29. G Los trabajos todos comiendo se pasan (68).

R All troubles passe the better with bread (29).

M He that hath not wherewithall to eate, hath store of sorrowes.

Commentary: Adaptation of the Spanish proverb.

30. G Hacen los pies el oficio de la cabeza (69).

R Where the feet performethe heads office (30).

Commentary: Literal translation.

31. G Dios te la depare Buena (70).

R God dispose it to good (31).

Commentary: Literal translation.

32. G *Proprio es al hambriento no reparar en salsas* (72).
 R For it is as proper to him that is hungry, not to stand upon Sauces (32).
 M He that is truly hungry, will not sticke to eate any thing.
 T H819 Hunger is the best sauce (p. 333).
Commentary: Mabbe adapted the original English proverb to make it more similar to the Spanish one.
33. G *No hay hombre cuerdo a caballo* (74).
 R There is no man that is Master of himselfe, when he is on horsebacke (34).
Commentary: Adaptation of the Spanish proverb.

CHAPTER 4

34. G *Dios y enhorabuena* (77).
 R God be thanked yet at last (37).
Commentary: Adaptation of the Spanish proverb.
35. G *A buenas obras pagan buenas palabras* (78).
 R For good words requite good works (37).
 M Kinde words currant money in case of necessity.
Commentary: Literal translation.
36. G *El mal pagador ni cuenta lo que recibe ni recatea en lo que le fian* (80).
 R For a bad pay-master never reckons what he receiveth, not stands a hucking for that, which he is to take up upon trust (39).
Commentary: Literal translation.
37. G *Quebrarnos dos ojos por cegar uno* (87).
 R To plucke out both our owne eyes, to put out one of our enemies? (44).
Commentary: Literal translation.
38. G *Escupir al cielo y caernos en la cara* (87).
 R To spit against heaven, that it may presently fall againe our owne faces (44).
 M Seneca's saying touching revenge.
Commentary: Literal translation.

CHAPTER 5

39. G *Por saltar de la sartén, caí en la brasa* (89).
 R Was I not (thinke you) in fine taking when I leapt out the Frying-pan into the fire (45).
 T F784 Out of (To leap like the flounder out of) the Frying Pan (pan) into the fire (p. 249).
Commentary: Mabbe adapted the original English proverb to make it more similar to the Spanish one.
40. G *El huésped con sol ha honor, halla que cene y cama en que se eche* (90).
 R For he that travailes, takes contentment upon the way, that hee may come into his Inne betimes, that he may have meat to fill his empty guts, and a bed to rest his weary bones (46).

- Commentary:* Explanation of the Spanish proverb.
41. G Dios después de los trabajos da descansos (90).
 R God, after our troubles he gives us ease (46).
Commentary: Literal translation.
42. G A la hambre no hay mal pan (92).
 R That all bread is favoury to the hungry (48).
 T B628 1622 MABBE *Rogue I I V*, 130: All bread is savoury to the hungry (p. 65).
Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.
43. G Los perros pocos de los que ladran muerden (93).
 R Dogges, those that are barkers, are the least biters (49).
 T D528 Cowardly dogs bark much (p. 168).
Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.
44. G En algo debe de ir, como dijo la hormiga (95).
 R There is something in it, as the Ant said, but what it is I cannot tell you, that makes her to doe as she does (50).
Commentary: Explanation of the Spanish proverb. As it is explained in G the Spanish proverb means that there must be some reason or benefit.
45. G De cada camino un grano, bastece la hormiga su granero para todo el año (95).
 R For, by carrying but one graine of corne away with him at once, the Ant fills his granary, and lives in store and plenty all the yeere long (50).
Commentary: Literal translation.

CHAPTER 6

46. G De los ingratos estaba lleno el infierno (97).
 R The hell is full of ungratefull persons (52).
 M He that receives a courtesie, ever ought to shew his scardinesse to doe that man service from whom it comes.
Commentary: Literal translation.
47. G Siempre quiebra la sogá por lo más delgado (100).
 R For the weakest must stil go to the wal: and the Skeane there breaketh soonest, where the thred is finest (54).
 T W185 The Weakest goes to the wall.(p. 712)
Commentary: Mabbe adapts the English proverb to make it closer to the Spanish one.
48. G Tras paciente, aporreado (101).
 R I must have the wrong, and be beaten too (55).
Commentary: Adaptation of the Spanish proverb.

CHAPTER 7

49. G Bien vengas, mal, si solo vienes (102).

R Welcome is that misfortune which comes alone (56).

T M1012 Misfortune never comes alone (p. 465).

Commentary: Mabbe adapts the English proverb to make it closer to the Spanish one.

50. G Poco daño espanta y mucho amansa (103).

R Little losses doe onely startle and amaze men at the first, but great ones do quell and daunt a man, making him as gentle as a Lambe (56).

Commentary: Explanation of the Spanish proverb.

51. G Alzándose con el real y el trueco (103).

R Following their owne proper pleasures and delights, and bearing themselves in a high and proud fashion (57).

Commentary: Explanation of the Spanish proverb. However, since it means obtaining benefits out of tricks, Mabbe's explanation is not complete.

52. G Tiraba piedras a mi tejado; agora encoge las manos, viendo que es el suyo de vidro (108).

R Before, he threw stones on my house top, thinking to breake the Tyles, and cracke my Roofe: but when hee found his owne to be made of glasse, he left his flinging, with-drew his hand, and kept himself quite (61).

M Moral lessons.

Commentary: Explanation of the Spanish proverb.

53. G Librete Dios de delito contra las tres santas: Inquisición, Hermandad y Cruzada (110).

R God would deliver thee from committing any offence against these three Holy's; The holy Inquisition, the holy Hermandad and the holy Crusada (62).

M The holy Inquisition is well knowne to the world, what severe courses they take. The severest and cruelest Officers that *are* in all Spaine. What base and vile people, are the Sergeants and Catch poles. Hermandad in Castile is a certaine Tribunall, that hath a great Jurisdiction, and punisheth the faultes committed in the fields, which hath great prerogatives and exemptions from the kings of Spaine: And is in that respect amongst them, that it is styled by the name of Santa, or holy. The Cruzada is an Indulgence which the Popes granted to those, that went to conquer the Holy-Land, which is now granted to the King of Spaine, by way of Subsidie against Infidels and Heretickes, giving some small almes towards so pious a worke.

Commentary: Mabbe provided a detailed explanation of the Spanish proverb in order to clarify what The Holy Inquisition, The Holy Hermandad and The Holy Crusada are.

CHAPTER 8

54. G Asió de la ocasión por el copete (119).

R Then did he take the Occasion by the fore-top (70).

Commentary: Literal translation. Fore-top, or Fore-lock, are literal translations of Spanish 'copete', 'the lock of hair that grows upon the fore part of the crown' (OED 2). Allegorical representations of Occasion as a bald woman ('a la Ocasión la pintan calva') with a long forelock were common in European and English emblem books of the period. See, for instance Whitney, *A Choice of Emblemes*, p. 181, in which the 'long lockes' are for men 'to houlde at first, when they occasion finde'.

55. G El corazón manda las carnes (119).

R It is the heart that commands the flesh (70).

Commentary: Literal translation.

56. G Paciencia y sufrimiento quieren las cosas (131)

R If we will peaceably enjoy the end of our desires, we must put on Patience and sufferance in the achievement of them (80).

Commentary: Correct explanation of the Spanish proverb.

57. G Quien promete lo que no piensa cumplir, lejos está de ello (139).

R He that promiseth that, which he cannot performe, is as wide of his word, as he is from the worke; and meanes nothing but deceit (87).

Commentary: Adaptation of the Spanish proverb. Mabbe added some information to make the meaning clear.

58. G Para el amor ni muerte hay casa fuerte (143).

R But because Love overcomes all *difficulties*, and Death is too weake an adversary to withstans its force (89).

T L527 Love overcomes all (p. 398).

Commentary: Mabbe replaced the Spanish proverb with a typical English translation of the well-known Virgilian tag 'omnia vincit amor' (Eclogues, X, 69). For further uses in English literature from Chaucer to the Renaissance, see Dent, *Proverbial Language*, p. 489, L527. Love is considered to be stronger than death, a meaning which is not implied in the Spanish version.

59. G El alma triste en los gustos llora (146).

R An afflicted soule weepes in the mist of mirth (91).

Commentary: Literal translation.

60. G Los malos para el mal se convidan ellos mismos y se hacen amigos los enemigos (151).

R For ill men, of themselves invite themselves unbidden, onely out of a desire to do that is ill: and of enemies, become friends, to condemne the innocent (95).

Commentary: Adaptation of the Spanish proverb (paraphrase).

3.2 BOOK 2

CHAPTER 1

61. G La buena conversación donde quiera es manjar del alma (164).
R For good Company, (wheresoever we chance to light upon it) is a kinde of meat and drinke to the Soule (107).
M Good company, what effects it worketh.
Commentary: Adaptation of the Spanish proverb. Mabbe provided further explanation to clarify the meaning.
62. G No se repara entre buenos en poquedades (167).
R For bountifull natures, and minds that are magnificent, never sticke for trifles, nor offer to stand for small matters (109)
M Magnanimus non curat de minimis
Commentary: Explanation of the Spanish proverb.
63. G No hay a quien suplicar, sino a la bolsa (167).
R There is no appealing from it, but to the Purse (110).
Commentary: Literal translation. The Spanish proverb refers to the “bag of money”, which would have been suitable to mention.

CHAPTER 2

64. G Mozo de ventero peor que de ciego (169).
R Inne-keepers Boy, which is some-what worse then a blind-man (111).
Commentary: Although Mabbe translated the proverb literally, there are different implications in both sentences, as the English version seem to imply that is worse to be an inne-keepers boy than blind, while the Spanish proverb means that is worse to be an inner-keeper boy than to be a blind man boy.
65. G Librete Dios de la enfermedad que baja de Castilla y de hambre que sube del Andalucía (169).
R God deliver thee from the Plague, that comes downe from Castile, and from the Famine that comes up from Andaluzia (111).
M When there is a Plague in Castile, the infection is general. And when there is a famine in Andaluzia, the dearth is over all the Land.
Commentary: Explanation of the Spanish proverb.

CHAPTER 3

66. G Todos somos hombres y sabremos darnos maña (175).
R We are all of us men (the best of us are no more) (116).
Commentary: Adaptation of the Spanish proverb. There are different implications in both versions.
67. G El hábito no hace al monje (177).
R It is not the Coule, that makes the Fryer (118).
M Cucullus non facit Monachum.
Commentary: Literal translation.

68. G Al buen callar llaman santo (181).
R Besides, good and discreet silence is counted a holy thing (121).
Commentary: Literal translation

CHAPTER 4

69. G Dé donde diere (189).
R Nothing escaped his hand (127).
Commentary: Adaptation of the Spanish proverb. The information provided is not enough to understand the Spanish proverb, which actually means “without thinking”.
70. G No hallarás hombre con hombre (190).
R You shall not finde man, with man (128).
Commentary: Literal translation.

CHAPTER 5

71. G Que no debiera (191).
R Which it should not have done (129).
Commentary: Literal translation.
72. G A la mosca, que es verano (191).
R To himself and his flie; (for Summer was now fully in) (129).
Commentary: Explanation of the Spanish proverb.
73. G Cuando más la mujer llorare, se le ha de tener lástima como a un ganso que anda en el agua descalzo por enero (196).
R Let a woman weepe never so much, though she should seeme to weepe her heartout, there is no more pitie to be taken of her, then to see a goose goe bare-foote (133).
Commentary: Explanation of the Spanish proverb.
74. G Tiene necesidad de complacer el que quiere que todos le hagan placer (198).
R For he must have a care to please all, that will have all men to pleasure him (135).
Commentary: Literal translation.
75. G Ganar amigos es dar dinero a logro y sembrar en regadío (198).
R To gaine Friends, is a putting forth of money to Interest, and the sowing of feed in a fruitfull soyle (135).
Commentary: Literal translation.
76. G La vida se puede aventurar para conservar un amigo y la hacienda se ha de dar para no cobrar un enemigo (198).
R A man ought to venture his life, for the keeping of a friend, and the spending of his wealth, for the un-procuring an enemy (135).
M Friends and foes, how to be kept, or avoided.
Commentary: Literal translation. Mabbe added some extra information in the marginalia to make the sentence totally clear.
77. G Siembra buenas obras, cogerás fruto de ellas (198).

- R Doe thou sowe good workes, and thou shalt reape the fruit of them (135).
 M How a man should behave himself towards his enemies.
Commentary: Literal translation.
78. G El que todo lo quiere vengar, presto quiere acabar (199).
 R Hee that will revenge all wrongs, shall sooner end himself (136).
 M Proverb
Commentary: Literal translation.
79. G Larga se debe dar a mucho, si no se quiere vivir poco (199).
 R The man, that would live *long*, must not be too short (136).
Commentary: Explanation of the Spanish proverb. The two versions imply different things, as the meaning of the Spanish version is actually, that is necessary to get rid of many things to live longer.
80. G No a mí que las vendo (199).
 R It will not serve your turne (136).
Commentary: Adaptation of the Spanish proverb. The Spanish proverb means that somebody who knows something really well cannot be fooled about that.
81. G A otro perro con ese hueso (199).
 R I am too craftie a curre, to be taken with this bone; you must throw it out to some other dogge (136).
 M Proverb.
Commentary: Explanation of the Spanish proverb.

CHAPTER 6

82. G Al bien ocupado no hay virtud que le falte (205).
 R For, as unto him that is well occupied, no Vertue is wanting (142).
 M Idlenesse, what kinde of thing it is.
Commentary: Literal translation. Some extra information was added in the marginalia to make the meaning of the sentence clear.
83. G Al ocioso no hay vicio que no le acompañe (205).
 R So unto him that is idle, there is no vice, which is not his Companion (142).
Commentary: Literal translation.
84. G El postrero que sabe las desgracias es el marido (206).
 R That the good man, is the last that knowes, what things are amisse at home (143).
 M Proverb
Commentary: Literal translation.
85. G El pan de mi compadre y el duelo ajeno (211).
 R This was my Godsips bread, but at other folkes cost (146).
 M Pan demi compadre el duelo ageno.
Commentary: Explanation of the Spanish proverb.

86. G Yendo a la corte, no vi al rey (211).
R I had beene at the Court, and not seene the King (147).
Commentary: Literal translation.

CHAPTER 7

87. G Más vale saber que haber (214).
R It is better to be wise, then to be rich (149).
M Wisdome better then Riches.
T W526 Wisdom (Knowledge) is better than riches (p. 734).
Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.
88. G Quien ha oficio ha beneficio (215).
R He that hath a good Office, hath a good Living (150).
Commentary: Adaptation of the Spanish proverb.
89. G Buñolero solía ser, volvime a mi menester (216).
R I was wont to be a Bunnolero, a maker of Fritters, Bunnes, and Cracknels, and was now faine to follow mine old trade afresh (150).
Commentary: Explanation of the Spanish proverb. Mabbe explained the office of the Bunnolero, in order to clarify the sentence.
90. G Comido por servido (216).
R What I serv'd for, what I wasted (151).
Commentary: Adaptation of the Spanish proverb.
91. G Del mal el menos (216).
R Of evils, wherof the least is the best (151).
T E207 Of evils (ills) choose the leats (p. 192).
Commentary: Adaptation of the original English proverb to become more similar to the Spanish one
92. G Donde la fuerza oprime, la ley se quiebra (216).
R Where force prevaileth, there the Law goes to wracke (151).
M Donde la Fuerça oprime, La Ley se quiebra.
Commentary: Literal translation.
93. G Cuantas cabezas tantos pareceres (218).
R Quot capita, tot sensus. So many men, so many minds (153).
M Quantas cabeças tantos pareceres.
T M583 So many Men so many minds (p. 438).
94. G Si quieres ser Papa, estámpalo en la testa (219).
R If thou mindest to bee Pope, thou must have him writ in thy forehead (153).
M Proverb.
Commentary: Literal translation.
95. G Consejo sin remedio es cuerpo sin alma (223).
R Counsell, without a cure, is a body, without a Soule (156).
M Proverb.
Commentary: Literal translation.

96. G Cual te hallo tal te juzgo (223).
R As I find you, so I take you (156).
Commentary: Adaptation of the Spanish proverb.

CHAPTER 8

97. G Si gana tenéis de danzar, yo os haga el son (226).
R If you have a minde to dance, I shall not sticke to pype unto you (158).
Commentary: Literal translation. The Spanish version is a mixture of two different proverbs.
98. G Era mal sordo y no quiso oír (229).
R This deafe Adder, was of that evill condition, that she had stop her eares (162).
Commentary: 'Proverbial expressions around the idea of a deaf adder were used in English since Anglo-Saxon times in translations of the Psalms (see OED, 'deaf adder'¹⁰).
99. G Hablad con San Juan de los Reyes, que es de piedra (232).
R But what should a man spend his time in talking to Saint Juan de los Reyes, being it is a Statua of Stone (164).
Commentary: Explanation the Spanish proverb.

CHAPTER 9

100. G No me la volveréis a echar otra vez (236).
R Take me with the fault againe, and I will give you leave to hang me. Goe about your businesse goe, goe, I have no more to say to you (167).
Commentary: Explanation of the Spanish proverb, which mean that the person would not be fooled again.
101. G Moza de venta no tienen más del primer tiempo (236).
R Wench in an Inne, who are never good, but at their first comming, and ever after prove arrant Jades, that a man can not tell how to trust to them (168).
Commentary: Explanation of the Spanish proverb.
102. G En Malagón, en cada casa hay un ladró; y en la del alcalde, hijo y padre (237).
R Every house in Malagon hath a thiefe of his owne: And in that of the Allcalde, there are twaine; the father and the Sonne, both knaues in graine (168).
M A Spanish proverb.
Commentary: Explanation of the Spanish proverb.
103. G Cada martes orejas (239).
R For every Tuesday a new payre of eares (170).

¹⁰ Mabbe may have derived this from the King James Bible: 'The wicked are estranged from the womb / ... Their poison is like the poison of a serpent: / they are like the deaf adder that stoppeth her ear' (Psalms 58, 3-4).

M A Spanish Proverb.

Commentary: Some extra information would have been suitable in this adaptation of the Spanish Proverb, as it means that somebody has many properties.

104. G Así va todo y así se pone de lodo (241).

R This is the common course now adaies, and this makes allout of ioynt, and causes such confusion in the world (172).

M The Spanish phrase is, Se pone de lodo. Now Poner lo de lodo, es, efragar, O errar el negocio.

Commentary: Explanation of the Spanish proverb.

105. G Quien tal hace, que así lo pague (243).

R As a man Brewes, so let him bake (173).

M Proverb

T B654 As one Brews so let him bake (drink) (p. 66).

Commentary: By using a well-known English proverb, which means 'as they begin, so let them continue' Mabbe mistranslates the Spanish original.

CHAPTER 10

106. G La traición ap lace, y no el traidor que la hace (249).

R There are many that love treason; but few that like the Traitor (180).

Commentary: Adaptation of the Spanish proverb.

3.3 BOOK 3

CHAPTER 1

107. G De atrás le viene al garbanzo el pico (252).

R To see men of base birth, and meaner parts, to waxe proud and arrogant (185).

M The Spanish phrase, is, Que de atras le viene al garbanço el pico. Which is rendred as I have bereset it downe. Vide Covarruvias Verb: Garbanço.

Commentary: Correct explanation of the Spanish proverb.

108. G Soltar el pájaro de la mano por el buey que iba volando (254).

R Too leave the Bird that I had in my hand, for to follow the Oxe, which fled too fast from me, for me to catch him (186).

T B360 Better a Bird in hand than a vulture flying (p. 48).

Commentary: Mabbe adapted the original English proverb to make it more similar to the Spanish one.

109. G A grande oferta, grande pensamiento, y a mucha cortesía, mayor Cuidado (255).

R Great offers, have great ends, and that he that is full of courtesie, is full of craft (187).

M A grande oferta, grande pensamiento.

Commentary: Adaptation of the Spanish proverb.

110. G Si te hace caricias el que no las acostumbra hacer, o engañar te quiere o te ha menester (255).

R When a man shall offer the courtesies of an extraordinary nature, and such as heretofore he hath not been accustomed to doe, eyther he meanes to put a tricke upon thee, or else he stands in neede of thee (187).

Commentary: Adaptation of the Spanish proverb (paraphrasing).

111. G Ciertos son los toros (257).

R This way were the Bulls brought in (189).

Commentary: Adaptation of the Spanish proverb, which actually implies that things are clear, which does not appear in the translation.

112. G Más se huye que se corre (257).

R Hee runnes fast that flies (189).

Commentary: Adaptation of the Spanish proverb.

CHAPTER 2

113. G Solo le falta ser Francisca (258).

R Only she failes of being a *Franciscan* (190).

Commentary: A failed attempt to translate literally, as the female proper name 'Francisca' is mistaken for a member of the monastic order of the Franciscans (Greyfriars). The implications of the Spanish proverb (being thin, ugly, cold and idle) are not mentioned in the English version.

114. G A pan y cuchillo (259).

R At bed and at boord (190).

Commentary: Adaptation of the Spanish proverb which means in privacy.

115. G Desde el Papa hasta el que está sin capa (260).

R I did know, even from the very Pope, to him that had ne're a Cloake: that is, from the highest to the lowest (192).

M Conoçia desde el Papa, hasta el que estava sin capa. Proverb.

Commentary: Explanation of the Spanish proverb.

CHAPTER 3

116. G Benitillo, antes quieres ser maestro que discípulo (268).

R You faine come to be a Master, before you have attain'd to be a Scholler (199).

T M714 He can ill be a Master that never was a scholar. MABBE *Celestina* I, p.30: It is a miserable thing, to thinke that hee should be a Master, who was never any scholler. 1639 Cl., p.284 (p. 447).

Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.

117. G La becerra mansa mama de madre ajena y de la suya (269).
 R For a gentle Calfe sucks milke from a strange teat, as well as from his damm's (200).
 M Prov. La bezerra mansa, mama de madre agena, y dela suya.
 T C18a A quiet Calf sucks its dam and another cow also (p. 77).
Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.
118. G Ni todos ventureros ni todos con pucheros (271).
 R All were not permitted to be Adventurers, nor all allowed Pipkins to boyle their meat in (203).
 M The Spanish word is Puchero: An earthen Pot, or Pipkin, wherein they boyle las Puches. Now Puches, is a kinde of dressing and seething of meale and Oyle together. Which in ancient time, was much used before the invention of king bread was found out. Latinè, Pultes. Covarruvias Verbe Puches, y Puchero.
Commentary: Explanation of the Spanish proverb. Mabbe explained what Puchero was, to make the sentence totally understandable.

CHAPTER 4

119. G Ese es el amigo que socorre a su amigo, y ese llamo socorro con el que Corro (276).
 R This is a friend indeed, which succours his friend in time of need: And this I call succour, when I concurre and run along with him (207).
 M The Spanish phrase, Esse llamo Socorro, con el que corro. A poore begger, to whom he may be compared
Commentary: Explanation of the Spanish proverb.
120. G El dinero nunca se goza hasta que se gasta (277).
 R That he injoyes not his money, that does not spend it (208).
 M To have money, to pay it againe away, is not the injoying of money.
 T M1071 Money, like dung, does no good till it is spread (p. 469).
Commentary: Mabbe adapted the English proverb to make it more similar to the Spanish one.
121. G Ese te hizo rico que te hizo el pico (277).
 R He made thee rich, who gave thee whereon to picke (208).
Commentary: Literal translation.
122. G Grano a grano hinche la gallina el papo (277).
 R Graine after graine, the Hen fils her craw (208).
 M Proverb. Petit à petit l'osseau faiet son nid.
 T G398 Grain by grain and the hen fills her belly (p. 272).
Commentary: The English proverb was adapted to resemble the Spanish one.

CHAPTER 5

123. G Quien descubre la alcabala, ese la paga (278).
R Let him pay the troll, that first invented it (209).
M Alcavala is a Tribute, Taxe, Tole or Subsedio. The common people have a tale, That King Don Alonso the Wise, holding a Parliament at Burgos, said unto the Procurators, Dadme gente, delque vala. And from thence comes Alcavala, supply of monies, which they gave him.
Commentary: Explanation of the Spanish proverb. Mabbe explained what Alcalava was for purposes of clarification.
124. G Ni sastre que se la corte ni perro que se la muerda (283).
R Snipping Tailours to take them short; or snarling dogs to snap at their good name (214).
Commentary: Explanation of the Spanish proverb, which means that 'there is nobody that talks or criticizes someone else's life'.
125. G La codicia rompe el saco (284).
R Too much covetousnesse makes the bag to breake (214).
T C744 Covetousness (too much) breaks the bag (sack) (p. 124).

CHAPTER 6

126. G No es por mejor lana, sino por mejor cardada (287).
R Thou art better Wooll then we; but that thou art better carded (217).
Commentary: Adaptation of the Spanish proverb
127. G La tierra que el hombre sabe, esa es su madre (289).
R That Country, which a man knowes, and where he hath his meanes, the same is to be accounted his Mother (219).
Commentary: Adaptation of the Spanish proverb (paraphrase).

CHAPTER 7

128. G El tiempo todo lo trueca (294).
R Time changeth al things (223).
M Al things created have had their time of sway.
Commentary: Literal translation.
129. G Tanto uno vale quanto lo que tiene y puede valen (296).
R For every man is valued according to that he hath, or as his abilitie is (224).
Commentary: Literal translation.
130. G Lo bueno cansa y lo malo nunca se daña (296).
R We are quickly weary of well-doing, and what is ill, will never be tyred out (224).
Commentary: Literal translation.

131. G En las adversidades los que se llaman amigos declaradamente se descubren por enemigos (296).
 R Those which formerly have beene our Friends, in time of adversitie turne taylor, and become our enemies (224).
Commentary: Literal translation.
132. G Los peces se comen grandes a chicos (298).
 R These are a kinde of great Fishes, which feed upon the lesser Frie (226).
 T F311 The great fish eat the small (p. 218).
Commentary: Mabbe adapted the English proverb to make it more intelligible in the sentence.
133. G Ese que la trata, paga (299).
 R For as the world now goes, hee is worthy so to doe (227).
Commentary: The Spanish proverb means that somebody tells the truth, which is not implied in the English adaptation
134. G Las honras, quanto más crecen, más hambre ponen (300).
 R The more honour a man has, the more he desires (228).
 M Proverb.
Commentary: Explanation of the Spanish proverb.
135. G Cada uno en lo que se cría (300).
 R Let every man betake himself to that, wherein he hath beene traind and bred up (228).
 M Proverb.
Commentary: Explanation of the Spanish proverb.
136. G A qué quieres boca (300).
 R My mouth was now daintly fed (228).
 M What Guzman did whilst was a Page.
Commentary: Explanation of the Spanish proverb.
137. G El diablo trajo a palacio necios y lerdos (302).
 R The Divell (I thinke) brought Fooles and Block heads to the Court (229).
 M FoolishPages, not tis for Court.
 T D229 The Devil brought the bashful man to the court (p.150).
Commentary: Mabbe adapted the original English proverb to make it more similar to the Spanish one.
138. G La corcova que el árbol pequeño hiciere, en quanto fuere mayor, se le hará peor (305).
 R That crookednesse, which a tree once taketh in it's tender growth, the bigger it growes, the crookeder it is, waxing still worse and worse (232).
Commentary: Literal translation.

CHAPTER 8

139. G Al maestro, cuchillada (310).
R The beating of the Fencer out of his Schoole (237).
T S136The Scholar may be better than the master by a time. 1631
MABBE *Celestina* VII, p. 144: Many times (as it is in the Proverbe) a good
Scholler goes beyond his Master (p. 587).
Commentary: Mabbe adapted the English proverb to make it more similar
to the Spanish one.
140. G Si buena me la hizo, buena me la paga (310).
R It is but blow for blow; you have given me one Venew, and I have given
you another (237).
Commentary: Explanation of the Spanish proverb.
141. G A quien la vergüenza falta la villa es suya (310).
R Where she is away, the Towne is ours (238).
M Proverb.
Commentary: Adaptation of the Spanish proverb.
142. G Donde no valen cuñas, aprovechan uñas (311).
R Where the Wedge nought prevailes, wee must make use of our nayles; if
one thing will not doe the deed, another must (239).
Commentary: Explanation of the Spanish proverb which actually means
that when strength is not enough, skills are necessary.
143. G De lo contado come el lobo (314).
R But it is like the Shepheards numbring of his Sheepe; whereof, when he
hath cast up his reckoning, he shall finde that the Woolfe hath met with
one of them by the way (241).
M Proverb.
Commentary: Explanation of the Spanish proverb which actually means
that nobody is safe from danger

CHAPTER 10

144. G Boca de miel y manos de hiel (325).
R In his mouth that inviteth, honie, but in his hands gall (251).
T H556No honey without gall (p. 3160).
Commentary: Mabbe adapted the original English proverb to make it more
similar to the Spanish one.
145. G Quien, cuando puede, no quiere, bien es que, cuando quiera, no
pueda (326).
R He that will not when he may, when he would, he should have nay
(251).
Commentary: Literal translation.
146. G Pensando ir por lana, volví tresquilado (329).
R Thinking to goe forth to fetch Wooll, I was forced to come back with
my fleece shorne(254).

T W754 Many go out for Wool and come home shorn. 1631 MABBE
Celestina III, p.74: Goe not to fetch woll, and come home shorne your
selfe (p. 751).

Commentary: Mabbe adapted the English proverb to make it more
similar to the Spanish one.

147. G Si no jugué los dados, hice otros peores baratos (342).

R And if I had not beene a Gamester, peradventure I should have done
worse (267).

Commentary: Adaptation of the Spanish proverb, which alludes to
someone who indulges in constant evil (i.e., I did many more than one
bad thing).

4. CONCLUSION: MABBE'S TRANSLATION METHODS

As has been mentioned before, Mabbe's translation of *El Guzmán de Alfarache* was very accurate. That is visible in the rigorous and effective translations and adaptations of the great number of proverbs and Spanish sayings that were included in Mateo Alemán's work.

Mabbe used different methods in order to complete that arduous task. The translation methods he used in the case of the proverbs can be divided into three different kinds. The most usual procedure was to provide a literal translation of the Spanish proverb, perhaps because he failed to understand the original one fully, or simply because he thought that a literal translation into English could be clear enough for his readers.

The second method he used was to supply an explanation or paraphrase of the meaning of the Spanish proverb. Sometimes, he added explanations as marginal notes or as parts of the main text. He also provided some explanations of particular Spanish words or cultural issues that were crucial to the understanding of some passages. Another variation on this method that he employed with some frequency was the adaptation of the Spanish proverbs into English, that is, writing a sentence implying the meaning of the original one without acknowledging that the original Spanish was in fact a proverb. Marcuzzi analyzed those particular occasions as omissions of proverbs: "Un'altra tattica a cui ricorre e quella di omettere semplicemente la traduzione di un proverbio"¹¹.

Finally, the last procedure he used was to replace the Spanish proverb with an English proverb that he regarded as equivalent to the original. Despite the fact that this could have been the surest way of keeping the original atmosphere and sense of the novel, this was the method less used by the translator. Maybe this was the result

¹¹ Marcuzzi 1989: 69.

of the difficulty that entailed finding equivalent proverbs, or of the translator's inability to understand the original ones.

4.1. *Proverbs in literal translation*

The first part of *El Guzmán de Alfarache* includes one hundred and forty seven proverbs of which, forty-nine were translated literally. Proverbs number: 9, 12, 14, 15, 17, 19, 21, 23, 25, 26, 30, 31, 35, 36, 37, 38, 41, 45, 46, 54, 55, 59, 63, 64, 67, 68, 70, 72, 74, 75, 76, 77, 78, 82, 83, 84, 86, 92, 94, 95, 97, 113, 121, 128, 129, 130, 131, 138 and 145 are included inside this group. Proverb 9 is a good example of this translation method:

G Del agua vertida cogiose lo que se pudo (47).

R Of this spilt water, hee gathered up as much as he could (14).

In this particular example, Mabbe translated literally what the Spanish proverb meant, without supplying an explanation of the original sentence's meaning, which alluded to a traditional saying (*Agua vertida, no toda cogida*¹²; Of Spilt water not all was gathered).

Apart from the literal translation, sometimes Mabbe added some information in the margins for the purposes of clarification or complementation. This is the case of Proverb 76:

G La vida se puede aventurar para conservar un amigo y la hacienda se ha de dar para no cobrar un enemigo (198).

R A man ought to venture his life, for the keeping of a friend, and the spending of his wealth, for the un-procuring an enemy (135).

M Friends and foes, how to be kept, or avoided.

Moreover, there are some examples of misinterpretations of Spanish proverbs which Mabbe translated literally, without any complementary information. In those particular occasions, further explanations were necessary for the correct understanding of some parts. More examples of Mabbe's misunderstandings are visible, as sometimes he translated a proverb literally, implying some meaning,

¹² Alemán, *Guzmán de Alfarache*.

when it actually meant something else. A good example of it is Proverb 64, in which the two versions have different implications, as Mabbe fails to translate the possessive in the second clause (“a blind man’s”):

Mozo de ventero peor que de ciego (169).

R Inne-keepers Boy, which is some-what worse then a blind-man (111).

4.2. *Explanations and paraphrases*

The second category includes forty-three instances. This group consists of the occasions in which Mabbe introduced some explanations to clarify the meaning of the original proverbs. It is necessary to mention those occasions in which the translations were wrong, which are proverbs number: 2, 7, 20 and 51 (whose explanation is not complete). In order to illustrate those examples Proverb 2 can be mentioned:

G A Roma por todo (36).

R At Rome there is an absolution for all offences (6).

In this particular example, Mabbe did not understand the Spanish meaning, which has nothing in common with his explanation. He suggested the existence of a Christian absolution for sins in Rome, when the original phrase actually alluded to a situation for taking action quickly as there is anything else to lose.

Nevertheless, most of the explanations made by Mabbe were right, as it can be seen in proverbs number: 3, 4, 5, 6, 8, 11, 13, 16, 18, 40, 44, 50, 52, 53, 56, 62, 65, 72, 73, 81, 85, 89, 99, 100, 101, 102, 104, 107, 115, 118, 119, 123, 124, 134, 135, 136, 140, 142 and 143. Besides, the translator provided in some occasions clarifications of Spanish cultural facts, for example in Proverb 148:

G Ni todos ventureros ni todos con pucheros (271).

R All were not permitted to be Adventurers, nor all allowed Pipkins to boyle their meat in (203).

M The Spanish word is Puchero: An earthen Pot, or Pipkin, wherein they boyle las Puches. Now Puches, is a kinde of dressing and seething of meale and Oyle together. Which in ancient time, was much used before the invention of king bread was found out. Latinè, Pultes. Covarruvias *Verbe* Puches, y Puchero.

This is a good demonstration of the vast knowledge that Mabbe had about Spain, its culture and its customs, which he successfully demonstrated throughout all the translation.

Another method used by Mabbe in his translation of proverbs was adapting the Spanish version into English, without translating it literally or explaining its meaning, just writing a sentence with the same sense that the original proverb had. There are a total of thirty proverbs included in this group. Proverbs 10, 22, 27, 29, 33, 34, 48, 57, 60, 66, 69, 80, 88, 90, 96, 98, 103, 106, 109, 110, 111, 112, 114, 126, 127, 133, 141 and 147 exemplify this translation method. Proverb 90 serves as a good illustration here:

G Comido por servido (216).

R What I serv'd for, what I wasted (151).

Mabbe introduced the meaning of the Spanish proverb, making a coherent sentence, without inserting an English proverb or translating literally the original one.

There are some examples in which the adaptations are completed with some further explanations, like proverbs number 7 and 61.

G La buena conversación donde quiera es manjar del alma (164).

R For good Company, (wheresoever we chance to light upon it) is a kinde of meat and drinke to the Soule (107).

M Good company, what effects it worketh.

Proverb 61 is a good example of this kind, since Mabbe added some information in the margins and inside the proper sentence, making it more clear and understandable.

As it happened with the previous groups, there are some examples of mistaken translations or adaptations in Mabbe's work. Sometimes some information is missing in order to clarify the meaning of the proverb, other times he misunderstood the meaning of the original version, and others the Spanish and English texts have different implications. This is the case in Proverbs 66, 69, 103, 111 and 133. These wrong practices are visible in number 133 for example, since the meaning of the Spanish proverb, which refers to somebody that tells the truth,

is not mentioned in the English version. The Spanish proverb is related with the honesty, “la trata” is making reference to the truth (to treat the truth is used as a synonym of being honest), while the English version refers to the advantages of the truth being mute.

G Ese que la trata, paga (299).

R For as the world now goes, hee is worthy so to doe (227).

There is a really interesting translation inside this group, which shows again the learning of the translator. As it was declared in the previous section, in number 98 there is a Biblical reference explained in the commentary.

G Era mal sordo y no quiso oír (229).

R This deafe Adder, was of that evill condition, that she had stop her eares (162).

Commentary: ‘Proverbial expressions around the idea of a deaf adder were used in English since Anglo-Saxon times in translations of the Psalms (see OED, ‘deaf adder’, 1). Mabbe may have derived this from the *King James Bible*: ‘The wicked are estranged from the womb / ... Their poison is like the poison of a serpent: / they are like the deaf adder that stoppeth her ear’ (*Psalms* 58, 3-4).

4.3. Using English proverbs

Finally, the translation method he used less frequently (exactly in twenty five occasions) was replacing the Spanish proverb with an English equivalent one. Inside this group it is worthy to differentiate between those proverbs which were adapted or altered from its original form, as seen in Tilley¹³, and those introduced without any change (number 93 and number 125).

G La codicia rompe el saco (284).

R Too much covetousnesse makes the bag to breake (214).

T C744 Covetousness (too much) breaks the bag (sack) (p. 124).

Altered proverbs were 1, 24, 28, 32, 39, 42, 43, 47, 58, 29, 87, 91, 108, 116, 117, 120, 122, 132, 137, 139, 144, and 146. Number 58 clearly illustrates this group, as it was seen in the commentary introduced in the previous section:

¹³ Tilley, *A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries: a Collection of the proverbs found in English literature and the dictionaries of the period.*

G Para el amor ni muerte hay casa fuerte (143).

R But because Love overcomes all *difficulties*, and Death is too weak an adversary to withstand its force (89).

T L527 Love overcomes all (p. 398).

The scholar made an excellent job, by the introduction of a translation of the Virgilian tag 'omnia vincit amor', which implied the same meaning that the Spanish proverb he had to translate.

Again, inside this group, there is an example of a mistaken translation, which, for example, can be seen in number 105:

G Quien tal hace, que así lo pague (243).

R As a man Brewes, so let him bake (173).

T B654 As one Brews so let him bake (drink) (p. 66).

Mabbe probably did not understand the meaning implied in the original proverb, and thus the choice of the English phrase he made was wrong. The Spanish proverb means to punish somebody who is guilty, while the English one makes reference to allow somebody go on with one task already started, hence the translation is wrong.

To sum up, excluding a few mistakes, Mabbe made a successful task in the translation of the high quantity of proverbs included in *The Rogue*. It could be said that, due to his great effort, the English version was enriched with many cultural facts and references, not included in the original one. He made an excellent version of the novel without changing its original atmosphere and shape, as he even kept (as long as he could) the proverbs which were so consciously included in the original version, in accordance with the period's practice. Indeed, he maintained the original meaning of the novel, explaining the implications of certain proverbs, or just including their sense throughout the text. Besides, he tried to enrich the language, make cultural references and explain several details about life in Spain. By making such a great effort he achieved an outstanding result that is still considered a masterpiece in literary translation.

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