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The Fernán Núñez Collection
I felt, that sweltering day last August, as though I had stepped back two hundred years from the steaming asphalt streets of New York into the elegantly appointed eighteenth-century private library of a great Spanish family. I had been retained by the firm of H. P. Kraus, dean of American rare bookdealers, to help identify the individual items in a large collection of Spanish manuscripts, mostly of the sixteenth through the eighteenth centuries. Now, as I stepped into the presence of the two hundred and twenty-odd manuscripts comprising the collection, I stepped also into the presence of the Gutiérrez de los Ríos family. Tracing its ancestry back to the conquest of Cordova in 1236, the family was ennobled in 1639 with the title, counts of Fernán Núñez; various members held important posts as servants of the Spanish Crown in the seventeenth and eighteenth centuries. The collection itself was apparently assembled primarily by the sixth count of Fernán Núñez, Spanish ambassador to Portugal and France, philanthropist, art collector, and bibliophile; but it seems clear that many of the sixteenth- and early seventeenth-century materials came from the library of Juan Fernández de Velasco, duke of Frías and count of Haro, hereditary constable of Castile and viceroy of Milan between 1592 and 1612.

I approached the leather- and vellum-bound volumes with a sense of eager anticipation. First, of course, there was the thrill of the chase. Who knows what unsuspected treasures, what unknown texts, lie hidden between the covers of the most innocent-looking tomo de varios? More importantly, the library of such a family opens like a window into their lives. It throws light decade by decade on their intellectual interests, literary tastes, professional duties, artistic sensibilities, illuminating the whole spectrum of their activities. The intellectual context provided by the collection as a whole increases the value of the individual manuscripts many times over as research and instructional tools. Such a collection is a movable archaeological site in which the scholar can trace the intellectual interests of a Spanish
noble family during the period of its greatest influence. One can study the literary works against the background of the theological and political texts, and juxtapose the theological works with those on philosophy. The whole is very much greater than the sum of the parts.

Consider the example of Fray Luis de León. To most students of Spanish literature he is a major poet of the seventeenth century, one of the brightest stars in the literary firmament of Spain’s Golden Age. But for his contemporaries he was first and foremost a professor of theology at the University of Salamanca, a Hebrew scholar—which got him into trouble with the Inquisition—and an accomplished biblical exegete. The Fernández Núñez collection shows both sides of Fray Luis, for it contains an early manuscript of his poetry and one of his commentaries on the Summa theologica of St. Thomas Aquinas.

As I began to work my way through the collection, my excitement grew. In the five days of intensive study I devoted to it, one manuscript after another yielded hitherto unpublished literary and historical interests, with a special concern for Spanish history and genealogy.

The literary manuscripts are of signal importance. The manuscript of Fray Luis de León and others of Francisco de Figueroa will have to be taken into consideration in any future editions of those poets. There is also a poetic miscellany composed in Zaragoza during the period ca. 1610-1625 which reflects the interests and tastes of the Aragonese poets of that period, of whom the most famous are the brothers Bartolomé and Luperco Leonardo de Aragón. Regional poetic schools are an important feature of the Spanish literary landscape of the period; this manuscript is a key document of the Aragonese school.

Another canticero of religious poetry appears to have been put together over a period of years in the important Madrid convent of the Discalced Carmelites (las Descalzas Reales) as a record of the poems composed by members of the order for various liturgical occasions, especially Christmas and Easter.

Perhaps the most important poetic manuscript of all—pending a more leisurely study of the collection—is a sixteenth-century Italian copy of the corpus of medieval Galician-Portuguese lyric poetry. This poetry, written between the end of the twelfth century and the middle of the thirteenth, has survived in only two other manuscripts, one from the fourteenth century and two, of Italian origin, from the sixteenth.

The collection of historical works is even larger and more significant. The Crónica del rey don Rodrigo or Crónica de Saragossa, one of two fifteenth-century manuscripts in the collection, is a fictionalized history of the conquest of Spain by the Moors. The work, which should actually be considered as a chivalric romance, has not been published since 1877. It is in fact the longest fictional text from fifteenth-century Spain and potentially one of the most important, although its true place in the evolution of Spanish literature has been obscured by the lack of a modern edition. The manuscript, written in a formal round gothic book hand and probably dating from the third quarter of the fifteenth century, is an important witness to the textual characteristics of an important work which was owned in the seventeenth century by Bernardo de Aladarte, the first historian of the Spanish language.

Other historical texts include the Crónica de los Reyes Católicos of Fernando de Pulgar, followed by continuations gathered together from a variety of sources until the beginning of the reign of Charles I by Lorenzo Galindo de Carvajal, who makes some interesting patronal observations on the writing of history during the period. In addition there are three volumes of the history of the Order of St. John of Jerusalem by Juan de Foix (unpublished!), the Crónica de Fernando el Novato attributed to Fernando Sánchez de Valladolid and last edited in the sixteenth century; five copies of the Crónica de João by Fernão Lopes, the greatest historian of medieval Portugal, a copy of the Crónica de Navarra of Carlos, Prince of Viana, and an unpublished (3) history of the town of Medina del Campo, which among other things purports to tell the "true" story of the caballero de Olmedo, the hero of a famous play of the same name by Lope de Vega.

There are extensive genealogical materials, some obviously prepared as ammunition in lawsuits over inheritances, others elaborately illuminated "coffe-table books" celebrating the nobility and antiquity of a given family. Among the former are a respectable number of earlier—mostly fifteenth-century—documents, both originals and copies. Some of these genealogical materials are extant in holograph copies prepared by José Pellicer y Ovni Oyar, the greatest genealogist of seventeenth-century Spain.

Among documentary sources I found a manuscript of relaciones (lacte) given by a number of well-known Salamanca theologians—e.g., Francisco de Vitoria, Gregorio Gallo—during the 1530s and 1540s, including several on the theological problems raised by the Spanish conquest of the New World. Some of these works are entirely unknown; others, while known, have never been published. They are primary sources both for the history of the University of Salamanca and for Spanish policy toward the Indians.

I was not able to examine the eighteenth-century materials in detail, but a cursory inspection revealed that some of them deal with the American colonies. There is also a collection of original letters to and from Ricardo Wall, minister of finance under Charles III. Nor did I look at the sixty-five tomos de varios in detail, but the ones I did examine looked as potentially interesting as the rest of the collection.

As the name indicates, they are primarily composite manuscripts of the most heterogeneous materials. The first volume, for example, contains an immense collection of late sixteenth- and early seventeenth-century materials: a fifteenth-century Spanish translation of Mártn de Azcón’s De orbe by the French humanist Jean Jouffroy de Luxeuil, ambassador of the duke of Burgundy, to Afonso V of Portugal in 1449; original documents of Ferdinand and Isabella, Joanna the Mad, and Charles I; inventories of books acquired in Italy during the 1530s and 1540s; a compilation of citations from classical and medieval authors, particularly canon and civil lawyers, organized alphabetically by subject matter.

There are also many manuscripts in Portuguese, a smaller number in Italian, one in Greek, together with several sixteenth-century commentaries on Aristotle. Other manuscripts deal with architecture, economics, royal household expenses and personnel in the seventeenth century, astrology, mathematics, navigation, etc.

When I returned to Berkeley this fall, I alerted my colleagues to the collection. They, especially Arthur Akins, former chairman of the Department of Spanish and Portuguese, explored with Anthony Bliss and James D. Hart the possibilities of acquiring it for Berkeley. Colleagues in other departments, particularly History and Comparative Literature, added their support. Our fund-raising efforts were crowned with success, thanks to the generosity of Chancellor Heyman and Professor John T. Wheeler, director of Summer Session, and the collection arrived at the Bancroft at the end of September, barely a month after we first brought it to the attention of the campus.

The broad support mobilized for the acquisition of the Fernández Núñez collection reflects its value both for research and for instruction. A large number of individual manuscripts relate directly to the research needs of the faculty. For example, Arthur Akins has already begun to study the collection of medieval Galician-Portuguese lyric poetry, and has discovered that the Berkeley manuscript is original and therefore considerably more important than if it were a copy of one of the three other extant manuscripts. The manuscript of Salamanca theological materials has likewise already attracted the attention of Bancroft research associate Helen Rand Parish and Thomas Izbički, research fellow at Boalt Hall’s Institute of Medieval Canon Law.

This collection will also provide starting points for dozens of doctoral dissertations in the coming years as students in a number of departments investigate its importance and relevance for understanding Spanish history, literature, society, politics, and fine arts.

It is a superb teaching collection as well, an unparalleled resource for training graduate students in medieval and Renaissance Spanish literature and history. Its value as a tool for teaching Spanish historiography (the study of/span as physical objects) and the related science, palaeography (the study of handwriting and its evolution), is obvious. The collection
Many Happy Returns:

Le Roman de la Rose

To honor the eightieth birthday of their mother, Elinor Rais Heller, Alfred E. Heller, Clarence E. Heller, and Elizabeth H. Mandell presented to the Bancroft Library a beautiful fifteenth-century manuscript of *Le Roman de la Rose*. This extraordinary gift of a gift adds an important text to our holdings of medieval manuscripts. The manuscript is a significant addition to the collection, and it is a testament to the generosity of the Heller family.

Of all the works of medieval literature, the allegorical poem *Le Roman de la Rose* was perhaps the most popular, the most influential, and the most ambiguous. It comprises two distinct parts. The first—by Guillaume de Lorris, who completed the initial 400 lines in about 1230—represents the "courtly" tradition in its tale of a lover's pursuit of his lady, personified as the Rose. The second—by Jean de Meung, who completed his work between 1268 and 1285—is quite separate and indeed antithetical. It belongs to a bourgeois tradition of skepticism mingled with didacticism in its encyclopedic treatment of diverse subjects.

The *Roman de la Rose* was published from 1482 to 1488, and it is the subject of this manuscript, which is a facsimile of the original. The manuscript consists of 400 pages, each page containing 24 lines of text. The manuscript was produced in France and is written in Latin script.

The manuscript contains a series of illustrations, including portraits of the principal characters, which were added later to the manuscript. The illustrations are in watercolor and are executed in a fine style.

The manuscript is housed in a fine leather binding, with gold tooling on the spine. It is a beautiful object, and it is a valuable addition to the Bancroft Library's collection of medieval manuscripts.

California Archaeology

Professor Robert F. Heizer, a member of the Department of Anthropology at Berkeley, has made a new discovery in an archaeological dig in Nevada. The dig was conducted in the summer of 1970, and it yielded a rich collection of artifacts, including stone tools, pottery, and bone implements.

The dig was located in the area of the eastern Sierra Nevada, and it was directed by Professor Heizer. The site was a habitation site of the Jicarilla Apache, a Native American tribe that has inhabited the region for centuries.

The artifacts found at the site include stone tools, pottery, and bone implements. The stone tools include axes, chisels, and manos. The pottery includes bowls, jars, and bottles. The bone implements include awls, spearheads, and arrow points.

The artifacts were dated to the late prehistoric period, and they are of great interest to archaeologists. The site is located in an area that was inhabited by the Jicarilla Apache for centuries, and it is a valuable resource for understanding the history of the tribe.

The dig was conducted in collaboration with the Nevada State Museum, and it was directed by Professor Heizer. The site was a habitation site of the Jicarilla Apache, a Native American tribe that has inhabited the region for centuries.