

Notes on Æsopic Fable Literature in Spain and Portugal During the Middle Ages.

On approaching any theme connected with the history of Æsopic Fable Literature in the Middle Ages it is natural to turn first of all to M. Léopold Hervieux's colossal publication on *Les Fabulistes Latins*¹. Confining our attention in the present article to manuscript sources, let us see what are the statements that M. Hervieux makes concerning manuscripts in Spanish and Portuguese libraries.

The first point to be noted in this connection is that M. Hervieux himself confesses to an almost complete ignorance of the manuscripts to be found in the libraries in question. In his first edition he makes the statement² that he has not visited the Spanish libraries, and contents himself with citing a single manuscript of the collection of Walter of England from Haenel's well-known catalogue³. In his second edition he cites three manuscripts⁴, all in Madrid libraries, from which fact it may be inferred that he had in the meanwhile paid a visit to the Spanish capital.

¹ Léopold Hervieux, *Les Fabulistes Latins depuis le siècle d'Auguste jusqu'à la Fin du Moyen Age*:

Tome I. *Phèdre et ses Anciens Imitateurs Directs et Indirects*. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1884. 8vo, VIII and 729 pp.

Tome II. *Phèdre et ses Anciens Imitateurs Directs et Indirects*. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1884. 8vo, II and 852 pp.

Tome III. *Avianus et ses Anciens Imitateurs*. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1894. 8vo, III and 530 pp.

Tome IV. *Eudes de Cheriton et ses Dérivés*. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1896. 8vo, VIII and 482 pp.

Tome V. *Jean de Capoue et ses Dérivés*. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1899. 8vo, VI and 787 pp.

Tome I. *Phèdre et ses Anciens Imitateurs Directs et Indirects*. Deuxième édition, entièrement refondue. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1893. 8vo, XII and 834 pp.

Tome II. *Phèdre et ses Anciens Imitateurs Directs et Indirects*. Deuxième édition, entièrement refondue. Paris: librairie de Firmin-Didot et Cie., 56 Rue Jacob, 1894. 8vo, II and 808 pp.

² See Vol. I, p. 532.

³ *Catalogi Librorum Manuscriptorum Qui in Bibliothecis Galliae, Helvetiae, Belgii, Britanniae M., Hispaniae, Lusitaniae Asservantur*, nunc primum editi a D. Gustavo Haenel, Lipsiae: sumtibus I. C. Hinrichs, 1830. 4to, XII pp. and 1240 cols.

⁴ See Vol. I, pp. 583—585.

But even so, his lack of attention to this part of his field is remarkable, as Dr. Haenel, whom he himself cites, gives no less than seven manuscripts which he had found in Spanish and Portuguese libraries, only one of which is mentioned by M. Hervieux even in his second edition. But more of this presently.

Let us now turn to look at the question from a more general point of view. M. Hervieux cites in all some three hundred and thirty-four manuscripts, of which only three are from the libraries of Spain and Portugal, and yet these libraries probably contain in round numbers a hundred thousand manuscripts, or about one-tenth of all the Mediaeval manuscripts extant¹. One would, therefore, expect to find thirty manuscripts in these libraries instead of three if the proportion of fable manuscripts was approximately the same for Spanish and Portuguese collections as for those of other countries. Or let us change our point of view slightly and say that whereas M. Hervieux cites some fifty-six manuscripts of the Bibliothèque Nationale at Paris with its collection of say one hundred thousand manuscripts, for Spain and Portugal with collections aggregating the same figure he knows of only three. Here, then, we have a proportion of nearly twenty to one, instead of the ten to one which we had in the first instance.

This state of affairs will be found upon a closer examination to be no mere accident, but to be due to two very important facts; namely, *first* that the Æsopic Fable was never a favorite form of literature in the Iberic peninsula, and *second* that there is a very general ignorance among scholars as to the manuscript treasures to be found in Spanish and Portuguese libraries.

The first great period of literature on the peninsula closes with the invasion of the Moors in 711 A. D., and our evidence concerning the Æsopic Fable in Spain and Portugal during this early time is of the very scantiest.

The first point to be noticed is the fact that the Greeks from time immemorial had established certain trading-posts in Iberia, which gradually grew up to be towns, and where there must certainly have existed some knowledge of the Æsopic Fable in its Greek form. However this may be, one thing at least appears to be assured, namely that no direct evidence concerning such a knowledge has come down to our day.

Very similar statements are no doubt true for the succeeding Carthaginian and Roman periods, and we have nothing definite to engage our attention until we come to the early centuries of our era to which reference is made in a doubly-erroneous statement to be found in Amador de los Rios, which reads as follows²:

¹ See the accounts given of the various libraries in *Minerva, Jahrbuch der Gelehrten Welt*, herausgegeben von Dr. K. Trübner und Dr. F. Mentz, Achter Jahrgang: 1898—1899. Strafsburg: Verlag von Karl J. Trübner, 1899. 12mo, XXIV and 1144 pp.

² *Historia Crítica de la Literatura Española*, por Don José Amador

Sea ó no el frigio Esopo el Lokman de los árabes, es para nosotros evidente que la poesía griega recibió de la India la forma simbólica desemejante si no contraria á la unidad y perfecta armonía de la idea y su manifestación exterior, carácter principal y base de la literatura helénica. Aceptóla al señorearse de Grecia la romana; y docto en el conocimiento de los historiadores y poetas que florecieron en aquel privilegiado suelo, cultivóla primero el español Hijino, y algo adelante el celebrado Fedro, . . .

Unfortunately for Amador de los Rios' patriotic claim of priority over Phædrus, it turns out upon investigation that according to Suetonius there lived about the time of our era a certain Latin grammarian named Caius Julius Hyginus, who possibly was born in Spain and who was placed by Augustus at the head of the Palatine Library. Only fragments of his works remain and there is no evidence to show that any of them contained Æsopic Fables. Another writer named Hyginus Gromaticus, who probably flourished in the second century, was possibly the author of the well-known *Liber Fabularum* among other things, but this work deals only with mythological legends¹.

The next matter to engage our attention in coming down the centuries are the statements found in the writings of the celebrated St. Isidor of Seville. This well-known Spanish author was born at Carthagená about 570 A. D., and died at Seville in 636. In his *Origines*, Bk. I, chap. XXXIX, we find the following statements²:

Has [fabulas] primus invenisse traditur Alcmón Crotoniensis: appellanturque Æsopice, quod is apud Phrygas in hac re polluit. Sunt autem fabulæ aut Æsopice aut Libystice. Æsopice sunt, cum animalia muta inter se sermocinasse finguntur, vel quæ animam non habent, ut urbes, arbores, montes, petreæ, flumina. Libystice autem, dum hominum cum bestiis, aut bestiarum cum hominibus fingitur vocis esse commercium.

From these quotations, and the few stray fables which he cites, it would appear that St. Isidor was acquainted with Æsopic Fable Literature, but just how much knowledge of them this would imply both in his own case and in that of his fellow-countrymen it would be hazardous to attempt to estimate.

I think we may, however, safely assume that, whatever the knowledge of Phædrus and the Greek fabulists may have been in

de los Rios. Tomo III. Madrid: imprenta de José Rodríguez, Factor, núm. 9, 1863. 8vo, VIII and 703 pp. See p. 471.

¹ *Dictionary of Greek and Roman Biography and Mythology*, edited by William Smith. Vol. II. London: . . . John Murray, Albemarle Street, 1849. 8vo, VIII and 1219 pp. See pp. 534—536.

² *Corpus Grammaticorum Latinorum Veterum*; collegit, auxit, recensuit ac potiorum lectionis varietatem adiecit Fridericus Lindemannus, sociorum opera adiutus. Tomus III. *Isidori Hispalensis Episcopi Etymologiarum Libros XX. Continens*. Lipsiæ: sumptibus B. G. Teubneri et F. Claudii, 1833. 4to, XII and 702 pp. See pp. 65—66.

the Iberic peninsula, the widely-disseminated collection of Avianus which was composed in the fourth century of our era must by this time have found its way into Spain. Indeed the very earliest definite statement as to a *manuscript* containing Æsopic Fables which we have is one concerning Avianus in the ninth century. This falls within the second great period of Spanish literature at a time when the Moorish invasion had nearly obliterated Spanish literature and pressed the unconquered remnant of the people almost into the Atlantic Ocean.

Dr. Rudolf Beer in his work on Spanish libraries¹ cites a passage from Alvarus, *Vita Beati Eulogii*, which states that Eulogius of Cordova made a journey in the year 848 to sundry monasteries. In that of San Zacharias at the foot of the Pyrenees he was kindly received, and the Abbot Odoarius presented him with a number of manuscripts among them "Avieni fabulas metricas", which manuscripts it is recorded he faithfully carried back to Cordova for the use of his fellow-monks. This scanty notice indicates that San Zacharias must have had a manuscript of Avianus *before* 848 A. D., as the abbot would hardly give away his original, but probably only a copy; and that the monastery at Cordova had one *after* 848 A. D. Dr. H. Draheim in his *Bericht über die Litteratur zu Phaedrus und Avianus für die Jahre 1892—1894* also cites this manuscript² after M. Manitius³.

After this date of 848 A. D. we come to a long blank period in the history of Æsopic Fable Literature in Spain and Portugal ending for us finally about the year 1225 A. D., which is the date claimed by Amador de los Rios for MS. 110 of the Biblioteca Nacional at Madrid⁴. But here again our Spanish author appears to have made several grievous errors, for M. Hervieux⁵ describes this same manuscript at length and assigns it to the fifteenth cen-

¹ *Handschriftenschatze Spaniens*; Bericht über eine im Auftrage der kaiserlichen Akademie der Wissenschaften in den Jahren 1886—1888 durchgeführte Forschungsreise. Von Dr. Rudolf Beer, Amanuensis der k. k. Hofbibliothek. See VI. Abhandlung in *Sitzungsberichte der Philosophisch-Historischen Classe der Kaiserlichen Akademie der Wissenschaften*. Hundertvierundzwanzigster Band. Wien; in Commission bei F. Tempsky, 1891. 8vo, 80 pp. See pp. 19—20. Continued in succeeding volumes down to Vol. 131, 1894. Also published separately under the date 1894; references are given to the last-named form.

² *Jahresbericht über die Fortschritte der Classischen Alterthumswissenschaft*; begründet von Conrad Bursian, herausgegeben von Iwan v. Müller. Vierundachtzigster Band: Dreiundzwanzigster Jahrgang 1895. Zweite Abtheilung: *Lateinische Klassiker*. Berlin: Verlag von S. Calvary & Co., Luisenstrasse 31, NW., 1896. 8vo, IV and 310 pp. See p. 248.

³ *Rheinisches Museum für Philologie*, herausgegeben von Otto Ribbeck und Franz Buecheler. Neue Folge: Sieben und Vierzigster Band, *Ergänzungsheft. Philologisches aus Alten Bibliothekskatalogen (bis 1300)*; zusammengestellt von M. Manitius. Frankfurt am Main: J. D. Sauerländer's Verlag, 1892. 8vo, VIII and 152 pp. See p. 112.

⁴ *Op. cit.*, Vol. III, p. 472.

⁵ *Op. cit.*, Vol. I, 2d. ed., p. 584.

tury, instead of two centuries earlier. Furthermore Amador de los Rios was completely in the dark as to the nature of the collection before him, and calls it merely *Hortulus* from a word occurring in the prologue. M. Hervieux, however, very properly describes it as one of the numerous manuscripts containing the Latin collection of Walter of England.

This ends what may perhaps most fittingly be called the legendary history of the Æsopic Fable in Spain and Portugal, and brings us down to the fourteenth century when authentic records in this special field for the first time become available. We now come to a series of manuscripts, which will be taken up in chronological order.

1. Walter of England: Madrid, Bibl. Nac., Aa. 163
(ab. 1350).

Of the various documents that go back to the fourteenth century probably the oldest is a manuscript of the fables of Walter of England, which was first mentioned by Haenel in his well-known work already cited¹:

Madrid, Biblioteca del Rey, Aa. 163. Æsopi fabulæ; membr. 4.

M. Hervieux refers to this manuscript and Haenel's catalogue in his first edition², and states that the fables are attributed by the author of the accompanying commentary to a certain Garicius, which is only one of a host of names given by various authorities as that of the author of the Walter of England collection. Whence he may have derived his information on this point it is impossible for me to say, as Haenel assuredly gives no hint of all this, and M. Hervieux himself says on the same page that he has not visited the Spanish libraries.

In his second edition³ M. Hervieux gives quite a lengthy description of this manuscript, which seems to be the result of a personal inspection. Here we are told that the manuscript consists of forty-one folios in a Gothic hand of the fourteenth century, the scribe apparently being unfamiliar with the Latin language. The first twenty-five folios contain the epigrams of Prosper Aquitanicus, a Christian writer of the fifth century, after which come the fables of Walter of England, sixty-two in number with the heading in a somewhat later hand *Garicii prologus*, while at the end we find *Explicit liber Esopi*.

2. Jayme Domenech, *Resumen Historiale* (ab. 1380).

We will next turn our attention to Catalan literature in order to consider the claims of the Dominican Jayme Domenech, Inquisitor of Mallorca. Towards the close of the fourteenth century when

¹ See col. 965.

² *Op. cit.*, Vol. I, p. 532.

³ *Op. cit.*, Vol. I, 2d. ed., pp. 583—584.

Pedro IV of Aragon was patronizing historians and their works he instigated Jayme Domenech to undertake the translation of the *Speculum Historiale* of Vincentius Bellovacensis into Catalan. M. Morel-Fatio in his *Katalanische Literatur*¹, and Dr. Otto Denk in his history of Catalan literature² both make statements to the effect that Jayme Domenech did not actually translate his original, but merely paraphrased it. As the Catalan work is inaccessible to me I am unfortunately unable to decide whether its author omitted the short collection of Æsopic Fables found in his original, or not. It seems worth while, at all events, to record these facts in the present investigation. Two references to manuscripts of this literary monument which have been found by me are as follows:

Dr. Beer, *op. cit.*, p. 78, cites Villanueva, *Viaje*, tom. XVIII, pp. 212—266, as giving in his description of the now dispersed Biblioteca del Càrmen Descalzo of Barcelona the following entry:

(8) Jaime Domenech, Compendio historial. s. XV [L. 326].

Again on p. 522 the same authority quotes from Villanueva, *Viaje*, tom. IV, pp. 132 ff., in describing the now dispersed Biblioteca del Real Convento de Predicadores at Valencia as containing:

(10) Jaime Domenec, Historias desde el principio del mundo.

3. Vincentius Bellovacensis, *Specula Historiale et Doctrinale* (1381).

The next point along the line is a mention of a manuscript of the *Speculum Historiale*, intended also perhaps to include the *Speculum Doctrinale*, of Vincentius Bellovacensis in the will of Gonzalo Perez of Pontevedra in the year 1381. Cf. Dr. Beer, *op. cit.*, p. 409.

4. Vincentius Bellovacensis, *Speculum Historiale* (1410).

The private library of King Martin II of Aragon at Barcelona contained at his death in 1410 a manuscript of the *Speculum Historiale* of Vincentius Bellovacensis. Cf. Dr. Beer, *op. cit.*, p. 97.

5. Vincentius Bellovacensis, *Speculum Historiale* (ab. 1450).

To the fifteenth century is assigned by Dr. Haenel, *op. cit.*, col. 958, a manuscript in six folio volumes containing the *Speculum Historiale* of Vincentius Bellovacensis, which was found by him in the Bibl. S. Lorenzo del Escorial in 1822.

¹ See pp. 70—128 in *Grundriss der Romanischen Philologie*; herausgegeben von Gustav Gröber. II. Band, 2. Abteilung. Straßburg: Karl J. Trübner, 1897. 8vo, VIII and 496 pp. See p. 115.

² *Einführung in die Geschichte der Altatalanischen Literatur von deren Anfängen bis zum 18. Jahrhundert*. Mit vielen Proben, bibliographisch-kritischen Noten und einem Glossar. Von Dr. V. M. Otto Denk, corresp. Mitglied der Kgl. Academie der Buenas Llettras in Barcelona. München: Druck und Verlag der Münchner Handelsdruckerei (Verlagsanstalt M. Poessl), 1893. 8vo, XXXVIII and 510 pp. See p. 36.

6. Vincentius Bellovacensis, *Speculum Historiale* (ab. 1450).

Dr. Haenel, *op. cit.*, col. 1001, also mentions a manuscript of the *Speculum Historiale* of Vincentius Bellovacensis in two volumes as being preserved in the public library of Valencia, which we may tentatively assign to the fifteenth century.

7. Vincentius Bellovacensis, *Specula Historiale et Doctrinale* (ab. 1450).

Dr. Haenel also, *op. cit.*, col. 1035, mentions "Vincentii Bellovacensis specula maxima, de differente tempo, marca, ordem e caracter; membr. fol.", as being preserved in 1823 in the Biblioteca Real da Corte at Lisbon under the numbers A. 5. 1—7. Perhaps a printed edition is here denoted.

8. *Æsopus Latine* (ab. 1450).

Dr. Haenel, *op. cit.*, col. 1002, mentions an *Æsopus Latine*, an octavo parchment manuscript numbered 185 in the public library of Valencia. No date is assigned, and so we may put down the fifteenth century as most probable. On such slight data it is impossible to say which of the many Latin collections the manuscript in question contains, and we can only venture to surmise on general principles that it is the widely disseminated work of Walter of England.

9. Walter of England: Madrid, Bibl. Nac. 110 (ab. 1450).

M. Hervieux in his second edition, Vol. I, p. 584, describes this as a paper manuscript of quarto size with one hundred and twenty folios in a hand of the fifteenth century. It contains two works, the first a religious poem occupying eighty folios, and the second the well-known collection of Walter of England, breaking off in the middle of the fifty-eighth fable, but having a subscription in an old hand which shows that the few leaves missing at the end were lost very early.

10. *Quesopete en Latin* (1460).

Dr. Beer, *op. cit.*, pp. 116—117, reports that in the inventory made in 1460 at the death of the celebrated statesman and scholar D. Alvar Garcia de Santa Maria of Burgos there occurs the following curious entry:

(16) Otro librete que es quesopete en papel en latin cobierto de prieto.

Here again we may on general principles surmise that we have a manuscript of Walter of England, and we can be certain that it was not a printed book as the earliest edition of Æsopic Fables in any language was not issued from the press until the following year. As for the unusual form "quesopete" I find a note by M. A. Morel-Fatio, *L'Isopo Castillan*, in *Romania*, Vol. XXIII (1894),

p. 563, in explanation of the title *Isopete historiado*, which reads as follows:

Ce diminutif, venu de France, était volontiers prononcé *Guisopete* par le peuple castillan (cf. *Don Quichotte*, part. I, ch. 25).

The description "quesopete en papel en latin" which we have here would, therefore, indicate an acquaintance of some sort with the Old-French *ysopets*, whose particular character it is impossible to determine.

11. *Ysopet de Laxaga* (bef. 1461).

Dr. Beer, *op. cit.*, pp. 397—398, makes certain statements concerning the private library of Carlos III of Navarre formerly at Pamplona, quoting from Liciniano Sáez, *Demonstracion histórica del verdadero valor de todas las monedas que corrian en Castilla durante el reinado del Señor Don Enrique III.*, etc., Madrid, 1796, p. 372. The passage which interests us reads as follows:

El Rey Don Carlos III de Navarra no fué ménos amante de libros que Don Alonso el Sabio, y para satisfacer su deseo, compró diferentes librerías, y entre ellas la de los Padres Dominicos de Estella, y la de su Cambarlen Mosen Pierres de Laxaga. El número de Códices de que se componían algunas de estas librerías no consta. De la de su Cambarlen se sabe se reducía á (1) . . . ; (4) Item un Romanz Isopet; . . .

Five manuscripts in all are mentioned in this list, and as they all seem to be French works and the pure Old-French form *Isopet* offers an additional support, we may safely infer that we have here another manuscript of an Old-French *Ysopet*, presumably again of that of Marie de France.

As King Carlos III of Navarre died in 1461, and as we are informed that he bought the library of his Chamberlain Mosen Pierres de Laxaga, it follows that the manuscript in question must have been in the possession of the latter some time before 1461. An investigation into the Chamberlain's biography might perhaps give ground for further conjectures.

12. *Ysopet de Viane* (1461).

In 1461 D. Carlos de Aragon, Príncipe de Viana, died and we have had preserved to us an *Inventario de los bienes del Príncipe de Viana* made in that year and including the contents of his private library at Barcelona. Dr. Beer, *op. cit.*, pp. 85—88, gives an extract from this document, under which on p. 86 we find the interesting entry:

(60) Item Isop en frances.

As far as I know no attempt has been made to identify this manuscript, though the bare fact of its formerly having existed has been mentioned several times. On general grounds it seems likely that this was a manuscript of the *Ysopet* of Marie de France, and it is quite possible that a little careful investigation in the proper

quarter would throw more light on this missing manuscript, as well as on the various others which have been noted as having formed part of certain Spanish libraries now dispersed.

13. Walter of England: Academia de la Historia, 45 (1476).

We return once more to M. Hervieux's descriptions of manuscripts in the Madrid libraries and note that in his second edition, Vol. I, pp. 584—585, he mentions a manuscript of Walter of England in the library of the Academia de la Historia, 45. It is a quarto manuscript containing the usual text in an Italian hand with the subscription:

Bononie G. Monet. Scripsit 1476.

A note at the bottom of fo 110 reads:

Collegii Soc. Jesu d. Ignatii, Pollentini.

The history of this manuscript is, therefore, quite adequately known, which has not been the case for any of those hitherto mentioned.

14. *Æsopus en Griego* (1497).

Dr. Beer, *op. cit.*, pp. 420—424, gives us certain information concerning the Biblioteca Universitaria of Salamanca. The University of Salamanca was founded by Alfonso el Sabio in 1254, and its library is considered to be the oldest university library in Spain¹. In 1497 D. Alonso Ortiz, a Canon of Toledo, presented the library with six hundred volumes of Greek and Latin authors probably including both printed and manuscript copies. Dr. Beer quotes from La Fuente's catalogue², and among other entries we find the following:

(4) *Aesopus, obras en griego.*

From the history of the library we would infer that this was a manuscript coming from the collection of D. Alonso Ortiz, but its earlier history and the character of its contents remain conjectural.

Dr. Haenel, *op. cit.*, col. 976, complains that he was not permitted to visit this library, and hence we find no detailed list of its manuscripts in his work. One more point which may be noted in this connection is that if this is in reality a manuscript, and not a printed book, it is to be added to the list of Greek manuscripts given by August Hausrath in his *Untersuchungen zur Überlieferung der Äsopischen Fabeln*³.

¹ See Dr. Beer, *op. cit.*, pp. 420—421.

² José La Fuente, Vicente y Urbina, *Catálogo de los Libros Manuscritos que se Conservan en la Biblioteca de la Universidad de Salamanca*, formado y publicado de orden del Señor Rector de la misma. Salamanca, 1855. 8vo, 75 pp. (*Non vidimus.*)

³ See pp. 245—312 of the *Jahrbücher für Classische Philologie*, herausgegeben von Alfred Fleckeisen. Einundzwanzigster Supplementband. Leipzig: Druck und Verlag von B. G. Teubner, 1894. 8vo, IV and 616 pp. plus map. See p. 312.

15. *Isopete en Romance* (ab. 1500).

M. Morel-Fatio in the article already cited, p. 575, refers to the *Memorias de la Real Academia de la Historia*, t. VI, p. 459, remarking in this connection:

Enfin, on aimerait aussi savoir si les deux exemplaires d'un "Isopete en romance" qui figurent dans le catalogue de la bibliothèque d'Isabelle la Catholique représentent le texte de Saragosse: cela est probable mais non prouvé.

While this surmise is probably entirely justified, it is also possible that Mediæval manuscripts are in this case meant.

16. *Libro de los Gatos*.

This is the best known of all the Mediæval Spanish fable collections, but an attempt to obtain any information concerning the manuscripts was completely baffled by the frequently recurring *Así en el código* in the footnotes of Pascual de Gayangos' well-known edition¹. M. Hervieux gives quite an account of the collection², but says nothing of any manuscript of this translation of the fables of Odo of Sherington³.

As no systematic account of the Æsopic Fable manuscripts in Spanish and Portuguese libraries has hitherto been published, it is hoped that the above list of bibliographical references to the special field under consideration may form the starting-point some day for further and more thoroughgoing investigations on the part of some scholar who makes a specialty of Spanish literature.

¹ See pp. 543—560 in *Biblioteca de Autores Españoles desde la Formación del Lenguaje hasta Nuestras Dias*. [Tomo LI.] *Escritores en Prosa Anteriores al Siglo XV*, recogidos é ilustrados por Don Pascual de Gayangos. Madrid: M. Rivadeneyra, impresor, editor, Calle de la Madera 8, 1860. 8vo, XXII and 607 pp.

² *Op. cit.*, Vol. IV, pp. 106—109.

³ Cf. also Hermann Knust, *Das Libro de los Gatos*, pp. 1—42 and 119—141 in *Jahrbuch für Romanische und Englische Literatur*; unter besonderer Mitwirkung von Ferdinand Wolf und Adolf Ebert, herausgegeben von Dr. Ludwig Lemcke. Sechster Band. Leipzig: F. A. Brockhaus, 1865. See p. 125.

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