

Who hush the winds by his command?  
Who guide us through this starless night?

For Thou art gone! — that cloud so bright,  
That bears thee from our love away,  
Springs upward through the dazzling light,  
And leaves us here to weep and pray!<sup>20</sup>

\* 89 \* In order, however, to comprehend aright the genius and spirit of Luis de Leon, we must study, not only his lyrical poetry, but much of his prose; for, while his religious odes and hymns, beautiful in their severe exactness of style, rank him before Klopstock and Filicaja, his prose, more rich and no less idiomatic, places him at once among the greatest masters of eloquence in his native Castilian.<sup>21</sup>

<sup>20</sup> It is in *quintillas* in the original; but that stanza, I think, can never, in English, be made flowing and easy as it is in Spanish. I have, therefore, used in this translation a freedom greater than I have generally permitted to myself, in order to approach, if possible, the bold outline of the original thought. It begins thus:—

Y dexas, pastor santo,  
Tu grey en este valle hondo oscuro  
Con soledad y llanto,  
Y tu rompiendo el puro  
Ayre, te vas al inmortal seguro!  
Los antes bien hadados,  
Y los agora tristes y afligidos,  
A tus pechos criados,  
De tí despoceidos,  
A do convertir.n ya sus sentidos?  
Obras de Luis de Leon, Madrid, 1816, Tom. VI. p. 42.

A translation of Luis de Leon's poems

by C. B. Schlüter and W. Storck, Münster, 1853, is worth reading by those who are familiar with the German. The version of this ode is at p. 130, and is in the measure of the original. Another similar version of it may be found in Diepenbrock's *Geistlicher Blumenstrauss*, 1852, p. 157.

<sup>21</sup> In 1837, D. José de Castro y Orozco produced on the stage at Madrid a drama, entitled "Fray Luis de Leon," in which the hero, whose name it bears, is represented as renouncing the world and entering a cloister, in consequence of a disappointment in love. Diego de Mendoza is also one of the principal personages in the same drama, which is written in a pleasing style, and has some poetical merit, notwithstanding its unhappy subject and plot.

## \* CHAPTER X.

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CERVANTES. — HIS FAMILY. — EDUCATION. — FIRST VERSES. — LIFE IN ITALY. — A SOLDIER IN THE BATTLE OF LEPANTO. — A CAPTIVE IN ALGIERS. — RETURNS HOME. — SERVICE IN PORTUGAL. — LIFE IN MADRID. — HIS GALATEA, AND ITS CHARACTER. — HIS MARRIAGE. — WRITES FOR THE STAGE. — HIS LIFE IN ALGIERS. — HIS NUMANCIA. — POETICAL TENDENCIES OF HIS DRAMA.

THE family of Cervantes was originally Galician, and, at the time of his birth, not only numbered five hundred years of nobility and public service, but was spread throughout Spain, and had been extended to Mexico and other parts of America.<sup>1</sup> The Castilian

<sup>1</sup> Many lives of Cervantes have been written, of which four need to be mentioned. 1. That of Gregorio Mayans y Siscar, first prefixed to the edition of *Don Quixote* in the original published in London in 1738 (4 tom. 4to) under the auspices of Lord Carteret, and afterwards to several other editions; a work of learning, and the first proper attempt to collect materials for a life of Cervantes, but ill arranged and ill written, and of little value now, except for some of its incidental discussions. 2. The *Life of Cervantes*, with the *Analysis of his Don Quixote*, by Vicente de los Kios, prefixed to the sumptuous edition of *Don Quixote* by the Spanish Academy, (Madrid, 1780, 4 tom. fol.) and often printed since; — better written than the preceding, and containing some new facts, but with criticisms full of pedantry and of extravagant eulogy. 3. *Noticias para la Vida de Miguel de Cervantes Saavedra*, by J. Ant. Pellicer, first printed in his "Ensayo de una Biblioteca de Traductores," 1778, but much enlarged afterwards, and prefixed to his edition of *Don Quixote* (Madrid, 1797–1798, 5 tom. 8vo); poorly digested, and con-

taining a great deal of extraneous, though sometimes curious matter; but more complete than any life that had preceded it. 4. *Vida de Miguel de Cervantes*, etc., por D. Martin Fernandez de Navarrete, published by the Spanish Academy (Madrid, 1819, 8vo); — the best of all, and indeed one of the most judicious and best arranged biographical works that have been published in any country. Navarrete has used in it, with great effect, many new documents; and especially the large collection of papers found in the archives of the Indies at Seville, in 1808, which comprehend the voluminous *Informacion* sent by Cervantes himself, in 1590, to Philip II., when asking for an office in one of the American colonies; — a mass of well-authenticated certificates and depositions, setting forth the trials and sufferings of the author of *Don Quixote*, from the time he entered the service of his country, in 1571; through his captivity in Algiers; and, in fact, till he reached the Azores in 1582. This thorough and careful life is skilfully abridged by L. Viardot, in his French translation of *Don Quixote*, (Paris, 1836, 2 tom. 8vo,) and forms



branch, which, in the fifteenth century, became \* 91 connected \* by marriage with the Saavedras, seems, early in the sixteenth, to have fallen off in its fortunes; and we know that the parents of Miguel, who has given to the race a splendor which has saved its old nobility from oblivion, were poor inhabitants of Alcalá de Henares, a small but flourishing city, about twenty miles from Madrid. There he was born, the youngest of four children, on one of the early days of October, 1547.<sup>2</sup>

No doubt, he received his early education in the place of his nativity, then in the flush of its prosperity and fame from the success of the University founded there by Cardinal Ximenes, about fifty years before. At any rate, like many other generous spirits, he has taken an obvious delight in recalling the days of his childhood in different parts of his works; as in his *Don Quixote*, where he alludes to the burial and enchantments of the famous Moor Muzaraque on the great hill of Zulema,<sup>3</sup> just as he had probably heard them in some nursery story; and in his prose pastoral, "*Galatea*," where he arranges the scene of some of its most graceful adventures "on the banks," as he fondly calls it, "of the famous Henares."<sup>4</sup> But concerning

the substance of the "Life and Writings of Miguel de Cervantes Saavedra," by Thomas Roscoe, London, 1839, 18mo.

In the notice which follows in the text, I have relied for my facts on the work of Navarrete, whenever no other authority is referred to; but in the literary criticisms Navarrete can hardly afford aid, for he hardly indulges himself in them at all.

<sup>2</sup> The date of the baptism of Cervantes is October 9, 1547; and as it is the practice in the Catholic Church to perform this rite soon after birth, we may assume, with sufficient probability, that Cervantes was born on that very day, or the day preceding. But Julius, in a

note to this passage in his translation of this history, suggests very ingeniously that Cervantes may have been born on St. Michael's day, September 29, as it was common in Spain to name children after the Saint on whose festival they were born, and as the feast of St. Michael was but recently passed when he was baptized.

<sup>3</sup> *Don Quixote*, Parte I. c. 29.

<sup>4</sup> "En las riberas del famoso Henares." (*Galatea*, Madrid, 1784, 8vo, Tom. I. p. 66.) Elsewhere he speaks of "*nuestro Henares*"; the "*famoso Compluto*" (p. 121); and "*nuestro fresco Henares*," p. 108.

his youth we know only what he incidentally tells us himself; — that he took great pleasure in attending the theatrical representations of Lope de Rueda;<sup>5</sup> that he wrote verses when very young;<sup>6</sup> and that he always read everything \* within his reach, even, \* 92 as it should seem, the torn scraps of paper he picked up in the public streets.<sup>7</sup>

It has been conjectured that he pursued his studies in part at Madrid, and there is some probability, notwithstanding the poverty of his family, that he passed two years at the University of Salamanca. But what is certain is, that he obtained a public and decisive mark of respect, before he was twenty-two years old, from one of his teachers; for, in 1569, Lope de Hoyos published, by authority, on the death of the unhappy Isabelle de Valois, wife of Philip the Second, a volume of verse, in which, among other contributions of his pupils, are six short poems by Cervantes, whom he calls his "dear and well-beloved disciple." This was, no doubt, Cervantes's first appearance in print as an author; and though he gives in it little proof of poetical talent, yet the affectionate words of his master by which his verses were accompanied, and the circumstance that one of his elegies was written in the name of the whole school, show that he enjoyed the respect of his teacher and the good-will of his fellow-students.<sup>8</sup>

<sup>5</sup> *Comedias*, Madrid, 1749, 4to, Tom. I., Prólogo.

<sup>6</sup> *Galatea*, Tom. I. p. x, Prólogo; and in the well-known fourth chapter of the "*Viage al Parnaso*," (Madrid, 1784, 8vo, p. 53,) he says: —

Desde mis tiernos años amé el arte  
Dulce de la agradable poesía,  
Y en ella procuré siempre agradarte.

<sup>7</sup> "Como soy aficionado á leer aunque sean los papeles rotos de las calles, llevado desta mi natural inclinacion, tomé un cartapacio," etc., he says, (*Don Quix-*

*ote*, Parte I. c. 9, ed. Clemencin, Madrid, 1833, 4to, Tom. I. p. 198,) when giving an account of his taking up the waste paper at the silkmercer's, which, as he pretends, turned out to be the Life of *Don Quixote* in Arabic.

<sup>8</sup> The verses of Cervantes on this occasion may be found partly in Rios, "*Pruebas de la Vida de Cervantes*," ed. Academia, Nos. 2-5, and partly in Navarrete, *Vida*, pp. 262, 263. They are poor, and the only circumstance that makes it worth while to refer to them is,



The next year, 1570, we find him, without any notice of the cause, removed from all his early connections, and serving at Rome as chamberlain in the household of Monsignor Aquaviva, soon afterwards a cardinal; the same person who had been sent, in 1568, on a special mission from the Pope to Philip the Second, \* and who, as he seems to have had a regard for literature and for men of letters, may, on his return to Italy, have taken Cervantes with him from interest in his talents. The term of service of the young man must, however, have been short. Perhaps he was too much of a Spaniard, and had too proud a spirit, to remain long in a position at best very equivocal, and that, too, at a period when the world was full of solicitations to adventure and military glory.

But, whatever may have been his motive, he soon left Rome, and its court. In 1571, the Pope, Philip the Second, and the state of Venice concluded what was called a "Holy League" against the Turks, and set on foot a joint armament, commanded by the chivalrous Don John of Austria, a natural son of Charles the Fifth. The temptations of such a romantic, as well as imposing, expedition against the ancient oppressor of whatever was Spanish, and the formidable enemy of all Christendom, were more than Cervantes, at the age of twenty-three, could resist; and the next thing we hear of him is, that he had volunteered in it

that Hoyos, who was a professor of elegant literature, calls Cervantes repeatedly "*caro discípulo*," and "*amado discípulo*"; and says that the *Elegy* is written "en nombre de *todo el estudio*." These, with other miscellaneous poems of Cervantes, are collected for the first time in the first volume of the "*Biblioteca de Autores Españoles*," by Aribau (Madrid, 1846, 8vo, pp. 612-620); and

prove the pleasant relations in which Cervantes stood with some of the principal poets of his day, such as Padilla, Maldonado, Barros, Yague de Salas, Hernando de Herrera, etc. Of Hoyos and his volume of verses curious notices may be found in the "*Disertacion Historico Geografica*, ec., de Madrid, por D. Juan Ant. Pellicer," Madrid, 1803, 4to, pp. 108, sqq.

as a common soldier. For, as he says in a work written just before his death, he had always observed "that none make better soldiers than those who are transplanted from the region of letters to the fields of war, and that never scholar became soldier that was not a good and brave one."<sup>9</sup> Animated with this spirit, he entered the service of his country among the troops with which Spain then filled a large part of Italy, and continued in it till he was honorably discharged in 1575.

During these four or five years he learned many of the hardest lessons of life. He was present in the sea-fight of Lepanto, October 7, 1571, and, though suffering at the time under a fever, insisted on bearing his part in that great battle, which first decisively arrested the intrusion of the Turks into the \* West of Europe. The galley in which he \* 94 served was in the thickest of the contest, and that he did his duty to his country and to Christendom he carried proud and painful proof to his grave; for, besides two other wounds, he received one which deprived him of the use of his left hand and arm during the rest of his life. With the other sufferers in the fight, he was taken to the hospital at Messina, where he remained till April, 1572; and then, under Marco Antonio Colonna, went on the expedition to the Levant, to which he alludes with so much satisfaction in his dedication of the "*Galatea*," and which he has so well described in the story of the Captive in *Don Quixote*.

The next year, 1573, he was in the affair of the Go-

<sup>9</sup> "No hay mejores soldados, que los que se trasplantan de la tierra de los estudios en los campos de la guerra; ninguno salió de estudiante para soldado, que no lo fuese por extremo," etc. *Persiles y Sigismunda*, Lib. III. c. 10, Madrid, 1802, 8vo, Tom. II. p. 128.



leta at Tunis, under Don John of Austria, and afterwards, with the regiment to which he was attached,<sup>10</sup> returned to Sicily and Italy, many parts of which, in different journeys or expeditions, he seems to have visited, remaining at one time in Naples above a year.<sup>11</sup> This period of his life, however, though marked with much suffering, seems never to have been regarded by him with regret. On the contrary, above forty years afterward, with a generous pride in what he had undergone, he declared that, if the alternative were again offered him, he should account his wounds a cheap exchange for the glory of having been present in that great enterprise.<sup>12</sup>

\* 95 \* When he was discharged, in 1575, he took with him letters from the Duke of Sesa and Don John, commending him earnestly to the king, and embarked for Spain. But on the twenty-sixth of September he was captured<sup>13</sup> and carried into Algiers, where he passed five years yet more disastrous and more full of adventure than the five preceding. He served successively three cruel masters, — a Greek and a Venetian, both renegadoes, and the Dey, or King, himself;

<sup>10</sup> The regiment in which he served was one of the most famous in the armies of Philip II. It was the "Tercio de Flandes," and at the head of it was Lope de Figueroa, who acts a distinguished part in two of the plays of Calderon, — "Amar despues de la Muerte," and "El Alcalde de Zalamea." Cervantes probably joined this favorite regiment again, when, as we shall see, he engaged in the expedition to Portugal in 1581, whither we know not only that he went that year, but that the Flanders regiment went also. Of the affair of the Goleta at Tunis a spirited account is given in a little tract in the Biblioteca de Autores Españoles (Tom. XXI. 1852, pp. 451-458), by Gonzalo de Illescas; — the same person who published, in 1574, the beginning of a very dull Pontifical History, which was sub-

sequently continued in the same spirit by Luis de Bavía and others.

<sup>11</sup> All his works contain allusions to the experiences of his life, and especially to his travels. When he sees Naples in his imaginary *Viage del Parnaso* (c. 8, p. 126), he exclaims, —

Esta ciudad es N' poles la ilustre,  
Que yo pisé sus ruas mas de un año.

<sup>12</sup> "Si ahora me propusieran y facilitaran un imposible," says Cervantes, in reply to the coarse personalities of Avelaneda, "quisiera ántes haber me hallado en aquella faccion prodigiosa, que sano ahora de mis heridas, sin haberme hallado en ella." *Prólogo á Don Quixote*, Parte Segunda, 1615.

<sup>13</sup> His Algerine captor, Arnaute, figures in the ballads of the time. See Duran, *Romancero General*, Tom. I. pp. xiv and 147.

the first two tormenting him with that peculiar hatred against Christians which naturally belonged to persons who, from unworthy motives, had joined themselves to the enemies of all Christendom; and the last, the Dey, claiming him for his slave, and treating him with great severity, because he had fled from his master and become formidable by a series of efforts to obtain liberty for himself and his fellow-captives.

Indeed, it is plain that the spirit of Cervantes, so far from having been broken by his cruel captivity, had been only raised and strengthened by it. On one occasion he attempted to escape by land to Oran, a Spanish settlement on the coast, but was deserted by his guide and compelled to return. On another, he secreted thirteen fellow-sufferers in a cave on the seashore, where, at the constant risk of his own life, he provided during many weeks for their daily wants, while waiting for rescue by sea; but at last, after he had joined them, was basely betrayed, and then nobly took the whole punishment of the conspiracy on himself. Once he sent for help to break forth by violence, and his letter was intercepted; and once he had matured a scheme for being rescued, with sixty of his countrymen, — a scheme of which, when it was defeated by treachery, he again announced himself as the only author and the willing victim. And finally, he had a grand project for the insurrection of all the Christian slaves in Algiers, which was, perhaps, not unlikely to succeed, as their number was full twenty-five thousand, and which was certainly so \* alarming to the Dey, that he declared that, \* 96 "If he could but keep that lame Spaniard well guarded, he should consider his capital, his slaves, and



his galleys safe."<sup>14</sup> On each of these occasions, severe, but not degrading,<sup>15</sup> punishments were inflicted upon him. Four times he expected instant death in the awful form of impalement or of fire; and the last time a rope was absolutely put about his neck, in the vain hope of extorting from a spirit so lofty the names of his accomplices.

At last, the moment of release came. His elder brother, who was captured with him, had been ransomed three years before; and now his widowed mother was obliged to sacrifice, for her younger son's freedom, all the pittance that remained to her in the world, including the dowry of her daughters. But even this was not enough; and the remainder of the poor five hundred crowns that were demanded as the price of his liberty was made up partly by small borrowings, and partly by the contributions of religious charity.<sup>16</sup> In this way he \* was ransomed

<sup>14</sup> One of the most trustworthy and curious sources for this part of the life of Cervantes is "La Historia y Topografía de Argel," por D. Diego de Haedo, (Valladolid, 1612, folio,) in which Cervantes is often mentioned, but which seems to have been overlooked in all inquiries relating to him, till Sarmiento stumbled upon it, in 1752. It is in this work that occur the words cited in the text, and which prove how formidable Cervantes had become to the Dey, — "Decia Asan Baja, Rey de Argel, que como el tuviese guardado al estropeado Español tenia seguros sus cristianos, sus baxeles y aun toda la ciudad." (f. 185.) And just before this, referring to the bold project of Cervantes to take the city by an insurrection of the slaves, Haedo says, "Y si á su animo, industria, y trazas, correspondiera la ventura, hoy fuera el día, que Argel fuera de cristianos; porque no aspiraban á menos sus intentos." All this, it should be recollected, was published four years before Cervantes's death. The whole book, including not only the history, but the dialogues at

the end on the sufferings and martyrdom of the Christians in Algiers, is very curious, and often throws a strong light on passages of Spanish literature in the sixteenth and seventeenth centuries, which so often refer to the Moors and their Christian slaves on the coasts of Barbary.

<sup>15</sup> With true Spanish pride, Cervantes, when alluding to himself in the story of the Captive, (Don Quixote, Parte I. c. 40,) says of the Dey, "Solo libró bien con él un soldado Español llamado tal de Saavedra, al qual con haber hecho cosas que quedarían en la memoria de aquellas gentes por muchos años, y todos por alcanzar libertad, *jamás le dió palo*, ni se lo mandó dar, ni le dixo mala palabra, y por la menor cosa de muchas que hizo, temiamos todos que habia de ser empalado, y así lo temió él mas de una vez."

<sup>16</sup> A beautiful tribute is paid by Cervantes, in his tale of the "Española Inglesa," (Novelas, Madrid, 1783, 8vo, Tom. I. pp. 358, 359,) to the zeal and disinterestedness of the poor priests and monks, who went, sometimes at the

on the nineteenth of September, 1580, just at the moment when he had embarked with his master, the Dey, for Constantinople, whence his rescue would have been all but hopeless. A short time afterward he left Algiers, where we have abundant proof that, by his disinterestedness, his courage, and his fidelity, he had, to an extraordinary degree, gained the affection and respect of the multitude of Christian captives with which that city of anathemas was then crowded.<sup>17</sup>

But, though he was thus restored to his home and his country, and though his first feelings may have been as fresh and happy as those he has so eloquently expressed more than once when speaking of the joys of freedom,<sup>18</sup> still it should be remembered that he returned after an absence of ten years, beginning at a period of life when he could hardly have taken root in society, or made for himself, amidst its struggling interests, a place which would not be filled almost as soon as he left it. His father was dead. His family,

risk of their lives, to Algiers to redeem the Christians, and one of whom remained there, giving his person in pledge for four thousand ducats which he had borrowed to send home captives. Of Father Juan Gil, who effected the redemption of Cervantes himself from slavery, Cervantes speaks expressly, in his "Trato de Arge," as

Un frayle Trinitario, Christianísimo,  
Amigo de hacer bien y conocio  
Porque ha estado otra vez en esta tierra  
Rescatando Christianos; y di exemplo  
De una gran Christianidad y gran prudencia; —  
Su nombre es Fray Juan Gil.

Jornada V.

A friar of the blessed Trinity,  
A truly Christian man, known as the friend  
Of all good charities, who once before  
Came to Algiers to ransom Christian slaves,  
And gave example in himself, and proof  
Of a most wise and Christian faithfulness.  
His name is Friar Juan Gil.

Haedo gives a similar account of Friar Juan Gil in his "Topografía de Argel" (1612, ff. 144, sqq.). Indeed, not a few of the "padres de la limosna," as they were called, appear to great advantage in this interesting work, and, no doubt,

deserved all the reverence they received.

<sup>17</sup> Cervantes was evidently a person of great kindness and generosity of disposition; but he never overcame a strong feeling of hatred against the Moors, inherited from his ancestors and exasperated by his own captivity. This feeling appears in both his plays, written at distant periods, on the subject of his life in Algiers; in the fifty-fourth chapter of the second part of Don Quixote; in the Persiles y Sigismunda, Lib. III. cap. 10; and elsewhere. But except this, and an occasional touch of satire against duennas, — in which Quevedo and Luis Velez de Guevara are as severe as he is, — and a little bitterness about private chaplains that exercised a cunning influence in the houses of the great, I know nothing, in all his works, to impeach his universal good-nature. See Don Quixote, ed. Clemencin, Vol. V. p. 260, note, and p. 138, note.

<sup>18</sup> For a beautiful passage on Liberty, see Don Quixote, Parte II., opening of chapter 58.



poor before, had been reduced to a still more bitter poverty by his own ransom and that of his brother. He was unfriended and unknown, and must have suffered naturally and deeply from a sort of grief and disappointment which he had felt neither as a \* 98 soldier nor \* as a slave. It is not remarkable, therefore, that he should have entered anew into the service of his country, — joining his brother, probably in the same regiment to which he had formerly belonged, and which was now sent to maintain the Spanish authority in the newly acquired kingdom of Portugal. How long he remained there is not certain. But he was at Lisbon, and went, under the Marquis of Santa Cruz, in the expedition of 1581, as well as in the more important one of the year following, to reduce the Azores, which still held out against the arms of Philip the Second. From this period, therefore, we are to date the full knowledge he frequently shows of Portuguese literature, and that strong love for Portugal which, in the third book of "Persiles and Sigismunda," as well as in other parts of his works, he exhibits with a kindness and generosity remarkable in a Spaniard of any age, and particularly in one of the age of Philip the Second.<sup>19</sup>

It is not unlikely that this circumstance had some influence on the first direction of his more serious efforts as an author, which, soon after his return to Spain, ended in the pastoral romance of "Galatea." For prose pastorals have been a favorite form of fiction in Portugal from the days of the "Menina e Moça"<sup>20</sup>

<sup>19</sup> "Well doth the Spanish hind the difference know  
Twixt him and Lusian slave, the lowest of the low"; —  
an opinion which Childe Harold found in Spain when he was there, and could

have found at any time for two hundred years before.

<sup>20</sup> The "Menina e Moça" is the graceful little fragment of a prose pastoral, by Bernardino Ribeyro, which dates from

down to our own times; and had already been introduced into Spanish literature by George of Montemayor, a Portuguese poet of reputation, whose "Diana Enamorada" and the continuation of it by Gil Polo were, as we know, favorite books with Cervantes.

But, whatever may have been the cause, Cervantes now wrote all he ever published of his Galatea, which was licensed on the first of February, 1584, and printed in the \* December following. He himself calls it "An Eclogue," and dedicates it, as "the first fruits of his poor genius,"<sup>21</sup> to the son of that Colonna under whose standard he had served, twelve years before, in the Levant. It is, in fact, a prose pastoral, after the manner of Gil Polo's; and, as he intimates in the Preface, "its shepherds and shepherdesses are many of them such only in their dress."<sup>22</sup> Indeed, it has always been understood that Galatea, the heroine, is the lady to whom he was soon afterwards married; that he himself is Elicio, the hero; and that several of his literary friends, especially Luis Barahona de Soto, whom he seems always to have overrated as a poet, Francisco de Figueroa, Pedro Lainez, and some others, are disguised under the names of Lauso, Tirsi, Damon, and similar pastoral appellations. At any rate, these personages of his fable talk with so much grace and learning, that he finds it necessary to apologize for their too elegant discourse.<sup>23</sup>

about 1500, and has always been admired, as indeed it deserves to be. It gets its name from the two words with which it begins, "Small and young"; a quaint circumstance, showing its extreme popularity with those classes that were little in the habit of referring to books by their formal titles.

<sup>21</sup> "Éstas primicias de mi corto ingenio." Dedicatoria. Seven editions

of the Galatea were published as early as 1618.

<sup>22</sup> "Muchos de los disfrazados pastores della lo eran solo en el hábito."

<sup>23</sup> "Cuyas razones y argumentos mas parecen de ingenios entre libros y las aulas criados que no de aquellos que entre pagizas cabañas son crecidos." (Libro IV. Tomo II. p. 90.) This was intended, no doubt, at the same time,