

He had been born with the hopes of the Renaissance, with its anticipation of a new Augustan age, and had seen this fair promise blighted by the irruption of a new horde of theological polemics, worse than the old scholastics, inasmuch as they were revolutionary instead of conservative. Erasmus never flouted at religion nor even at theology as such, but only at blind and intemperate theologians.

But though Erasmus while lashing theologians respected theology; he did not cultivate it. He barely acquiesced in church dogma without being compelled to investigate it. His mind had no metaphysical inclination; he was a man of letters, with a general tendency to rational views on every subject which came under his pen. His was not the mind to originate, like Calvin, a new scheme of Christian thought. He is at his weakest in defending free will against Luther, and indeed he can hardly be said to enter on the metaphysical question. He treats the dispute entirely from the outside. It is impossible in reading Erasmus not to be reminded of the rationalist of the 18th century. Erasmus has been called the "Voltaire of the Renaissance." But there is a vast difference in the relations in which they respectively stood to the church and to Christianity. Voltaire, though he did not originate, yet adopted a moral and religious scheme which he sought to substitute for the church tradition. He waged war, not only against the clergy, but against the church and its sovereigns. Erasmus drew the line at the first of these. He was not an anticipation of the 18th century; he was the man of his age, as Voltaire of his; though Erasmus did not intend it, he undoubtedly shook the ecclesiastical edifice in all its parts; and, as Melchior Adamus says of him, "pontifici Romano plus nocuit jocando quam Lutherus stomachando."

But if Erasmus was unlike the 18th century rationalist in that he did not declare war against the church, but remained a Catholic and mourned the disruption, he was yet a true rationalist in principle. The principle that reason is the one only guide of life, the supreme arbiter of all questions, politics and religion included, has its earliest and most complete exemplar in Erasmus. He does not dogmatically denounce the rights of reason, but he practically exercises them. Along with the charm of style, the great attraction of the writings of Erasmus is this unconscious freedom by which they are pervaded.

It must excite our surprise that one who used his pen so freely should have escaped the pains and penalties which invariably overtook minor offenders in the same kind. For it was not only against the clergy and the monks that he kept up a ceaseless stream of satiric raillery; he treated nobles, princes, and kings, with equal freedom. No 18th century republican has used stronger language than has this pensioner of Charles V. "The people build cities, princes pull them down; the industry of the citizens creates wealth for rapacious lords to plunder; plebeian magistrates pass good laws for kings to violate; the people love peace, and their rulers stir up war." Such outbursts are frequent in one of his most popular books, *The Adagia*. These freedoms are part cause of Erasmus's popularity. He was here in sympathy with the secret sore of his age, and gave utterance to what all felt but none dared to whisper but he. It marks the difference between 1513 and 1669 that, in a reprint of the *Julius Exclusus* published in 1669 at Oxford, it was thought necessary to leave out a sentence in which the writer of that dialogue, supposed by the editor to be Erasmus, asserts the right of states to deprive and punish bad kings. It is difficult to say to what we are to ascribe his immunity from painful consequences. We have to remember that he was removed from the scene early (1536) in the reaction, before force was fully organized for the suppression of the revolution. And

his popular works, *The Adagia* (1500), *The Colloquia* (1521), had established themselves as standard books in the more easy going age, when power, secure in its unchallenged strength, could afford to laugh with the laughers at itself. At the date of his death (1536), the Catholic revival, with its fell antipathy to art and letters, was only in its infancy; and when times became dangerous, Erasmus cautiously declined to venture out of the protection of the empire, refusing repeated invitations to Italy and to France. "I had thought of going to Besançon," he said, "ne non essem in ditone Cæsaris" (*Ep.* 1299). In Italy a Bembo and a Sadoleto wrote a purer Latin than Erasmus, but contented themselves with pretty phrases, and were careful to touch no living chord of feeling. In France it was necessary for a Rabelais to hide his free-thinking under a disguise of revolting and unintelligible jargon. It was only in the empire that such liberty of speech as Erasmus used was practicable, and in the empire Erasmus passed for a moderate man. Upon the strength of an established character for moderation he enjoyed an exceptional licence for the utterance of unwelcome truths; and in spite of his flings at the rich and powerful, he remained through life a privileged person with them. No noble except Eppendorf, young and crack-brained, ever attempted to call him seriously to account for his gibes.

But though the men of the keys and the sword let him go his way unmolested, it was otherwise with his brethren of the pen. A man who is always launching opinions must expect to be retorted on. And when these judgments were winged by epigram, and weighted by the name of Erasmus, who stood at the head of letters, a wide-spread exasperation was the consequence. Mr Disraeli has not noticed Erasmus in his *Quarrels of Authors*, perhaps because Erasmus's quarrels would require a volume to themselves. "So thinned that a fly would draw blood," as the prince of Carpi expressed it, he could not himself restrain his pen from sarcasm. He forgot that though it is safe to lash the dunces, he could not with equal impunity sneer at those who, though they might not have the ear of the public as he had, could yet contradict and call names. And when literary jealousy was complicated with theological differences, as in the case of the free-thinkers, or with French vanity as in that of Budæus, the cause of the enemy was espoused by a party and a nation. The quarrel with Budæus was strictly a national one. Cosmopolitan as Erasmus was to the French literati he was still the Teuton. Dolet calls him "enemy of Cicero, and jealous detractor of the French name." The only contemporary name which could approach to a rivalry with his was that of Budæus (Budé), who was exactly contemporary, having been born in the same year as Erasmus. Rivals in fame, they were unlike in accomplishment, each having the quality which the other wanted. Budæus, though a Frenchman, knew Greek well; Erasmus, though a Dutchman, very imperfectly. But the Frenchman Budæus wrote an execrable Latin style, unreadable then as now, while the Teuton Erasmus charmed the reading world with a style which, though far from good Latin, is the most delightful which the Renaissance has left us.

The style of Erasmus is, considered as Latin, incorrect, sometimes even barbarous, and far removed from any classical model. But it has qualities far above purity. The best Italian Latin is but an echo and an imitation; like the painted glass which we put in our churches, it is an anachronism. Bembo, Sadoleto, and the rest write purely in a dead language. Erasmus's Latin was a living and spoken tongue. Though Erasmus had passed nearly all his life in England, France, and Germany, he spoke not one of those three languages. His conversation was Latin; and the language in which he talked about

common things he wrote. Hence the spontaneity and naturalness of his page, its flavour of life and not of books. He writes from himself, and not but of Cicero. Hence, too, he spoiled nothing by anxious revision in terror lest some phrase not of the golden age should escape from his pen. He confesses apologetically to Longolius (*Ep.* 402) that it was his habit to extemporize all he wrote, and that this habit was incorrigible; "effundo verus quam scribo omnia." But he was quite alive to the beauty of the Ciceronian periods of Bembo, Sadoleto, and Julius von Pflug, whom he calls "the three happiest stylists of our day" (*Ep.* 1370), and "would learn to imitate them, but he is too old." He complains that much reading of the works of St Jerome had spoiled his Latin; but, as Scaliger says (*Scalig.* 2^a), "Erasmus's language is better than St Jerome's." The same critic, however, thought Erasmus would have done better "if he had kept more closely to the classical models."

In the annals of classical learning Erasmus may be regarded as constituting an intermediate stage between the humanists of the Latin Renaissance and the learned men of the age of Greek scholarship, between Politiano and Joseph Scaliger. Erasmus, though justly styled by Muretus (*Varr. Lect.* 7, 15), "eruditus sane vir, ac multae lectionis," was not a "learned" man in the special sense of the word, — not an "érudit." He was more than this; he was the "man of letters," — the first who had appeared in Europe since the fall of the Roman empire. His acquirements were vast, and they were all brought to bear upon the life of his day. He did not make a study apart of antiquity for its own sake, but used it as an instrument of culture. He did not worship, imitate, and reproduce the classics, like the Latin humanists who preceded him; he did not master them and reduce them to a special science, as did the French Hellenists who succeeded him. He edited many authors, it is true, but he had neither the means of forming a text, nor did he attempt to do so. In editing a father, or a classic, he had in view the practical utility of the general reader, not the accuracy required by the guild of scholars. "His Jerome," says J. Scaliger, "is full of sad blunders" (*Scalig.* 2^a). Even Julien Garnier could discover that Erasmus "falls in his haste into grievous error in his Latin version of St Basil, though his Latin is superior to that of the other translators" (*Pref. in Opp. St. Bas.*, 1721). It must be remembered that the commercial interests of Froben's press led to the introduction of Erasmus's name on many a title page when he had little to do with the book, e.g., the Latin *Josephus* of 1534, to which Erasmus only contributed one translation of 14 pages; or the *Aristotle* of 1531, of which Simon Grynaeus seems to have been the real editor. Where Erasmus excelled was in prefaces, — not philological introductions to each author, but spirited appeals to the interest of the general reader, showing how an ancient book might be made to minister to modern spiritual demands.

It has been the fate of Erasmus, as of so many great writers, to be best known to posterity by one of his slightest works. Those who have read nothing else of Erasmus have read his *Colloquia*. And a wider circle still, who would not care to read the text of the *Praise of Folly*, know of the book, because of the Holbein illustrations, which have preserved in general remembrance a Latin *jeu-d'esprit* which would otherwise have only been consulted by the curious. But Erasmus himself complained of "the caprice of fortune," which had made his *Colloquia* his most popular work, a "book full of foolish things, bad Latin, and solecisms" (*Ep. ad Botz.*). The *Encomium Moriae* (*Praise of Folly*) was composed during his journey from Italy, and written out from his notes in seven days during his stay in Thomas More's house in London. It was not

destined for publication, but a copy found its way into the hands of the printers Badius at Paris, and came out in 1512. Within a few months seven editions were called for, and Froben's reprint of 1515, consisting of 1800 copies, was sold in a few weeks. Milton, in 1628, speaks of it as being "in every one's hands" at Cambridge.

Of Erasmus's works, mostly hasty pamphlets, squibs, or personal explanations, two are chiefly memorable, — *The Adagia* and *The Greek Testament*. The first edition of the *Adagia* (Paris, 1500) was only the germ of the book afterwards known under that title. This first edition contained 800 proverbs. The last edition in Erasmus's life-time, 1536, has more than 4000. Duplessis (*Bibliogr. parem.*) enumerates 49 editions of the original work, adding that his list is not complete; and he does not mention the numerous abridgments. It is a mere commonplace-book, or compilation out of the Greek and Latin classics. The Italian fine writers (Muretus) sneered at it as "rudis indigestaque moles." But it was just what the public wanted, a manual of the wit and wisdom of the ancient world for the use of the modern. The collection was enlivened by commentary in Erasmus's finest vein. Yet so established was the book in the hands of the public that the Council of Trent, unable to suppress it, and not daring to overlook it, ordered the preparation of a castrated edition.

Of Erasmus's Greek Testament the same must be said, viz., that it has no title to be considered as a work of learning or scholarship, yet that its influence upon opinion was profound and durable. It contributed more to the liberation of the human mind from the thralldom of the clergy than all the uproar and rage of Luther's many pamphlets. As an edition of the Greek Testament it has no critical value. But it was the first (*Editio Princeps, Basilæ ap. Jo. Frobenium*, 1516, folio), and it revealed the fact that the Vulgate, the Bible of the church, was not only a second-hand document, but in places an erroneous document. A shock was thus given to the credit of the clergy in the province of literature, equal to that which was given in the province of science by the astronomical discoveries of the 17th century. Even if Erasmus had had at his disposal the MSS. subsidia for forming a text, he had not the critical skill required to use them. He had at hand two late Basel MSS., which he sent straight to press, correcting them in places by two others. In four subsequent reprints, 1519, 1522, 1527, 1535, Erasmus gradually weeded out the many typographical errors of his first edition, but the text remained essentially such as he had first printed it. The Greek text indeed was but a subordinate part of his scheme. The principal object of the volume was the new Latin version, the original being placed alongside as a guarantee of the translator's good faith. This translation, with the justificatory notes which accompanied it, though not itself a work of critical scholarship, became the starting-point of modern exegetical science. Erasmus did nothing to solve the problem, but to him belongs the honour of having first propounded it.

For an account of the attacks which this publication brought on its author, as well as for a notice of his many literary and other controversies, the reader must be referred to some of the special lives of Erasmus. And no man of letters has had more numerous biographers. Beatus Rhenanus prefixed a brief, but pregnant, memoir to his edition of the *Opera*, Basilæ, 1540. The common foundation of all the modern compilations on the life of Erasmus is the sketch which Le Clerc, while he was superintending the Leyden edition of the works, drew up, and published in the *Bibliothèque Choisie*, tome 5. Dr Jortin adapted and enlarged Le Clerc in his *Life of Erasmus*, 2 vols. 4to., Lond. 1748. "Jortin has made," says Sir W. Hamilton (*Discussions*, p. 218), "as, with his talents, he could hardl.

fail to make, an amusing farrago out of the life and writings of Erasmus, though not even superficially versed in the literary history of the 16th century. He rarely ventures beyond the text of Erasmus and Le Clerc without stumbling." Other lives are by Samuel Knight, 8vo, Camb. 1726; Marsollier, 12mo, Paris, 1713; Burigny, 2 vols. 12mo, Paris, 1752; Ad. Müller, 8vo, Hamburg, 1823; Escher, in the *Historisches Taschenbuch*, 1843; Erhard, in Ersch and Gruber's *Encyclopädie*, 1841; D. Nisard, in *Études sur la Renaissance*, 8vo, Paris, 1855; Seebohm, in *Oxford Reformers*, 2d ed. 1869; H. H. Milman, 8vo, Lond. 1870; Stichert, 8vo, Leipsic, 1870; Durand de Laur, 2 vols., 8vo, Par. 1872; R. B. Drummond, 2 vols. 8vo, Lond. 1873; Gaston Feugère, 8vo, Par. 1874; A. R. Pennington, 8vo, Lond. 1875; Kämmerl in *Deutsche Biographie*, 1877; besides those which are contained in the various biographical dictionaries from Bayle downwards.

With this abundance of choice, in which the same story is told by a score of writers in English, French, and German, and in every variety of style, we can hardly say, as Sydney Smith did in 1812, that "a life of Erasmus is a desideratum" (*Life of S. Smith*, p. 207). The brochures on separate works of Erasmus, or single stages of his life, are too many to be here enumerated.

His works were published after his death in a collected edition, 9 vols. fol., Basil, 1540. The only other edition is the magnificent one edited by Le Clerc, 10 vols. fol. Lugd. Bat. 1703-6, which includes the *Greek Testament*, the *Paraphrasis*, and the *Adagia*, as well as the *Epistole*, and smaller writings. It is provided with a good general index in the last volume, and with an excellent special index to the volume containing the epistles. (M. P.)

ERASTUS, THOMAS (1524-1583), was born at Baden in Switzerland on the 7th of September 1524. His family name was Liebler or Lieber, *Erastus* being the Greek equivalent. In 1540 he went to Basel, and in 1542 he entered the university there as student of philosophy and theology. An outbreak of the plague in 1544 drove him to Bologna, where he studied philosophy and medicine, taking his doctor's degree in the latter faculty. His residence in Italy lasted nine years, part of the time being spent at the university of Padua. Returning northwards in 1553, he for some time held the post of physician to the counts of Henneberg. In 1558 he was appointed physician to the Elector Palatine Otto Heinrich, and at the same time he obtained the chair of medicine in the university of Heidelberg. By Frederick III., who succeeded Otto Heinrich in 1559, he was made privy-councillor and member of the church-consistory. Eminent both as a scientific and as a practical physician, he at the same time took a profound interest in the theological controversies of his day, and soon became deeply involved in them. While a student of theology at Basel he had heartily adopted the doctrines of Zwingli, and ever afterwards was prompt to avail himself of all the opportunities which his position afforded for advancing the views of the Zurich divines. At the instance of the elector he took an active part in the sacramentarian conferences held at Heidelberg in 1560 and at Maulbronn in 1564. In connexion with these conferences he published a statement and vindication of the Zwinglian doctrine of the Lord's Supper, which, on its being criticised on the Lutheran side by Dr John Marbach of Strasburg, he followed up with a second defence (1565). Shortly after the settlement of Erastus in Heidelberg, an effort was made to introduce into the church of the Palatinate a strict presbyterian constitution after the Genevan model. Erastus became the leader of an influential opposition to this attempt. He made it his business to counteract what he called the "excommunicatory fever" of the advocates of rigid discipline. In 1568 he wrote and circulated in manuscript 100 theses on the

subject of church censures, maintaining that exclusion from participation in the sacraments is not a legitimate punishment for any offence whatsoever (*Explicatio*, ix., xxxi.). A copy of the theses was sent to Zurich, and received with some favour there, but from Geneva they elicited a vigorous rejoinder by Beza, which led to the preparation of a *Confirmatio Thesium*. The efforts of Erastus and his friends at Heidelberg in this matter met with little success, the presbyterian discipline being finally set up in 1570, with hardly any modification of the Genevan strictness. Meanwhile Erastus had lost the favour of the elector, and by a correspondence with some of the Socinians of Transylvania had brought himself under suspicion of being favourable to their views. One of the first acts of the newly constituted church court seems to have been a high-handed excommunication of Erastus, on the ground of his supposed Unitarianism. The sentence was reconsidered and removed in 1575, Erastus formally declaring that no one could hold the doctrine of the Trinity more firmly than he. The court physician, however, found his position at Heidelberg to be one of increasing discomfort. He accordingly returned in 1580 to Basel, where he received an appointment to the chair of ethics in 1583. He died on 31st December of the same year.

Erastus seems to have been much esteemed by his friends for his amiability, candour, and probity. As an investigator of nature, he was honourably distinguished by his adherence to a sound inductive method. Most of the works that appeared during his life time were directed against the fantastic notions of Paracelsus and his school (*Dissertationum de Medicina nova Phil. Paracelsi partes quatuor*, Basel, 1572; *De occultis pharmacorum potestatibus*, Basel, 1574; *De auro potabili*, Basel, 1578, and other works). That he was not in advance of his age in regard to witchcraft is shown by his treatise *De lamis et strigibus* (Basel, 1578), in which he urges upon magistrates the duty of putting witches to death.

The work by which he is best known, though originally written in 1568, and afterwards revised by himself, was first published six years after his death (1589), by Castelvetro, who had married his widow. Its full title is *Explicatio questionis gravissimæ utrum excommunicatio, quatenus religionem intelligentes et amplectentes a sacramentorum usu propter admissum facinus arceat, mandato naturæ divino excogitata sit ab hominibus*. In 75 theses he seeks to show that excommunication is not a divine ordinance but a device of men, and that the sins of professing Christians are to be punished by the civil magistrate with civil penalties, not by pastors and elders denying access to the sacraments. The sacraments, being means of grace, ought not to be withheld from any one wishing to receive them. The punishment of all offences belongs to the civil magistrate exclusively. The church has no power to make laws or decrees, still less to inflict pains and penalties of any kind. Its function is simply to teach, exhort, convince, persuade. In Deut. iv. 8 it is implied that the laws and statutes of the Jewish people were the most perfect possible. That church therefore is most worthily and wisely ordered which comes nearest to the constitution of the Jewish church. But in the Jewish church we find no traces of two diverse judicatories concerning manners, the one civil, the other ecclesiastical. No reason can be alleged why the Christian magistrate at the present day should not possess the same power which God commanded the magistrate to exercise in the Jewish commonwealth.

These views of Erastus were speedily adopted by various eminent divines in England. In the Westminster Assembly there was a distinct Erastian party, of which the most prominent members were Selden, Lightfoot, Coleman, and Whitelocke. After a controversy of many months, it

which Selden, Coleman, Gillespie, and Rutherford were the most prominent disputants, the proposition that "the Lord Jesus, as King and Head of His church, hath therein appointed a government, in the hand of church-officers, distinct from the civil magistrate" was finally carried, the sole dissentient voice being that of Lightfoot. This proposition, with the whole chapter "Of Church Censures" in which it occurs, was intended and understood to contain a complete rejection of Erastian principles, and in this light it was regarded by the Erastians themselves. That chapter, however (the 30th of the Confession), was never formally ratified by the parliament.

The Anglican doctrine of "the royal supremacy in causes ecclesiastical," it needs hardly be said, is not in any sense derived from Erastus (see the 37th Article; also Hooker's *Ecc. Pol.*, b. viii. and Preface). In Scotland Erastianism is disowned by all Presbyterians. They hold, as against Erastus, that there is "a government in the hand of church officers distinct from the civil magistrate." It is well known that serious differences have arisen as to some of the practical effects of this anti-Erastian doctrine. The history of these differences will be related elsewhere. (See SCOTLAND, CHURCH OF, and FREE CHURCH.)

An English translation of the *Explicatio* appeared anonymously in 1659. A new translation, enriched with an interesting preface, was published by the late Dr Robert Lee (Edin., 1844).

ERATO, the muse who presided over amatory poetry. See MUSES.

ERATOSTHENES, a celebrated astronomer and geometer of Alexandria, was born at Cyrene, 276 B.C. His fame as an astronomer has cast into the shade his other accomplishments, but in his own day he had some reputation both as a poet and as a grammarian, and he was appointed superintendent of the great Alexandrian library by Ptolemy Euergetes. He died of voluntary starvation, from grief on account of his blindness, 196 B.C. His works, with the exception of the *Catasterismi*, or catalogue of the constellations, exist only in fragments. These have been published by Bernhardt under the title *Eratosthenica* (Berlin, 1822), and the remains of his poetical works have been published separately by Hiller (Leipsic, 1872). For an account of his astronomical and geometrical discoveries see ASTRONOMY, vol. ii. p. 748.

ERBACH, the chief town of a circle in Hesse-Darmstadt, province of Starkenburg, is situated on the Mümling, 22 miles S.E. of Darmstadt. It has cotton and woollen mills, lime and tile works, a tannery, and a manufactory for arms. Wool and cattle fairs are held twice a year. The castle contains interesting collections of Greek, Roman, and German antiquities, and the armour and weapons of many celebrated warriors. In the chapel are the stone coffins of Eginhard son-in-law of Charlemagne and his wife Emma. Erbach has been for a long time the residence of the counts of Erbach, who trace their descent to Eginhard, but the first authentic information regarding them dates from the middle of the 12th century. Since 1532 they have held their title immediately from the empire, and since 1541 have been hereditary cup-bearers. They are now divided into three lines named according to their places of residence, the Erbach-Fürstenau, Erbach-Erbach, and Erbach-Schönberg, who rank, not according to the age of their descent, but according to the age for the time being of the chief of their line. The countship lost its independence in 1806, and is now incorporated with Hesse. The population of Erbach in 1875 was 2663.

ERCILLA Y ZUNIGA, ALONSO DE (1533-1595), a Spanish soldier and poet, was born in Madrid, August 7, 1533. On the death of his father, Fortunio Garcia de Arcilla y Arteaga, a learned and travelled juriconsult of

Biscayan origin, who held high office under the emperor Charles V., his mother obtained a place in the household of the empress Isabella, and the boy was brought up as a page to Philip, the heir-apparent. In this capacity Arcilla visited the Netherlands, Germany, and Italy, and was present in 1554 at the betrothal of his master to Mary of England. Hearing while he was in London that an expedition was about to start for South America in order to chastise the revolted Aracanian of Chili, he asked and obtained permission to join the adventurers. In the war which ensued he fought bravely and well; but having through an accidental quarrel with a comrade fallen under suspicion of mutiny, he was condemned to death by his general, Garcia de Mendoza, and only escaped, on the discovery of his comparative innocence, with a term of imprisonment. He returned to Spain in 1562, and in the course of the next eight years visited Italy, France, Germany, Bohemia, &c. At Madrid in 1570 he married Maria de Bazan, connected with the Santa Cruz family; in 1570 he was made knight of the order of Santiago; in 1576 he was appointed chamberlain to the emperor Rudolph II.; and in 1578 he was employed by Philip II. on a mission to Saragossa. After several years of poverty and neglect, he died at Madrid about 1595. His principal and, indeed, his almost solitary work is *La Araucana*, a poem based on the events of the wars in which he had been engaged. It consists of three parts, of which the first, composed between 1555 and 1563, and published in 1569, is a versified narrative adhering strictly to fact and date; the second, published in 1578, is relieved or encumbered by visions and other romantic machinery; and the third, which appeared in 1590, contains, in addition to the subject proper, a variety of episodes relevant and irrelevant. Of symmetry or proportion this so-called epic is almost destitute; but it is written in excellent Spanish, and is full of passages of vigorous and natural description. Cervantes placed it on a level with some of the best Italian poems of its class; Voltaire spoke in warm terms of certain portions; and it is now acknowledged to occupy an honourable position in Spanish literature. It has been frequently reprinted,—at Madrid in 1776 and 1828, and again in 1851, as part of Rivadeneyra's *Biblioteca*. An analysis of the poem was given by Hayley in his *Essay on Epic Poetry*, 1782; and another appeared in *Charaktere der Vornehmsten Dichter aller Nationen*, Leipsic, 1793. A French abridgment was published by Gilbert de Marliac in 1824; a German translation by Winterling at Nuremberg, 1831; and a complete French translation at Paris by Al. Nicolas, 1870.

See Baena, *Diccionario de hijos ilustres de Madrid*; Ticknor's *Spanish Lit.*, vol. ii.; Viardot, *Études sur le théâtre et les beaux arts en Espagne*.

ERDÉLYI, JÁNOS (1814-1868), an Hungarian poet and author, was born in 1814 at Kapos, in the county of Ungvár, and educated at the Protestant college of Sárospatak. In 1833 he removed to Pesth, where, having attracted notice by his poetical talents, he was, in 1839, elected member of the Hungarian Academy of Sciences. His literary fame was much enhanced by his collection of Hungarian national poems and folk-tales, *Magyar Népköltési Gyűjtemény; Népdalok és Mondák* (Pesth, 1846-47). This work, published by the Kisfaludy Society, was supplemented by a dissertation upon Hungarian national poetry, afterwards partially translated into German by Stier (Berlin, 1851). Erdélyi also compiled for the Kisfaludy Society an extensive collection of Hungarian proverbs—*Magyar Közmondások könyve* (Pesth, 1851),—and was for some time editor of the *Szépirodalmi Szemle* (*Review of Polite Literature*). In 1848 he was appointed director of the national theatre at Pesth; but after 1849 he resided at his native town. He died