

is the chief town in the domains of the Spanish grandee of that name.* We next find the small village of Almoradiel, where the immense plains of La Mancha terminate towards the south.

There is not perhaps in all Europe, a country more uniform than the twenty-two tedious leagues between Tembleque and Almoradiel; and nothing can be more monotonous than the view of such a dreary horizon. In two, and sometimes three hours, not a single human dwelling appears to relieve the eye; our view extends without interruption over immense plains, the vegetation of which has a gloomy appearance, more from the heat of the sun than the nature of the soil. Some thinly-scattered olive plantations occasionally interrupt this tedious uniformity.

* The last Marquis de Santa Cruz was often mentioned as a nobleman who managed his extensive estates with more sagacity than usually falls to the lot of a grandee. The esteem in which he was held, joined to his exalted birth, raised him to the most distinguished stations, in various departments. When he died, some years ago, he was President of the Academy for improving the Spanish language, Grand Master of the King's household, and tutor to the Prince of Asturias. Charles III. on appointing him to the second of these posts, said to him "you manage your household so well, that I am determined to place mine under your direction." Favours thus granted, confer as much honour on the giver as the receiver.

This sameness however, does not prevail throughout the whole of the province. To the westward of Tembleque and Madrideojos it has some extensive vallies of a more lively appearance than the plains we have described. Charles the Third usually visited *Yevenes*, a village twelve leagues from Aranjuez, once in two years, to enjoy the amusements of the chase. It commands a beautiful and spacious valley profusely embellished with olive plantations, and on the opposite side of which the old castle of Consuegra rises from the top of a chain of hills. The town of that name is at the bottom of the eminence on which the castle stands, and has 1500 houses. It belongs to the grand priory of Malta, once held by the Infant Don Gabriel. This prince will be long regretted in Spain; he patronized the arts and loved his country; and to embellish the environs of Consuegra was his chief delight.

La Mancha, so famous for its wines, and still more celebrated for the exploits of Don Quixotte, whose historian has displayed equal fidelity as a topographer, and a painter of the manners of this part of Spain, contains several places still more remarkable than those described by Cervantes. *Ciudad Real* is the capital. It was formerly the chief place of the ancient *Santa Hermandad* (the holy fraternity) prior to the reign of King St. Ferdinand, whose

object was to clear the country of the robbers that infested it. At present it has to boast of a charitable institution, originating in the humanity of the last Archbishop of Toledo, and which he erected for the inhabitants of his diocese in La Mancha. This is a magnificent edifice, and in 1792 upwards of two millions of reals had been expended in building it. *Almagro*, another town with 3000 inhabitants, is situated in the middle of an extensive plain, four leagues from Santa Cruz. From the latter place to Almagro, we pass through an entirely desert country, chiefly used as pasturage.

But to return to the route to Cadiz. On leaving Almoradiel, we approach the Sierra Morena. Twenty-seven years ago, the district upon which we are about to enter, was the terror of travellers, and when passing through it, they generally proceeded westward to the chain of mountains, known by the name of the Sierra Morena, or Black Forest. After having passed the town of *Viso*, they ascended the Sierra Morena at the risk of their lives, over one of its most rugged and uneven precipices, called *Puerto del Rey*. Le Maur, a Frenchman, and long attached to the corps of engineers in Spain, was chosen by Count Florida Blanca, in 1779, to endeavour to render practicable a road more frequented than any in the kingdom. In spite of the difficulties presented by

the ground, Le Maur constructed one of the finest high roads in Europe. This he accomplished by means of bridges and masonry with which he faced the declivities on the one hand, while on the other, he erected walls breast high; feeble ramparts it is true, but which enable the traveller to roll along the brink of precipices without danger and without apprehension. Such is the nature of the road until we arrive at *Despeñaperros*, a spot where the rocks approach so close as to form a kind of arch over the heads of the passengers. At the bottom of the valley runs a stream, the waters of which were intended to feed a canal projected by Le Maur. A little further on, we find the stage of *las Correderas*, a cluster of cottages in the midst of the mountains.

We thence ascend without difficulty to *La Carolina*, a quite modern town, and the chief place of the colonies of the Sierra Morena. The flourishing state into which they were brought by Don Pablo Olavide did not long continue after his disgrace. The moderate sums allotted for their support were not punctually paid. Their zeal slackened, and their operations were interrupted: besides this, the ministers were too hasty in exacting taxes from the new colonists, in order to shew the court that this establishment was capable in the course of a few years to indemnify it for the sums which it had advanced. So many dis-

couragements gave a check to agriculture, and even had the effect of causing several families to emigrate. In 1785, however, there were 5044 persons in this small capital and the adjoining hamlets. The German colonists, who abounded at first, have mostly disappeared. Those who remained were gradually amalgamated with the Spanish natives, and for these twelve years past there has not been a priest here who spoke the German language. Of late, however, this interesting colony, a striking example of what a government may effect when sincere in its wishes to do good, has again begun to justify the encouragement bestowed upon it. The merit of such a creation cannot be fully appreciated but by those who have beheld this district in its state of depopulation and sterility. And yet here, as well as in other countries, intrigue and envy have partly rendered abortive, the exertions of genius and the wishes of benevolence.

After leaving la Carolina, we next come to Guaroman a town built at the same period, and the inhabitants of which continue to prosper.

We leave the Sierra Morena on descending to Baylen, an ancient town the territory of which still contains one of the fine breeds of Andalusian horses.

A league beyond Baylen, we observe, on the left, a large inn (*Venta*) begun by M. Olavide,

but given up at the time of his disgrace, as if involved in the same anathema with its founder.

We afterwards cross, by a stone bridge, the Rumber, which half a league further falls into the Guadalquivir. From the Casa del Rey, an inn standing by itself in the midst of the woods, we begin to discern this river, which we reach shortly before we arrive at *Anduxar*.

Jaen, the bishop of which was several years grand inquisitor, and which is the capital of one of the four kingdoms of Andalusia, is six leagues from *Anduxar*. At *Jaen*, we find various Roman inscriptions, which are a proof of its antiquity. The country between these two cities is extremely fertile in seasons which are not too dry.

Anduxar, is one of the richest and most ancient cities in Spain; but the unwholesome situation exposes the inhabitants to diseases, for which they might find remedies at their feet, in the abundant and spontaneous productions of the vegetable kingdom. As rich internally, as on its surface, the whole territory of *Anduxar* abounds with metals, minerals, marbles, rock-crystal, &c. The immediate environs are pleasant, and bespeak the vicinity of a river. The Guadalquivir flows at some distance from the walls, and it has been long in contemplation to render it navigable; but it would previously be necessary to remove

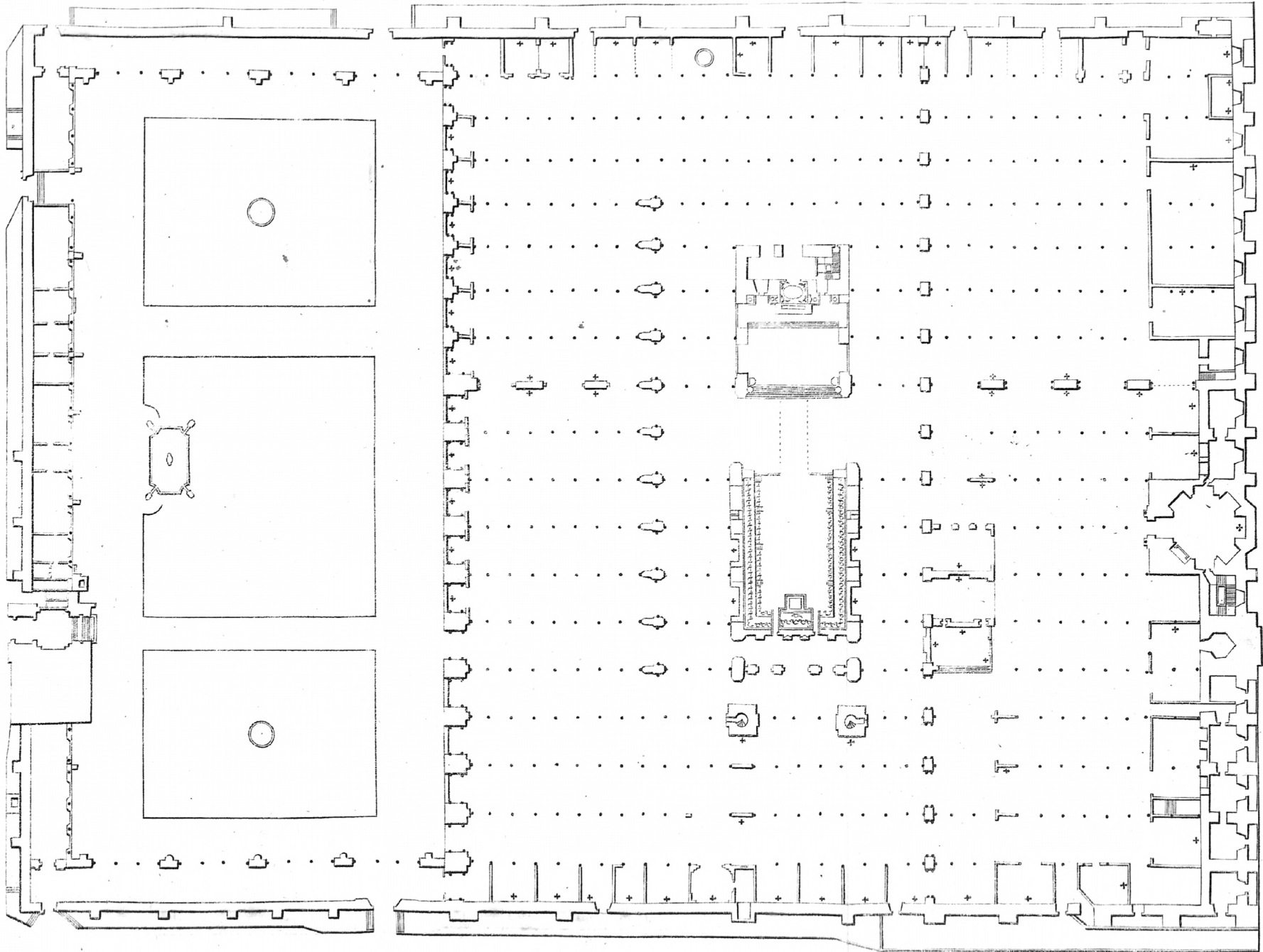
three mills which obstruct the stream throughout its whole breadth.

A stage of three leagues and a half conducts us from Anduxar to *Aldea del Rio*, a large village upon an eminence on the banks of the Guadalquivir.

Four leagues further on, we find *El Carpio*, a town with about 1500 inhabitants, upon the left bank of the Guadalquivir. Before we reach it we discover from the road the handsome town of *Bujalance*, situated in the centre of an extensive plain, rich in vines, corn, and olives.

El Carpio is five leagues distant from Cordova; half of the road passes through a country naked but not steril. When nearly half way we cross the Guadalquivir at *las Ventas de Alcolea*, by a bridge which is one of the finest works in this new road. Thence to Cordova, we have the Guadalquivir on our left, and the back of the Sierra Morena on our right. This long chain of wooded mountains (which we never lose sight of until we enter Andalusia) affords some relief to the absolute nakedness of the country. We are however in the heart of that Betica, so celebrated by the ancients and which the luxuriant pencil of Fenelon has represented in such enchanting colours as the abode of felicity and abundance. Modern Betica might be so still; but, notwithstanding the most genial



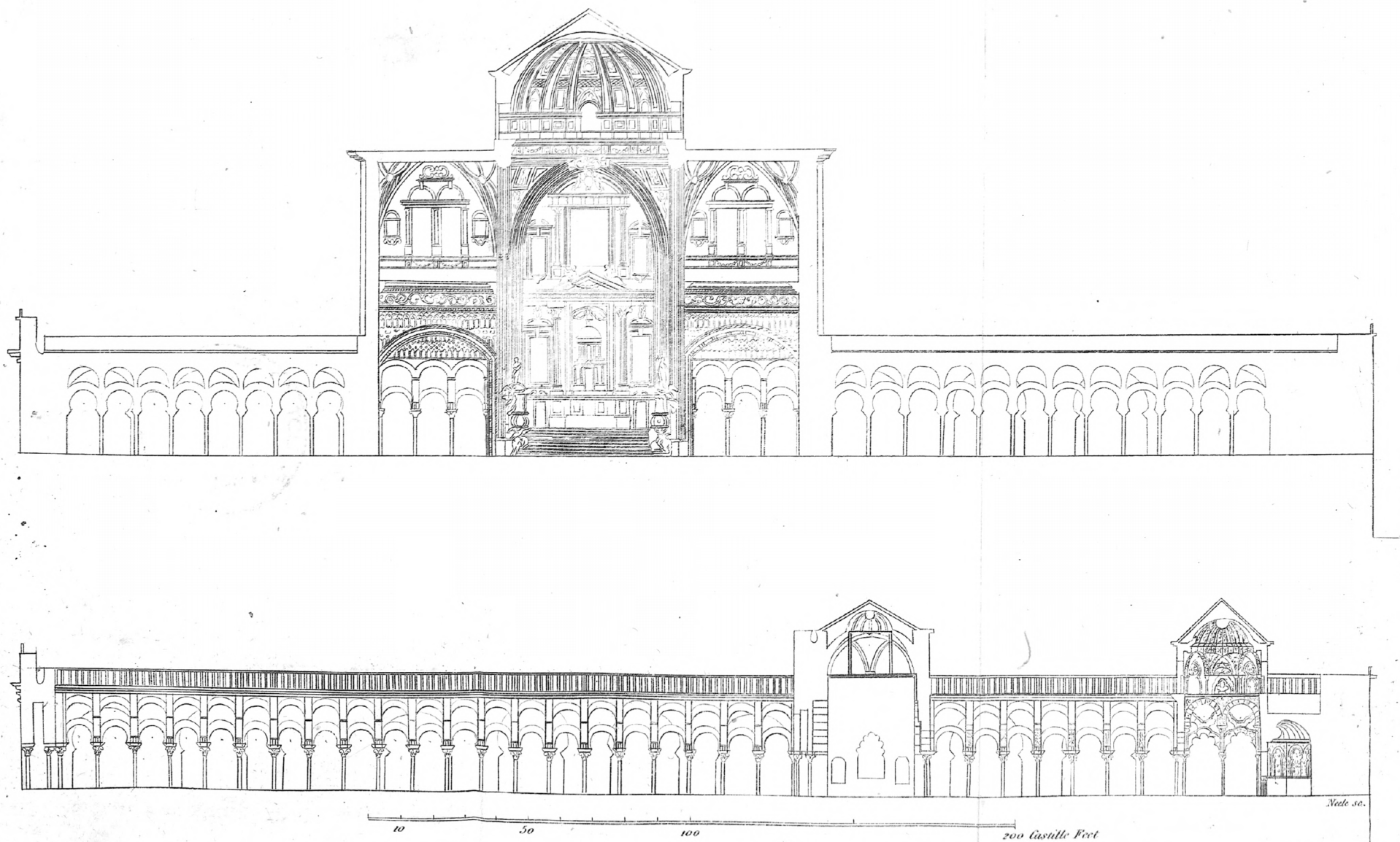


Note on.



PLAN OF THE CATHEDRAL OF CORDOVA





CUPOLA OF THE CATHEDRAL OF CORDOVA.

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climate and the most luxuriant productions of nature, it now only excites our regret.

Cordova, on the side towards Madrid, has nothing of importance ; but on the Cadiz side it forms a gently-sloping and semicircular amphitheatre along the banks of the Guadalquivir.

Although the native city of the two Senecas and of Lucan, of Averroes and several learned Arabians, and of the great general *Gonzalvo de Cordova*, there is at present nothing remarkable here, except the cathedral, one of the most curious monuments in Europe. It was formerly a mosque, begun by the Moorish king *Abderama*, who from a wish to make it the chief temple of the Mahometans next to that of Mecca, displayed here an unusual degree of magnificence. It is 29 naves in its length, and 19 in breadth, supported by more than a thousand columns, including one hundred, which form the inner enclosure of the cupola. The eye surveys with astonishment, a forest of columns, perhaps unexampled in the world. They are of various coloured marbles, or of jasper, but a little tarnished by time. The whole edifice, which on the outside appears a massy and shapeless building, occupies an area of 620 feet in length, and 440 in breadth. Throughout part of its length extends a large court-yard, at the bottom of which there is a capacious arched cistern.

The court is dismal, planted with trees, and particularly with orange trees, whose aged branches and tufted foliage afford an asylum to a multitude of birds, and cover with their shade several fountains which maintain a perpetual coolness around.

After the conquest of Cordova, in 1236, St. Ferdinand converted this mosque into a cathedral, and it preserved its ancient form until the time of Charles the Fifth.* At this and subsequent periods, it underwent several changes and received many additions. On the two sides of one of its sixteen doors are placed two mile-stones, dug up within the cathedral in 1532.

Besides this building and a collegiate church, Cordova has fifteen parish churches, forty convents, and a great number of pious foundations. Ought we to look elsewhere for the causes of its depopulation and misery? Enjoying the finest climate in the world, in the midst of so many sources of prosperity, it now scarcely contains thirty-five thousand souls. Once celebrated for manufactures of silks, linens, &c. Cordova has now no other branches of industry to boast of than some trifling manufactures of

* In the atlas belonging to this work will be found two plans (Pl. xxvi & xxvii.) of the cathedral of Cordova, the former representing it as it was in the time of the Moors, and the other as it is at present.

ribbands, lace, hats, and baize. The adjacent country is extremely fertile in corn and olives, but in other respects it is one of the most naked districts in all Spain. Travellers should not quit Cordova, however, without visiting the royal stud of horses, which is the finest and best regulated in Andalusia: the stables contained in 1792 six hundred and twelve horses of all ages, among which were twenty-one stallions.

The kingdom of Cordova adjoins that of Grenada, and in travelling from one capital to the other, we pass over a great part of the territory of Cordova. The most remarkable places on this road are *Fernan-Nunnez*, whence one of the late ambassadors from Spain to France, took his name, and where he founded some useful establishments; *Montilla*, the country around which produces an excellent wine, little known out of Spain, but much esteemed by connoisseurs; *Baena*, a town containing 1000 houses; *Alcala la Real*, situated on an eminence, and peopled with 8 or 9000 inhabitants; lastly, *Pinos de la Puente*, at the entrance of the magnificent plain of Grenada.

Never was there a country so worthy of the attention of travellers, and where nature is at once so sublime and beautiful: here we find the most picturesque situations, high mountains, with their tops at all seasons covered

with snow; fertile valleys, where coolness reigns unaltered, even by the heat of the dog-days; torrents of limpid water tumbling from the rocks, and fertilizing the plains without overflowing them; here, under the united influence of a burning sun and natural moisture, the most delicious fruits of every climate are produced, while plants of either hemisphere seem equally indigenous in this happy soil; here we may see the hemp of the northern regions flourishing under the shade of olives and chesnuts.

Never did I visit this ancient city, which retains, in all their pristine beauty, the magnificent monuments of the Arabs, and where every thing brings to recollection an active and industrious people, whose expulsion was the chief cause of the downfall of the arts in Spain. But I shall supply the want of my own observations by introducing those of one of my friends, now no more, (M. Peyron) in his *Nouveau Voyage en Espagne*, published in 1782. I shall here insert his description slightly abridged.

“Grenada, (Tom. I. p. 57,) is situated at the foot of the Siera Nevada; it is built upon two eminences, separated by the Darro. The Xenil bathes its walls; both these streams are formed by the melting of the snows with which the Sierra is always covered. Some authors give Grenada the epithet of illustrious and celebrated, while others assert that it is still the

largest city in Spain. The plain in which it stands, is a terrestrial paradise. We see nothing but enchanting scenes around us, but they are so much neglected, nature is left so completely to herself, that her admirers sigh at every step, lamenting how little the inhabitants have profited by the excellent opportunities presented them for embellishment and delight.

“It is said that the Moors regret none of their misfortunes in Spain so much as the loss of Grenada. They mention it every Friday, in their evening prayers, and beseech heaven to restore it to the faithful. The last Moorish ambassador, who was in Spain, obtained permission from the king to visit Grenada. He wept upon entering the Alhambra, (which will be presently described), and exclaimed: *‘My ancestors lost this delicious country very foolishly!’*”

“Grenada had formerly twenty gates. A few of these only are now entire, but the ruins of all the rest still exist.

“The Moors have left more monuments at Grenada, than at any other place in Spain. It may be observed of the prodigious quantity of inscriptions preserved in this city and its environs, and of the fine buildings, the *Alhambra* and the *Generalif*,* that they wished to make

* In the atlas will be found reduced plans of the most remarkable parts of these Moorish monuments. They were copied from those ordered to be engraved by the court of Spain, in 1780.

Grenada the seat of their religion, customs, manners, and magnificence. There is not a wall in the whole city upon which are not engraven traces of their dominion; but notwithstanding the abundance of these monuments, the history of the Moorish empire, in Spain, is still confused and obscure. The ignorance of the Spaniards, their superstition, and the hatred they bear to the Moors, have contributed much towards their obscurity. They have destroyed, or allowed time to destroy every thing bearing the character of Mahometanism, instead of preserving monuments of antiquity, which were at the same time monuments of their own glory; and it may be added, that accident alone, and the durability of their materials have preserved those which yet remain, but which are daily decaying. We must do justice, however, to the civil magistrates of Grenada. Several years ago they ordered faithful copies and translations to be made of all the Arabic inscriptions in the city, and these documents were deposited among the public archives.

“ I shall first describe the monuments within the city. That which is most highly extolled is the building erected by Abi-Abdali, about the year 1376 of our era, and which bears the name of the Mint, although it seems to have been an hospital, if we may judge from the following inscription:

' Praise be to God: this hospital, the asylum of mercy, was built for the poor sick Moors, as a work the piety and utility of which language cannot praise too much. It is intended to serve as a monument of the faith and charity of its founder; and he will have his reward, when God shall inherit the earth, and all that is in it. This founder is the great, the renowned, the virtuous Abi- Abdallah Mahomed; may God prosper this zealous king, this friend, this benefactor of his people, who employs his ministers only for the glory of the faithful and of God; this courageous prince, this propagator of pious works, this favorite of angels, this pure soul, the protector of the laws and of morality; this worthy emperor of the Moors, may he prosper in God! He is the Son of our Lord, the just, high, and mighty king, the conqueror, the fortunate, the pious governor of the Moors, Abi-Alguali, destroyer of those who assign companions to God; son of Mazar, the privileged, fortunate in his works, and in every thing which is resolved in the decrees of God for his service and with him. He began this building the instant the Moorish nation became masters of the city, and he thus laid up for himself a store of merits: he filled up his measure with alms and with good works, and all his intentions were directed in the presence of God. It is God who inspires good thoughts and who imparted to him the light, in order that it might be

communicated to those who should come after him; and in that day, when wealth and ancestry will be of no avail, and when nothing will remain to us but what God in his compassionate heart shall have given us. The commencement of the building of this hospital took place in the ten days of the middle of the month Moharram, in the year 777, and he finished his ideas in the completion of this work, in the ten days of the middle of Xaguel, in the year 778. May God never destroy the pious work of the founders, nor allow to go unrewarded the meritorious deeds of these illustrious persons. May God be always with Mahomet and his adherents.'

“This house is now inhabited by a private individual. In the first court we find a beautiful reservoir and two marble lions, coarsely sculptured, which eject the water that fills it. The pompous and prolix inscription we have now read is the most remarkable thing connected with this building.

“The principal front of the cathedral is noble and simple. The dedication and the date of its building are placed over the small gate opening to the street in which the prison stands. Above are two well-executed figures, representing Faith and Justice, with a Latin inscription not worth copying.

“It is said that the architect wished to

form his church after the model of the human body. The principal chapel is the head; the breast and stomach are represented by the middle nave; the two lateral naves are, without doubt, the arms; and the rest of the church, with the choir, form the feet. I confess that on visiting this magnificent church I did not perceive the architect's intention. The dome over the high altar is supported by twenty-two grand Corinthian columns. The whole length of the church is four hundred and twenty-five feet, and its breadth is only two hundred and forty-nine; a striking disproportion, arising from the desire of including the chapel royal and the parish church or *Sagario* within the cathedral; being three churches under one roof.

“The palace of the chancery (*Cancellaria*),* has a front uniting elegance with majesty; but the interior does not correspond.

“Close to the square in which this palace is situated, we find the gate called the *Alhambra Gate*. It leads to a delightful promenade, formed by several winding rural alleys. Here we see water gushing on all sides, and precipitated from the moss-covered rocks, upon which

* Or supreme tribunal. There are two which bear this name in Spain, the chancery of Grenada and the chancery of Valladolid. See Vol. I. on the subject of the courts of justice in Spain.

the *Alhambra* is built; all is verdant and picturesque on this delicious spot. We arrive at a fountain erected in the reign of Charles the Fifth; it is ornamented with imperial eagles, and bears this simple inscription:

CÆSARI IMPERATORI CAROLO V.
HISPANIARUM REGI.

“Four bas-reliefs, well executed but corroded by time, accompany this inscription. In a few years they will be obliterated; the stones used for them being so soft that the ravages of the atmosphere are daily more apparent.

“A few paces from the fountain is the principal entrance to the palace of the *Alhambra*:* this gate, which is now called the Guard Gate, in consequence of some invalids standing sentry at it, is a very strong tower, having an Arabic inscription, above which an image of the Virgin has been placed.

“The following is a translation of the inscription:

“This gate, called the Judgment, or Tribunal Gate, (may God make it fortunate as well as the Moorish nation, and perpetuate it to the end of time,) was built by our lord the emperor and king of the Moors,

* See Plate XX. in the Atlas.

Juseph Abulbaggeh, son of the king, the just warrior, Abigualid, son of Nazar; God grant a happy end to his works for the good of the Mussulman people, and may he bless the edifice erected for their defence! It was finished in the month of Maulen-Almnadan, seven hundred and forty-nine, (the 4th of April, 1338, of our era). May God render it stable upon its foundations, and perpetuate the era of its building in the memory of men.

“This gate was built to serve as a tribunal, after the manner of the Arabians and Hebrews, who held their courts of justice at the gates of their cities; and this ancient Asiatic custom gives the distinguishing name of the *Porte* to the court of the Grand Seignior.

“On each side of the above inscription is a block of marble, upon which we read in Arabic:

“Praise be to God! there is no God but God, and Mahomet is his prophet; there is no strength without God.”

“Over the inscription is a key and an extended hand: these are two important symbols in the Musulman religion. The Koran frequently mentions the almighty *hand* of God, which leads believers into the right way; and of the *key* of God, which opens to them the gates of the world and of religion. The key is nearly the same among the Mahometans, as the cross is with the Christians.

“The hand, which is seen by this key, had three mysterious significations among the Moors. In the first place, it designates Providence; secondly, it is the prototype, or rather the epitome of the law, because the law has five fundamental precepts, as the hand has five fingers; and each of these precepts has as many modifications as each of the fingers has joints. Finally, the Arabs, looking upon the hand as the symbol of their religion believed it to be a powerful defence against the enemies of the law, and that it could produce enchantments and miracles. Of this superstition we have an example in the principles of chiromancy, and to which perhaps the Spanish women of modern days do homage, by giving their children necklaces formed of small hands, carved in ebony or ivory.

“The first object that presents itself within the walls of the Alhambra, is the famous palace of Charles the Fifth, (Pl. XX. N° 1.) The architect who planned and who began it was the celebrated Alphonso Berruguetti. This palace was built with the money lent by the Moors to Charles the Fifth, in the expectation of procuring liberty of conscience in religious matters. The artful emperor received from them 1,600,000 ducats and gave them nothing in return but promises, which did not even put a stop to the infamous system of persecuting and

ransoming them upon pretence of effecting their conversion.

“The palace of Charles the Fifth was abandoned at his death. It is a perfect square, 220 feet each way; and is situated in an open space of great extent (Pl. XX. N° 6), from which we have a view of part of the city of Grenada and the adjacent country. A rotunda, formed by thirty-two columns of veined marble, and one hundred and twenty feet in diameter, occupies the centre. The south front is deserving of attention. The gate, ornaments, statues and bas-reliefs are of a grayish marble, from the quarries of *Avira*, a small town a few leagues from Grenada. The battles sculptured on the pedestals, as well as the warlike trophies, are the work of the Moors; this is proved by an Arabic inscription engraven upon some bucklers: “*God alone can conquer.*”

“Near the palace we see an old elm, which, if tradition is to be credited, was the throne of the Chief of the Mahometan religion, who gave his audiences, and interpreted obscure points in the law upon this spot.

“The first court of the Moorish palace, adjoining to that of Charles V, and known by the name of *Alhambra*, was called the *Mesuar* by the Moors, and is at present named the court of *los Array Janes*. It is paved with large flags of white marble, but one half of them

are broken and covered with grass and moss. In the centre is a kind of narrow basin extending nearly throughout the length of the court, which is a quadrangle much longer than it is broad. At the two extremities are four slender columns of the Gothic kind, which support a very fine gallery. The whole circumference is loaded with ornaments and arabesques, uniting together several Arabic characters which when joined form various inscriptions. Those most frequently repeated are the following :

“ God is the sovereign good, the universal support; he is full of goodness and mercy towards compassionate hearts.

“ God alone is a conqueror.

Honour and happiness to our Lord Abd-Allah.”

“ Above the two principal cornices, we see several well-executed wreaths of flowers, with Arabic characters forming the following inscription, which covers almost the whole of the wall at the entrance of the town of Comares :

“ Let God be exalted! he has given thy nation a governor who has brought it to the pinnacle of its renown and glory. Oh, from how many and dreadful heresies has he delivered the people! In his love he has guided them and left them to enjoy their inheritance; but those who have shut their eyes against his light, he has reduced to slavery, and has made subservient to the good of his kingdom. With his

sharp sword and invincible courage he has subjected nations and conquered provinces. Thou NAZAR hast performed exploits hitherto unheard of. Thou hast penetrated and taken possession of twenty renowned cities. Thou hast obtained not only the victory but also immense wealth with which thou cheeredst thy brethren and thy people. If they know how to direct their prayers when their souls are filled with pious fervour, they will beseech the great, the sublime and the only God to bestow on thee length of days, and stability and prosperity on thy dominions. O, NAZAR, although born in the midst of grandeur, thou shinest by thine own lustre like a star in the firmament; thou art our fortress, our support, and our avenging arm; thou governest us like a torch, which dispels the darkness from before us; the stars fear thee in their course. The great luminary of heaven sheds his beams upon thee with awe and the loftiest tree becomes still greater by humbling itself before thee."

"Upon the gate of the same building, we see the following inscription within a circle.

"If thou admirest my beauty without thinking of God, who is the author of all things, be warned by me that it is folly, since thou mayest turn thy admiration to thine advantage, and God may take away thy life whenever he thinks fit. All ye who contemplate this marble of such exquisite workmanship and beauty, take care of and defend it; and in order that it may be stable, protect it with your five fingers and with your hands!"

“ This inscription seems to indicate that a statue, a basso-relievo, or some valuable marble, was formerly placed over this gate.

“ The tower of Comares (Plate XX. No. 3.) was thus named, we are told, from the Moorish architect, by whom it was erected. When the building was finished, he took its dimensions, and upon measuring it again the year following, he found that it had sunk three feet. It is the highest, the largest, and most magnificent tower in the Alhambra.

“ The door-way of the principal hall in this tower is an arch in a good style, embellished with flowers and arabesques in stucco. They were blue and gold, but few vestiges of the gilding are now to be seen. On either side of the door is a small niche, where persons on entering left their slippers. This hall is remarkable for the height and boldness of its arched ceiling, for the ornaments and inscriptions with which it is decorated, and for the magnificent prospect which it commands. The Darro winds around the foot of the edifice. From this place you have a view of great part of the city, of the beautiful verdant mountains that rise above it, and of the charming hill which forms its base. The tower of Comares is one hundred and forty-two feet high.

“ The walls of the hall and the cornice are covered with flowers and Arabic letters. On the

latter, the following words are several times repeated:

Celestial gaiety, gladness, and eternal felicity to those who believe.

“ These cornices, or borders, were undoubtedly cast in a mould, upon which were engraved the words that were designed to appear; hence almost all the borders round the windows and doors exhibit a continual repetition of the same sentence.

“ The inscription placed round the closet to the left of the entrance is to the following effect:

Remember that all the kings who have gone before and who exist in this palace, do justice to Abu Nazar and glory in him: he is endued with such majesty, that were he to be placed in the firmament, he would eclipse the planets and the signs of the zodiac. His look strikes terror into the soul of kings; but without violence he draws them to him; for, this majestic look was always accompanied with magnanimity and benevolence, and he protected them by his glory alone. He subjected not only the Arabian and Andalusian monarchs, but all the sovereigns of the earth.

“ This Abu-Nazar is doubtless the celebrated Miramolin, who reigned in Africa, and in whose name the conquest of Spain was achieved.

“ The other closet has likewise an inscription, the sense of which it is very difficult to