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The tale of the Coptine Caption clearly shows Cereaner and The rule of the course the quicotic math. The vital superior and contains the key to the quicotic math. The vital superior and contains as reflected in the continue's tale, trees, and contains the key to of the continue tale dropping of the author, as reflected in the continue tale dropping of the author, as reflected in the continue tale dropping and of the author, as returning captive is perhaps a young an haroque arguish. The returning captive is perhaps a young as case Don Quijote, acting in a world worthy of his spirat as take Don Quantity in the age of Lepanto but in the era of the defended Armada. The contries is like a spirit from the pan, to seintroduces the youth of Cervantes into the environment of a old age. Cervantes' disillusionment corresponds to Spain's desire change after Lepanto. Cervantes (as the captive captain) from his come creation (Don Quijote) deformed by the baroque environ-The hero of Lepanto has artistically been turned into a pour diffed hidalgo who is struggling against the new social order.

Ayala, Francisco, "Nota sobre la novelistica cervantina" g. vista Hispánica Moderna, XXXI (1965), 36-45.

The different approaches to reality in the Quijote are the rest the use of different types of previous genre, all of which looked the outer world differently. Thus the reverberant baroque cture of the Quojote is due to the inexhaustible combination aditional styles and to the constant game of vital references at and present literatures. The tendency in the Quijote is to ut, spiritually, spheres that appear to exclude each other esset is the creation of a new dimension in space.

A SELECTIVE AND STATED BUILDINGS AND Corrected door not turn but back on previous linerature. Instead personne done met oure out one on construction material for his sermes the exhausted prior forms as construction material for his he note the extension price points as construction material for his are constructed. Subjected with it spiritual spaces whose possibility are completed. Don Quijote first appears to believe the are over asspected. Don Quijon first appears to belong to the one managed by its a williage hidalgo. Secon he becomes part of the absolute and pastoral worlds. There is, to be sure, an amof the therefore and particular storage, amore is, to be sure, an amorphism of the story as no the hero's identity.

And this function Convention tendency to the particular tendency tendency to the particular tendency t supply at the occurrence Convention tendency toward ambiguity, and many And this famous Convention tendency toward ambiguity. and now with names, gots un loss in a labyrinth of mirrors, through which laborately we search for an elucive reality.

2k. Aprile Francisco, "Experiencia viva y creación literaria (un problems del Cuspatel. La Torre, nden. 6 (Abril-Junio, 1954).

to Lars Zopata's Misceldmen, written prior to Part II of the Outside, there is an amendote about a beard-washing prank played on the Portuguese ambassastor. This episode appears to have been as historical event, and Cervantes probably heard of it rather than reading it in the Misceldiness. But even if he did read Zapata's work this would not prevent Cervantes' beard-soaping scene at the califor of the Duques from being true literature. Literary creation concretizes not only the personal experience of the author to the south of the day as well. The distinction between real-life expensesce and literary models is, in the last analysis, not at all ciest. Cervantes makes his beard-soaping episode more artistic than that of Zapata in several details. More importantly, he causes a to become not something that happened to X and Y but an integral part of his hero's experience and his suffering.

The true transcendence of the Quijote is that it is a new prore. Cervantes manipulates the previous literary molds (from the most lyric to the most crude) in order to multiply perspectives. His new novel, not a loose string of events as in the romance, is an attempt to achieve a total feeling of human existence.

24. Azaña, Manuel. Cervantes y la intención del "Quijote." Mexico: Ateneo Español de México, 1955. Pp. 79. (Based on lecture before "Lyceum," May 3, 1930.)

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