

YORK'S GUILDS' NAMES IN THE 15TH CENTURY AND THEIR TRANSLATION INTO SPANISH

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ABSTRACT

In late medieval England, York's guilds were responsible for the performance of short Biblical scenes from the Corpus Christi cycle. Since no translation of the whole cycle into Spanish is available, we will describe, define and translate the guilds' names in Burton's list (1415). We will also deal with some problems found when establishing an accurate correspondence among the terms in Middle English, in Spanish and the definition of the craft. The terms which designate the English guilds do not exactly reflect those used for the Spanish medieval *gremios* or for current trades and jobs in English and Spanish.

Key words: York's guilds, Corpus Christi cycle, translation, Middle English, trade

RESUMEN

En la Inglaterra de la Baja Edad Media, los gremios de la ciudad de York se encargaban de representar escenas bíblicas tomadas del ciclo de Corpus Christi. Nuestro objetivo principal será describir, definir y traducir los nombres de los gremios que aparecen en la lista de Burton (1415). Asimismo, trataremos problemas surgidos del intento de establecer una correspondencia adecuada entre los términos en inglés medio, en español y la definición del gremio. Como veremos, los términos que designan a los gremios ingleses no suelen reflejar con exactitud aquellos usados para los gremios medievales españoles o para trabajos y profesiones actuales.

Palabras clave: Gremios de York, ciclo de Corpus Christi, traducción, inglés medio, comercio

1. INTRODUCTION: THE GUILDS AND THE YORK CORPUS CHRISTI CYCLE

Undoubtedly, Corpus Christi Cycles played a most significant role within theatrical production in medieval England. On the one hand, these plays are referred to as 'cycles'

because the story they tell covers the period of Holy History between Creation and Doom. On the other hand, scholars describe them as 'Corpus Christi' because they were performed during this Holy Feast. So, Corpus Christi's Day was celebrated on the first Thursday after Trinity Sunday¹, between May, 23rd and June, 24th. Originally, the plays accompanied the religious procession but, later on, the performance became more important and the procession was put off to the day after Corpus Christi.

The York Cycle stands out among the four extant English Corpus Christi Cycles due to its greater length and literary importance. It consists of forty nine extant short plays known as 'pageants', each one dealing with an episode² of Biblical History from both the Old and the New Testament. The copy of the pageants, called the *Registrum*, is preserved among the pages of York's civic register known as *Memorandum Book A/Y*. But more important for us is the list which assigns every pageant to each guild of the city and shows the order in which the different plays were to be performed. It is known as *Ordo Paginarum* or Burton's³ list, after its author's name, and it dates from 1415⁴.

The plays adopted the processional form of performance derived from the liturgical act for the celebration of Corpus Christi's Day so each scene had to be performed upon a wagon drawn usually by men. There were twelve compulsory 'stations' or places within the city where the wagon was bound to stop. The guilds of the city were responsible not only for every aspect of the performance but they were also obliged to provide the wagon, the actors, the costumes, the special effects, etc. The performance of the plays constituted a civic matter and the city's Corporation⁵ acted as supervisor attending the rehearsals, fining guilds and actors when they failed to give a good performance or taking care of any other irregularity. Consequently, the success of the plays stood as a question of civic pride and all the members of the community did their best to offer an entertainment whose quality had to be equal to the excellence of their city.

York was one of the most important cities within the medieval kingdom of England⁶. Traders, artisans and workers in medieval York grouped themselves into associations known as guilds, which constituted the pillar of the city's economy. Moreover, York was the richest provincial city in fourteenth-century England⁷. At the end of the 14th century, there were about sixty different occupations: weavers, tailors, drapers, shoemakers, saddlers, goldsmiths, etc. Each guild had a religious and charitable side, apart from the strictly commercial one. The guilds performed a very important social role and its members belonged to a privileged elite. On the one hand, their leaders became part of the local government through the figure of the *searchers* and the council of the forty-eight. On the other hand, they established the internal rules for workshops and workers. But the prestige

¹ Thus, Corpus Christi fell on the eighth Sunday after Easter.

² Sometimes, two episodes were included in just one pageant, such being the case of scene XXIV which narrates *The Woman Taken in Adultery* and *The Rising of Lazarus*.

³ Roger Burton worked as copyist for the Corporation of York between 1415 and 1536.

⁴ However, the first recorded performance goes back to 1376 according to Goodman (1991: 71) and Tydeman (1994: 24).

⁵ The Corporation governed the city and was made up of the mayor and his *aldermen* or counsellors.

⁶ Except for London, York was the most important city in medieval England and, already in the Middle Ages, the city was referred to as 'the capital of the North'.

⁷ The city exported wool, cloth and grain to the North of Europe.

of the guild was intrinsically related to the performance of the plays. Goldberg (1997: 148-153) believes that both the guilds and the cycle were born at the same time due to the artisans' desire to give their work a religious meaning and to foster civic pride. In the same way, there was a reasonable relation between the activities of the guild and the play they had to perform in order for the artisans to show their abilities and give publicity to their work. Thus, the shipwrights performed *The Building of the Ark*; the bakers, *The Last Supper* or the fishers and mariners, *The Flood*.

2. PROCESS OF TRANSLATION. NAMES OF GUILDS

In order to translate the English terms into Spanish, we will concentrate on the definition and the descriptions of the activities of each guild given both by Beadle in his edition of the *York Plays* (1982: 415-464) and the *Oxford English Dictionary* (1961). The translation into Spanish will be supported by the *Diccionario crítico etimológico castellano e hispánico* (1980-1991) by Joan Corominas and the terms for Spanish medieval guilds found in *Cofradías, gremios y solidaridades en la Europa medieval* (1993). We have tried to establish an exact correspondence or balance among the English term, Beadle's and the OED's descriptions and the term in Spanish.

York's guilds' names were registered in a document known as *Freemen's Roll* (1272) since only freemen were allowed to work and trade within the city and to become a member of a certain guild after having previously payed 20 shillings (Goldberg, 1986: 28). The table in the appendix offers our translation of the names of York's medieval guilds.

Now, we will discuss the adequacy of the Spanish terms to reflect the nature and composition of the guilds. We have classified the guilds according to the branch they belonged to and the type of trade or work undertaken by their members. Thus, we have guilds related to York's most developed industry: leather, wool, cloth and metal but also associations that dealt with various products and activities such as food and drink, building, books or horses.

2.1. Leather

We have translated both *barkers* or *tanners* (*tannours*) and *curriers* as *curtidores*, the difference being in the addition of *de cuero* for the former. The difficulty of finding a different term for one or the other lies in the similarity of both guilds' activities⁸. However, the *barkers* or *tanners* prepared or tanned the hides for manufacture into leather goods while the *curriers* coloured them once tanned, apart from dressing the hides like the *barkers*. Nevertheless, the *curriers* dealt also with skins whereas the term *tanners* applies only to leather hides. This is the main reason for having translated *barkers* as *curtidores de cuero* together with the fact that the *curriers* were just a secondary branch of leather craft. Besides, PE⁹ offers just the term *tanner* for *curtidor*, both *barker* and *currier* having disappeared from the language.

⁸ Indeed, the OED indicates that *curriers* are often confused with *tanners* although the two trades were quite distinct and legally incompatible in 1488.

⁹ From now on, we will use the following abbreviations: PE for present English and PS for present Spanish.

Another guild related to leather was the *glovers* translated as *guanteros*. As usual, they not only made gloves but also other small leather objects such as bags, purses and key bands. Beadle's description (1982: 420) reveals that the English term most commonly designates the craft by the main activity of their members but normally, as this case shows, other small related tasks were also undertaken. The term is preserved in PE, although current glovers might only sell and not manufacture the product.

The *cordwainers* were makers of leather shoes. Actually, the meaning of the word *cord* given by the OED refers to "shoes made of Spanish leather from Córdoba much used by the higher classes during the Middle Ages". However, there seems to be no current or medieval word (either in English or Spanish) which might designate those craftsmen who are concerned with shoes made only of leather. The Spanish term, *zapateros*, has been chosen considering the description of the craft given by the OED: "a worker in corwain or Cordovan leather" and bearing in mind that the term no longer exists in PE.

Corominas offers both the terms *talabarteros* and *guarnicioneros* for the guild known as *saddlers*. Originally, it seems that the *saddlers* were manufacturers of saddles but, according to the OED, these artisans dealt also with various leather objects related to horses like harnesses, trappings, packsaddles, girths, horse-collars and straps. This description of the craft makes of *guarnicioneros* the most appropriate term since the Spanish word *talabartes* designates leather belts used for swords. We cannot be sure that the *saddlers* were concerned with this type of product as neither Beadle nor the OED include the manufacture of leather belts for swords within the activities of the *saddlers*.

2.2. Wool

According to Beadle (1982: 418), the *cardmakers* were concerned with the making of cards, a tool which was used for straightening the fibres of wool. This time, the translation into Spanish, *fabricantes de cardas*, needs more than one word as it seems impossible to find just one single term that might reflect the description of the cardmakers' activity. Besides, the Spanish PP *de cardas* concentrates on the object essential for their work: the card.

Both Beadle (1982: 451) and the OED give the following definition for the guild of *shearmen*: "They were a branch of the cloth trade, engaged in 'shearing' the nap from woollen cloths". Therefore, we cannot venture on translating the term as *esquiladores* as the *shearmen* were not engaged in sheep shearing. We suggest the Spanish word *cardadores* that we also find more appropriate for the definition of the guild's activity.

The general term of *weavers* includes two guilds: the *linenweavers* and the *woollenweavers*¹⁰. Their translation offers no problem and so we have rendered them as: *tejedores de lino* or *lienzo* and *tejedores de lana* respectively. In the same way, we have translated another two names of guilds also related to the wool trade: *woolpackers and woolbrokers* as *empacadores y vendedores de lana* respectively. According to the OED's

¹⁰ Beadle (1982: 461) believes that both guilds were just one when the episode they performed was composed. They became separate guilds in 1517-1518 due to internal problems and the fact that the *linenweavers* assumed the performance of *Fergus* or *The Funeral of the Virgin* (XLVA, following Beadle) a few years before, between 1476 and 1485. The two guilds became united again in 1549.

definition, a *woolpacker* was “one who makes up packages of wool for transport or sale”. The word *woolbrokers*, however, has not been found in the OED but the term has been rendered, considering the current sense of *brokers*, as *vendedores de lana*.

2.3. Cloth

The guilds engaged in the trade of cloth were concerned with the process of producing cloth and other types of garment. The making of the cloth began by fulling it. The *fullers* (also known as *walkers*), according to Beadle (1982: 419) and the OED, were in charge of beating the cloth to clean and thicken it with the help of a hydraulic machine known as a *fulling mill*, a device with big wooden mallets moved by a shaft. This process is known in Spanish as *abatanar*, the machine is the *batán* and the workers were called *bataneros* or *abatanadores*. The *batán* was a common object in medieval Spanish landscape as is pictured in one chapter of Spain's most famous novel *Don Quijote de la Mancha*. Nowadays, it is no longer possible to find either the machine or the professionals but the term *batán* has been preserved in PS to designate the medieval machine and, surprisingly enough, it also applies to present *dry cleaners (tintorería)* in South America or it may refer to the thickness of cloth in the Andean zone. It is not quite so in PE. The term *fuller* only exists as a compound in the NP *fuller's earth*¹¹. *Walker*, however, has no longer the reference to a person who works as a fuller.

We have chosen the term *pellejeros* when translating *skinnners* according to the term found in *Cofradías, gremios y solidaridades en la Europa medieval* (1993) and the definition given by Corominas: “persona que adoba o vende pieles”¹² that exactly corresponds to both the OED's and Beadle's (1982: 442) descriptions of this craft's activity: “The Skinnners dealt in and prepared the pelts, skins and furs of a large variety of animals, prior to dressing and manufacture into garments and objects”. Again, the term has disappeared from PE.

Other participants who engaged in the cloth trade were the *litsters (tintoreros)* who were concerned only with the colouring of cloth. Current terms in English are *dyer* or *dry cleaner* both corresponding to *tintorero* in PS. We have just one single term in PS that refers both to the activity of dyeing cloth and to its cleaning, so we should bear in mind that the word *tintorero* in medieval York applied only to those who dyed cloth. The word *litsters* has disappeared from PE vocabulary.

The OED refers to *hosiars* as those artisans who “made cloth hoses, knee-length stockings and panty-hoses”. The term found in Corominas is very clear, *calceteros*, and the activity seems to be also a current craftsmanship although maybe not very common nowadays.

In the same way, *hatmakers* and *capmakers* have been translated as *sombrereros* and *gorreros* respectively. All terms exist in both languages, English and Spanish. Again, the current meaning of the words and the activities of both medieval guilds might be different in the sense that today *hatmakers* and *capmakers* might only sell the products and not take

¹¹ In Spanish, *tierra de batán*, a hydrous silicate of alumina used for cleansing cloth.

¹² A person who dresses or sells animal skins or furs.

part in their manufacture. The fact that there were two different guilds for the manufacture of very similar products like hats and caps highlights the great specialization and division of work in fifteenth-century York.

The term *tapicero* for *tapiters* must not be understood to refer to those people who cover objects with cloth but, following Corominas, the word makes reference to those craftsmen who worked figured clothes, especially counterpanes and wall-hangings. This very same description is also offered by Beadle (1982: 447) and the OED. The term *tapiter* is no longer in current use in PE. A guild related to the tapiters were the *couchers* who, according to Beadle (1982: 447), made bedding and the ornamental hangings which surrounded beds; objects known in Spanish as *doseles*. This is the main reason why we have translated the word as *fabricantes de doseles*, for want of a better term. In relation to this guild, Beadle's and the OED's definitions seem to be contradictory. While the former does not take into account the possibility that these artisans might have been concerned in the making of couches, this is indeed the description of the activities of this guild's members offered by the OED together with the hypothesis that the couchers might have also worked as tapiters. To solve the problem, we have chosen Beadle's description, which seems to be more specific, and so we have rendered *couchers* as *fabricantes de doseles* in order to differentiate them from the *tapiters*.

Three other guilds related to cloth craftsmanship were *tailors*, *drapers* and *mercers*. The translation of *tailors* is more clear and straightforward, *sastres*, according to the OED's definition: "one whose business is to make clothes". We cannot rely on Beadle to render *drapers* as he does not offer any description of this guild's activities. Therefore, we have resorted to the OED. So, a *draper* was "one who made woollen cloth. Subsequently, a dealer in cloth, and now by extension, in other articles of textile manufacture". Corominas gives the term *pañero* for this guild. The translation of *mercers* seems to be more difficult because again Beadle's (1982: 464) and the OED's definitions are quite alike. The former describes the *mercers* as "craftsmen who sold many different small objects related to textile industry like pins, buttons and ribbons" whereas the OED defines *mercet* as "one who deals in textile fabrics, especially a dealer in silks, velvets and other costly materials". The difficulty has been overcome by choosing *merceros* as Corominas assigns to these craftsmen all the aforementioned activities. The word *mercers* does not exist in PE.

2.4. Metal

The *armourers* were one of the guilds related to metal craftsmanship. They made and maintained armours and weaponry in general. The translation in this case, *armeros*, is much more transparent and both terms can be found in PE and PS.

There were also two other guilds, the *pewterers* and *founders*, which manufactured metal objects for everyday use at home, such as plates and mugs, for the better-off. The metal used for the objects was known as *pewter*¹³. It is from this noun that the name of the first guild derives. The words in Spanish are *peltreiros* and *peltre* and they form part of PS vocabulary. In PE, however, we have found the word for the metal but not for current

¹³ Pewter is an alloy of tin, lead and zinc.

artisans who might deal with it. In the case of *founders*, the meaning of the PE term does not make any reference to craftsmanship. Beadle (1982: 425) tells us that “The Founders manufactured and repaired commonplace metal objects such as candlesticks, pans and kettles”. The OED defines the founder as “one who founds or casts metal, or makes articles of cast metal”. Taking into account that the objects were made of tin, we have chosen Beadle’s description and the term *latoneros* given by Corominas.

Other translations are more transparent: the *smiths* (*herrerros*) “one who works in iron or other metals”, the *ironmongers* (*ferreteros*): “a dealer in ironwaver, a hardware merchant” and the *cutlers* (*cuchilleros*): “one who makes, deals in or repairs knives and similar cutting vessels”. All the definitions have been taken from the OED.

The following three guilds: *pinners*, *girdlers* and *nailers* offer more difficulty when finding corresponding Spanish terms. The three of them were concerned with small metal objects and the division of work is not very clear. According to Beadle (1982: 438) and the OED, the *pinners* made objects with sharp points, such as pins, hooks and buckles. But this author does not differentiate between the activities of *girdlers* and *nailers*. It seems that both of them were concerned with the same trade and so says Beadle (1982: 438): “Both guilds specialized in the manufacture of a variety of small objects”. However, the *girdlers*, according to the OED, took their name from the studded belts they made, besides other things like dog-collars, book-clasps and decorative bullions. We have, therefore, translated the term *girdlers* as *cinteros* taking also into account the definition of *girdle* given by Corominas: “Ceñidor que usaban las mujeres, especialmente aldeanas, adornado y tachonado”¹⁴. It is not as easy to translate both *pinners* and *nailers*. Somehow, we may offer the term *agujeteros* for the former, considering the meaning of *pin* and the description of what an *agujeta* is in Spanish: “Correa o cinta con un herrete en cada punta, que servía para atar los calzones, jubones y otras prendas”¹⁵ and the term *correeros* for the latter bearing in mind that the *nailers* were also concerned with the manufacture of belts.

2.5. Other guilds

Apart from the guilds concerned with metal, wool and cloth, fifteenth-century York swarmed with other guilds who dealt with many various activities:

2.5.1. Fish

Fish was a significant element of daily diet, especially when meat was forbidden due to religious observances. The city had large fishmarkets as well, and York, as an important medieval fluvial port, needed *shipwrights*, *fishers* and *mariners*. Shipwrights built wooden ships. Corominas offers the term *carpinteros de ribera* to differentiate them from common carpenters. The *fishers* and *mariners*, the latter also known as *shipmen*, have been rendered as *pescadores* and *comerciantes fluviales* respectively. The former could be also translated as *pescadores* following the OED’s definition: “one who catches fish or a fishmonger”.

¹⁴ A kind of studded and decorated belt mainly worn by peasant women.

¹⁵ Leather strap with a metal tap in both ends. It was used for fastening breeches or doublets.

The word *fishers* no longer exists and is substituted in PE by *fishermen*. The *mariners*, according to Beadle (1982: 421), were a distributive trade and they handled the river traffic between York, Hull and the upper reaches of the river Ouse. For this reason, we believe that the term does not refer to “one who navigates or assists in navigating a ship, a sailor, a seaman”, as found in the OED, because the guild’s activity was related to the river and not to the sea. So, we consider *comerciantes fluviales* as a more appropriate translation which also includes the description of the guild’s activity.

2.5.2. Books

Both *parchmentmakers* and *bookbinders*¹⁶ were related to books. The former prepared the membranes for the writing of documents and the making up of books whereas the latter sold books, as well as binding them. Using this description by Beadle (1982: 422) and the OED, we have translated the terms as *pergamineros* and *encuadernadores*. The term *bookbinders* forms part of PE vocabulary and we can also find the word *parchment*. According to Beadle (1982: 457), the *scriveners* copied and decorated books and other documents. The term does not exist in PE but there are two terms in Spanish that could render the meaning: *copistas* and *escribientes*. Both Corominas and the OED do not distinguish between the tasks performed by one or the other, stressing that both words refer to people who were concerned with copying documents. However, it seems that the term *copistas* also includes the task of decorating books and therefore, bearing in mind Beadle’s description, we think *copistas* might be the best option.

2.5.3. Food and Drink

The wine trade seems to have been very important in fifteenth-century York markets. Three guilds took part in the process of wine production. According to Beadle (1982: 454) and the OED, the *winedrawers* or *vinicultores* made the wine which was put into barrels made by the *coopers* or *toneleros*. Finally, the *vintners* or *vinateros* bought and sold the product. The *coopers* also repaired barrels, tubs and buckets. On the one hand, both *vintners* and *coopers* are words belonging to PE vocabulary whereas the translation of *winedrawers* has been done considering the meaning of both *wine* and *drawers*.

The *waterleaders* had the responsibility of drawing and distributing fresh water around the city before running water became available. This is the meaning of the corresponding Spanish term *aguadores* given by Corominas.

The terms for the guilds related to food trade offer a more clear and transparent translation. Thus, there are *spicers* (*especieros*), *bakers* (*panaderos*), *cookers* (*cocineros*), *butchers* (*carniceros*) and *hostelers* (*posaderos*).

2.5.4. Horses

Undoubtedly, in the medieval world, the horse was an essential animal for everything connected with travel and work. Therefore, there are many guilds related to their care and

¹⁶ After the rise of prints, the *bookbinders* were known as *stationers* (Beadle, 1982: 422).

welfare. Since *marshals* dealt with all aspects of the management of horses, it is not easy to give an appropriate translation. Besides, the current meaning of the word has nothing to do with the activity performed by the medieval guild in the past. We have chosen the term *herradores*, although the *marshals* occasionally worked as horse doctors, since the members of the guild, according to Beadle (1982: 437) and the OED, worked mainly as *farriers* and *herradores* is the term Corominas gives for the activities of this guild.

Apart from spurs, *spurriers* and *lorimers* supplied other metal objects, for everything connected with horses and riding, such as bits, bridles and harnesses. Both words do not exist in PE but we have rendered *spurriers* as *espueleros* taking into account the meaning of the object that gives the name to the guild (*spur*) and the OED's definition of what a *spurrier* is: "a spur-maker". The word *lorimers* seems to be more difficult to render since Beadle (1982) does not offer any separate description of their activity and the term does not exist in PE. However, the term *freneros* might be appropriate as Corominas gives the word *freno* for *bit* and *bridle* and *freneros* has been found among other terms referring to Spanish guilds in *Cofradías, gremios y solidaridades en la Europa Medieval* (1993). Moreover, the OED defines the *lorimer* as "a maker of bits and metal mountings for horses' bridles".

2.5.5. Building

Following Beadle's (1982: 427) and the OED's descriptions, houses were built by *masons* (*albañiles*) and the *tilehatchers* (*techadores*) covered the roofs with tiles made by the *tilemakers* (*fabricantes de tejas*). The *tilehatchers* also engaged in other building trades like plastering and bricklaying, sometimes joining themselves into a composite guild with the *plasterers* (*yeseros*) and *bricklayers*. The terms *plasterers* and *thatchers* still exist in PE.

2.5.6. Miscellaneous

Although separate guilds, *bowers* and *fletchers* were connected with the manufacture of bows and arrows. The term *fletcher* in Middle English referred to the feathered flights of arrows but it no longer exists in PE. This is the reason why we have translated it as *fabricantes de flechas*. The translation of *bowers*, however, is more straightforward, although the term does not exist in PE either. We have rendered the English term as *ballesteros* relying on the definition found in Corominas "el que tiene por oficio hacer ballestas"¹⁷.

The following terms are more straightforward and refer to various guilds: *potters* (*alfareros*), *chandlers* (*cereros*), *barbers* (*barberos*), *goldsmiths* (*orfebres*) and *labourers* (*jornaleros*).

3. CONCLUSIONS

Few terms offer a clear and easy translation like *spicers* (*especieros*), *bakers* (*panaderos*), *smiths* (*herrerros*), etc.

¹⁷ A person who makes crossbows.

As stated before, York's craftsmanship was characterised by a strict specialisation and division of work as the translation of *hatmakers* and *capmakers* shows, *sombrereros* and *gorreros*, respectively. What we mean is that even though a bunch of guilds belonged to the same branch, each one of them undertook a certain part of the production line. Thus, the makers of cards (*cardmakers*) made the tools with which the *shearmen* (*cardadores*) sheared the nap from woollen clothes, but they belonged to different guilds. In some other cases, it is difficult to translate the terms because the activities assigned to one or another guild are very similar, e.g.: the *barkers* or *tanners* (*curtidores de cuero*) and the *curriers* (*curtidores*). Examples like these cannot be rendered word for word so we have to resort to the specification of the term by adding other words, i.e.: through paraphrase. The same applies to translations that need the support of the NP *fabricantes de*. Here we have just one single term in English rendered with more than one word in Spanish, e.g.: the *cardmakers* (*fabricantes de cardas*) or the *couchers* (*fabricantes de doseles*).

Most commonly, the name of the guild refers to the main activity undertaken by its members but this does not mean that other related activities could not have been in the hands of the same guild, e.g.: the *glovers* (*guanteros*), apart from gloves, also made bags, purses and key bands or the *marshals* (*herradores*) who, besides shoeing horses, also took care of them acting as horse doctors. However, we advise to choose just one term.

Sometimes, the term still exists in PE but the current activity is not quite the same as the medieval one, e.g.: *shearmen* (*cardadores*). More often, the terms are not in current use either in English or Spanish, e.g.: *nailers* and *lorimers* or they refer to guilds that no longer exist like *bataneros* or *calceteros*. In general, medieval guilds whose names have been rendered with names of current jobs were concerned with the same activity as today although with certain differences, e.g.: *litsters* (*tintoreros*) (*dyer* or *dry cleaner* in PE). Corresponding medieval *dyers* or *dry cleaners* were only concerned with the colouring of cloth.

We may conclude that the translation of medieval guilds' names, in general, and those of York, in particular, relies neither on a straightforward process nor on a one-to-one correspondence between the Spanish and the English term. However, we must consider other factors such as the adequacy of the chosen term to accurately reflect the actual activity of the medieval guild. Thus, on many occasions, we have to discard terms that, at first sight, seem to be more logical and obvious, we must also have an exact idea of which activities the guild was concerned with and we have to search for other words that might reflect their nature. When choosing the Spanish term, we will have to check that the definition given by Corominas will clearly reflect the activities of the guild.

APPENDIX

The following table encloses the translation of York's guilds' names into Spanish. First, there is the Spanish term. Second, the corresponding name of the guild in PE by Beadle (1982) and last, the name in middle English (ME) recorded in Burton's list. The symbol = indicates that the medieval and the present terms are the same. The Roman number refers to the episode performed by the guild mentioned here and reflects Beadle's (1982) numbering of the different scenes:

<i>Spanish</i>	<i>PE</i>	<i>ME</i>
I Los curtidores de cuero	Barkers	Tannours
II Los yeseros	Plasterers	Playsterers
III Los fabricantes de cardas	Cardmakers	Cardmakers
IV Los bataneros	Fullers (also walkers)	=
V Los toneleros	Coopers	Cowpers/coupers
VI Los armeros	Armourers	Armourers (also furbers)
VII Los guanteros	Glovers	Gaunters/gloueres/gaunters
VIII Los carpinteros de ribera	Shipwrights	Shipwrightes/shipwrites
IX Los pescaderos y comerciantes fluviales	Fishers and mariners	Fysshers and maryners
X Los pergamineros y encuadernadores	Parchmentmakers and bookbinders	Parchemyners and bokebynders
XI Los calceteros	Hosiers	Hoseers/hoosers
XII Los especieros	Spicers	=
XIII Los peltreiros y latoneros	Pewterers and founders	Pewtere(r)s and foundours
XIV Los techadores	Tilethatchers	Tille thek(k)ers
XV Los cereros	Chandlers	Chaundelers
XVI Los albañiles/los orfebres	Masons/goldsmiths	Masonns/gold(e) smythis or goldsmythis
XVII Los sombrereros, albañiles y jornaleros	Hatmakers, masons and labourers	=, =, laborers
XVIII Los herradores	Marshals	Marchallis/-es
XIX Los cinteros y correeros	Girdlers and nailers	Girdillers/gyrdilles and nayllers or naylers
XX Los espueleros y freneros	Spurriers and lorimers	Sporiers and lorimers/-ymers
XXI Los barberos	Barbers	Barbours
XXII Los herreros	Smiths	Lokk smythis/-is
XXIIIA Los vinateros	Vintners	Vinters
XXIII Los curtidores	Curriers	Curious
XXIV Los gorreros	Cappers	Cap(p)emakers/capperes
XXV Los pellejeros	Skinners	Skyppers
XXVI Los cuchilleros	Cutlers	Cuttelers
XXVII Los panaderos	Bakers	Baksteres
XXVIII Los zapateros	Cordwainers	Cordewaneres
XXIX Los ballesteros y fabricantes de flechas	Bowers and fletchers	=, fleccher(e)s
XXX Los tapiceros y fabricantes de doseles	Tapiters and couchers	Tapite(e)res and coucher(e)s/cowchers
XXXI Los tintoreros	Litsters	Lysteres/lyttisters
XXXII Los cocineros y aguadores	Cookers and waterleaders	Cukes/co(o)kis and waterleders/watirleder(e)s/-ars

XXXIII Los fabricantes de tejas	Tilemakers	Tyllemakers/tilemakers
XXXIV Los cardadores	Shearmen	Shermen/shearmen
XXXV Los agujeteros	Pinners	Pynners/Pynneres/-ars
XXXVI Los carniceros	Butchers	Bocheres/Boocheres
XXXVII Los guarnicioneros	Saddlers	Sadiller(e)s
XXXVIII Los carpinteros	Carpenters	Carpenteres
XXXIX Los vinicultores	Winedrawers	Wynedrawer(e)s
XL Los empacadores y vendedores de lana	Woolpackers and woolbrokers	=
XLI Los copistas	Scriveners	Escreveners/escreueneres
XLII Los sastres	Tailors	Tailoures
XLIII Los alfareros	Potters	Potterers/potteres
XLIV Los pañeros	Drapers	Draperes
XLV Los tejedores	Weavers	Wevers of wollen
XLVI Los posaderos	Hostelers	Osteleres
XLVII Los merceros	Mercers	Mercerers

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