

l. of the high-road, which are full of snipes and wild-fowl in winter.

The valley of the *Guadaira* above Alcalá should be visited by the artist, to see the Moorish mills and towers which *Iriarte* sketched, who, according to *Murillo*, was fit to paint Paradise, so relative is praise. *Iriarte*, a second-rate artist, was almost the only landscape-painter Spain has produced. There, as among the ancients, landscape was used as a mere background or accessory, and deemed beneath the dignity of art. Neither the Church nor the people were worshipers of Nature, or had any genuine perception of her charms.

Leaving Alcalá, the noble causeway winds gently round the hill, hanging over the river. In the plains below, amid orange and olive-groves, rise the sun-gilt towers of stately Seville. The Moorish *Giralda* is pre-eminently the emphatic point. To the r. of the road, about 2 miles from Seville, is the *Mesa del Rey*, a square stone table on which the bodies of criminals are quartered, "a pretty dish to set before a king;" this is an Arabic custom, and such a table exists at Cairo (Lane, i. 332). Next, we reach *La Cruz del Campo*, placed in an open Moorish-looking temple, but erected in 1482. It is also called *el Humilladero*: here travellers used to kneel, and thank the Virgin and Santiago for safe arrival at their journey's end, having escaped the pains and perils of Spanish travel; now both these dangers and their piety are much decreased; here the *Estaciones* (see p. 187) from the *Casa de Pilatos* terminate.

The bridle-road from Xerez to Seville is much shorter than the circuit made by the diligence; it crosses the plains, but is scarcely carriageable except in summer.

risma leads to *Lebrija*, nicely placed on a slight eminence, with a decent *posada*. This is the ancient *Nebrissa-Veneria*, according to *Pliny* ('N. H.' iii. 1); others read *Venaria*, and connect it with the huntings of the *Nimrod Bacchus* and his wines (*Sil. Ital.* iii. 393). *Bochart* derives the name from the Punic *Nae-Pritza*, a "land of overflowing," to which these riverain flats are subject. Here was born the great grammarian and restorer of letters in Spain, *Antonio Cala Jarana del Ojo*, better known as *Nebritsensis*. Observe *La Mariquita del Marmolejo*, a headless Roman statue, now christened the little marble *Mary*; notice the florid plateresque *Retablo* of the *Parroquia*, once a mosque, with some of the earliest carvings in cedar and mahogany of *Alonso Cano*, 1630-36, especially the *Virgin and Child*, with all his mild and melancholy grace, and the *St. Peter and St. Paul*. Behind the church is a pretty orange planted cloister, with a good crucifix by *Montañes*. Leaving *Lebrija*, the plains become more monotonous. Of *Cabezas de San Juan*, a miserable hamlet, the proverb says, *No se hace nada en el consejo del rey, sin Cabezas*. To judge by the results of most of the councils of *Madrid*, the cabinet has too often been selected from this wrong-headed village. It was one of the first places which responded to the cry of *Riego*, for which he was hanged, and so many others lost their heads on the scaffold. Before arriving at *Los Palacios*, is a long-ruined Roman and Moorish causeway, *La alcantarilla* (Arabicè, the little bridge), raised on account of the inundations above the level of the *Marisma*, and now half dilapidated. *Los Palacios* are any thing now but palaces. The common occurrence of the term denotes either the past magnificence of Spaniards, or their habit of calling their geese swans.

ROUTE 5.—XEREZ TO SEVILLE.

Lebrija	5
Cabezas de Sn. Juan	2 .. 7
A los Palacios	3 .. 10
Sevilla	4 .. 14

An uninteresting ride over the Ma-

ROUTE 6.—SAN LUCAR TO AYAMONTE.

Torre be Solavar	2	
Torre de Carboneros	1	3
De la Higuera	2	5
Del Oro	3	8
Moguer	3	11
Huelva	1	12
Alfaraque	1	13
Cartaya	2	15
Lepe	1	16
Redondela	1	17
Ayamonte	3	20

It remains to describe, as shortly as possible, the dreary roadless country which lies on the r. bank of the Guadalquivir, and which extends to the Guadiana and the Portuguese frontier. This is called the *Marisma* or marsh district, and also the *Condado*, or county of Niebla: formerly it was a petty Moorish kingdom and with most of this district passed into the great Guzman family. Let none go there except driven by dire necessity, or on a sporting excursion. Spanish mis-government and neglect have here done their worst.

There is constant communication by water in picturesque *Misticos*; those who go by land must ride. The accommodations are everywhere wretched: attend, therefore, to the provend, as nothing of comfort will be found but what the wayfarer brings with him. The wide plains are almost uninhabited and uncultivated, but the inherent fertility of the soil is evidenced by the superb stone-pines and fig-trees, which may be termed indigenous. The coast-road is guarded by *Atalayas*, or "watch-towers," Arabicè *Taliah*, from *taléa*, to "look out from above:" they are of remotest antiquity, as the coasts of Spain have always been exposed to piratical descents from Africa, where the descendants of the Carthaginians never forgot their dispossession by the Romans. The Berber Moors recovered the country of their Oriental forefathers; and their descendants, again dispossessed by the Spaniards, remember a land which they still consider their rightful property.

Hannibal built so many of these *atalayas* on the coast from Cadiz to Saguntum that they went by his name, "turres, speculas Hannibalis" (Plin. 'N. H.' ii. 71); Cæsar followed his example (Hirt. 'B. H.' 7); from these, signals were made by fire at night, by smoke by day. These were the "sign of fire" (Jer. vi. 1), the *φρουρα* of Thucyd. (iii. 22), and see Polyb. (x. 43, 45), and the magnificent lines of Æschylus (Ag. 291). Pliny describes these "ignes prænunciativos" as used "propter piraticos terrores," and so Charles V. repaired these martello towers when threatened by the invasions of Barbarossa. Thus they have occupied the same sites, and testify the continuance of the same fears of unchanged Iberia, whether Carthaginian, Roman, Moorish, Gothic, or Spanish; many are very picturesque, perched on headlands and eminences; they stand forth on the blue sky, like lonely sentinels and monuments of the dangers of this evertroubled land. They now are generally occupied by preventive service guards.

They are commonly built in *tapia*, a sort of African or Phœnician concrete, introduced with the system of the towers themselves, and like them continued unchanged in the cognate lands of Spain and Barbary. The component mixture of stones, mortar, and rubble, is placed moist in a moveable frame of wood kept together by bolts; it is then rammed down, the bolts withdrawn, and moved onwards or upwards as the case requires. Hence the Romans called them "parietes formacei," walls made in frames (Pliny, 'N. H.' xxxv. 14); he particularly describes those of Spain, and notices their indestructibility: they, in fact, become solid masses, petrifications. The Goths continued the practice, calling the method "formatum;" and *horma* still means a mud wall. The word *tapia* is Arabic; it is still called *tobi* in Egypt, and signifies an earthen wall, Devonice, *Cob*. These walls continue to be now built both in Andalusia and Barbary after the same ancient method (see our paper in the Quart. Rev. cxvi. 537, for

the learning and practice of these varieties of *Cob*).

Moguer—Lontigi Alontigi—the present word means in Arabic *caves*, of which there are many in the neighbourhood—rises gently above the Rio Tinto, and traffics in wine and fruit; the town and castle are much dilapidated. The parish church-tower is built after the Giralda of Seville. Below Moguer is the port, *Palos*, Palus Etreplaca. Visit, one short L. from *Palos*, the Franciscan convent Santa Maria *Rábida*, a Moorish name so common in Spain, and signifying “frontier or exposed situations,” *Rábitah*, *Rebath*, which were defended by the *Rábitos*; these were the *Marabittins*, the *Morabitos*, the *Almorabides* of Conde, a sort of Ghilzee, a half fanatic soldier-monk, from whom the Spaniards borrowed their knights of Santiago.

This convent was ordered, in 1846, to be preserved as a national memorial, and is to be fitted up for invalid soldiers; it has already given shelter to those great men whom Spain could once produce; but it is now fast going to ruin, and the wood of the cells stripped off. Here, in 1484, Columbus, craving charity with his little boy, was received by the Prior Juan Perez de Marchena. This monk, when the wisest kings and councils had rejected as visionary the scheme of the discovery of the New World, alone had the wit to see its probability, the courage to advocate the plan, and the power to prepare the experiment. He must, indeed, share in the glory of the discovery of America, for by his influence alone with Isabella, was his protégé Columbus enabled to sail on this expedition. The armament consisted of two caravels, or light vessels without decks, and a third one of larger burden; 120 persons embarked and started “on the 3rd of August, 1492, from this port of Palos, and bidding adieu to the Old World, launched forth on that unfathomed waste of waters, where no sail had ever been spread before” (Prescott, ii. 214). Columbus was accompanied by

some adventurers of the name of Pinzon, a family not yet extinct in these localities; and to this very port, on March 15, 1493, 7 months and 11 days afterwards, did he return, having realised his grand conception, conferred a new world on his sovereigns, and earned immortality for himself—services soon to be repaid by breach of faith and ingratitude. *Cosas de España*. At Palos, again, Cortes landed in May, 1528, after the conquest of Mexico, and also found shelter in the same convent walls where Columbus had lodged on his return 35 years before, and like him returned to be also slighted and ill-rewarded. By a strange coincidence, Pizarro, the conqueror of Peru, was also at Palos at this moment, commencing that career of conquest, bloodshed, and spoliation, which Cortes was about to close. Pizarro was assassinated. Those accomplished Americans, Prescott and Washington Irving, have with singular grace and propriety illustrated the age of Ferdinand and Isabella, when their country was discovered. For the best works on its early history, consult catalogue published by Mr. Rich, in London, 1832: or, in the ‘*Bibliothèque Américaine*,’ by M. Ternaux. Paris, 1837. Palos now is a poor fishing port, and a thing of decrepid Spain.

Huelva, Onuba, of Phœnician origin (consult “*Disertacion sobre Onuba*,” Barco y Gasca, 4to. Sev. 1755; and ‘*Huelva ilustrada*,’ Juan. Ag. de Mora. 4to. Sev. 1762), stands on the confluence of the Odiel and Tinto. Some antiquaries read in the word *Onuba* “abundance of grape bunches.” As tarloa prefers the Basque, and translates *Wuelba* as a “hill placed under a height.” It is a seaport, and the capital of its triangular province; there are two middling *posadas*; pop. 7000. It is a busy tunny-fishing town, and in constant communication with Portugal, Cadiz, and Seville, sending much fruit and floor mattings to the latter places. The water is delicious. The vestiges of a Roman aqueduct are fast

disappearing, having long served as a quarry to the boorish cultivators of the rich environs. Meantime the modest motto of the place is "Portus Maris et terræ custodia!"

Huelva is 15 L. from Seville; the road is merely a bridle one. The chief traffic is carried on by passage-boats, which navigate the Guadalquivir. The land route is as follows:—

San Juan del Puerto	2	
Niebla	2	.. 4
Villarasa	2	.. 6
La Palma	1	.. 7
Manzanilla	2	.. 9
San Lucar la Mayor	4	.. 13
Seville	3	.. 16

The country is uninteresting, although of extraordinary fertility in titheable oil, wine, fruit, and grain. *Niebla*, accordingly, has 5 parish churches, and had 2 convents, a decent spiritual supply for 580 inhab. *Niebla*, the ancient *Ilipla*, (Livy xxv. 1), lies between the rivers *Villarasa* and *Beas*, and has a castle ruined by the French, and a most ancient but dilapidated bridge. It is the chief town of its county or *condado*, which formed a small principality under the Moors; here much bad wine is made, which is sent to San Lucar, and converted for the English market into fine sherry, neat as imported, at only 36s. the dozen, bottles included. *Palma*, with some 3500 souls, is equally dull, which, indeed, may be predicated throughout this fat district, which a judicious traveller will carefully avoid.

Continuing R. vi., after leaving *Huelva* and crossing the *Odiel* is *Lepe*, *Leppa*, *Leptis*, near the *Rio de Piedra*: it is a poor town in a rich district, having been twice sacked by the French. The population, some 3000, are fishermen and smugglers. *Lepe* furnished the Londoners in Chaucer's time with "rede and white wine," which, according to the Pardoner's tale, was sold in "Fish Street and Chepe," and "crept subtly" into the brains of the citizens. These drinks probably came from *Redondella*, where the wines are excellent, and the fruit delicious, especially

the figs, the best of which are the *Lozio* and *Pezo mudo*. Here grows the reed, *junco*, of which the fine Andalusian *esteras*, floor-mattings, are made. *Ayamonte*, *Sonoba*, *Ostium Anæ*, was the city whence the Roman military road to *Merida* commenced. An island on the *Guadiana* is still called *Tyro*, and vestiges of ruins may be traced. Population, nearly 5000. There are 2 *parroquias* and a ruined castle, and although a frontier fortress it is in a most Spanish and Oriental state of neglect, yet it calls itself the key and port of the *Guadiana*: the neighbouring pine-forests provide timber for building *misticos* and coasting craft.

In the ninth century the Normans or Northmen made piratical excursions on the W. coast of Spain. They passed, in 843, from Lisbon down to the straits, and everywhere, as in France, overcame the unprepared natives, plundering, burning, and destroying. They captured even Seville itself, Sept. 30, 844, but were met by the Cordovese Kalif, beaten and expelled. They were called by the Moors *Majus*, *Madjous*, *Magioges* (Conde, i. 282), and by the early Spanish annalists *Almajuzes*. The root has been erroneously derived from *Magos*, *Magus*, magicians or supernatural beings, as they were almost held to be. The term *Madjous* was, strictly speaking, applied by the Moors to those Berbers and Africans who were Pagans or *Muwallads*, *i. e.* not believers in the Koran. The true etymology is that of the *Gog* and *Magog* so frequently mentioned by *Ezekiel* (xxxviii. 8) and *xxxix.*) and in the *Revelations* (xx. 8) as ravagers of the earth and nations, *May-Gogg*, "he that dissolveth."—The fierce Normans appeared, coming no one knew from whence, just when the minds of men were trembling at the approach of the millennium, and thus were held to be the forerunners of the destroyers of the world. This name of indefinite gigantic power survived in the *Mogigangas*, or terrific images, which the Spaniards used to parade in their religious festivals, like the *Gogs* and *Magogs* of our civic wise men of

the East. Thus Andalucia being the half-way point between the N. and S.E., became the duel meeting-place of the two great ravaging swarms which have desolated Europe: here the stalwart children of frozen Norway, the worshippers of Odin, clashed against the Saracens from torrid Arabia, the followers of Mahomet. Nor can a greater proof be adduced of the power and relative superiority of the Cordovese Moors over the other nations of Europe, than this their successful resistance to those fierce invaders, who overran without difficulty the coasts of England, France, Apulia, and Sicily: conquerors everywhere else, here they were driven back in disgrace. Hence the bitter hatred of the Normans against the Spanish Moors—hence their alliances with the Catalans, where a Norman impression yet remains in architecture; but, as in Sicily, these barbarians, unrecruited from the North, soon died away, or were assimilated as usual with the more polished people, whom they had subdued by mere superiority of brute force.

ROUTE 7.—SAN LUCAR TO PORTUGAL.

Palacio de Doña Anna	4	
Al Rocío	3	.. 7
Almonte	3	.. 10
Rociana	2	.. 12
Niebla	2	.. 14
Trigueros	2	.. 16
Gibraleon	2	.. 18
San Bartolomé	3	.. 21
A los Castillejos	3	.. 24
San Lucar de Guadiana	3	.. 27

The first portion is some of the finest shooting country in Andalucia. *Marrismillas* is an excellent preserve. The palace of *Doña Ana*, a corruption of *Oñana*, was the celebrated sporting seat of the Duque de Medina Sidonia, where he received Philip IV. in 1624. To the N. lies the *Coto del Rey*, or *Lomo del Grullo*. The shooting-box of this royal preserve was built last century by Francisco Bruna, the alcaide of the alcazar of Seville, under whose jurisdiction these woods and forests are or were. Parties who come with a permission

from the *Alcaide* can be lodged in this *Palacio*, as it is here called; but this Spanish palace, as often elsewhere, means, in plain English, *cuatro paredes*, four bare walls. A prudent man—*experto crede*—will always send on a galera laden with everything from a cook to a mattress: take especially good wine, for fuel and game alone are to be had. This *coto* is distant 8 L. from Seville, and the route runs through

Bolullos	3
Aznalcazar	2 .. 5
Villa Manrique	1 .. 6
El Coto	2 .. 8

The ride is wild; the first 5 L. run through the *Ajarafe*, Arabicè *Sharaf*, "the hilly country." This fertile district, once called the garden of Hercules, was reserved by St. Ferdinand as the lion's share at the capture of Seville. It produced the finest Bætican olives of antiquity, and under the Moors was a paradise, but now all is ruin and desolation. The Spaniards in their *talas*, or raids, ravaged everything, and broken roads and bridges mark their former warfare. The ruins have remained unremoved, unrepaired, after six centuries of neglect and apathy; meanwhile there is not only excellent lodging for owls in the old buildings, but capital cover for game of every kind, which thrive in these wastes, where Nature and her *fera* are left in undisputed possession. No man who is fond of shooting will fail spending a week either at the *Coto del Rey*, or that of *Doña Ana*.

Leaving the last place, and passing the sanctuary of our Lady of Dew, we reach *Almonte*, in the "*Condado*" of Niebla, which is described at p. 162.

Trigueros (Cunistorgis) was the port whence the ancients shipped the ores of the Sierra Morena, the Montes Marianos. *Gibraleon*, as the Arabic name signifies, "the hill of Color," pop. 2500, is a decayed but ancient place. *San Lucar de Guadiana* is the poor, ill-provided frontier town, on its river, which divides Spain from Portugal, and is navigable to the picturesque rock-built Mertola, 5 L. *Ayamonte* lies

below San Lucar, distant about 6 L. by water (see Rte. vi.): we again repeat, let none visit this rt. bank of the Guadalquivir, except to shoot.

SEVILLE.

“ *Quien no ha visto á Sevilla,
No ha visto á maravilla.*”

“ He who has not at Seville been,
Has not, I trow, a wonder seen.”

Inns.—*Fonda de Madrid*, Plaza de Magdalena; the best but dearish; *Fonda de Europa*, Calle Gallegos; good, charges 30 reals a day; *La Reyna*, Calle de Jimios, an old and more genuine Spanish *posada*, is kept by a civil Portuguese; coldish in winter, it is pleasant enough in summer. *Posada de la Union*, Calle de la Union. There are many decent *casas de pupilos*; the charges vary from 15 to 25 reals a day; lodgings also may be had in plenty, and bad dinners sent from the restaurateurs. The traveller should lodge near the Plaza San Francisco, and if he intends to reside here a winter, in the Calle de las Armas, or at all events in the parish San Vicente, which is the aristocratic quarter. Avoid the flat districts near the *Macarena*, as subject to inundations, and the neighbourhood of the *Torre del Oro*, near which the open *Tagarete*—little better than a Fléet-ditch—exhales fever and unhealthiness.

In the quarters we recommend, while few large houses are to be let furnished, the rent for those unfurnished is moderate—from 40*l.* to 50*l.* a year: a palace, as far as size goes, may be had for 100*l.* a year; a Spanish house, at best, is poorly furnished, according to our wants and notions, but carpets, &c., are a nuisance here to every living being except fleas.

Those about to furnish will find tolerable and second-hand articles supplied at the brokers' shops, which form a street of themselves, running out of the *Plaza de la Encarnacion*: and these *chalanés* will, when the stranger leaves, take the things off his hands; let no new comer buy or sell with these unconscionable people, but commission

some respectable native; thus a house may be furnished in a day or two.

Seville, this marvel of *Bætica*, the *Zeviya de mi alma* of the Andalusians, being a place of easy access and of many attractions, is more visited than most cities of Spain: accordingly the demand of foreigners has created a supply of that useful personage the regular lacquey de place, who is rarely to be met with in other towns. Among them *Antonio Bailly*, to be heard of at the Reyna, or at his house, No. 5, Calle Reynoso, can be recommended, not only as a good guide in the town, but for a courier or travelling servant throughout Spain: he has much experience in that line, and makes a capital factotum and dragoman to those who cannot discourse eloquent Spanish. Antonio is fat and good-humoured, speaks English well, can sing a good Andalusian song, manage to get up a gipsy *funcion en Triana*, &c. &c. This dance is the real thing, and the unchanged exhibition of the *Improbæ Gaditanæ* of antiquity. A public *Baile* is given in the Salon *Oriente* every Saturday evening, admittance one dollar. English ladies had far better not go. Another intelligent guide, *Gustave de Willinski*, may be heard of at the Europa. By birth a Pole, he was formerly a professor of languages, of which he speaks many. *José Lasso de la Vega*, an officer who once served under Sir C. Campbell, and who is to be heard of at the *Union*, speaks excellent Castilian. *Pascual Rose*, at the Madrid, a native of Gibraltar, speaks five languages, is a good cook and a capital servant. Ditto *Frederick Barlow*, who was born in Spain of an English father. *Gaetano Peickler*, an ancient and good Cicerone, lives at No. 3, Calle de los Menores; he is a Spaniard by birth, although of German origin, and speaks English well: he traffics also in copies of pictures, clay figures, &c. All travellers should consult Don Julian Williams, our most excellent and obliging Vice-Consul. There is a Casino here in the *Plaza del Duque*, in the old ducal palace; but no one is admitted in the *Majo* (the genuine

dress of Seville) dress, all nowadays is so civilised and denationalised!

The fair sex will find the *Calles Francos* and *de la Sierpe* the most fashionable and best supplied shopping streets. Generally speaking the different trades dwell, as anciently in the East (Jer. xxxvii. 21), in streets appropriated to themselves; thus booksellers congregate in the *Calle de Genoa*—their Paternoster-row; *silversmiths* live under the arcades of the Plaza and in the adjoining *Calle Chicarreros*; hardware dealers, here called *los Alemanes*, reside opposite the cathedral; saddlers and makers of the gaiter, the embroidered national *botin*, in the *Calle de la Mar*: of these Bernardo Delgado is the best; Penda, *Calle de la Borcigueneria* (a Moorish boot), was the crack *majo* tailor; Martinez, *Calle de Genoa*, ranks high for more European raiment. The names of many of the streets—*Calle Francos, Genoa, Alemanes, Placentines*, &c., offer the surest evidence that traffic was chiefly managed by foreigners, Flemings especially, who had factories and privileges, and this even in vaunted commercial Seville.

The invalid will find Seville a very eligible place for winter residence. Dr. Francis (p. 37) gives full hygienic details, and justly enlarges on the voluptuous softness of the air, of a nature which exhilarates both morally and physically. He dwells on the effects of its sunshine, which rekindle strength and youthful feelings. *Calmness* forms a marked character of the climate, which is dryer and warmer than Cadiz, and very suitable for cases of bronchitis and atonic dyspepsia; another peculiarity is the kindly manner in which serious wounds heal.

The man of letters will not lack food for the mind, as few cities have had more chroniclers than Seville. The best works are *Historia de Sevilla*, Alonso Morgado, fol., Sev. 1587; *Historia de Sevilla*, Pablo de Espinosa de los Monteros, fol., 2 parts, Sev. 1627-30; *Antigüedades de Sevilla*, Rodrigo Caro, fol., Sev. 1634; *Anales Ecclesiasticos*, Diego Ortiz de Zuñiga,

fol., Sev. 1677; this excellent work was continued down to 1700 in the 2nd ed. by Espinosa y Carcel, 5 v. 4to., Mad. 1795-96. *Anales Ecclesiasticos y Seglares*, from 1671 to 1746, by Lorenzo Bautista. Zuñiga, fol., Sev. 1748; also *Compendio Historico*, Sev. 1766; and the new ed. under the name of Varflora: this author also published a work on the Worthies of Seville, *Hijos de Sevilla*, 1796. Of modern guides there is the poor 'Guia,' by Herera Davila, Sev. 1832; *Seville and its Vicinity*, by F. H. Standish, Lond. 1840; a still more dull, inaccurate compilation.

The capture of Seville from the Moors by St. Ferdinand, a campaign of romance, has been illustrated by the ballads and fine arts of Seville. The student will consult the Froissart-like *Chronica del Sancto Rey*, by Don Lucas, Bishop of Tuy, an eye-witness, fol., Valladolid, 1555; the *Memorial*, Juan Pineda, fol., Sev. 1627; *Acta S. Ferdinandi*, Daniel Paperbroch, fol., Antwerp, 1688; the *Fiestas de la Santa Iglesia de Sevilla*, Fernando de la Torre Farfan, fol., Sev. 1672-3: this, one of the few really artistical books of Spain, is illustrated with etchings by Sevillian painters. For the fine arts there are the excellent *Descripcion Artistica de la Catedral de Sevilla*, Cean Bermudez, 8vo., Sev. 1804, and his little volume on the *Pintura de la Escuela Sevillana*, Cadiz, 1806, and the *Sevilla Artistica*, J. Colon y Colon, Sev. 1841; for Ecclesiastical Antiquities consult Florez, *Esp. Sag.* ix.; Ponz, *Viage*, ix.; *Sevilla Pintoresca*, Jose Amador de los Rios, 4to., Sev. 1844. The Arabic in it is inaccurate: the author then had no Gayangos to help him. Consult also *Noticia Artistica* by Gonzalez de Leon, and the good article on Seville in Madoz, xiv. 209, which is a book of itself.

There are two plans of Seville; one very large and accurate, by Vargas y Machuca, 1788; the other more convenient for the pocket, by Herrera y Davila, 1832. The streetology is difficult as the town is a labyrinth of lanes, each of which resembles the other; and

as the names of many of them were very absurdly changed in 1845, the little duodecimo street guide, or *Callejero*, published in 1846 by Alvarez, will be useful.

Before examining Seville as it is, a brief epitome of the past may be pre-
faced: the history and date of its foundation is lost in the obscurity of remote antiquity, as is pretty clear, when men go to Hispan and Hercules, who probably never existed. The old name *Hispal* sounds very Punic, and is derived by Arias Montano from *Sephela* or *Spela*, a plain, which is much more likely than the derivation, *a palis*, the piles on which it is *not* built; this, a mere coincidence of sound, not sense, misled San Isidoro (Or. xv. 1), a dreadful "maker of shots," but who, being its archbishop, might have known better. But sound etymological principles are quite modern, and when Niebuhr alluded to "that unspeakable spirit of absurdity which always came over even the most sagacious Greeks and Romans the moment they meddled with etymology," he might well have added "patristic and mediæval scholars and even saints." Be that as it may, *Hispal*, if not of Iberian foundation, was certainly a Phœnician settlement connecting Gaddir with Cordova: the Greeks changed the name into *Ισπάλια*, and the Romans into *Hispalis*, of which the Moors made *Ishbiliah*, whence *Sibilia*, *Sevilla*.

Of its ante-Roman history little is known beyond the fact that it was soon eclipsed by *Italica*, a military town, by *Gades*, a sea-port, and by *Cordova*, the residence of patrician settlers. Julius Cæsar patronised Seville, because *Cordova* had espoused the side of Pompey; having captured it Aug. 9, forty-five years before Christ, he became its second founder, made it his capital, a *conventus juridicus*, or town of assize, and gave it the title *Romula*, the little Rome; but even then it was more a Punic than Roman city, and by no means splendid, according to Italian notions (Strabo, iii. 208); it was, however, walled round (Hirt. 'B. H.' 35).

Seville was the capital of the *Silingi*, and of the *Goths* until the sixth century, when *Leovigild* removed his court to *Toledo*, as being more centrally situated, while *Hermenegildus*, his son and heir, remained as viceroy; he soon relinquished the Arian faith, and declared against his father, by whom he was put to death as a rebel; but when the *Athanasian Creed* was finally introduced, he was canonized as a martyr. These religious wars were headed by the brothers *San Laureano* and *San Isidoro*, men of powerful intellects, successively Archbishops of Seville, and now its sainted tutelars. The former is called the "Apostle of the *Goths*," the latter the "Egregious Doctor of Spain." (See Index, *Isidoro*.)

Seville, with all Spain to the west, was conquered by the *Mahomedans* under the same *Kalif Walid*, who subjugated *Scinde* also to the east. The unwarlike city surrendered to the *Moors* at once, after the defeat of *Don Roderick* on the *Guadalete*: there was treason and dissension within its walls, for the dethroned monarch's widow, *Egilona*, soon married *Abdu-l-aziz*, the son of the conqueror *Musa-Ibn-Nosseir*. Seville continued its allegiance to the *Kalif* of *Damascus* until the year 756, when *'Abdu-r-rahmán* established at *Cordova* the western *Kalifate* of the *Beni Umeyyah* family, to which Seville remained subject until 1031, when that dynasty was overturned, and with it the real dominion in Spain of the *Moor*. Then the ill-connected fabric split into sects, *almohades* and *almoravides*, and separate adventurers set themselves up as kings—sheiks—over each province and town, to become rivals and enemies of each other. The *Sevillian* separate monarchy was short-lived. The house divided against itself could not stand, and still less at a moment when the kingdoms of *Leon* and *Castile* were consolidated under *St. Ferdinand*, one of their best of kings, and bravest of soldiers.

He advanced into *Andalucia*, taking city after city, the petty rulers being

unable to resist single-handed: nay, partly from tribe hatred and partly from selfish policy, they assisted as allies of the Christians, each bidding against each other; thus Ibn-l-ahmar, the upstart Sheikh of Jaen, mainly contributed to the capture of Seville. The city was besieged from the S.E. side, at Tablada, Aug. 20, 1247: the details are quite a romance, especially the vision of the Virgin, the breaking of the bridge of boats by Ramon Bonifaz, and the prowess of Diego, *El Machaca*, the brother of Garci Perez de Vargas, the model of Don Quixote (i. 8). These are the subjects and heroes of ballads, and of the poem of the Conde de la Roca, *El Fernando, ó Sevilla Restaurada*, Milan, 1632: an author who modestly likened himself to Tasso, and took San Isidoro for his Apollo. Seville surrendered Nov. 23, 1248, on *el día de San Clemente*. The citizens had previously been subject to the Emperor of Morocco, but at the death of Arrashid, their African liege lord, in 1242, they had chosen a king of their own, whom they soon displaced, establishing a sort of republican Junta, headed by Sakkáf, the Axataf of Spanish annals. Thus Seville was lost to the Moors after a possession of 536 years. After the capture St. Ferdinand divided the houses and lands among his soldiers, and this curious '*Repartimiento*,' or Doomsday Book of Seville, exists, printed in the 2nd vol. of Espinosa's work; and many families can trace their actual houses and possessions up to this original partition. For the nobility of Andalucia, see *Nobleza del Andaluzia*, Gonzalo Argote de Molina, fol., Sevilla, 1588: it has plates of their coats of arms, and is a fine and rarish book.

St. Ferdinand granted to the city for arms, himself seated on his throne, with San Laureano and San Isidoro for his supporters. He died here, while meditating an invasion of Africa, worn out by long services, May 31, 1252, and was canonized in 1668 by Clement IX.; his body was removed to its present shrine, in 1729, by Philip V. All these

Spain—I.

events and persons form subjects for the authors and artists of Seville, and are therefore briefly stated. They have been tersely summed up in the distich which is inscribed over the *Puerta de la Carne*—

"Condidit Alcides—renovavit Julius urbem,
Restituit Christo Fernandus tertius heros."

This is thus paraphrased over the *Puerta de Xerez*:—

"*Hercules me edificó,
Julio César me cercó
De muros y torres altas;
(Un Rey Godo me perdió), omitted.
El Rey Santo me ganó,
Con Garci Perez de Vargas.*"

"Hercules built me; Julius Cæsar surrounded me with walls and lofty towers; a Gothic king lost me; a saint-like king recovered me, assisted by Garci Perez de Vargas."

Seville, in the unnatural civil wars after the conqueror's death, was the only city which remained faithful to his son and successor, Alonso el Sabio, *the learned*, but not wise. He was like our pedant James I., so well described by Gondomar, as "The most learned fool in Christendom," and both would have made better professors than kings—*capaces imperii, nisi imperassent*. Alonso gave Seville the badge, which is to be seen carved and painted everywhere. It is called *El Nodo*, and is thus represented: No. 8 DO; the hieroglyphic signifies *No-m'ha dexa-Do*, "It has not deserted me." *Madexa* in old Spanish meant a knot, and is the Gothic *Mataxa*, *Nodus* (San. Isid. *Or.* xix. 29). Thus was reproduced unintentionally the old Phœnician merchant mark, the *Nodus Herculis*—the knot which guaranteed the genuineness of the contents of every bale: hence the *Mark* of these founders of commerce became the symbol of peace, trade, and of the god of thieves, and was perpetuated by the Greeks in the twisted ornaments of the herald *Caduceus* of Mercury (Macrob. *Sat.* i. 19).

Seville continued to be the capital of Spain, and especially of Don Pedro, who was more than half a Moor, until Charles V. removed the court to Valladolid; yet it remained faithful—true

to the sun, although not shone upon—during the outbreak of the *comuneros*, and was rewarded by a motto, “Ab Hercule et Cæsare nobilitas, a se ipsâ fidelitas.” The discovery of the New World raised Seville to a more than former splendour; it became the mart of the golden colonies, and the residence of princely foreign merchants. Buona-partè’s invasion and the subsequent loss of the transatlantic possessions cast her down from her palmy pride of place. The Junta risked the battle of Ocaña in despite of the Cassandra warnings of the Duke, and were defeated; the conquerors then overran Andalusia, and in a few days the heroic city surrendered (Feb. 2, 1810), without even a show of fight. Soult then became its petty king, for he set Joseph at defiance. “Mercy,” says Schepeler, “was erased from his orders of the day:” here he levied gigantic contributions, and “inexorably,” as he boasted, carried into effect his Draco decree of May 9, 1810, ordering “all Spaniards taken in arms to be shot, without any form of trial;” for this he himself was excluded from the law of nations by the Regency. Aug. 15. Well might Toreno (xvi.) exclaim, describing the illegal execution of Juan Manuel Lopez, Nov. 29, 1811: “*Desgarra el corazon crudeza tan desapiadada y barbara.*”—Toreno (xx.) estimates the French plunder at six millions sterling; and he gives the details; so does Schepeler (iii. 129). Soult’s name is held at Seville in the same detestation as Murat’s is at Madrid, and Sebastiani’s at Granada. These calculations do not include the stolen pictures; Soult asked the dealer, Mr. Buchanan, 100,000 napoleons for the Murillos alone. As Moore at Sahagun had once before saved the Andalusians, now the Duke at Salamanca, delivered them again, a little fact entirely omitted by Madoz (xiv. 429), and Soult fled from Seville Aug. 27, 1813, closely followed by Col. Skerrett. Sir John Downie, when his Spanish legion of Loyal Estremenians would not fight, joined the English, who would, and charged the bridge

three times; he was wounded and taken prisoner, yet threw back to his followers his sword, that its honour might remain unsullied; it was that of Pizarro, and had been given to him in reward of previous valour, and now is in the Armeria at Madrid, No. 1769: Downie was afterwards made *Alcaide* of the Alcazar, not *Alcalde*, as Col. Gurwood, not the accurate Duke, notes (Disp. June 11, 1809). The office of *Alcaide* is one of high honour; it is the Moorish *Kaid*, Dux Arcis, the other a petty village magistrate: it is almost the difference between the Constable of the Tower, and a Tower constable. Downie began life as a clerk in the commissariat, and was a true Andalus. The English entered Seville amid the rapturous acclamations of the inhabitants, thus delivered from Soult’s terrorism, scaffolds, and confiscation.

Seville, in 1823, was made the asylum of the bragging Cortes, who halted here in their flight from Madrid, and who again fled at the first approach of Angoulême; but this capital of the ever unwarlike Andalusians never held out against any one except Espartero in July, 1843. That siege lasted about 9 days, and during 6 only were any bombs fired. Accordingly, less than 100 Sevillians were wounded, of whom only 20 died: of the assailants only 29 were killed. Such was the efficacy of the attack and defence on a city containing nearly 100,000 souls.

Seville, the marvel of Andalusia, can be seen in less than a week, but the invalid, artist, and antiquarian may employ some weeks there with pleasure and profit. The best time to visit this town is in the spring, before the great heats commence, or in autumn, before the November rains set in. The winter is occasionally very wet; ice and snow, however, are almost unknown, except for eating, when brought as luxuries from the mountains of the Sierra Morena: the lower part of the town, near the *Alameda Vieja*, is often flooded by the river inundations, but the streets are

provided with *malecones* or hatches, which are then shut down and keep out the water. The summer is so very hot, that it is almost impossible to face the sun, which, with every precaution, can with difficulty be reduced to 84° Fahr. in-doors. However, the town is never more healthy than during these great heats. Then the inhabitants keep still in their cool houses until the evening; but this confinement is against the curious sight-seeing stranger. Seville is one of the most agreeable towns in Spain for a lengthened residence, except in the dog-days. It is near Cadiz and Gibraltar, and of easy access to the Englishman. The shooting to the rt. of the Guadalquivir is good and novel; the theatres are tolerable; the masquerading at carnival-time entertaining; the dances, both those of the stage and the gipsies, are truly national and Oriental. The fairs of Mairena and Italica (the latter now the fashion) exhibit the *Majo* and *Maja* glittering in their native sun, shorn, indeed, of former glory, by the fatal invasion of calico and civilisation, the worst foes to barbaric splendour and costume. Seville is the alma mater of the bull-fight, and the best animals and masters of the art are furnished from Batica. The religious functions are unrivalled, especially in the Holy Week—Corpus, St. John's Day—Christmas, with its *Nacimientos*, carols, and shepherd-dances—and the winter Rosarios. The ceremonial of the *Semana Santa* is second in interest to that of Rome alone, and is in many respects quite peculiar, such as in the *Pasos*, or painted and graven images, which are carried through the streets in solemn procession; then also the *monumento*, or sepulchre, in which the host is buried, is lighted up in the cathedral, and forms a splendid sight, which must be seen to be really understood.

These form a large item of the scanty and moderate amusements of the bulk of Sevillians. Their life is very Oriental; they delight in cool repose and the cigar. They hate bustle, exertion, or

being put out of their way: from not being overdrugged with amusements—all tasted, nought enjoyed—they are not liable to bore, which haunts the most mis-named, most ennuyéd people on earth, *our* gay world: pleasure to them is an exception, and is enjoyed with the rapture of children. They plunge at one bound from habitual gravity into boisterous joy—*du sublime au ridicule*. This alternation of sloth and violent exercise—*inedia et labor* (Just. xliv. 2)—was one of the marked features of the Iberian character, as it also is of Asiatic nations. To be driven about and abroad, in a thirst for public amusements, is the desperate resource of the higher states of wealth, luxury, and civilisation.

The city itself lies on the l. bank of the Guadalquivir, which flows along the arc of its irregular, almost circular shape; the circumference is about 5 m.: it is enclosed in Moorish walls of concrete or *tapia*, which, towards the Puerta de Cordova, are some of the most perfect in Spain, and are provided with 66 towers and 15 gates. Seville is the see of an archbishop, having for suffragans Cadiz, Malaga, Ceuta, the Canary Islands, and Teneriffe. It was once one of the most levitical cities of Spain, and contained 140 wealthy convents and churches. It is the residence of a captain-general, of an *audiencia*, whose chief judge is called *el Regente*; it contains 28 parishes and 10 suburbs of *arrabales*, of which Triana, on the opposite bank, is like the *Trastevere* of Rome, and the abode of picturesque gipsies and smugglers, and where the artist leaves his heart. Seville has the usual provincial civil and military establishments of all kinds, such as barracks, prisons, hospitals, and so forth, which do not deserve much notice of foreigners, who manage all these things so much better. But Spain is not the place for political economists, lovers of statistics, poor-laws, and drainage; *suaves res*. Seville possesses a Royal Alcazar, a *Plaza de Toros*, 2 theatres, a liceo, public library and museum, a university, and beautiful walks: it glories

in the titular epithets of *muy leal y noble*, to which Ferd. VII. added *muy heroica*, and Señor Lopez, in 1843, "*invicta*," after the repulse of Espartero. All this would seem ironical to those who do not know Spaniards and their system of concealing disgrace by granting honours in proportion as they are least deserved. Seville, fit capital of the "maxime imbelles Turdetani," has always been the first to brag and then surrender: it has never successfully resisted any one, except their Duke of Victory! The population exceeds 100,000. Madoz makes it 119,600.

The city was purely Moorish, as the Moslem, during a possession of 5 centuries, entirely rebuilt it, using the Roman buildings as materials. The climate is so dry and conservative that the best houses are still those erected by the Moors, or on their models, and most charming and unique they are, and perfectly suited to the climate: narrow tortuous streets which keep out the sun, and wide spacious mansions with cool courts and gardens: now the Baker Streets of civilisation are all the rage; and stuffy small houses with staircases, and broad streets, in which mortals are roasted alive, prove how wise the Moors were. Of Roman remains there are, consequently, scarcely any. The Sevillians pretend that the walls and the *Torre del Oro* were built by Julius Cæsar, which is sheer nonsense, as they are incontestably Moorish, both in form and construction. The Roman city was very small: it extended from the Puerta de Carne, through the Plaza San Nicolas and San Salvador, to the Puerta de Triana. In the *Calle de los Marmoles* exists the portico of a Roman temple; 3 pillars remain built into the Moorish houses, with their shafts deeply buried by the accumulated rubbish. In the *Alameda Vieja* are 2 Roman pillars, moved there in 1574 by the Conde de Barajas, the great repairing and building governor of his day, who put them there in imitation of the Piazza de Signori at Venice. In the *Calle Abades*, No. 22, are some well-preserved Roman

subgrundaria, or *underground* tombs for infants, whose bodies were never burnt on funeral piles; they were discovered in 1298 and shut up, because thought to be the schools where the Moors taught magic; they can be now descended into, and are curious. In the *Ce. de la Cuna*, No. 8, was accidentally discovered a subterraneous Roman aqueduct, which still flows full of fresh water, although its existence is absolutely unknown to the majority of Sevillians, and no steps have ever been taken to trace or recover this precious supply. In the *Casa de Pilatos* are some mutilated antiques, of the second-rate merit of such sculpture as is usually found in Spain. In the Museo are heaped up, as in a stonemason's yard, a few antiquities of a low art, found in some road-making and accidental excavation at Italica. Don Juan Wetherell, Plaza San Bartolomé, No. 16, has a collection of Roman and Mexican antiquities: the latter were formed in S. America by a judge named Gonzalez Carvajal. A catalogue, with lithographic prints, was published by Mr. W. at Seville in 1842.

Seville is, however, a museum of Moorish antiquities, and one of the best places to observe the Arabic ceilings and marqueterie woodwork, *artesonados y ataraceas*; the stucco panelling, Arabicè Turkish, the *lienzos de Alnizates*, *Almocarbes*, *Ajaracas*; notice also the elegant window divided by a marble shaft, *Ajimes*, an Arabic term, meaning an opening which lets in the sunbeam: beautiful specimens exist in the Alcazar, Calle Pajaritos, No. 15, Casa Prieto, Ce. Naranjos, and Casa Montijo, behind the Parroquia of Omniium Sanctorum. A vast number of Moorish houses exist, although sadly degraded by adaptations to modern wants and usages. The streets are narrow—a wise provision—in order to keep them shady during the heat—now the mania is to widen them: the exteriors are plain, and windows looking to the streets were hardly known before the time of Charles V. They are still barricaded with *rejas*, or iron gratings,

and protected in summer by an *estera*, or matting, thus forming a favourite *al fresco* boudoir for the fair sex. These shutterless windows form the evening rendezvous to the cloaked lover who whispers soft nothings to his bar-imprisoned sweetheart; hence he is said to live on iron, *comer hierro*; another term for this popular recreation is *pelar la pava* "to pluck the turkey." The houses generally have an entrance porch, *el Zaguan* (Arabicè sahan), which leads to the *cancel*, or open-worked iron gate; the interiors are built with an open square courtyard, *patio*, on each side of which are *corredores* supported by marble pillars; a *fuenta* or fountain plays in the middle; this court is covered over in summer with an awning, *velo*, *toldo*, and becomes the drawing-room of the inmates, who, during the summer, occupy the cool ground-floor, and migrate to the warmer upper one in winter. These houses are rich in Moorish earthenware tilings, which are still called *azulejos*. This word, like *azul*, is derived from the Arabic, but from a different root. The latter is derived from *lazurad*, the lapis lazuli; the former from *Zuleija*, *Zuleich*, a varnished tile. *Lazurad*, indeed, strictly speaking, was borrowed from the Persian; the Arabic word blue being *azrag usruk*, is blue black, whence our *Blue Beard*; the feminine is *zurka*, whence the Spanish *zarco*, which is only applied to light blue eyes. Most names of colours in the Spanish are derived from Arabic words, such as *Albayalde*, *Carmesi*, *Gualdo*, *Azulturqui*, *Ruano*, *Alazan*. The Moor was the real chemist and decorator, from whom the rude Gotho-Spaniard learned his arts and the words to express them. The use of the *Azulejo* is very ancient and Oriental. The sapphire and blue were always the favourite tints (Exod. xxiv. 10; Isa. liv. 11). The substance is composed of a red clay, the surface of which is highly glazed in enamelled colours. The material is cool, clean, and no vermin can lodge in it. The Moors formed with it most ingenious

harlequinades, combining colour and pattern. These enamelled tiles, undoubtedly, were the types of the *Majolica* of Italy, which passed from Valencia to Majorca (*Majolica*), and thence to Pisa and Pesaro.

The best *Azulejo* specimens in Seville, are the *Dados* in the *Patio* of the Alcazar, of which some are Moorish, others are of the time of Don Pedro, while those in the chapel were made in 1504. Next in date comes the most curious portal of *Las Monjas de Sa. Paula*; then the *dados* in the *Casa Pilatos*, and after that the summer-house in the Alcazar garden, 1546; of the same period are the Berrugete *dados* in the Alcazar library. Those at *San Augustin* were designed in 1611, when yellows were all the fashion; soon after the custom of representing monks and sacred subjects became very prevalent. See, for examples, the façade of the church to the rt. outside the *Puerta del Popolo*, and those in blue at the *Caridad*, after designs of Murillo.

More than half Seville is Moorish, but we shall only select the cream; and first, visit the cathedral tower; the GIRALDA, so called from the vane, que *gira*, which turns round. Of this beautiful belfry, and unique in Europe, much error has been disseminated. It was built in 1196 by Abu Jusuf Yacub, who added it to the mosque which his illustrious father, of the same name, had erected. According to Zuñiga (i. 3), the foundations were composed of destroyed Roman and Christian statuary: the Moors attached such veneration to this *Mueddin* tower, that before the capitulation they wished to destroy it, but were prevented by the threat of Alonso el Sabio of sacking the city if they did.

"Abu Jusuf Yacub was the great builder of his age (See also Conde, ch. 43); he caused a bridge of boats to be thrown across the Guadalquivir on the 11th of October, A.D. 1171. He built also a portion of the exterior walls, and erected wharfs along the banks of the river. He repaired the Roman aqueduct, now known as the *Caños de*

Carmona. He raised the great Mosque of Seville, which was similar in design and execution to the celebrated *Mezquita* at Cordova; begun in Oct., A.D. 1171, it was completed by his son and successor, Abú Yúsuf Yakúb, who, in the year of the Hejira, 593 (A.D. 1196), added the tower, the work of Jáber, whom the Spanish authors call *Gever*, and who, from the coincidence of his name, has been reputed, though most erroneously, to have been the inventor of algebra.* This tower, like the *koot-sabea* of Morocco, and the smaller and unfinished one of Rabát, also the works of the same architect, was, probably, erected for the double purpose of calling the faithful to prayer, and for astronomical observations. On the summit were placed four brazen balls (*Manzanas*, apples), so large, we are informed, that, in order to get them into the building, it was necessary to remove the key-stone of a door, called 'The Gate of the Muezzins,' leading from the mosque to the interior of the tower: that the iron bar which supported them weighed about ten cwt., and that the whole was cast by a celebrated alchemist, a native of Sicily, named Abú Leyth, at the cost of 50,000*l.* sterling. And it is a curious fact, showing the minute accuracy of the writer from whom we quote these particulars, that when, during the earthquake in 1395, 157 years after the overthrow of the Moorish power, these balls, together with the iron support, were thrown down, the latter was weighed, and the weight, as given by one of the historians of Seville, is exactly the same as that stated by the Mohammedan writer." Thus much our accurate friend Gayangos, who here, and for the first time, has cleared away the slough of errors in which many have been engulfed, and threatens all those who copy what they find written in bad Spanish and worse foreign guides.

To build towers was the fashion of

* Algebra is simply a contraction of the Arabic phrase *Al-jébre*, condensation, contraction, in contradistinction to *Al Mol' abalah*, comparison, confrontation.

the period. Thus the Asinelli tower of Bologna, 371 feet high, was raised in 1109, and that of St. Mark, at Venice, 350 feet high, in 1148.

The original Moorish tower was only 250 ft. high, the additional 100 being the rich filigree belfry, was most happily added, in 1568, by Fernando Ruiz, and is elegant and attractive beyond description. It is girdled with a motto from the Proverbs (xviii. 10); *Nomen Domini fortissima turris*. On grand festivals it is lighted up at night, and then seems to hang like a brilliant chandelier from the dark vault of heaven. The pretty form and idea was taken from the silver Custodias of the period. This "star-y-pointing tower" forms the emphatic feature of Seville; seen from afar it rises like the mast of a mighty ship. It is a square of 50 ft. The Moorish *ajaracas*, or sunk patterns, differ on each side. Observe the elegant intersecting arches, so common in the Norman-Saracenic of Apulia. The upper niches were painted in fresco by Luis de Vargas, 1538-58; but the work is almost obliterated, while the subjects lower down have been repainted and spoilt. The ascent is by easy ramps. The panorama is superb, but the clock, made by a Franciscan monk, one Jose Cordero, 1764, is here considered the grandest marvel: it replaced the first ever put up in Spain A. D. 1400. The pinnacle is crowned with *El Girandillo*, a female figure in bronze of *La Fe*, The Faith, a somewhat strange choice of a *vane* blown about with every wind (of doctrine), and of a sex and character for what should never vary or be fickle,* not, perhaps, ill chosen by a church which veers as best suits its own interest, twisting the scriptures at its will; and, as Dryden says—

"Such airy faith will no foundation find,
The words a weathercock to every wind."

The figure is truly Italian, and was cast in 1568 by Bartolomé Morel. Al-

* The Pagan Spaniard Seneca may be quoted.
"Vento quid levius? Fulmen—quid fulmine? Fama.
Quid Famâ? Mulier—quid Muliere?—nihîl."