

“That is true,” said the Dutchess: “but tell me, Sancho, what is it you were saying of Montesinos’s cave? I should be glad to know it.” Then Sancho related, with all its circumstances, what has been said concerning that adventure. Which the Dutchess hearing, said: “From this accident it may be inferred, that, since the great Don Quixote says he saw the very same country wench, whom Sancho saw coming out of Toboso, without doubt it is Dulcinea, and that the enchanters hereabouts are very busy, and excessively curious.”—“But I say,” quoth Sancho Panza, “if my Lady Dulcinea del Toboso is enchanted, so much the worse for her; and I do not think myself bound to engage with my master’s enemies, who must needs be many and malicious: true it is, that she I saw was a country wench: for such I took her, and such I judged her to be; and, if she was Dulcinea, it is not to be placed to my account, nor ought it to lie at my door. It would be fine indeed, if I must be called in question at every turn, with, Sancho said it, Sancho did it, Sancho came back, and Sancho returned; as if Sancho were, who they would, and not that very Sancho Panza handed about in print all the world over, as Sampson Carrasco told me, who is at least a candidate to be a bachelor at Salamanca; and such persons cannot lie, excepting when they have a mind to it, or when it turns to good account:

so that there is no reason why any body should fall upon me, since I have a good name; and, as I have heard my master say, a good name is better than great riches: case me but in this same government, and you will see wonders; for a good squire will make a good governor.”

“All that honest Sancho has now said,” replied the Dutchess, “are Catonian sentences, or at least extracted from the very marrow of Michael Verino⁵⁴ himself — *florentibus occidit annis*: in short, to speak in his own way, A bad cloak often covers a good drinker.”—“Truly, Madam,” answered Sancho, “I never in my life drank for any bad purpose: for thirst it may be I have; for I am no hypocrite: I drink when I have a mind, and when I have no mind, and when it is given me, not to be thought shy or ill bred; for, when a friend drinks to one, who can be so hard-hearted as not to pledge him? But though I put on the shoes, I do not dirty them. Besides, the squires of Knights-errant most commonly drink water; for they are always wandering about woods, forests, meadows, mountains, and craggy rocks, without meeting the poorest pittance of wine, though they would give an eye for it.”—“I believe so too,” answered the Dutchess: “but, for the present, Sancho, go and repose yourself, and we will hereafter talk more at large, and order shall speedily be given about casing you, as you call it, in the government.”

Sancho again kissed the Dutchess's hand, and begged of her as a favour, that good care might be taken of his Dapple, for he was the light of his eyes. "What Dapple?" said the Dutchess. "My ass," replied Sancho; "for to avoid calling him by that name, I commonly call him Dapple: and I desired this mistress duenna here, when I first came into the castle, to take care of him, and she was as angry, as if I had said she was ugly or old; though it should be more proper and natural for duennas to dress asses than to set off drawing-rooms. God be my help! how ill a gentleman of our town agreed with these madams!"—"He was some country clown, to be sure," said Donna Rodriguez; "for, had he been a gentleman, and well born, he would have placed them above the horns of the moon."—"Enough," replied the Dutchess; "let us have no more of this: peace, Donna Rodriguez; and you, Signor Panza, be quiet; and leave the care of making much of your Dapple to me; for, he being a jewel of Sancho's, I will lay him upon the apple of my eye."—"It will be sufficient for him to lie in the stable," answered Sancho; "for upon the apple of your Grandeur's eye, neither he nor I are worthy to lie one single moment, and I would no more consent to it, than I would poniard myself: for, though my master says, that, in complaisance, we should rather lose the game by a card too much than too little, yet,

when the business is asses and eyes, we should go with compass in hand, and keep within measured bounds.”—“Carry him, Sancho,” said the Dutchess, “to your government, and there you may regale him as you please, and set him free from further labour.”—“Think not, my Lady Dutchess, you have said much,” quoth Sancho; “for I have seen more than two asses go to governments, and, if I should carry mine, it would be no such new thing.” Sancho’s reasonings renewed the Dutchess’s laughter and satisfaction; and, dismissing him to his repose, she went to give the Duke an account of what had passed between them, and they two agreed to contrive and give orders to have a jest put upon Don Quixote, which should be famous, and consonant to the style of Knight-errantry; in which they played him many, so proper, and such ingenious ones, that they are some of the best adventures, contained in this grand history.

NOTES.

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- 1 — 5 “**K**ING or rook.” This is an allusion to the game of chess: king and rook being the names of two pieces, used in playing it.
- 2 — 10 “The station-churches.” There were certain churches fixed upon in Spain, where, by way of indulgences, either a pardon for sins, or even blessings, could be obtained by going to them, and passing through certain ceremonies. It is probable, that lunatics, in their lucid intervals, were accustomed to be sent there.
- 3 — 17 “Diviners.” The propriety of this remark, which Cervantes has put into the mouth of Don Quixote, shows that the former was well acquainted with the nice distinctions of classic authors. Virgil, in the sixth book of the *Æneid*, has, “*Sanctissima vates*” in a prophetic sense; while, speaking of Virgil himself, it is thus used: “*Ex voluntate vatis maxime memorandi.*” *Col. Præf. l. 10.*
- 4 — 18 “Castilian Poet.” Lope de Vega.
- 5 — 26 “Berengena.” This is a mistake of Sancho’s for Benengeli. The former is a species of fruit introduced into Spain by the Moors, and is eaten boiled, either alone, or with meat.
- 6 — 26 “A Lord.” The Arabic word “*Cid*” does not properly mean a *Lord*, but a *Chieftain* or *Commander*.

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- 7 — 33 “Nothing of the matter.” The literal meaning of the next sentence is, “For the ‘grama’ (*grass*) I could venture upon it, but for the ‘tica’ I neither put in, nor take out, for I understand it not.” The judicious reader will immediately see the necessity of deviating from the original.
- 8 — 35 “With hay or with straw.” The Spanish proverb is, *De pajo o de hēno el jergon llēno*, *the bed or tick full of hay or straw*. So it be filled, no matter with what.
- 9 — 35 “Tostatus.” The name of a very voluminous Spanish writer of divinity.
- 10 — 37 “Sancho’s Dapple.” This is a remarkable instance of the forgetfulness or inattention of Cervantes: for Gines de Passamonte is expressly mentioned as the thief, both when the ass was stolen, and when he was recovered.
- 11 — 43 “Saint Jago, and charge, Spain.” *Santiago, y cierra España*, is the cry of the Spaniards at the onset in battle.
- 12 — 46 “Three and a half.” The first was Alonzo de Ercilla, author of the “*Araunica*,” the second was Juan Ruso of Cordova, author of the “*Austriada*,” and the third Christopher Verves of Valencia, who wrote the “*Montserrat*,” By the half Cervantes modestly alludes to himself.
- 13 — 51 “Wipe your neighbour’s son’s nose, and take him into your house.” This is the literal translation of the Spanish proverb, meaning, I suppose, “Match your daughter with your neighbour’s son.”
- 14 — 54 “Almohadas.” This is a play upon the word “*Almohada*,” which means a *cushion*, and is also the name of a famous tribe of Arabs in Africa.
- 15 — 56 “A palm-branch.” In Spain and Italy they carry in procession, on Palm-Sunday, a branch of the

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- palm-tree, the leaves of which are plaited with great art and nicety.
- 16 — 60 “A sanbenito.” A sort of coat, made of black canvass, and painted over with flames and devils. It is worn by heretics when going to be burnt by order of the Inquisition.
- 17 — 65 “Toothpicks.” In Spain they make toothpicks of wood split to the size of a straw, and of considerable length. They are wound up like small wax tapers.
- 18 — 67 “Adventures.” There is here a play upon the word “Ventura,” which means *good fortune* as well as *adventures*.
- 19 — 68 “Bachelorizing.” A word made on purpose. In Spanish “bachillear.”
- 20 — 85 “Legs and eyes.” This alludes to the various relics, with which the churches in Spain are enriched; especially when any “poor bare-footed friars,” as Cervantes calls them, happen to be canonized. Diego de Alcalá was one, and in the richest and most frequented church in Spain. So also was Salvador de Orta. They were both made saints in the reign of Philip II. These are the two Sancho mentions in page 87.
- 21 — 87 “Bare-footed friars.” See Note 20.
- 22 — 96 “Estrado.” This is a part of the floor at the upper end of rooms of state, which is raised above the rest, where the Spanish ladies sit on cushions to receive visits.
- 23 — 106 “Sardines.” The name of a small fish, which the Spaniards cure as we do herrings.
- 24 — 122 “From a friend to a friend, the bug, &c.” Cervantes quotes the beginning or end of some old local song, or proverb, which cannot now be found; so that the sense is not apparent.

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- 25 — 134 “Carobes.” Algarroba is a sort of leguminous plant, with flat seeds in it. When either green or ripe it is harsh; but sweet and pleasant after being dried. They feed pigeons also with its seed.
- 26 — 138 “Giralda.” This is the name of a brass statue on a steeple in Seville, or rather a sort of vane or weathercock.
- 27 — 138 “Bulls of Guisando.” There are two large statues of bulls in that town, which are supposed to have been placed there by order of Metellus in the time of the Romans.
- 28 — 142 “Their godsons are fighting.” In the tilts and tournaments the seconds were a kind of godfathers; and certain ceremonies were performed upon those occasions.
- 29 — 143 “White wax.” Small offences in Spain are sometimes punished by a fine of a pound or two of white wax for the tapers in churches, &c.
- 30 — 171 “Isles of Pontus.” Ovid was banished there by the Emperor Augustus, on account, as some have supposed, of an amour with Livia, the wife of Augustus. Ovid himself however has left no traces of the cause, and it must ever rest on conjecture.
- 31 — 193 “Fish Nicholas, or Nicholao.” This alludes to a fabulous story in the Theatre of the Gods.
- 32 — 203 “Shoe-dancers and caperers.” These are a sort of dancers, who strike the soles of their shoes with the palm of their hands to mark the time: they are called “Zapateadores.”
- 33 — 208 “Sayogües.” The people about Zamora, the poorest in Spain.
- 34 — 208 “Zocodover.” Some of the suburbs of Toledo, answerable to Wapping or Billingsgate.

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- 35 — 219 "A bagpipe of Zamora." The inhabitants of this place excel on that instrument.
- 37 — 220 "The Castle of Reserve." This is taken from a similar story in *Amadis de Gaul*, B. xiii. Ch. 54.
- 38 — 228 "In Flanders." At that time Antwerp and other Flemish towns were the great marts for the trade and exchange of all Europe.
- 39 — 237 "A Cid in arms." Rodrigo Dias de Bivar, a great Spanish commander against the Moors, was called the Cid; hence the application of that word to any great warrior.
- 40 — 264 "A Fucar." The name of a rich German family at Augsburg, who were ennobled by Charles V. was "Fucar" or "Fugger." There have been many astonishing accounts told of their immense riches. Most part of the money expended in that Prince's wars passed through their hands.
- 41 — 264 "Don Pedro of Portugal." This was the person, who first set on foot the discoveries of the Portuguese towards India and the Cape of Good Hope, in which he was personally engaged. He was the fourth son of John I.
- 42 — 265 "Reply or dispute." Among other extravagant passages in old romances, which Cervantes intended to ridicule in this adventure of the cave of Montesinos, was that in particular, related in *Amadis de Gaul*, B. xiv. Ch. 71.
- 43 — 268 "I know a Prince." Our author here alludes to his patron, the Count de Lemos.
- 44 — 273 "Espilorcheria." A sort of dirty shabby trick of a mean narrow mind.
- 45 — 280 "Town of Bray." In Spanish it is called "Pueblo del Rebuzno."

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- 46 — 280 “King or rook.” This alludes to the game of chess.
- 47 — 292 “Aljaferia.” The Inquisition now inhabit that place.
- 48 — 298 “King Rodrigo.” He was the last King of the Goths in Spain, and was dethroned by the Moors.
- 49 — 309 “The watch-making business.” The literal translation is, “the people of the town of Reloxa,” an imaginary town, from “relax,” a *clock* or *watch*. This is hardly intelligible in the translation.
- 50 — 311 “A tologue.” In Spanish “tologo;” a blunder of Sancho’s for “teologo,” a *divine*.
- 51 — 341 “Mine-finder of histories.” In the original “Zahori,” a *discoverer of mines*, who has a share in the property. There is an old woman’s story, still current with the vulgar in Spain and Portugal, which is of Moorish origin; that a child, born between Holy Thursday noon, and Good Friday noon, can see seven yards into the ground.
- 52 — 368 “Cava.” This is a sort of nick-name of the daughter of Count Julian. She was ravished by King Rodrigo, which occasioned the introduction of the Moors into Spain. Her real name was Florinda; but as she was the occasion of Spain’s being betrayed to the Moors, the name is left off among women, and given only to dogs.
- 53 — 378 “Tus, tus.” These words are used in Spain to coax a dog to come to you, when you intend to beat him.
- 54 — 382 “Michael Verino.” He was a young Florentine of great ability, who died at seventeen rather

than take his physician's advice, namely, a wife! Politian made the following epitaph upon him, in allusion to the circumstance:

Sola Venus poterat lento succurrere morbo:
Ne se polluerat, maluit ille mori.

His fables and distichs, in imitation of Cato's, are preserved and highly esteemed.

THE END OF THE THIRD VOLUME.

The first part of the report
 contains a general statement
 of the progress of the
 work during the year.
 It also contains a list
 of the names of the
 persons who have
 been employed in the
 service of the
 institution.

The second part of the report
 contains a list of the
 names of the persons who
 have been employed in the
 service of the institution.



