Alfonso de Cartagena: An Annotated Tentative Bibliography

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In recent years there has been a revival of interest in the works of the fifteenth-century Bishop of Burgos, Alfonso de Cartagena (1384-1456; bishop from 1435-1456), especially as regards Cartagena's ideas on education and translation. The following is intended to be a tentative bibliography of editions of Cartagena's works, and studies devoted to his life and works. The bibliography is divided into two sections: section I lists editions of Cartagena's works, and section II lists individual studies, or other works, excluding manuals of literary history, which contain significant sections on Alfonso de Cartagena. In each case a synopsis of the contents of the study is provided. Otherwise, an asterisk indicates that I have not been able to consult the study in question. As with any bibliography I am aware that certain texts or studies may have been overlooked, and with that possibility in mind, following the advice of the great bishop himself, I would request that the reader continue "enmendando e mandandola emendar como a vos bien visto fuere."

BIBLIOGRAPHY

I. EDITIONS:

Cartagena, Alfonso de. *Allegationes factas per reuerendum patrem dominum alfonsum de cartaiena Episcopum burgensem in consillio bassilensi super conquesta Jnsularum Canarie contra Portugalensses Anno domini M. CCCC. tricessimo 5°*. Ed. João Martins da Silva Marques. *Descobrimentos portogueses*. 2 vols. (Lisbon: Edição do Instituto para a alta cultura, 1944),I, 291-346.

The text, a critical edition, is preceded by a description of all the known manuscripts (pp. 291-94). The Latin text, with variants (pp. 295-320), is followed by a Portuguese translation with notes by Dr. José Saraiva (pp. 321-346).

____. *Defensorium Unitatis Christianae*. Ed. P. Manuel Alonso (Madrid: Consejo Superior de Investigaciones Científicas, 1943).

The text is preceded by an "introducción histórica" (pp. 17-57) which contains a discussion of the political climate and historical background in which the text was composed (pp. 17-36), authorship and date of composition (pp. 37-43), a summary of the contents and sources (pp. 43-52), and criteria for the edition (pp. 53-57).

____. *De Officiis de Cicerón*. Ed. María Morrás. *Texto y Concordancias del 'De oficiis de Cicerón.' Traducción castellana por Alonso de Cartagena. MS 7815, Biblioteca Nacional de Madrid* (Madison, Wisconsin: Hispanic Seminary of Medieval Studies, 1989). [Microfiche].

An introduction booklet accompanies the microfiches (11 pp.), in which Morrás describes the manuscripts and incunable which contain the text and establishes Biblioteca Nacional MS 7815 as the basis for her transcription, anticipating a full critical edition at a later date (p. 3). The introduction concludes with a brief outline of Cartagena's life (pp. 5-6), an analysis of the *De Officiis* (pp. 6-8), and criteria for the edition (pp. 8-9). The microfiches consist of the transcription (138 pp.) and concordance (284 pp.).

____. *Discurso pronunciado por D. Alfonso de Cartagena en el concilio de Basilea acerca del derecho de precedencia del Rey de Castilla sobre el Rey de Inglaterra*. En: *La Ciudad de Dios* 35 (1894): 122-29; 211-17; 337-53; 523-42.

This edition is a faithful transcription of Escorial MS H-ij-22. An introduction precedes the text which places the speech in historical context (pp. 122-24).

_____. *Discurso sobre la precedencia del Rey Católico sobre el de Inglaterra en el Concilio de Basilea*. Ed. Mario Penna. *Prosistas castellanos del siglo XV*. Biblioteca de Autores Españoles, 116 (Madrid: Rivadeneira, 1959), 205-33.

The text here forms part of Penna's survey of fifteenth-century Spanish prose writers. Chapter 3 of Penna's "estudio preliminar" deals with Cartagena (pp. xxxvii-lxx).

_____. *The 'Doctrinal de los caballeros' of Alonso de Cartagena: Edition and Prologue (Spanish Text)*. Ed. Michael James Skadden. Unpublished Ph.D Dissertation (Austin: University of Texas, 1984).

The prologue (98pp.) outlines Cartagena's life, the political climate in fifteenth-century Castile, and gives a linguistic analysis of the text. The text is a transcription of the 1487 edition (Burgos: Fadrique Alemán, 1487).

_____. *Alfonso de Cartagena and Chivalry: Study and Edition of the 'Doctrinal de los Caballeros.'* Ed. Noel Fallows. Unpublished Ph.D. Dissertation (Ann Arbor: University of Michigan, 1991).

The dissertaron is in two parts. Part One provides an overview of Cartagena scholarship (pp. 7-35), discusses readership of the text (pp. 35-63), analyzes Cartagena's views on chivalry (pp.64-101), and provides a descripton of the manuscripts and incunabula along with a stemma (pp. 102-32). Part Two is a critical edition of the *Doctrinal de los Caballeros* with a full critical apparatus (pp.172-705).

_____. *Epistula directa ad inclitum et magnificum virum dominum Petrum Fernandi de Velasco, comitem de Haro et dominum antiqui domus de Salas, serenissimi ac invictissimi domini nostris regis archicamerarium*. Ed. Jeremy N. H. Lawrance. *Un tratado de Alonso de Cartagena sobre la educación y los estudios literarios* (Barcelona: Universidad Autónoma de Barcelona, 1979).

An introduction precedes the text (pp. 7-27) in which Lawrance discusses the manuscript (pp. 7-8), date of composition (pp. 8-10) and authorship (pp. 10-12), and analyzes the contents of the work (pp. 12-16). The introduction concludes with a discussion of Cartagena's sources (pp. 17-26) and the criteria for Lawrance's edition (p. 27).

_____. *La rethorica de M. Tullio Ciceron*. Ed. Rosalba Mascagna. Romanica Neapolitana, 2 (Naples: Liguori, 1969).

In the preface (pp. 7-23) Mascagna discusses the date of composition (pp. 7-9), describes the manuscript (pp. 10-11), and analyzes the marginal glosses in the codex (pp. 11-13). She also discusses the contents of the translation itself and the possible existence of a translation of the second book of the *De Inventione* (pp. 13-14). The preface concludes with the criteria for Mascagna's edition (pp. 15-19) and a discussion of the original Latin codex which Cartagena translated (pp. 19-23).

_____. *El 'Oracional' de Alonso de Cartagena. Edición crítica*. Ed. Silvia González-Quevedo Alonso (Valencia: Albatros Hispanófila, 1983).

The introduction to the text (pp. 11-41) is a critical survey of Cartagena's works. In the edition itself, Alonso does not include Pérez de Guzmán's "coplas que fizo el noble cauallero Fernand Pérez de Guzmán sobre la muerte del reuerendo padre virtuoso prelado don Alfonso de Cartagena de laudable memoria obispo de

Burgos su buen amigo," which appear at the end of the printed version of the *Oracional* (Murcia: Gabriel Luis Ariño and Lope de la Roca, 1487). The "coplas" are too long to reproduce here, but they may be consulted (with slight variants) in the following works: Flórez, 400*a*-402*a*; Rodríguez de Castro, 256*a*-257*a* (see Section II for full references); and Raymond Foulché-Delbosc. *Cancionero castellano del siglo XV*. Nueva Biblioteca de Autores Españoles, 19 (Madrid: Bailly-Baillière, 1912), I, 676*b*-677*b*.

_____. *Regum Hispaniae Anacephaleosis*. Ed. Andreas Schott. *Hispaniae Illustratae, sev rervm vrbivmque Hispaniae, Aethiopiae et Indiae scriptores varii in vnvm collecti*. 4 vols. (Frankfurt: Claudium Marnium, 1603-1608), I, 246-91.

The text is accompanied by a preface which summarizes the contents of the work.

____. *Respuesta de don Alonso de Cartagena*. Ed. J. Domínguez Bordona. Fernán Pérez de Guzmán. *Generaciones y Semblanzas* (Madrid: Espasa-Calpe, 1954), 216-21.

Bordona deals ostensibly with the *Letra mensajera de Fernán Pérez de Guzmán al obispo don Alonso de Cartagena*, and Cartagena's reply appears in the footnote accompanying the text. This text is also edited by Rodríguez de Castro, 249*b*-251*a*.

_____. *Respuesta del muy noble é sabio Obispo de Burgos*. Ed. José Amador de los Ríos. *Obras del Marqués de Santillana* (Madrid: José Rodríguez, 1852), 490-503.

Amador also edits Santillana's *Questión fecha por el noble é manífico señor Don Iñigo López de Mendoza, marqués de Santillana é conde del Real, al muy sabio é noble perlado, Don Alonso de Cartagena, obispo de Burgos* in the same volume (pp. 487-90).

____. *Respuesta del muy noble e sabio Obispo de Burgos*. Ed. Mario Penna. *Prosistas castellanos del siglo XV*. Biblioteca de Autores Españoles, 116 (Madrid: Rivadeneira, 1959), 236-45.

Cartagena's reply is preceded by Santillana's *Questión* (pp. 235-36).

____. *Respuesta del venerable y sabio señor don Alfonso, Obispo de Burgos, a la questión fecha por el magnífico señor Marqués de Santillana*. Ed. Angel Gómez Moreno. "La *Qüestión* del Marqués de Santillana a Don Alfonso de Cartagena." *El Crotalón* 2 (1985): 335-63.

This is a meticulous critical edition of Santillana's *Questión* (pp. 346-49) and Cartagena's reply (pp. 349-63). An introduction precedes the text (pp. 335-46) in which Gómez Moreno discusses the historical context of the correspondence and establishes a stemma.

_____. *Rubrica additio ex summa Episcopi Burgensis*. Ed. Cayetano Rosell. *Crónicas de los Reyes de Castilla*. Biblioteca de Autores Españoles, 68 (Madrid: Rivadeneyra, 1877), II, 693*a*-695*b*.

The text is a brief appendix, in Spanish, to the *Crónica de Don Juan II* (pp. 276*a*-693*a*).

II. STUDIES:

Birkenmajer, Alexander. "Der Streit des Alfonso von Cartagena mit Leonardo Bruni Aretino." *Beiträge zur Geschichte der Philosophie des Mittelalters* 20.5 (1922): 129-236.

Birkenmajer provides a detailed study of the correspondence between Cartagena and Leonardo Bruni concerning methods of translation, and focuses mainly on the dispute between Cartagena and Bruni with respect to Bruni's translation of Aristotle's

Nicomachean Ethics. In the appendix Birkenmajer provides a meticulous, annotated critical edition of the correspondence (pp. 157-236).

Blüher, Karl Alfred. *Séneca en España. Investigaciones sobre la recepción de Séneca en España desde el siglo XIII hasta el siglo XVII*. Trans. Juan Conde (Madrid: Gredos, 1983).

Blüher gives a full treatment of Cartagena and his translations of Seneca. He argues that whereas Cartagena helped revitalize interest in Seneca, Cartagena's thoughts and ideas were nevertheless firmly rooted in the Middle Ages (pp. 133-55). Blüher also discusses Cartagena's role in the debate between fate and free will in Christian doctrine (pp. 212-22), and adds that Cartagena was the only Spanish scholar who speculated about Seneca's own christianity (pp. 223-30).

Boarino, Gerald. *Alonso de Cartagena's 'Doctrinal de los caballeros': Text, Tradition and Sources*. Unpublished Ph.D Dissertation (Berkeley: University of California, 1964).

Boarino discusses Cartagena and chivalry (pp. 1-11), the dedication of the text (pp. 12-44), composition date (pp. 45-64), style (pp. 65-83), and sources (pp. 84-180). He also provides a partial critical edition of the text (pp. 181-244).

Breslin, Gerard. "The *Duodenarium* of Alfonso de Cartagena: A Brief Report on the Manuscripts and Contents." *La Corónica* 18.1(1989): 90-102.

The article serves as a prelude to a proposed edition of the *Duodenarium*. Breslin clarifies Serrano's belief (1942) that the *Duodenarium* and the *Oracional* are indeed not the same text. There follows a summary of the contents and purpose of the treatise.

Cantera Burgos, Francisco. *Alvar García de Santa María y su familia de conversos: historia de la Judería de Burgos y de sus conversos más egregios* (Madrid: Instituto Arias Montano, 1952).

This book is a biography in the same tradition as Serrano (1942). Chapter 6 (pp. 409-96) is entitled "los hijos de D. Pablo de Cartagena" and includes a section on Alfonso de Cartagena and his works (pp. 416-64). Cantera Burgos divides Cartagena's works into the following three categories: "Jurídica, Filosófico-moral e Historia" (p. 449).

Clavería, Carlos. "Una fórmula alemana en Alfonso de Cartagena." *Revista de Filología Española* 26 (1942): 307-11.

Clavería analyzes the phrase "peszer ricter deulkenet," which appears in Cartagena's *Respuesta* to Santillana's *Questión* (ed. Amador, 501; ed. Gómez Moreno, 360; ed. Penna, 244*b*).

Di Camillo, Ottavio. *El humanismo castellano del siglo XV* (Valencia: J. Doménech, 1976).

Di Camillo dedicates two of his chapters (5 and 6) to Alfonso de Cartagena: he maintains in chapter 5 ("La contribución de Alonso de Cartagena al humanismo castellano") that evidence can be seen in Cartagena of the fact that arms and letters were compatible in fifteenth-century Castile, and cites the *Doctrinal de caballeros* as support for his argument. In chapter 6 ("Aspectos de la participación española en el humanismo europeo del siglo XV") Di Camillo dedicates a section to the polemic between Leonardo Bruni and Cartagena (pp. 203-26).

_____. "Humanism in Spain." *Renaissance Humanism: Foundation, Forms, and Legacy*. 3 vols. Ed. Albert Rabil (Philadelphia: University of Pennsylvania Press, 1988), II, 55-108.

In this necessarily general study Di Camillo presents a synthesis of Cartagena's views on rhetoric and discusses anew the polemic between Cartagena and Bruni (pp. 66-75).

Flórez, Henrique. *España sagrada*. 56 vols. (Madrid: D. Antonio de Sancha et al., 1747-1772), vol. 26 (Madrid: Pedro Marín, 1771), 388*a*-400*b*.

Flórez provides a history of Cartagena's religious career (388*a*-395*a*) and his works (395*a*-400*b*), based in part on Rodríguez de Almella (see below).

Fothergill-Payne, Louise. *Seneca and 'Celestina'* (Cambridge: Cambridge University Press, 1988).

Chapter 1 ("Towards a Senecan Tradition") discusses the diffusion of Seneca in fifteenth-century Castile and the significance of Cartagena's translations. Chapter 2 ("Senecan commentary as a frame of reference") contains a discussion of Cartagena's method (pp. 23-38).

Franceschini, Ezio. "Leonardo Bruni e il 'vetus interpres' dell' *Etica a Nicomaco*." *Medioevo e Rinascimento: studi in onore di Bruno Nardi*. 2 vols. (Florence: C. Sansoni, 1955), I, 299-319.

Franceschini analyzes Bruni's views on previous translations of the *Ethics* and goes on to discuss Cartagena's role in the polemic concerning Bruni's translation.

Fubini, Riccardo. "Tra umanesimo e concili. Note aggiunte a una publicazione recente su Francesco Pizolpasso (1370*c*.-1443)." *Studi Medievali* [Series 3] 7 (1966): 322-70.

This is ostensibly a review article of Angelo Paredi. *La biblioteca del Pizolpasso* (Milan: Hoepli, 1961). Included in the article is a discussion of Cartagena's views on Bruni's translation of the

Ethics. Fubini notes in particular Cartagena's preoccupation "circa il pericolo, cioè, della dissoluzione delle norme oggetive dell' etica nella retorica, dove egli, con grande lucidità, giunge ad individuare la radice stessa del suo dissenso con l'umanista italiano" (pp. 338-39).

Gonzalez-Quevedo Alonso, Silvia. "Alonso de Cartagena: una expresión de su tiempo." *Crítica Hispánica* 4.1(1982): 1-20.

The author provides a general overview of Cartagena's life, with emphasis on his presence at the Council of Basel in 1434.

Huidobro, Luciano. "Don Alonso de Cartagena (1435-1456)." *Boletín de la Comisión Provincial de Monumentos de Burgos* 17.4 (1926): 96-100.

Huidobro publishes a list of "ornamentos y alhajas" (p. 97) which Cartagena donated to the Cathedral of Burgos. Huidobro's promise of a continuation was not fulfilled.

López Estrada, Francisco. "La retórica en las *Generaciones y Semblanzas* de Fernán Pérez de Guzmán." *Revista de Filología Española* 30 (1946): 310-52.

As the title indicates, the article deals ostensibly with rhetorical analyses of individual "semblanzas." The article also includes a transcription of the prologue, colophon, and part of the first chapter of Cartagena's *Oracional* (pp. 341-43; 344-45) based on the Murcia, 1487 printing with variants from BN MS 9156. There is also a transcription of the prologue to Cartagena's translation of Cicero's *De Senectute* (pp. 346-48), from BN MS 7815.

Martínez Añíbarro y Rives, Manuel. *Intento de un diccionario biográfico y bibliográfico de autores de la provincia de Burgos* (Madrid: Manuel Tello, 1889).

Martínez lists authors alphabetically, and biographical particulars are followed by a list of the author's works. The description of Cartagena's life (88*b*-98*b*) is based primarily on the *Crónica de Don Juan II*. Cartagena's works are listed and summarized between pp. 98*b*-115*b*.

Martínez Burgos, Matías. "Don Alonso de Cartagena, Obispo de Burgos. Su testamento." *Revista de Archivos, Bibliotecas y Museos* 63 (1957): 81-110.

The editor provides a brief outline of Cartagena's life followed by a transcription of the will in Latin (pp. 84-97) and a translation into modern Spanish (pp. 97-110).

Menéndez y Pelayo, Marcelino. *Bibliografía hispano-latina clásica, II*. Ed. Enrique Sánchez Reyes. Edición Nacional de las obras completas de Menéndez y Pelayo, 45 (Santander: Aldus, 1950).

The author publishes a selection of Cartagena's translations of Cicero transcribed from a variety of codices (pp. 307-24). The selection includes the prologue and introduction to Cartagena's translation of the *De Inventione* (pp. 307-12) and parts of his translation of Cicero's *De Senectute* (pp. 312-17; 320-24).

_____. *Biblioteca de traductores españoles. I*. Ed. Enrique Sánchez Reyes. Edición Nacional de las obras completas de Menéndez y Pelayo, 54 (Santander: Aldus, 1952).

In this work, Menéndez y Pelayo publishes an outline of Cartagena's life and works (pp. 289-310). The author includes a transcription of the prologue to Cartagena's translation of Seneca's *De Senectute* (pp. 302-04), the prologue and part of the introduction of Cartagena's translation of Cicero's *De Inventione* (pp. 304-06), and Cartagena's prologue to the translation (begun by Pedro López de Ayala and completed by Cartagena) of Boccaccio's *De casibus virorum illustrium* (pp. 307-08).

Pidal, Pedro José. "Don Alonso de Cartagena." *Estudios literarios.* 2 vols. (Madrid: Manuel Tello, 1890), II, 39-62.

Pidal suggests that the Cartagena who appears in the *Cancionero general* of Hernando del Castillo is not Alfonso de Cartagena, as Amador maintains, but rather Alfonso's brother, Pedro de Cartagena.

Ponsa, Ramón F. "*Libro que fizo Seneca a su amigo Galion contra las adversidades de la Fortuna.* Versión inédita de Alonso de Cartagena según el MS 607 de la Biblioteca Universitaria de Salamanca." *Revista Escorial* 10 (1943): 73-82. (*)

Rodríguez de Almella, Diego. *Valerio de las hystorias scolasticas: y de España* [1487] (Sevilla: Jacobo Cromberger, 1527).

Almella, Cartagena's disciple and proselyte, incorporates a brief biographical sketch of Cartagena into his work (ff. 75v*b*-76r*a*) which is based primarily on Cartagena's diversity as a writer. The passage is quoted by Pidal (see above), pp. 47-48, note 1. Due to its inaccessibility, the passage is quoted in full below, from the 1527 edition:

> El reuerendo don Alfonso de Cartagena obispo de burgos dotor famoso en sciencia e virtudes hizo estos libros que se siguen: vno que es intitulado memorial de virtudes: e otro llamado defensorum fidei: e otro doctrinal de los caualleros: e otro duodenario sobre doze quistiones: e otro declinaciones sobre la trasladacion de las ethicas: e otro conflatorium e otro llamado oracional e torno de latin en nuestra lengua vulgar doze libros de Seneca, e glosolos en los lugares que conuenia. E fizo mas dos singulares tratados: vno sobrel assentamiento de las sillas contra el rey de inglaterra el otro como las conquistas de las yslas de canaria e todas las ciudades e villas e lugares

de la prouincia de Tanjar con Fez e Marruecos pertenece al rey de Castilla e no al rey de Portogal. E mas la apologia sobre el psalmo judica me deus, e otras deuotas escripturas. Fizo mas vn libro de la genealogia de los reyes de españa, que comiença del primero rey de los godos llamado don athanarico fasta el rey don Enrique quarto de castilla e de Leon: en el qual libro estan dibuxados todos los reyes e reynas que fueron en España e sus descendientes. Fizo acabar las torres que estan sobre la puerta real de la dicha yglesia de Burgos. Fundo el monasterio de sant llefonso en la dicha ciudad. Quando deste mundo passo viniendo en romeria de Santiago, allende de las obras piadosas que fizo en limosna y redencion de captiuos e muchos ornamentos que a su yglesia dio: mando quarenta capas de seda brocado de vna color que se diessen para su yglesia de Burgos, e assi se cumplio.

Rodríguez de Castro, Joseph. *Biblioteca española. Tomo primero, que contiene la noticia de los escritores rabinos españoles desde la época conocida de su literatura hasta el presente*. 2 vols. (Madrid: Imprenta Real de la Gazeta, 1781-1786), I, 239*a*-257*a*.

Castro discusses Cartagena's life and works. He reproduces sections of Cartagena's *Genealogía de los Reyes de España* (pp. 240*b*-243*b*) and the *Memorial de virtudes* (pp. 243*b*-247*a*), as well as the *Letra mensajera de Fernán Pérez* (pp. 249*b*-250*a*) and Cartagena's reply (pp. 250*a*-251*a*).

Saitta, Giuseppe. *Il pensiero italiano nell' Umanesimo e nel Rinascimento*. 3 vols. (Bologna: Cesare Zuffi, 1949-1951), I, 165-76.

Saitta dwells on Bruni's translation of Aristotle and his correspondence with Cartagena. Saitta also discusses previous translations of the *Ethics* in the Middle Ages.

Salazar, Abdón M. "El impacto humanístico de las misiones diplomáticas de Alonso de Cartagena en la Corte de Portugal entre medievo y renacimiento (1421-31)." *Medieval Hispanic Studies Presented to Rita Hamilton*. Ed. A. D. Deyermond (London: Tamesis, 1976), 215-26.

Salazar discusses Cartagena's presence at the Portuguese Court and focuses on the genesis of such works as the *Memoriale virtutum* (1421), commissioned by prince Duarte. Salazar suggests that by stimulating further interest in classical authors Cartagena paved the way for the diffusion of humanistic thought and ideas in Portugal.

Scholberg, Kenneth R. "Alfonso de Cartagena: sus observaciones sobre la lengua." *Nueva Revista de Filología Hispánica* 8 (1954): 414-19.

Scholberg discusses Cartagena's commentaries on the etymology of certain words as evinced in the *Oracional*. He sees Cartagena as a "precursor de los filólogos del Renacimiento" (p. 414).

_____. *Spanish Life in the Late Middle Ages*. University of North Carolina Studies in the Romance Languages and Literatures, 57 (Chapel Hill: University of North Carolina Press, 1965).

The book is a survey of Spanish life in the form of selected translations of contemporary sources. Scholberg translates a section of Cartagena's *Discurso sobre la Precedencia del Rey Católico sobre el de Inglaterra en el Concilio de Basilea*, with the title *A Description of Spain* (pp. 11-14). The translation is preceded by a concise introductory note (pp. 11-12).

Seigel, Jerrold E. *Rhetoric and Philosophy in Renaissance Humanism: The Union of Eloquence and Wisdom, Petrarch to Valla* (Princeton: Princeton University Press, 1968).

Chapter 4 ('Leonardo Bruni and the New Aristotle,' pp. 99-136) is a discussion of Bruni's influence on humanistic thought. Seigel provides the first study in English of Bruni's dealings with Cartagena concerning the translation of Aristotle (pp. 123-33).

Serrano, Luciano. *Los conversos D. Pablo de Santa María y D. Alfonso de Cartagena* (Madrid: Consejo Superior de Investigaciones Científicas, 1942).

This is the first complete biographical study of Pablo de Santa María and Alfonso de Cartagena. Chapters 8-13 (pp. 119-260) are dedicated to Cartagena's life and works. Serrano wishes to divide Cartagena's works into three categories: "jurista, moral y literaria" (p. 237).

Tate, Robert Brian. "La *Anacephaleosis* de Alfonso García de Santa María, Obispo de Burgos, 1435-1456." *Ensayos sobre la historiografía peninsular del siglo XV* (Madrid: Gredos, 1970), 55-73.

Tate analyzes the political climate and historical background of the *Anacephaleosis*, and discusses the way in which Cartagena interpreted contemporary events in the work. He concludes that the *Anacephaleosis* "es sobre todo una apología de la función rectora de Castilla en los asuntos peninsulares basada en una interpretación de la *Historia Gothica* [de Ximénez de Rada]" (p. 72). This article appeared for the first time in English as "The *Anacephaleosis* of Alfonso García de Santa María." *Hispanic Studies in Honor of I. González Llubera* (Oxford: Dolphin Book Co., 1959), 387-401.

Tubino, Francisco María. "El *Doctrinal de Caballeros*, por Don Alfonso de Cartagena, obispo de Burgos, diplomático, literato y poeta de la corte castellana de Don Juan II. Códice de la Biblioteca del Escorial. Estudio histórico-crítico." *Museo Español de Antigüedades* 10 (1880): 129-77.

Tubino discusses chivalry in the Middle Ages with emphasis on Cartagena's *Doctrinal*. The study is divided into two parts: "La caballería como institución social" (pp. 129-57), and "La caballería y su relación con la literatura" (pp. 158-77).

Zaccaria, Vittorio. "Pier Candido Decembrio traduttore della *Republica* di Platone." *Italia medioevale e umanistica* 2 (1959): 179-206.

Zaccaria traces the diffusion of Decembrio's translation of Plato's *Republic* in England, Italy and Spain. He comments on Decembrio's role in the polemic between Bruni and Cartagena (pp. 184-87). Included in the article are selections of the correspondence between Decembrio and Cartagena (p. 185: Cartagena to Decembrio; pp. 202-03: Decembrio to Cartagena; pp. 204-05: Cartagena to Decembrio).