THE HISTORICAL DEVELOPMENT OF THE REFLEXIVE
IN SPANISH

by

Mack Singleton

A. B.; PHILLIPS UNIVERSITY, 1928

Submitted to the Department of Spanish and Portuguese and
the Faculty of the Graduate School of the University of
Kansas in partial fulfillment
of the requirements for the degree of Master of Arts.

Approved by:

[Signature]

Instructor in charge.

[Signature]

Head or Chairman of Dept.

July 1, 1929
I take this opportunity to express my appreciation to Professor Arthur L. Owen for his kindness and patience which he has shown to me in the preparation of this thesis and throughout the entire year; and to Mr. John Brand, who has assisted me greatly in the final writing of the book.
# Table of Contents

Table of Abbreviations

Chapter I. Introductory. The Reflexive Idea. ...................................................... 1

Chapter II. The Reflexive in Spanish ................................................................. 9

I. Reflexive with Verbs of Rest and Motion ................................................... 14

II. Reflexive used to express a condition resulting from an action .......... 39

III. Reflexive with Verbs of Thought and Emotion ....................................... 45

IV. Reflexive with Verbs of Physical Action .................................................. 55

V. Reflexive with Verbs of Effort ................................................................. 57

VI. Reflexive as Passive ................................................................................... 59

Conclusion ........................................................................................................... 64

Bibliography ....................................................................................................... 65

Index .................................................................................................................. 68
# Table of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ac.</td>
<td>accusative</td>
</tr>
<tr>
<td>abl.</td>
<td>ablative</td>
</tr>
<tr>
<td>C.</td>
<td>Poema de Mio Cid</td>
</tr>
<tr>
<td>d.</td>
<td>dative</td>
</tr>
<tr>
<td>g.</td>
<td>genitive</td>
</tr>
<tr>
<td>Gk.</td>
<td>Greek</td>
</tr>
<tr>
<td>Idg.</td>
<td>Indo-Germanic</td>
</tr>
<tr>
<td>It.</td>
<td>Italian</td>
</tr>
<tr>
<td>Lat.</td>
<td>Latin</td>
</tr>
<tr>
<td>O. Fr.</td>
<td>Old French</td>
</tr>
<tr>
<td>O. Sp.</td>
<td>Old Spanish</td>
</tr>
<tr>
<td>Ptg., Port.</td>
<td>Portuguese</td>
</tr>
<tr>
<td>Quij.</td>
<td>Quijote</td>
</tr>
<tr>
<td>Sp.</td>
<td>Spanish</td>
</tr>
</tbody>
</table>
CHAPTER I

Introductory. The reflexive idea.

All action may be divided into four classes:

1. The subject performs an action which does not affect an external object but benefits through the action performed. I go, I ride. The verb in such a case is termed intransitive.

2. The subject performs an action which affects an external object. I see him, I write a letter. The verb in this case is transitive.

3. An external force acts upon the subject. The letter is being written by the correspondent.

4. The subject acts upon itself and in turn is acted upon by itself. I wash myself— I am washed by myself. Such a case is both active and passive. From the meeting-place of the two extremes, the active and the passive voices, arises a complicated and interesting group of constructions which will be considered in the treatment of the reflexive which follows.

The expression I wash myself is purely reflexive. This purely reflexive idea contains in itself, however, the meaning I am washed (by myself), which is purely passive. If, however, the speaker says I am washed after the action has ceased, we have neither a pure active nor a pure passive (since no action actually occurs): the verb, which is now I am alone, is intransi-
tive and the expression is parallel to I am rich, I am ill.

Now ordinarily one says simply I washed this morning, for example, omitting the reflexive, since because one as a rule washes one's own self, the reflexive appears to be superfluous. If it is necessary to make clear that the speaker did not, for instance, wash clothes, he must use either the reflexive or some equivalent expression. I wash is purely transitive.

In summary: I wash=I wash myself=I am washed=I am clean: an active verb shades into a reflexive, which in turn shades into a passive verb, which in its turn becomes intransitive. The intransitive I am washed implies that something has washed me (transitive); the transitive I wash implies that I shall be clean (intransitive). --These constructions go hand in hand.

It is of no great importance, at times, to know who washed me. That I am clean is the important thing. From such a confusion has arisen the reflexive-passive in the Romance languages.

The confusion existing among these ideas is as old as written language itself. Indo-Germanic had an active voice, a passive voice, and a middle voice. The active voice could be made reflexive if necessary. Besides these existed the peculiar deponents which survived in Greek and Latin. The original purpose of the middle voice was to express the action of the subject on itself. In several languages, where the Indo-Germanic middle either dwindled or died out, its place was filled by a combination of the active + an oblique case of the pronoun.

---

This roundabout idiom was probably general, even when the Indo-Germanic middle was still in use, especially in any case when obscurity might be involved. In Italic and Keltic the middle became mixed with the r-deponent. In Gothic middle forms remained but had passive meanings. In Norse the reflexive was used as a passive. In Lithuanian all the old middle forms which were used passively dropped out of use, and the reflexive with -si only partially did for the passive. —The middle in Indo-Germanic was often confused with the passive. Sommer states that from the middle corresponding to Gk. λούωμαι (I wash myself) developed the passive.

Greek had active, middle, and passive voices.

**Middle.** ex. λούωμαι I wash myself. The middle represented the subject doing something in which he was interested. The middle might take as object (1) a part of the body, property: λούωμαι τὰ χέρια I wash my hands; (2) it might be removed from the sphere of the subject: ἀπὸ εἰς δομαί τὴν οίκια I sell my house.

The direct reflexive middle represented the subject as directly acting upon himself: ἔτο αὐτὸς ἐσπαίρω exercise (one's self). Its use was extended to other verbs: ἐ στά θα, stand (cf. estarse),

---

2- Ibid. 580
3- Ibid. 581
4- Ibid. 451.
5- Meringer: Indogermanische Sprachwissenschaft, Leipzig, 1903, 123.
The indirect reflexive middle represented the subject as acting for himself, with reference to himself: \( χ τ e σ o a ι \) provide for one's self.\(^1\)

The middle might also be used reciprocally.

**Active + reflexive and middle.** The active + reflexive was usually employed for the direct middle.\(^2\) The reflexive pronoun might be used with the middle, often for contrast: \( έαυρθρον \) \( διφτερτόφσι\) hide himself. The reciprocal idea might be expressed also by the reflexive pronoun - active.

**Active and middle.** The middle laid more stress on conscious activity, bodily or mental participation of the subject than the active.

**Middle deponents.** These denoted bodily or mental action: \( λαλ \) \( χ τ e σ o a ι \) jump, \( χ ζ ρ \) \( σ o a ι \) be gone. They were either direct or indirect middles.

**Passive.** The passive was a development of the middle.\(^3\) With the exception of some futures and the aorist the middle forms did duty as passives.

\(^1\) Ibid, 390.
\(^2\) Ibid, 391.
\(^3\) Ibid, 392.
\(^4\) Ibid, 394; Brugmann, *Griechische Grammatik*, München, 1913.
Latin had two voices: active and passive, the last including the true passive, the impersonal passive, the middle and the deponents.

Impersonal passives. Lindsay suggests that the passive r-forms may have been restricted originally to impersonal verbs. The personal passive in Old Irish by its restriction to the 3rd. person indicative indicates its impersonal use.

Itur in antiquam selvam (there is going, going takes place, on va, man geht, se va) may exemplify the oldest form of the r-passive. Old Latin vitam vivitur becomes vita vivitur in Classical. Compare Horace’s use of invideo for invidetur mihi. This impersonal passive had a very wide use.

Middle. The middle expresses the action done by the subject to himself and more frequently and action experienced by the subject without any specified external agency. Ex.: fingor train myself, recreor refresh myself, vertor turn myself, reprimor restrain myself, volvor roll myself; congregor herd myself, mergor plunge, tendeor shave.

Deponents (passive in form but active in meaning). Ex.: fateor confess, epulor banquet. Deponents may be divided into five classes.

1. Action upon one’s self: proficiscor (I set myself forward) travel, potior I make myself master, nitor I make myself kneel.

2- Draeger: Historische syntax der lateinischen sprache, Leipzig, 1873-1881, I, 165
5- after Roby, II, 173.
2. Action in one's self: _morior_ I die, _irascor_ I get angry, _spatior_ I walk about.

3. Action for one's self: _obliviscor_ I blot out for myself, forget, _mercor_ I earn for myself.

4. Beginning: _dominor_ I act the lord, _interpretor_ I act the interpreter.

5. Engagement in a mutual action: _osculamur_ we kiss, _comitor_ I accompany (make myself an attendant?).

Some deponents are descendants of Indo-European middles: *seq*₂ (Old Indian _sa-ca-te_, Gk. _καθα_ ) is in Latin _sequor_, _sequitur_.

Many deponents lost all idea of the original passive (middle) from which they were derived: Gk. _καθα_, Lat. _reor-puto_. Through this fluctuation many verbs not deponent became deponent and vice versa: Old Latin _adjutor_, Classical _adjuto_; O. L. _contemplare_, C. _contemplari_; _assentio_, _assentior_, etc; New deponents were occasionally made, especially in Late Latin: _nunquam poester nisi sim podager_ (Enneius, cited by Lindsay, _op. cit._, 521). Uncertainty as to the use of middle or active is noted by late grammarians. ("somnio dicendum, non somnior") Draeger gives a list of which the following are especially interesting: _imaginor_, _memoror_, _rhetoricor_, _medicor_, _suspector_. Grandgent mentions Petronius' use of _rideri_.

Middle and reflexive. Middle and reflexive were often used interchangeably. Cicero uses _obligari_ for _obligare_, Celsius

---

2- Lindsay, _Op. cit._, 522
purgari for se purgare. The middle is at times used with the reflexive: coverti se in fugam.

Passive and deponent (e.g. vereor abs te). A deponent used as a passive is found occasionally.

Active and reflexive and middle (passive). Reflexives and middles often came to be used as simple intransitives: se mutare, mutari, mutare are found side by side meaning the same thing. Cf. se praecipitare-praecipitari-praecipitare; emergo, accingo, penetro, purgo, verto.

The entire r-passive fell in Romance. It is replaced by (1) sum + past participle: es amado, il est aimé, and (2) by the reflexive: se dice, ce livre se publie à Paris. The Latin passive esse + past participle survives in soy amado, je suis aimé.

Passive and reflexive (middle) verbs were confused in Vulgar Latin. Moveri was felt to be equivalent to ser movido, movere. This is easy to understand. Moveri (middle) had a passive ending but a reflexive (middle) meaning. Since amari was everywhere replaced by ser amado, être aimé, etc., moveri with its passive ending was felt to be equal to ser movido. But its meaning was felt to be reflexive (cf. se mutare-mutari), hence movere. Movetur gives se mueve but motus est gives se movido (me muevo then me moví).

1- Richter; Zur Entwicklung der reflexiven Ausdruck in Romanischen, Zeitschrift XXXIII, 135.
Deponents, impersonal passives, and middles are treated in older Romance almost entirely as passive in form, though the influence of transitives requiring habere past participle was at times strong enough to swing many intransitives to the same construction (O. Fr. est couru, est fuiz, Mod. Fr. il a couru, il a fut). In Italian, impersonals are still conjugated with essere: é piovuto (il a plu). In French many intransitives of rest are still used with être: il est demeuré (also il a demeuré); It. é rimasto. Cf. Lat. morari (deponent). Intransitives of motion in French and Italian generally require esse: It. sono venuto, Fr. je suis venu.

Other common remnants of Latin deponents: morir—Sp. me muero, Fr. je suis mort; oblivisci—Sp. me olvido; reminisci—Sp. me acuerdo, Fr. je me souviens; proficisci—Sp. irse, Fr. s’en aller, Prov. s’anar, It. andarsene; rideri—Sp. reírse, It. ridersi, Fr. se moquer. --Reflexive verbs in French are still conjugated with être, showing their confusion with the passive: je me suis lavé. Lavor je me lave; lavatus sum, je suis lavé, which might mean quelqu’un m’a lavé. The two constructions were confused, je me suis lavé being the result. In Old Spanish we find (XIII century) no se era levantado (Patrañuelo 149b)² for older no era levantado. At the same time appears tornado se ha, which survives.

2- Cited by Grandgent, op. cit., 171.
3- Hanssen: op cit., 231.
CHAPTER II
The Reflexive in Spanish

The use of reflexive and pseudo-reflexive forms is of wide extension in Spanish. Almost all the reflexive uses can be traced directly to Latin influence.

Any transitive verb may be, theoretically, made reflexive: veo, me veo; hirió, se hirió. The reflexive pronoun may, moreover, be direct or indirect object: se vió, se hizo daño a sí mismo, se compró una butaca. Such a double use of reflexive (middle) forms is found in the Greek: παρέκκλησε στήθος, provide for one's self, λούωμαι, I wash myself; and in the Latin: singor I gird myself, piscor I provide myself with fish. Ramsey laments that se should be both accusative and dative. Se used as a dative of interest is found very frequently in Spanish, corresponding to the Latin ethical dative:

Quid mihi Celsus agit? (Horace) What is my Celsus doing, I'd like to know what Celsus is doing? --Se pidió una taza de té; --que se lo sacara... el mismo Aristóteles (Quijote I, l);--me guardo la llave en el bolsillo (Alvarez Quintero). This is a survival of Lat. labor manus (Gk. λούωμαι, ἔργασα): me lavo las manos; a la barba se tomó (C. 2829), etc.

--The use of a dative and definite article is more common in Old Spanish than in Modern: A Minaya Álbar Fáñez mataronle el cavallo (C. 744), agora córrem las tierras que en mí

---

1- By this term is meant the reflexive used with passive meaning.
poder están (C. 964).

Se as the subject of an infinitive has no survival in Spanish. Dixit se esse in Roma—dice que está en Roma.

Me, te, se, nos, vos, se were used reciprocally in Latin, which had no special form for the reciprocal. The simple pronouns were generally preceded by inter: amamus inter nos, Galli inter se cohortati sunt (Caesar). Many deponents by their very meaning were considered reciprocal: osculamur (nos besamus). For stress the various forms of uno...otro, a sí mismos, mutuamente, etc., may be employed. Ex.: prometiéndose uno y otro a sí mismos de unirlos en cuanto llegasen a la edad precisa (Espronceda: Sancho Saldaña, 80).

The uses of the reflexive in Spanish may be classified as follows:

1. Intransitives of motion and rest. acercarse, irse, separarse, sentarse; estarse, quedarse.

   a. From the idea of motion comes the idea of rest (activity in rest). hallarse, encontrarse, verse, dividirse: En esto llegaron a un camino que en cuatro se dividía (Quij. I, 4); extenderse: la fama de su mucha hermosura se extendió de manera, que... (Quij. I, 12); igualarse, albergarse, reducirse. In these verbs to express the idea of becoming is the chief function of the reflexive. The passive in Latin was often used to express this idea of a condition resulting from an action: Baeticae latere septentrionale pretenditur

---

1- Bennet, Charles: New Latin Grammar, New York, 1925, 159
2- After Richter: op. cit.
Lusitania (Fliny)—Lusitania extends along the northern bank of the Baetica.

II. The reflexive used to express a condition resulting from an action extends to many other verbs: *fundirse, acostumbrarse, humanizarse, organizarse*. La procesión se organizaba (Pardo Bazán); *encenderse*: El rostro de Zoraida se encendió de repente (Espronceda); *paralizarse, callarse*: ¡Cállese Vd.! (Cf. Ambos callaron algunos momentos) (Palacio Valdés).

a. Customary, repeated action, with reference to special actions: *comerse, beberse, tragarse*. These are comparatively rare in Spanish, though of frequency in Latin: *loquor, vescor, gradior, spatior* (cf. *pasearse, se promener*).

b. Mental states resulting from a definite change in the emotions: *horrorizarse, alegrarse, holgar, atormentarse, contenerse, contentarse, turbarse, asombrarse*.

c. Equivalents of *fieri*: *hacerse, ponerse, convertirse*. Se hicieron su padre y sus amigos... muy ricos, Quij. I, 12.

III. Mental actions not stressing the idea of becoming: *admirarse, imaginarse, estremecerse, jactarse,preciarse, reírse, quejarse, molestarse, acordarse, olvidarse, enganarse, atreverse*. These verbs are, of course, closely connected with those like *turbarse, alegrarse*. The difference is mainly that in the latter the reflexive merely places the subject at the beginning of a condition. In *reírse*, for example, an action occurs and although it is followed by a mental state, this latter is of little importance to us.

---
1- cited by Richter: op. cit.
a. Datives of interest come properly under this heading: creerse, aprovecharse, valerse (de), merecerse, saberse ("sin saberse lo que había pasado," Quij. I, 3). Richter states that all idiomatic reflexive pronouns (e. g. me muero) are without doubt accusative. And further, that datives of the reflexives exist only by analogy with those verbs which require datives of external persons. The former idea is not generally accepted.

IV. Physical action. María forcejaba a desasirse (Palacio Valdés), escaparse, apretarse, lastimarse, inclinarse, apretarse, fatigarse, sanarse, etc.

b. Extension of the action to a part of the body, clothing, or belongings: se le saltaban las lágrimas (Palacio Valdés), se llevó el pañuelo a los ojos (Id.), mas tarde don Quijote en hablar que en acabarse la cena (Quij. I, 11), El abuelo Joffre se los meterá en el bolsillo (Blasco). --In Latin we have labor vestem, me lavo la ropa.

V. Verbs of effort: empeñarse (en), esforzarse, abstenerse, someterse, oponerse, proponerse.

VI. Passive.

a. of objects. Pintóse en el rostro del marqués la sorpresa (Pardo Bazán), El aderezo se devolvera (Palacio Valdés).

b. of persons. Nadie se veía ( no se veía a nadie) (Sancho Saldaña II, 66), dijo que se llamaba la Tolosa
(Quij. I, 3), por loco se libraría aunque los matase a todos (Quij. I, 3), --que el señor del castillo era un follón y mal nacido caballero, pues de tal manera consentía que se tratasen los caballeros andantes (Quij. I, 3). This use of the reflexive is comparatively rare in contemporary Spanish, being usually replaced by:

c. An impersonal reflexive direct object: Hizo Sancho lo que se le mandaba (Quij. I, 11), Si alguno se le podía comparar (Quij. I, 1).

VII. Impersonals: puede afirmarse que cantaba (Palacio Valdés), quizás se debe a que en éstas anda prodigada en demasía por iglesias (Palacio Valdés), se habló del niño Fadrique y de lo crecido que estaba (Valera), -Hola, señores, dijo el paje, parece que se pasa el tiempo alegremente (Espronceda).

a. impersonal indirect object: se le vino a la imaginación (Quij. I, 4), asentosele de tal modo en la imaginación (Quij. I, 3), se me olvida algo (Álvarez Quintero).

These seven groups will now be considered separately in detail.
I. Verbs of Motion

For an explanation of some intransitives it will be well to glance for a moment at the Latin impersonal passives, which throw considerable light on such peculiar constructions as irdse, estarse, and venirse.

Latin impersonal passives.

Impersonal passives of intransitive verbs (3d sing.) are as old as the language itself. One said itur, there is going; monetur, there is warning; auditur, there is hearing, people hear, something is heard; then, he is heard, the order is heard (a new subject supplied). An extension of the r-ending to all persons and the majority of tenses soon followed. The r of itur did not extend to the other persons evidently because by this time r had become the sign of the passive and eo cannot be passive. When later r is the sign of deponent, and middle as well as passive, itur can be considered in a different light.

The impersonal passive is used especially with intransitives of motion. Terence: statur (se está), emergi non potest, potuerat quietarse (quedarse);—Enneius: vivitur (se vive);—Cicero: in silvam venitur et ibi considitur;—Quintillian: ad me ventum est;—Caesar: contrariumque in partem iri videbatur; pugnatur; cum esset appropinquatum;—Livy: ad Janiculum forte ventum erat; Arciam infesto periculis iretur;—Velleius: venitur, iretur, ambulatur; —

1 Draeger: op cit., 165 ff.
Pliny: fletur.

A phrase like itur in antiquam selvam was in later Latin evidently felt to be odd and somewhat artificial. Quintilian comments on it: "jam itur in antiquam selvam nonne propriae cujusdam rationis est? quod initium ejus invenias? cui simile fletur" (Is not itur in antiquam selvam of a peculiar nature; for what do you find to be its beginning? Fletur is like it.) It is quite likely that common people were groping around for a subject for these impersonals (as in French we find il pleut for pluit, Eng. it is raining, where all these meaningless pronouns fill the need of the subject which is characteristic of the verb in these languages.

Most Latin impersonals became personal: Facile nubitur, marriage is easy, could be taken as a middle since the forms of impersonal and middle were here alike. Bibitur, there is drinking, on boit, could easily be taken as a deponent by analogy with vescor eat; the forms bibor, bibimur easily follow. (Cf. el se bebe el aguardiente, il se boit le vin.) Itur could, then, be considered as a deponent: profiscitur. (Profisco existed in early Latin meaning I go, set out.) Profiscitur could then there is going out; the r contaminated the remaining persons. The deponent form being felt to be more forceful survived. (Profiscitor is generally explained: I set myself forward.

1- Draeger I, 167.
Note the following: Levat se episcopus et omnis populus, porro inde de summo monte olveti totum pedibus itur. (Peregrinatio ad loca sancta, quoted from Archiv IV)

Note that itur might very easily be taken as predicate of episcopus et omnis populus, which takes a singular verb in clause 1. Itur might have been written to mean proficiscitur-vaditur-vadit se-se va. The form vadunt se is found already in the Peregrinatio.

It will be asked: Why must we seek the origin of irse, venirse, estarse in the impersonals? Is not analogy with the deponents sufficient?

To account for these forms by analogy alone seems to be a weak explanation. If the intransitive eo had never had a form with a passive ending it is extremely unlikely that it would ever have been likened to proficiscitur. From proficiscitur to se va is too broad a jump without the intervening *se it=itur. Itur gives us se va=people go. (Moritur gives se muere, lavatur, se lava, hence any passive ending is felt to reflexive.) It seems not too much to ask it to give us the personal se va. The impersonal passives were too frequently used to be disregarded entirely.

The disappearance of such a strong and useful word as proficiscor can be accounted for, I think, by the popularity of se vadere. People had come to use vadere for many forms of ire. The moment se vadere comes to be equivalent of proficisci, the latter with its passive ending is not remade into se proficiscere but is dropped entirely in favor of the shorter and more colloquial word.
Intransitives of motion

acercarse (cerca). cf. aproximarse (to make one's self near), alejarse (to make one's self far away), encaminarse (to put one's self on the road). Such verbs, formed on the nucleus of some other part of speech, offer little difficulty. Acercar to "near", transitive; acercarse to "near" one's self, reflexive-intransitive. Since the chief difficulty in the determination of the reflexive of verbs lies, not in these formations, but in verbs coming directly from the Latin; little note will be taken of them in this study. A short list of such formations is not out of place, however:

adelantararse (adelante) revolcarse (volcar)
apresurarse (prisa<pressus) detenerse (tēneo)
apropinquarese (propinquus) extraviarse (extra-via)
arrinconarse (rincón) situarse (sitio)
desviarse (vía) transportarse (trans-porto), etc.

acogerse. (*ac-colligere).

grandes yentes sele acojen essa noche de todas partes. C. 395
acōgensele omnes. C. 1391
cf. colligere; collecto omni populo; se colligere. Peregrinatio (Archiv IV, 262)

andarse. (ambulare) cf. spatior, gradior.
aquella moza que se anda en hábito de pastora por esos andurrales. Quij: I, 12
Andar was possibly felt in Vulgar Latin to be deponent through analogy with spatior and gradior.

apartarse. (*ap-parto from pars).
cojerse, (cōligere) "irse, juntarse con".

cojó Salón ayuno, con los sos abuela anda. C. 589

entrarse. (intrare).

Latin *intrare* to go, walk into, penetrate, force a way: *intrat in praesidia* (Caesar).


When *ingredior* disappeared from the common language many of its meanings were taken over by V. L. *Intrare*, as shown above. The reflexive idea is very likely due to *ingredior*. Note the following examples:

- obispo don Jeróme adelant se entrava. C. 1579
- el rey Fárez en Terrar se (fo) entrar. C. 772
- entró sobre Bauieca. C. 1745
- entráronse a la cidad C. 2896
- entre los dos es entrado. C. 1066
- cf. C. Fr.: As porz d'Espaigne s'en est entré. (Rolant. Cited by Littré, s. v. *entrer*)

In Modern Spanish *entrarse* implies that a special effort is being made by the subject to get in or force his way into something. (See Ramsey, op. cit., 807: A pesar de las guardias la gente se entraba,--the people kept getting in.) Note also the expressions

*entrarse por las puertas de uno* (meterse sin más ni más), *éntrome acá que llueve* ("con que se denota la osadía y desenfado de los que se introducen en casa ajena sin otro título que su misma descaro").

*Entrar* is of course also *transitive.*
(d)espedirae. (See below for etymon).

Some early examples of the use of this verb are:

Essora se espidieron. C 3522
espidió de todos los que sus amigos son. C. 3531
Yas espidió mio Cid de so señor Alfons. C. 2156
Ya salen los ifantes de Valencia la clara,
espidiendo de las dueñas e de todas suas
compañas. C. 2611-2
Espidiense al rey. C. 1914

Menéndez Pidal gives, in agreement with Cornu
(Romania IX; 130) expétière as the etymon of
espedir rather than expédio (given by Diez
Etym. Wörterbuch) ignores Sp. despedir. Cuervo
(Diccionario) gives expédire; Körting, expéti.io.

Latin. expedio set free, liberate, disengage,
let loose: me ex suis locis pulcre ornatum
expedivit (Plautus); expedire se ex turba (Terence);
per quot discrimina rerum Expédior --escape''
(Valerius Flaccus).

expeto long for, seek after, desire, covet,
wish, aspire to: Italia ab hoc auxilium absente
expetivit. --Expeto does not account for such
transitive uses of despedir as Despedí al criado;-
Et viviendo despedida De salud et redemption
(Canción de Stuñiga, cited by Cuervo, op. cit.);
Por el fallescimento suyo don Alvaro non despidió
nîn partió de sí ninguno de los que tenía (Id.).

Cornu's argument for expeto: espedir (which he
supports by examples from the Cid) is that in each

1- Menéndez Pidal, R.: Cantar de Mio Cid, Madrid, 1908, 1911,II,
s. v. espedir.
2- Meyer-Lübke: Romanisches Etymologisches Wörterbuch,
Heidelberg, 1911.
3- Cuervo, R. J.: Diccionario de construcción y régimen
de la lengua castellana, Paris, 1886-93.
4- Körting: Lateinisch-Romanisches Wörterbuch, Paderborn,
1907.
case of its use it implies that permission is asked. In
the two examples from the Canción de Stúñiga certainly no
idea of permission is indicated. That expedir is used in
the Cid only as expedirse implies that the reflexive is
already a fixed part of the verb and makes expedirse analogous
to partirse (q. v.), librarse, etc. If se is indirect
object we should expect to find expedir alone occasionally
to take leave, depart from. I am inclined to believe that
the two verbs were confused in Vulgar Latin so that *expetir,
*expedir meant if necessary "to free, let loose, discharge,
etc." when used transitively (despedí al criado), and "to
take leave with permission" when used reflexively. Cf.
Menéndez Pidal in the Cantar, II, 669: "Post vero tempus
fuit episcopus ad Legionem ante ipsum regem et expetivit se,
et reliquit gradum episcopatum pro venia ad confessionem,"
yr. 922, Portug Monum n°. 25.

firiéronse a tierra. C 1842
firiós a tierra mio Cid el Campesador. C. 1632

Latin. firiére strike, kill
ferentia terram corpora (Lucretius)

The intransitive use of ferir is not
difficult to account for. One could strike an
enemy from his horse: mio Cid ferir los va
(C. 1137). From dismounting one's enemy it is a
short step to dismounting one's self: firiós a
tierra.
irse. (ire, vadere).

Irse is generally equivalent to English *go away*, Latin *profiscor:*

para Cataluyuth quanto puede se va. C. 775
el Campeador se va. C. 875
el rey le pagó e quito se va Minaya C. 1539
son idos. C. 956
Nos ímos otrosoi. Auto de los Reyes Magos (in Ford, op. cit., p. 8)
fuéronse por ell hermano. (in Ford, 42)
volvió la rienda por írsele del campo. C. 765

It will be noted that the reflexive is already used indiscriminately with all forms of *ir* regardless of their origin: írsele, se van, fuéronse.

Common Latin verbs for departure are:

vado vadite, et haec mandate referté (Vergil)
profiscor ille Idibus a me profectus est (Cicero)
abeo
discoedo (Sicilian *asédiri*)
exeo (Sp. *exir*. See below)
egregdior
progredior

In all these verbs but *vado* it will be noted that the idea of departure is strongly stressed (ab, ex, e, pro). *Vado* originally stressed the manner of going (to go swiftly). Any verb equivalent to *go* naturally means that some object leaves one place to move to another; but it is generally necessary to specify the manner of the motion, its length, its speed, direction, etc. --Vado weakens to simply *to go*. The other verbs listed disappear with the exception of *exeo*. 
Gradually weakened also, at times being no stronger than *ir*. Aparte emieron amos. C. 191 (se apartaron para decirse algo, se sobrentiende sin necesidad de que salieran de la pieza donde estaban Menéndez Pidal, op. cit, II, 678). However the *ex* of *exir* made it clear at an early date that the idea of departure was the element stressed and the verb took no reflexive. When the word weakens and does not take the reflexive, it drops from the language. The dialect form *dir*, found especially in South America, may be influenced by *discedo, de exir, de-ir-irse.*

*Exir* in the *Cid*:

exir de la posada 200
exir a la batalla 662
ya me exco de tierra 156 (This is the only case of *exirse* I have found.) It may be due to the *Cid*’s claiming voluntary exile. exió la sangre 353
el ivierno es exido 1619 etc.

*Ir* alone vadere weakened to *ir* were not apparently strong enough to stress the idea of complete departure from a place. Unable to use prepositions as English and German do (go off, abgehen), disliking prefixes, which often weakened to nothing (witness *exir*), and unable to form new words, the language resorted to the already prevalent deponent-middle represented chiefly by *proficisci*. Cf. Fr, *s'en aller*, It. *andarsene, andarsi*, Ptg. *irse*, Prov. *s'ana(r)*. The general tendency of Vulgar Latin to form new deponents, at times when they are out of place, has been noted by Draeger, Lindsay, and Richter. Perhaps *partirse, librarse, despédirse, mudarse*, etc., which rightly deserve the reflexive, helped to fix the reflexive with *ir*. 
(a) juntae. (*ad-junctare remade on junco, junctus).

gentes se juntaron sobejanas de grandes. C. 652
juntos con sus mesnadas (See 1 below)
cf. also uniieronse por el muy de grado. Cronica
General. (in Ford, op. cit., 44)

Latin. 1. legiones se cum Caesare junctorae
(Velleius).
2. Victores Germani junoturi se Pannionius
(Suetonius).

librarse. (liberare)

liberávanse del campo todos a derredor. C. 3605
("quitábanse del campo")

Latin. debitores capitis deminutione liberantur
(i. e. from debt) (Livy).

allegarse; also llegarse (applicare {wohl von Applicare Navem
aus} J.-Meyer-Lubke, op. cit.)

The expression applicare navem (to bring a ship
to port, i. e. to arrive) was common in Vulgar
Latin. For navem, se could be substituted, although
at an early date allegar was felt to be intransitive.
(Cf. Eng. we anchored the ship in harbor, we anchored
(i. e. arrived) at 4 P. M.)

a priessa llegandos van C. 967
a la puerta se llegeva C. 37
Esto van diziendo e las gentes se allegando
C. 2344
(without reflexive) a las bodas legaron. C. 2261
lególas al coracon. C. 276 (where legar has
its original meaning add to, put near to).
Minaya era legado
son legados C. 2347

Latin. applicare join, attack, bring, put near,
steer, land.

navem ad naufragum applicarunt (Cicero)
se applicare ad flammam (approach the fire)
applicor in terras (arrive) (Ovid)
ad Heraeum naves adplciunt (Livy)
Ut plicaremus nos ad montem (Peregrinatio, Archiv
IV, 262)
Plicavimus nos ad mare (ibid)
Cum Persae iam prope plicarent civitati (Peregrinatio) Used absolutely.

Latin words for "arrive" were: *advehor* (by ship or horse); Marius paucis diebus Uticam adventur (Sallust); *pervehor* in portum pervehit (Cicero); *appellor* (of ships only): appellitur navis Syracusas (Cicero); *adipiscor* (attain). None of these survive in Spanish.

Note the equivalents of **llegar**

**asomar**: cuando a ella asomaron, los gozos son mayores. C. 2176
**arribar** (ripa): a las aguas de Duero ellos arribados son. C. 2811

Note also the transitive use of **llegar**: Si Dios me llegase al di d e lo vea con el alma. C. 1529

**marcharse.** Marcharse is generally considered a loan-word from the French *marcher* (Körting, Meyer-Lübke), which is in turn borrowed from German *marden*, marka (go away). Körting does not accept Scheler's derivation from Lat. marco (i. e. with the feet). In this case the reflexive is by analogy with **irse.**

**míterse.** (mittere) "hide, put one's self in".

tras una viga lagar metió con grant pavor. C. 2290
metió sol escano, tanto ovo el pavor. C. 2287

Latin. *mittere* send, hurl throw.

**moverse.** (Movere)

las azes de los moros yas mueven adelant. C. 700
otro día moviós mio Šid el de Bivar. C. 550

Latin. *praecipit eis ne se ex eo loco moverent* (Livy).
*priusquam hostes moverentur* (Livy).
cf. also: Hannibul ex hibernis moxit.
mudarse. (mutare "change")

Estonces se mudó el Cid. C. 951

Latin. tempora mutantur, nos et mutamur in illis. Cf. omnia vertuntur (Propertius).

pararse. (parare)

Examples from the Cid:

paró sólo los jefes. C. 2675
Minaya Albar Fáñez ante mi Cid se paró. C. 2624
una niña a nueve años a ojo se parava. C. 40
a la puerta se paravan C. 947
sobrel se paró C. 3689

Ford's explanation of the derivation of Sp. parar is: "L. parare, from para 'equal', wherefore the original sense was to make something equal to another, hence to oppose one thing to another, hence to check a thing by another." Körting gives "bereiten (im Romanischen hat sich daraus die Bedeutung 'hinhalten', u. abhalten, schützen' entwickelt, der vermittelnde Begriff ist sich zu etwas bereit machen, sich fertig stellen)."

The following are to be noted(Meyer-Lubke, 6229):

Ital. parare (decorate, adorn); O. F. parer ("zurecht machen, Früchte abschölen); Prov. parar (reach);
Cat. parar(endow with marriage portion); Ital. dialect: parare (avert, ward off); Port. parar slow down, turn away.

"prepare (in Romance it has from this meaning that of delay and restrain, stop, dam up (shelter, cut off); the intervening meaning is to make something or someone ready)."
Sp. *parar*, as well as *parare* in other Romance languages seems to come from *paro* prepare, make ready.

Los comores delan&agrave; gelos paravan. C. 1019 ("set, prepared, made ready")
negras las va parando. C. 936 ("makes, prepar&egrave;s")
esto que avemos parado. C. 198
asse lo avien parado que... C. 32

From the meaning of *parar* "get ready, prepare" the meaning *pararse* stop is not difficult to follow. In any march or journey travelers were most likely to prepare themselves at evening for the night against an enemy.
*Parar* comes then to be identified with stopping, assumes a new meaning.

Cf. also: *multitudo*, quam ad capienda arma paraverat
(Sallust)
ad proelium vos parate (Curtius)
foro se parant (Seneca)
bellum parar (Caesar)
jussis (militibus) ad itor parare (Livy). In these examples it is to be noted that *parare* was an especially popular word in military parlance.

Note: *se serie corredor o sai abre buena parada* C. 1575
(Mod. Span. *parada* parade, stop.) --*e el estando ally en aqu&ecirc;lla cueva, vinien muchas besti&iacute;as bravas a&aelig;yemla monta&ntilde;a e par&acute;vanesle delante la cueva* (quoted from Men&eacute;ndez Pidal, op. cit, s. v. parar): "and prepared themselves, made themselves ready for him, stopped to wait for him".

Furthermore, anything prepared is in an actionless state. It must rest (stop, stay) in this state until something further happens. --*Parar*, intransitive, is found in Modern Spanish.

*partirse* (partire, partir)

Latin *partio*, *partior* to share, part, divide, distribute. (Cicero, Caesar, and Quintilian use the finite verb almost exclusively in the deponent form; but
the past perfect was employed by them also in the passive sense.)

*genus universum in species certas partietur ac dividet* (Cicero)

*ad opus inter se Petreus atque Africanus partiuntur* (Cæsar)

It. partire, Fr. Prov., Cat., Port. partir. Cf O. Fr.:

Jou ai visé que nous nous partirons en deus pars (Froissart);

avant s'en parti li leu de la chievre (Men deRheims);

le jour se fu parti sans bataille (from Littre: Dictionnaire)

The use of *partir* as dividing one's self from (betaking one's self from) someone is easily understood and nee not be dwelt on. In Modern Spanish it is rarely reflexive, although the transitive use of *partir* is quite common.

Examples from Old Spanish:

Por ondrados se parten los del buen Campeador. C. 769

Partís de la puerta. C. 51

lucgós partió la cort. C. 3522

partir se quieren, que entrada era la noche. C. 347

*salirse.* (salire)

salió de sol ãspada. C. 1726

salió de la red el león. C. 2282

ensiellan le a Bavieca, myo Cid salió sobrel. C. 1586

salién de Valencia. C. 2009

salieron de la âglesía. C. 367

Latin. salio to leap, bound, spring, jump:

ambulant aliquae (aves), ut cornicus, saliunt aliae, ut passeres, merulae, etc. (Pliny); cor salit (the heart beats).

Old French: je veuîl saillir dedans la ville

I wish to enter the city (Dictionnaire Historique de l'ancien langage français [Le Corne de Sainte-Palaye]); que nuls n'y entroit ne n'en sailloit (ibid). *Saillir* does not seem to have been used reflexively.

---It will be noted that in Old French *salire* comes to mean both enter (jump into) and go away
(jump out). The reason for the Spanish verb's having come to mean go away may possibly come from such uses as:

salió sobrel (Bavieca). C. 1586, where mounting a horse is synonymous with going away. Cf. salid al campo (mount your horses and go into the field);

saliólos recibir (he got on his horse and went out to receive them). Cf. Eng. a sally into the enemy's ranks.

From this restricted meaning salir came to mean depart in any sense, synonymous with exir and irse.

The reflexive may be accounted for in two ways. Salirse may be a reversion to an old feeling that jumping is middle voice: Gk. \( \alpha \lambda \iota \sigma \theta \alpha \) (jump) is middle-deponent. The tendency has been mentioned under irse (q. v.) to form unnecessary deponents (middles). Draeger gives the following new formations of Classic and post-Classic writers: aggeniculor, agriclor, auscultor, belligeror, digmor, memoror, reverlor, somnior, imaginor. Richter mentions three later formations: geudeor, doleor, uxoror. Most of these formations are based on older and much used forms.

--Secondly, salir may have acquired its reflexive through influence of proliciscor, irse, partirse. In this connection the following passage from Menéndez Pidal, op. cit., II, 836, is of interest: "Muchas veces tiene el sentido vago de ir, salid al campo 3562; y éste conviene dar casi siempre al verbo cuando rige infinitivo: saliólos recibir. Lo mismo en la frase salir aparte, 'apartarse', para tratar algo, 2319, sin que sea preciso que los que hablan salgan afuera." (cf. exir) "Cuando el apartarse
no es para hablar sino para alejarse o esconderse
hallamos la forma reflexiva: de todos los otros aparte
se salió, 2678."

The expression dar salto is used as an equivalent
of salir(se): sobrel so cavallo mio Cid salto dió, 2127;
aparte davan salto, 1860, "they drew apart". Cf. saltarse.
saltarse. (saltare)
parecía su corazón querer saltarse de su
pecho (Espronceda).

Latin. salto is used as impersonal passive
and as passive:
cantatur et saltatur per omnes gentes (Quintillian).
saltatur Venus, saltatur Magna Mater (Arnobius,
295 A. D.)

It is possible that such a phrase as saltatur
Venus (=Venus se saltavit), which means Venus was repre-
sented in a play (by dancing, recitations, etc.) was fairly
common. When saltare lost its chief meaning to dance, it
may have preserved the deponent as a part of saltari to
jump (Gk. ἄλλησ εἶναι).

seguirse. (sequor)
Este que se sigue es Florismarte de Hercania,
dijo el barbero. Quij. I, 6
Estos que se siguen son El Pastor de Iberia,
Ninfas de Henares, y Desengaño de celos. Quij. I, 6
síguese que aquellos que le profesan—. Quij.
I, 13
Seguir is rarely reflexive. These are the only
table examples I have noted. It will be observed that they are
in the Quijote and that none of them means to follow as a physical action.

**tirarse. (?)**

Tirad vos alla (get over there). Rimado de Palacio (in Ford, op. cit., 57).

**tornarse. (tornare)**

Latin. **tornare** is transitive to turn (on a lathe); to turn, fashion something. Sp. **tornarse**, intransitive, rightly deserves its se, since in Latin it was not used intransitively. Cf. Latin: **avertor, revertor** (deponent form more usual): dumum reverti.

- tornos para su casa. C. 49
- con aqueste aver tornanse essa compañia. C. 484
- a la pasada tornando se van. C. 943

**Tornarse** is an especially popular word with the author of the Old.

**venirse (venire)**

**Venire** was purely intransitive in Latin. It was used with great frequency as an impersonal: ad me ventum est (Quintillian); ventum in insula est (Cicero). **Venirse** struck no ear as an odd construction. Through analogy with **irse** it possibly came into wide use come, go away, the idea of departure being stressed. Menéndez Pidal says (op. cit., s. v. **venir**): "A veces equivale **venir** simplemente a 'ir', pues el lugar a que se refiere está igualmente lejano de las varias personas de quien se habla: 'y verna'."

**Examples:**

- vino. C. 1307
- venidos son. C. 2269
- se vino (partio para) Europa, anhelante de presenciar la gran revolución (Valera). ¿Por que no te viniste acá en derechura, descastado? (Pardo Bazán). ¿Ud.
Q-1'!... Cree que se vienen solitas las mozas de su calaña?
(Pardo Bazán). ("Do you think that girls of her stamp come away from dances all alone?") El día que nos vinimos. ("came away") (Pardo Bazán). Después se vino a entender. Quijote I, 12. (Afterwards he learned....")

volverse. (volvió)

Lat. volvió as a middle turn one's self (itself) round, turn: ille (anguis) inter vestes et levia pectora lapsus Volvitur (Virgil); volvitur Euryalus leto (Virgil).
Revolver and revertor were more common return. In Modern Spanish volver is both transitive and intransitive. "Volví la espalda, y volví la esquina, y aun no he vuelto de mi asombro." (Álvarez Quintero).

Yacerse. (yacere)

Latin. yacio to throw, fling, cast. (Cf. yaceo, lie; Eng. "I threw myself on the bed" I lay down.
Yazies en un escaño, durmie. G. 2280
INTRANSITIVES OF REST

The verbs estarse, serse, and quedarse offer particular interest. Quedarse (Lat. quietare, quietari *quetare) may be explained without great difficulty. Serse and estarse offer rather peculiar obstacles.

The most logical thing to assume is that these two verbs (sto, sedeo) became deponent (middāe) in Vulgar Latin. Such an assumption, it will be shown, has interesting and good foundation.

1. We have already noted that there was a tendency in Late Latin and Vulgar Latin (as indeed throughout the whole history of the language) to make deponents (middles) and reflexives when there seems to have been no particular need for them. Oftentimes this new form was a return to Indo-Germanic psychology (Gk. ἀλεξθαντε ἐπιθαντ, salarse, salirse). Estarse may be a return to Gk. οὔτας ς πάς (stand, stand upright).

2. The modern expressions sentarse, mantenerse en pie show that the reflexive adds to the verb what the verb itself could not fully express. Estarse means generally to be (permanently), remain mantenerse, quedarse. These modern expressions may be simply substitutes for se stare and se sedere. Cf. quedarse en pie, alzarse en pie, estar parado.

3. In very early Romance estarse, serse, quedarse may have entirely replaced the simple verb through analogy with morari. (Cf. It. esserai, estarai) Morari has, however, lost its deponent in early Spanish and in French, probably through influence of vivir, vivre, which was never deponent. ("qui en un lugar mora siempre," G. 948; Fr. demeurer. At any rate, estarse and serse, if they were

---

deponent, soon ceased to be so regularly, especially when they become substitutes for esse.

4. The position of the pronoun in se está lavando is significant. Originally the phrase may have been se esta lavándose, but as in se dejó vencer it may have been felt that one reflexive sufficed. Other cases in which the reflexive is found before an auxiliary to the participle are: se quedó durmiendo, se fue adquiriendo dinero, etc., where the reflexive occupies the position it would occupy if the participle were not there.

5. In Aragonese ser is the regular auxiliary of ser and estar. (Umphrey: Aragonese Dialect, Revue Hispanique XXIV, 38) Ex.: do era estado la batalla; eran seydos muertos; no bi so stada. This points to an original estar, sedi. Cf. Fr. je suis mort. Ser estado may be, however, only an analogy with soy ido, etc.

estar-se. In the following two expressions (cited by Menéndez Pidal, op. cit., I, 341), Estábase la condesa en su escaño and Yo me estaba, the use of the reflexive is very old, since both are common beginnings of old romances and might be considered debris of the old deponent estar. In such expressions as Bien se está San Padré and similar proverbs estar-se is also very old.

In La justicia se estaba en sus propios términos (Cervantes), estuvose quedo (Don Quijote, I, 16), aquel hombre aun se estaba loco (ibid II, 1), the reflexive may be explained also through estar, se stare. "Justice maintained itself, kept itself within its proper (own) sphere."
(Cf. Gk. ἰστάσθαι stand upright, maintain itself) "He kept still", where the influence of quedo (quedarse) may have contributed to this latter day construction. "That man stayed crazy", where se estaba se mantenía.

In such expressions as se estuvo en Río the expressions se hallaba, se encontraba, se veía may not be without influence in preserving the reflexive. (Cf. Latin ego me bene habeo "(me) estoy muy bien (aquí)").

In such expressions as se estuvo en Río the expressions se hallaba, se encontraba, se veía may not be without influence in preserving the reflexive. (Cf. Latin ego me bene habeo "(me) estoy muy bien (aquí)").

The two old ballad forms are, I think, similar to estábase la condesa en su escáno. When seder and esse were in the process of mixture era was probably felt to mean seía as much as seía was felt to equal era. If this is not true, we must acknowledge a form similar to It. esserai in which the whole verb esse became reflexive (deponent).

The first example offers difficulty. Is so sedeo or sum? We know that sedeo and sum were early confused:

de tal ventura seo (Juan Ruiz, 180).

Soey, soe, soy are supposed by Staff to be contaminations of sedeo seyo and so.

---

1- Hanssen: op. cit.: 103.
2- See Zeitschrift, XXXV, 177. Pietsch believes that soey is a contamination of soe and soy. For son, see Hanssen: 103.
It is quite possible that so may represent both so(n) and seo. In seo yo, seo cansado the accent may have shifted to the o (cf. mio, Dios, tenies, ego-eso-yo. Hanssen, 46). It would be possible for the yod to simplify to o through influence of so sum. The proximity of yo (iö) might also tend to simplify the diphthong.

MenéndezPidal says (op. cit. II, 275): "...es chocante ...que no aparezca nunca en el Cantar de Mio Cid el presente seo, siedes junto a so, eres." --It immediately suggests itself that the so found in the Cid represents both seo and so(n).

The y of soy may come from sedeo—sit. As with sentarse, sit down, niedersitzen, assiseoir it may have been felt at some time that an end of motion was required or some other sign to make clear the action of sitting. Seo I sit, so y I sit there, I sit down, I am there. Cf. Fr. Êtes-vous dans la chambre? --Oui, j'y suis. Likewise voy (vo y) may have at one time meant I go there (and hence away). (For va+y, see Pietsch, Zeitschrift XXXV, 169)

If so in dessa part me so is from esse we must again allow a form eserse \(^1\) (It. essersi), which after all is very little different from serse in structure. If so is from sedeo, me so may have the force of me siento. (Cf. Eng. I set myself firmly against it.)

\(^1\) This hypothetical form is of great interest. If such a form a eser existed it could scarcely help either being attracted to ser or attracting ser to itself. Perhaps from serse *eser acquired its se. At any rate serse becomes the infinitive finally of both esse and sedere.
Additional examples:

Donosa humildad, que me tenga yo al emperador del cielo y de la tierra en mi casa, y por humildad ni le quiera responder, ni estarme con él. (Santa Teresa) (cited from Cuervo: Lenguaje Bogotano, Bogotá, 1876, 170) Cuervo says estarme = estar gustosa.

sé des con su amiga en los montes. (Juan Ruiz, 746) sé des = se sento, se holgaba, descanso, se estaba.

**quedarse** (quietare, *quetare*).

Latin. Quietare, be calm quiet (rare), evidently took over many of the meanings of quiesco (be calm, rest, sleep, remain). Quietari (deponent) is also found. Quiesco was often used as an impersonal passive: quibus quam facilis potuerat quiesci, si hic quiesset. It is very likely that that quedar was felt to be deponent in Vulgar Latin, possibly through influence of morari.

**Additional notes on intransitives of position and rest.**

Other verbs of position seem to have contained no idea of the deponent. Morar has lost the reflexive in the Cid. Indeed, the verb moro (active) is used as early as Naevius, though this use was apparently not common.

Fincar (yo fincaré en Valencia, C. 1470), remaner (L. remanere, not deponent), remanecer, posar (L. pausare) are not used in the reflexive. Rimanersi is found in Italian. The expression fincaredes remanida C. 251 is equivalent to os quedareis. Rastar is intransitive: toda esta ganancia en su mano a rastado. C. 1733.

The following reflexive expressions estar, so common to the Spanish, deserve notice:

Los balcones de la casa de Elorza se hallaban entreabiertos (Palacio Valdés). Se vió solo en una estación (Blasco).

1- See Andrew's Freund, s. v. moro.
Al verse en el castillo (Blasco). Y así como ella salió del lugar, y su hermosura se vió en público (Quij. I, 13). Se realizó la entrada solemne en Villabermeja del ilustre Comendador Mendoza (Valera). se encontró con su hermano Don José (Valera). Contentísimo de verse entre los compañeros de su infancia (Valera). Acompañado se mira Del [conde de] Fox y de Bearn (Moreto: El Desdén con el Desdén.)

The following reflexive expressions estar, so common to Spanish are slightly different. The Latin model for these is Baeticæ lateræ septentrionale praetenditur Lusitania (Pliny).

fué aquella orden extendiéndose y dilatándose (Cervantes). el monte Moria, que se elevaba en medio de la plaza (Valera). en el tu corazón se albergan el odio, la envidia, el temor, la rabia y la desesperación (Espronceda). Todo esto se reduce a que no te quieres batir conmigo (Espronceda). si tal estado de cosas se prolongaba (Valera).

Similarly used are igualarse, conservarse, destacarse.

We should expect, on first examination, for example, en el están albergados, todo esto está reducido, etc., just as we say la casa está construida de piedra. In the first example, extendiéndose and dilatándose are clearly reflexive in idea. In el monte Moria, que se elevaba, the idea seems to be purely reflexive also. It is quite different from se lee el libre (passive), which implies the book is being read. The idea in elevarse seems to be this: All things continually struggle to reach a lower level, hills being no exception. The hill Moria has raised itself there at some past time and is still raising itself to keep from falling. The same applies to conservarse ("se conserva la vocal postónica a"), in which something is continually struggling for preservation, -destacarse (like elevarse), igualarse (which, being a matter of trials and balances, implies an effort), reducirse (effort implied), albergarse
(effort necessary to withstand external forces), extendere
(process of continual extension implied).

These verbs are due in part to the lack of corresponding
intransitives (cf. Eng. rise-raise); but the idea of
effort involved accounts for them almost entirely, as will
be noted in the following comparison: Se construye la casa
means simply that somebody is building the house. Houses
do not struggle to be built. La casa está construida means
that the house has been built and no further activity is
involved. --Things do, however, endeavor to preserve themselves
and as long as they last continue the endeavor.
II. The Reflexive Used to Express a Condition Resulting from an Action

Since this is one of the most extended uses of the reflexive only a few verbs can be taken as examples.

a. Customary, repeated actions, with reference to special individual actions: Lat. *loquor, vescor, gradior, spatior*.

*acostarse*. (a costa(do)) "to put one's self on one's side".

*casarse*. (casa) "house one's self. These obvious formations need little discussion.

*comerse*. (comedere)

Through *vescor* (eat) verbs of eating probably came to be felt to be middles. *Comer* is never used with *se* except when a direct object follows. The reflexive is thus felt to be indirect object. *Me como* might seem ridiculous since *me* would appear to be direct object; but *me como la carne* is quite permissable. Although *comerse* is found very frequently, the reflexive seems to add very little to the verb. *Beberse, tragar*, etc., are possibly analogous to *comerse* and the reflexive is very likely considered nowadays as indirect object.

*pasearse*. (paso)

*Pasear* is also transitive: *pasear a un niño*. (Fr. *promener un enfant*) The reason for the use of the reflexive in *pasearse* is obvious. The influence of
se promener is perhaps of importance although that of gradior, spatior is sufficient to account for the reflexive.

b. Very few actions occur that some after effect does not follow. In a certain class of actions, as with grito, canto, hable, we are interested chiefly in the action of crying out, singing, speaking, to the neglect of the effect these actions may produce. In vengo, me horrorizo, se apaga la luz, we take into account the primary action of coming, becoming horrified, the light's being extinguished and more or less the states of being in a place, being horrified (for some time), the light's being out. In many expressions like se halla aquí we are interested chiefly in the state of being in a place rather than the action of one's finding one's self there.

Examples of the second group, in which the verb is half-way between transitive and intransitive:

acostumbrarse. (costumbre) O. Sp. avezarse. (Cf. Lat. consuesco and below, Inceptive verbs.)
acostarse. (costado). (to place one's self on one's side and hence, to be on one's side.)
apagararse. (Lat. paco make quiet, subdue)
callarse. (calo?) The difference between callar and callarse will be noted in the following two examples: ¡Callese Vd! --Ambos callaron algunos momentos (Palacio Valdés). The reflexive implies that talking is stopped;
the simple active is interested only in the fact that no talking is being done.

casarse. (See a above)
dormirse. (for this and a few other verbs see below Inceptives.)

encenderse. (Lat. incendio (transitive) "burn")
"El rostro de Zoraida se encendió de repente." (Espronceda) Cf. the equivalent expression: "Saldaña se puso encendido de rabia." (Espronceda)

humanizarse. (humano)

informarse. (Lat. informo give an idea, instruct) "Durante ellos se informó el comendador...del valor exacto de todos bienes de D. Valentín." (Valera)

organizarse. (órgano) "La procesión se organizaba." (Pardo Bazán)

paralizarse. (Gk. ἁπαθεῖα) "sus miembros se paralizaban y no acertaba a moverse." (Espronceda)

It seems unnecessary to give further examples. Such verbs offer practically no difficulties.

EQUIVALENTS OF FIERI

Fio fieri factus sum (be made, become) was used as a passive of facio (make).

Fio has been replaced in Spanish by the reflexives ponerse, hacerse, volverse, convertirse and llegar a ser, venir a ser, etc.

Los que foron de pie cavalleros se fazer. C. 1213
por ir con estas dueñas buena compañía se faze. C.
1421
se hicieron su padre y sus amigos...muy ricos. (Quij. I, 12)
por arte de encantamiento se convirtió en cuervo. (Quij. I, 13)
When there were great showers, the road was impassable. (Valera)
Se ha vuelto usted tan indiferente. (Palacio Valdés)
Saldaña se puso encendido de rabia. (Espronceda)
No os pongáis colorada por eso. (id.)

These often replace a reflexive verb: cf. se puso encendido de rabia with El rostro de Zoraida se encendió de repente.

INCEPTIVE VERBS

In Latin so- (isc) was added to verbal stems, especially to vowel stems in -e, to give generally the special meaning of beginning or becoming. Noun stems often added the so to form verbs (Roby, op. cit., I, p. 377). Examples of inceptive (inchoative) verbs:

cresco (Sp. crecer), consuesco (acostumbrarse), guiesco (quedarse), obsoleso (envejecer), cognosco (conocer), floresco (florecer), evanesco (desvanecerse), obsureso (endurecer), obmutesco (enmudecer), calesco (calentar), disco (aprender), noctesco (anochecer), ditesco (enriquecerse), grandesco (engrandecerse), teneresco (enternecerse), etc.

Inchoatives were often deponent: adipiscor (acquire), reminiscor (acordarse), obliviscor (olvidarse), nascor (nacer), profiscor (irse), vescor (comerse), irascor (enfadarse).

These inceptives have suffered differently in Spanish.

1. They have remained without change (except, of course, phonetically): florescere, florecer; nascor, nacer; cognoscere (conocer); crescere (crecer).

2. They have received new prefixes: consuescere, acostumbrarse; grandescere, engrandecer; dormiscere, dormirse; dolescere, adolecer; noctescere, anochecer.
3. Entirely new verbs have been formed, principally from adjectives and nouns, with the prefixes en (em), a, es: envejecer (viejo; Lat. obsolesco), encanecer (cano), encarnecer (carne), ensordecer (sordo), enmudecer (mudo), encalvecer (calvo), enrojecerse (rojo; Lat. rufescere), enternecerse (tierno; Lat. tenerescere), amedrentarse (miedo; Lat. extimescere), acordarse (cor; Lat. reminiscor), enfadarse, acrecentar, agradecer, amujerar.

Sco as a sign of the inceptive idea became weakened even in Early Latin. Cresco, floresco, cognosco by their meaning have an inceptive idea, yet it is quite probable that this idea grew weaker and weaker as time passed. This is shown by the deponent (middle) endings of nascor, obliviscor, irascor. In Spanish it is interesting to note that nacer is generally not reflexive. If, however, the verb must indicate a springing up (as of flowers) the reflexive is used. --In Vulgar Latin sco became so weak as to be incorporated into the conjugation of Provencal and French verbs without any meaning whatsoever (Fr. finir, finissait, finisse, finissant).

Such a weakening accounts for the assumption of the reflexive by the great majority of the Spanish descendants of Latin inceptives: enrojecerse, ennegrecerse, entristecerse. These being felt to mean to become red or to make one's self red are used also as transitives to make red, etc.

Those Spanish inceptives referring to bodily functions and to actions of the weather generally do not have the
reflexive: envejecer, anochecer. (Note, however: se hace tarde, referring even to an impersonal verb). We should expect those of bodily functions to be reflexive. The ecer (aco) ending has, evidently, been strong enough to preserve the old inceptive idea.
III. The Reflexive with Verbs of Thought and Emotion.

With these verbs (quejarse, turbarse, alegrarse, olvidarse, etc.) we should expect to find the reflexive used very widely. In the majority of cases the reflexive lends to the verb the idea of change or becoming and as such comes properly under the preceding section (q. v.). It will be remembered that in the Indo-Germanic the middle served to stress the idea of the subject's interest in the action as well as direct action upon himself. In Greek the middle laid more stress on conscious activity, bodily or mental participation, of the subject than the active. 1 Latin deponents (middles) might stress action within one's self or for one's self: obliviscor (blot out for one's self), irascor (I get angry), morior, etc. There existed in later Latin a tendency to make deponent many verbs of mental participation that had been active before: gaudeor, doleor (mentioned by Richter, op. cit.). It is not difficult to understand why new deponents were made. Analogy played, doubtless, a very great part. Many verbs were active in the simple tenses but deponent in the perfect, future perfect, and pluperfect: audeo but ausus sum. (Cf. Sp. atreverse; atrever in the Classic writers.)

A list of Latin deponents dealing with mental and

---

1- Smythe, op. cit., 392.
and emotional activity is not, I think, out of place.

abominor abhor
adular flatter
aemulor rival ac., d.
arbitror think
aspernor despise
aversor dislike ac.
contemplor view attentively ac.
criminor complain of ac. of thing, d. of person
dignor deem worthy
alorior boast, brag abl., de abl.
ingloror disdain abl.
infitor deny ac.
interpretor explain
laetor rejoice. acc., abl., de, in abl., poet. with gem.
lamentor bewail
meditor meditate
miror admire (miro wonder, also existed (ante-class.))
ac., de abl.
miseror pity
opinor think
suspicor suspect
veneror worship
fateor, confiteor confess
versor fear acc., g.
expergiscor awake
fruer enjoy abl.
I have added to the most important the cases in which a following noun is generally found.

An analysis of the most important verbs will now be made.

acordarse. (ac-cordo)

This verb is used chiefly in the Cid to mean 

convenir, ponerse de acuerdo. This new formation has preserved in the reflexive and in the preposition de before a following object the chief characteristics of reminiscor:
reminisceretur veteris incommodi populi Romani.

alabarse. (*alapari) One praises one's self as one would some one else.

alegrarse (de) (alegre) "make one's self happy". The influence of laetor or the idea in Latin verbs of being happy is apparent: (laetor) de salute communi (Cicero).

arrepentirse (de). (a re poenitere) poenitare (paenitare) was used very frequently as impersonal: non paenitere me consilii de tua mansione (Cicero). It was also used as active and neuter. Such a phrase as me arrepiente was perhaps used in early times and became mixed with arrepiento > me arrepiento. This tendency is discussed under Latin impersonals.

asustarse. (susto) "to frighten one's self, become, be frightened". This form and similar ones --asombrarse (asombo), atormentarse (tormenta), horrorizarse, molestarse, sofocarse, complacerse, contenerse, desengañarse offer no special difficulty.

atreverse (a). (Lat. at-tribuo [Körting]). The influence of audeo aussus sum seems to be certain. The Classic writers hesitate between atreverse and atrever. Osar (from aus-are) seems never to have been reflexive.
burlarse. (burla). This verb de shows possibly the influence of reírse de (Fr. se moquer de). Petronius uses the new form rideri. (Grandgent, 171)

echarse las. The explanation of las does not belong to this study. --This form is closely related to and possibly is influenced by jactarse (q. v.). It would be idle to speculate further on the reflexive until the original force of las is known.

enfadarse. (fatuus). This as well as enojarse, airarse, amostezarse point back to Lat. irascor.
estremecerse. (ex tremiscere). The inchoative is very likely responsible for the reflexive in this verb. (See Inceptives)

figurarse. (Cf. post-Augustan imaginor)
jactarse (de). (jactare se: intolerantius se jactare- Cicero) Cf. preciarse.
lamentarse. (Lat. lamentor) Cf. also queror.
olvidarse de). (*oblito. The form obliscor is an archaic form of obliviscor.) As with acordarse de and reminiscor, in olvidarse de and obliviscor the resemblance is double.
quejarse (de). (*questiare (Körting), *questare [Diez]). Questare is a frequentative of queri. Quejarse and queror are possibly connected both in form and reflexive (middle) idea.
reírse (de). See burlarse. Reír means to laugh, reírse to make fun.

sentirse. Sentir generally implies emotion (regret); sentirse refers to physical condition. Lat. sentir meant suffer, endure, feel, experience. The reflexive came in probably as a means of making the meaning suffer, regret clear from that of feeling physically well or ill. In Me siento bien we have merely the old middle idea of internal effects. Cf. me muero, which is used when the subject dies of injuries or illness not caused by external force. In siento pasos (I hear steps) we might expect the reflexive were it not that we do not say me oigo pasos, me veo una casa.

Verbs of emotion and mental activity used impersonally.

Such expressions as the following are fairly common in Spanish: Se me olvidó ir a Montevideo. antojósele en esto a uno de los arrieros...ir a dar agua a su recua (Quij. I, 3). esta primera afrenta que a este vuestro avasallado pechóse le ofrece (Id. I, 3). se le vino a la imaginación (Id. I, 4). se me admira la multitud que pasa por las calles. llenósele la fanasía de todo aquello que leía en los libros (Id. I, 1).
In Latin there were a number of verbs of mental activity regularly used as impersonals: interest, constat (without personal object. Cf. me consta), placet (cf. O. Sp. me place de), expedit, libet, licet, oportet. Fluctuation between impersonal and personal use is noted by Draeger (I, 164 ff.), who mentions the following interesting verbs:

Interest was in older Latin only personal. Convenit was used both impersonally and personally (signum, quod convenerat). Discrepat was used personally by Livy. Succedere was used passively by Cicero: succedetur illis. Decet, condecet, interest, referet, pudet, piget, poenitet, miseret, misereacet, lubet, lucet became personal: "me quidem haec conditio nunc non poenitet (Platus). --neque mihi veniet in mentem--invidere meque poenitere (Cicero).

--Intransitives at times formed personal passives: credor instead of mihi creditur; invidior instead of invidetur mihi; persuaderi, suaderi, etc.

The Spanish olvidar is of great interest since it may be used in three ways: olvido lo que dijo, me olvido de lo que dijo, se me olvida lo que dijo. Obliviscor (ob livor; livers to become dark; hence, to have the mind darkened) may have (as Lindsay suggests. See Impersonal passives) originally been mihi obliviscitur it darkens itself to me. As happened to so many impersonals and impersonal passives the impersonal becomes personal: obliviscor. It is not too much, I think, to assume that both personal and impersonal uses existed in Vulgar Latin. mihi obliviscitur se me olvida,
obliviscor me olvido, and in the case of olvido the verb has developed one step further. (Fr. oublier, j'ai oublié. Cf. se souvenir, je me souviens, il me souvient). Acordarse (cor, heart, considered the seat of the memory), being a new formation is middle-reflexive and, having no old form like mihi obliviscitur, has evidently modelled se me anuerda on se me olvida and similar expressions. --Se me ocurre is a purely Classical Latin expression: occurritur autem nobis (Cicero), occurritur (mihi) (Cicero). Se le antoja (ante ojo) is not difficult to understand: "It places itself before his eyes." --Ofrecerse: opportune te obtu-liste mihi obvim. For se le vino, se les viene see venir. ---Admirar like olvidar is used in three ways. Admiro la felicidad de los ingleses, me admiro de..., me admira la f.... Lat. miro and admiror were both deponent but the old form miro is also found. Admiror took both accusative and de abl. (de Dionysio sum admiratus). Me admira may be a remnant of an old Latin use of (ad)miro astonish (mihi admirat, like mihi interest, then mihi (me) admiro admiror). This rather theoretical treatment of olvidarse and admirarse is in line with the theory propounded by Lindsay, which I have discussed under Impersonal verbs.

Passive Construction with Verbs of Emotion

Expressions like the following are met with frequently:

¿Estás enfadada conmigo? (Palacio Valdés)
Dative of Interest (so-called)

aprovecharse de (provecho)

creerse. Credor is used by Virgil and Ovid for mihi creditur (Draeger I, 168).
todo se lo creyó don Quijote (I, 3).

merecerse, mereo and mereor are both much used in Classical Latin.

Sino fuera el respeto que se merece una dama (Espronceda).

valerse. Valeo is not used as deponent, middle, or reflexive. Perhaps valesco (grow strong) may not have been without influence. (See Inceptives) Valesco is not used by Cicero but Tacitus uses it frequently. Valer could, of course, as many other verbs take on a reflexive to acquire the idea of becoming.

El Altísimo, además, se vale a menudo de los débiles para sus grandes victorias (Valera).

Richter says (op. cit., 138) that there is no doubt that in all idiomatic reflexives we have to do with accusative objects. Exceptions to this are verbs like pensar, imaginar, prometer, decir, permitir which take dative objects because we say le digo, le prometo, le permito, Fr. je lui dis, etc. In the case of creerse this does not seem to be true. Credor, being a substitute for mihi creditur is equivalent to credo mihi. --In the case of valerse, merecerse I believe the reflexive is accusative. se vale de los débiles: makes himself strong by (with, by means of) the weak. De as a sign of the agent
was used much more frequently in Older Spanish than now. Note the modern: Es amada de todos.

que se merece una dama by means of which a lady becomes deserving. se aprovecha del dinero he makes himself advantageous by means of the money.

In the following cases the reflexive is no part of the verb and is a true dative: Nada le agradó, y experimentó mil decepciones, como suele acontecer a las gentes habituadas a vivir en el campo, que se forman del pueblo una idea exagerada (Pardo Bazán). Máximo se sirvió otra copa de ron (Pardo Bazán).
IV. The Reflexive Used With Verbs Of Physical Action.

This is the true and original use of the reflexive. Following is a short list of examples showing the reflexive with different kinds of verbs and in different positions in the sentence.

El apiñado grupo de curiosos que se guarecía en los soportales (Palacio Valdés).... los que se agrupaban debajo de los arcos de la casa (Palacio Valdés). por temor de que se lastimase (Palacio V.). el pondría remedio con que fácilmente se sanase (Quij. I, 13). sus labios se apretaban contra los desnudos pies del Salvador (Palacio V.). María forcejaba por desasirse (Id.).

Special consideration must be given to the following:

Una de las señoritas de Delgado se llevó el pañuelo a los ojos (Palacio V.). se puso la palma de la mano ante la boca (Galdós). El abuelo Joffre se los meterá en el bolsillo (Blasco). mas tardó en hablar don Quijote que en acabarse la cena (Quij. I, 11). Cerrar los ojos, vendárselos (Valera). Clara se representó en su mente al Comendador como a un personaje endiablado (Valera). Dejó caer la cabeza sobre su pecho (Galdós). bajó la voz (Espronceda). ambos la miraban retorcerse las manos (Espronceda).

These are modelled on the Latin labor vestem me lavo la ropa. The idea that an external force affects the entire body persists in French and Spanish. (Je me lave les mains.) No hard and fast rule can be made for the use of the article in reflexive sentences. We should Clara se representa en la mente rather than su mente. Likewise el pecho rather than su pecho. --A general rule for the use of the reflexive is: When an action
can be done by an external as well as an internal force
the reflexive may be used: se llevo el pañuelo a los
ojos but bajó la voz. It is not rare for someone to
dry another's eyes, but no one can lower another's
voice.
V. The Reflexive With Verbs Of Effort.

Some common Latin deponents of effort are *pugilari* (fight), *eiaculari* (hurl), *defungi* (acquit one's self, discharge), *conari* (try), *operari* (bestow pains on something).

*abstenerse*. (abstineo). Se abstuvo de tomar una resolucion precipitada (Valera). Lat. *abstineo* was originally active, construed with *aliquem* or *se* *re* or *ab re*. The intransitive became usual in the Augustan period *se abstinerere*.

Ex. *me astreis et muraenis facile abstinebam* (Cicero). *(abstinerere) se armis, cibo, etc.* *(Livy, Caesar)*.

*esforzarse*. (fuerza). The inceptive *fortesco* existed—become brave (used by Laevius, 100 B.C.).

*empeñarse*. (in-pignoro generally given as the etymon of *empeñar* does not, I think, apply to *empeñarse*. The verb probably comes from *peña* (crag, steep ascent). The original use may have been in military language or it may have been a figurative term used in the church and elsewhere: to put one's self on top, surmount, overcome difficulties.


*si V. no se opone* (Valera).

*proponerse*. (propono). *Propono* was used impersonally to mean purpose, intend: *cum id mihi propositum mitio non fuisset* (Cicero).
someterse. (summitto). ut il, qui superiores sunt, summittere Se debent in amicitia (Cicero).

"No hay cosa que envejezca y arruine más el brio y la fortaleza de los hombres que esta servidumbre, a que por raro misterio, se someten muchos" (Valera).
VI. Reflexive As Passive.

The confusion of passive and reflexive in Spanish is due in the most part to the close relation of middles and deponents to reflexives in Latin. Many verbs used as middles were used reflexively as well: se mutare, mutari; se praecipitare, praecipitari. The same applied to applico, emergo, erumpo, flecto, accingo, inclino, ingeniculo, insinuo, prorumpo, moveo, obstringo, relaxo, remitto, penetro, porro, tendo, vario, vestio, volvo, verto, converto (Draeger I, 143). The speaker in such cases was pretty free to use either reflexive or middle forms: modo flector in anguem or hinc (selva) se flectit (Caesar); ea intra pectus se penetravit potio (Plautus) or quae penetrata queum sensum progignere acerbum; ne se ex eo loco moverent or priusquam hostes moverentur. Henri F. Muller in the Romanic Review XV, 86 ff., shows that the reflexive used with inanimate objects is as old as the Latin language and that to consider such a construction as Romance alone is erroneous. That the passive is found more often in Classical Latin than the reflexive is due, according to Muller, to the lack of interest the writers had in things and natural occurrences. He concludes that the reflexive existed as an equivalent of the passive in Vulgar Latin and was not considered archaic or novel. (The Latin impersonal passive does not, however, become reflexive until after the Vulgar Latin period.)
Latin deponents and middles, having passive forms, developed partially like passive verbs. Amor gives in the perfect soy amado (I was loved), which develops to the present soy amado (I am loved). Morior, however, gives perfect soy (estoy) muerto but present me muero. (Soy muerto means in Mod. Spanish I am killed, since muerto is also used as the past participle of matar. Estoy muerto means I am dead.) These deponents were then considered half middle, half passive. Middles developed precisely the same way me levanto, levantado soy.

---In the oldest Spanish documents we find the se-passive.

por ir con estas duena buena compaña se faze. C. 1421 Ruégvos, Cid, este casamiento oy se otorgüen esta cort. C. 3412 mio Cid lo mando que non se abriessen de día nin de noche. C. 2003 en estas tierras ajenas verán las moradas cómo se fazen. C. 1642 non se abre la puerta. C. 35 afarto verán por los ojos cómo se gana el pan. C. 1644. se libran.

Even in Modern Spanish the se-passive used with persons is occasionally found.

por loco se librará aunque los matase a todos (Quij. I, 3). que el señor del castillo era un follón y melancólico caballero, pues de tal manera consentía que se tratesen los caballeros andantes (the context implies that the se is not reciprocal). dijo que se llamaba la Tolona (Quij. I, 3). Nadie se veía (nobody was to be seen) (Espronceda).

It may be said, however, that these examples are peculiar in that there is (1) no chance of mistaking passive for reflexive or (2) if passive and reflexive are confused the result is the same. If someone calls herself Tolosa the chances are that everybody else will call her Tolosa too. Since nadie as an entity does not exist, it cannot see itself.
It generally matters very little whether one is freed by external or personal force. We are interested chiefly in the freedom. In English when we say 'he got free' we do not make clear the manner of his becoming free. --To avoid ambiguity the following mode of expression is used: \textit{se libró al conde, se mató a los cristianos} (not \textit{se mataban a los cristianos}). This passive-reflexive use is discussed well and fully in Ramsey: \textit{Textbook}, Bello- Cuervo, the Academy Grammar, and other standard works.

The position of the reflexive in the sentence deserves some notice. If the verb is purely reflexive or can be construed as reflexive in meaning the verb may occupy any position it cares to. However, in the few cases where the verb is unmistakably passive in meaning, the reflexive verb comes at the beginning of the clause.

\textit{La religión no se ofreció a su mente por el lado del amor (Valera). Pintóse en el rastro del marqués la sorpresa (Pardo Bazán). El aderezo se devolverá ("will come back"). The reflexive here is equivalent to an intransitive.) Esta idea no se apartaba un punto de su imaginación. Don Juan de Iscar se retiró a este castillo. --In these examples the reflexive is nowhere a true passive. If the true passive sense is to be given we have: De pronto se oyó un golpe en el suelo (Espronceda). se oyó un grito (Galdós), etc. --So
with the house is sold we ordinarily say: Se vende la casa, for la casa se vende might imply that the house sells itself (i.e. through some merit it possesses). Likewise Se puso el agua en el vaso rather than El agua se puso (which might mean that the water got in of its own accord).

A probable explanation of this tendency to put passive constructions first is the following: In se dice, se habla, se vive, etc., the se occupies both in position, use, and meaning the place of subject of the sentence. Hence on any other occasion where se becomes impersonal it seeks the place of subject of the sentence.

In spite of all efforts made to keep se from being considered as an impersonal subject pronoun, it seems to be more and more on the road to its final and logical end: a recognized equal of on and (Ger.) man. The people say for se venden legumbres, se vende legumbres.

---The best of writers use se as a subject pronoun. ---Si no fuera por estos sustos nada me quedaría que apetecer; pero en que rincón de la península se vive tranquilo? (Moratín, cited by Cuervo, Gram., Note 106) Hoy se vive de una manera, y mañana de otra, y cada día de la suya, agora alegre, y luego triste, y después enfermo también. (León, cited by Cuervo, Gram., Note 106)

---Cuando se está rico, se es cruel con los desvalidos is labelled a barbarism. The writing of the contemporary
journa1ist Julio Camba is full of these "barbarisms". It is to hoped that the wise Spanish public will come to accept se on a par with on and gain for itself a means of expressing indefinite subjects which English has so long sought in vain. --The ideal system would be: se vive feliz, se vende legumbres, se vio al hombre.

The following two uses of reflexive-passive are of interest. I take the liberty to quote them from Belle-Cuervo (Note 106). También se desterraron a los que acompañaron al estandarte austriaco (M. de San Felipe). --luego se les citó por el obispo (for fueron citados por el o.) (Cartas de León Y Castilla).
Conclusion

The idiomatic reflexive in Spanish is in general a development of the Latin reflexive, deponent, middle, and impersonal passive. Latin verb-forms with passive endings (impersonals, middles, deponents, and true passives) became confused in Spanish so that reflexive and passive became in the majority of cases synonymous. The majority of deponents and middles developed into the idiomatic reflexive through the same confusion.

In some cases a Latin deponent lost its passive ending and reflexive force and came into Spanish as a simple active. On the other hand many simple active verbs in Latin appear in Spanish as reflexives in form and middle in meaning, chiefly through analogy with verbs originally middle and deponent in Latin.

Latin impersonals of intransitive verbs of motion, through a very wide use, came to be considered in Vulgar Latin as both impersonal and personal. The double development of *itur* as *se va on va* and *se va il s'en va* exemplifies the radical extension which took place in impersonal passives.

Other sources of the idiomatic reflexive are: Latin inceptives, post-substantival formations, and reflexive verbs of physical action which lose their original meaning but preserve the reflexive.
Bibliography.

Andrew's Freund (revised by Lewis and Short), New York, 1907.

Archiv für lateinische Lexicographie und Grammatik  
mit Einschluß des älteren Mittellateins. Quarterly,  
Leipzig. IV, 259: E. Woelflin: Über die Latinität  
der Peregrinatio ad loca sancta. XV, 233: F. Geyer:  
Die wirkliche Verfasserin der Peregrinatio Silviae.  

Arcipreste de Hita: Libro de Buen Amor. Edición y Notas  
de J. Cejador y Frauca, Madrid, 1913.

Bello-Cuervo: Gramática de la Lengua Española Destinada  
al Uso de los Americanos por D. Andrés Bello. 
Undécima edición hecha sobre la última del Autor  
con extensas notas y un copioso índice alfabético  


Brugmann, Karl: Comparative Grammar of the Indo-Germanic  
Languages (4 vol.), London, 1889.

Cuervo, R. J.: Apuntaciones críticas sobre el lenguaje  
bolecano. Bogotá, 1876.

Diccionario de construcción y régimen  
de la lengua castellana (2 vol.). Paris, 1886-93.

Draeger, A.: Historische syntax der lateinischen Sprache  
(2 vol.), Leipzig, 1878-1881.


Richter, Elise: *Zur Entwicklung der reflexiven Ausdruck in Romanischen.* (Zeitschrift, XXXIII, 135).


Umphrey: *Aragonese Dialect* (Revue Hispanique, XXIV, 38).


Menéndez Pidal, R.: *Cantar de Mío Cid*, Madrid; I, 1908; II, 1911.

: *Poema de Mío Cid*, Madrid, 1923.


Blasco Ibáñez, V.: *Cuatro Jinetes del Apocalipsis*, Madrid, no date.

Cervantes: *Don Quijote de la Mancha* (Sopena Publisher), Barcelona, no date.


Palacio Valdés: *Marta y María*, Madrid, 1895.

Pardo Bazán: *Los Pazos de Ulloa* (Obras Completas, III), Madrid, no date.

Valera: *El Comendador Mendoza* (Obras Completas, VII), no date or place of publication.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>acercarse</td>
<td>17</td>
</tr>
<tr>
<td>acogerse</td>
<td>17</td>
</tr>
<tr>
<td>acoráarse</td>
<td>43, 47, 48</td>
</tr>
<tr>
<td>acostarse</td>
<td>39, 40</td>
</tr>
<tr>
<td>acostumbrarse</td>
<td>40</td>
</tr>
<tr>
<td>adelantarse</td>
<td>17</td>
</tr>
<tr>
<td>admirarse</td>
<td>52</td>
</tr>
<tr>
<td>alabarse</td>
<td>48</td>
</tr>
<tr>
<td>albergarse</td>
<td>37</td>
</tr>
<tr>
<td>alejarse</td>
<td>48</td>
</tr>
<tr>
<td>andarse</td>
<td>17</td>
</tr>
<tr>
<td>anteojarse</td>
<td>52</td>
</tr>
<tr>
<td>apartarse</td>
<td>17</td>
</tr>
<tr>
<td>apresurarse</td>
<td>17</td>
</tr>
<tr>
<td>apropinquarse</td>
<td>17</td>
</tr>
<tr>
<td>aprovecharse</td>
<td>53</td>
</tr>
<tr>
<td>aprepentirse</td>
<td>48</td>
</tr>
<tr>
<td>arrinconarse</td>
<td>17</td>
</tr>
<tr>
<td>asustarse</td>
<td>48</td>
</tr>
<tr>
<td>atreverse</td>
<td>48</td>
</tr>
<tr>
<td>burlarse</td>
<td>49</td>
</tr>
<tr>
<td>callarse</td>
<td>40, 41</td>
</tr>
<tr>
<td>casarse</td>
<td>39</td>
</tr>
<tr>
<td>cogerse</td>
<td>18</td>
</tr>
<tr>
<td>comerse</td>
<td>39</td>
</tr>
<tr>
<td>conservarse</td>
<td>37</td>
</tr>
<tr>
<td>creerse</td>
<td>53</td>
</tr>
<tr>
<td>dar salto</td>
<td>29</td>
</tr>
<tr>
<td>Dative of Interest</td>
<td>53</td>
</tr>
<tr>
<td>deponentes</td>
<td>in Latin 5, 6 and passive 7</td>
</tr>
<tr>
<td>despedirse</td>
<td>19</td>
</tr>
<tr>
<td>destacarse</td>
<td>37</td>
</tr>
<tr>
<td>desviarse</td>
<td>17</td>
</tr>
<tr>
<td>detenerse</td>
<td>17</td>
</tr>
<tr>
<td>echárselas</td>
<td>49</td>
</tr>
<tr>
<td>empeñarse</td>
<td>57</td>
</tr>
<tr>
<td>encenderse</td>
<td>41</td>
</tr>
<tr>
<td>enfadarse</td>
<td>49</td>
</tr>
<tr>
<td>esforzarse</td>
<td>57</td>
</tr>
<tr>
<td>entrarse</td>
<td>18</td>
</tr>
<tr>
<td>espedirse</td>
<td>19</td>
</tr>
<tr>
<td>estarse</td>
<td>32, 33, 34, 35</td>
</tr>
</tbody>
</table>
estremecerse 49
exir 22
extraviarse 17
ferirse 20
fier 41
figurarse 49
fincar 36
Gothic
middle in 3
Greek
reflexive and middle in 3, 4
humanizarse 41
igualarse 37
Impersonals
in Italian 3
in Spanish 13
Impersonal passive 5, 14
15, 16
Impersonal reflexive 60, 61
Impersonal use of verbs of emotion and thought 50
Inceptive verbs 42
Indo-Germanic
reflexive in 2, 3
informarse 41
irse 21
itúr 15, 16
jactarse 49
juntarse 23
Keltic
middle in 3
lamentarse 49
librarse 23
llegarse 23
middle 2, 3, 4
direct deponents 4
middle 3
middle and reflexive 4
active and middle 4
middle deponents 4
in Latin 5
morar 36
Norse, reflexive in 5
marcharse 24
merecerse 53
meterse 24
morirse 60
moverse 24
mudarse 25
olvidarse 45, 49, 51, 52
oponers 51
organizarse 41
paralizarse 41
pararse 25
partirse 26
pasarse 39
Passive confused with reflexive 7,8
passive constructions with verbs of motion 52

proficiscor 16  valerse 53
proponerse 57  venirse 30
quedarse 32, 33, 34, 35  volverse 31
quejarse 45, 49  yacerse 31
r-passive 7
rastar 36
reciprocal use of reflexive 10
reflexive and article 63
reírse 50
remanecer 36
revolverse 17
salirse 27
salto 29
Se as subject of infinitive 10
seguirse 29
sentirse 50
serse 32, 33, 34, 35
situarse 17
someterse 53
soy 35
tirarse 30
tornarse 30
vadere 22