

“Espagnola, y despues quando me he
“aventurado a bosquejar la planta, y
“gobierno interior de las colonias de
“Espana en el nuevo mundo, he re-
“conocido plenamente las muchas des-
“ventajas con que por necesidad tra-
“baja un estrangero en semejantes
“investigaciones. Però procure com-
“pensar las buscando con prolixa dili-
“gencia la verdad en los autores origi-
“nales, y en las leyes publicas de este
“pays; precediendo con mucha cau-
“tela, y precaviendo cuidadosa mente
“contra las preocupaciones faciles de
“formarse en el espiritu de un hombre
“oriado bajo una forma de gobierno,
“y un systema de religion mui distin-
“tos de los de la nacion que emprende
“describir. El haverse dignado la real
“Academia autorizar con su aprova-
“cion mis obras, me hace esperar que
“o avre incurrido en menos errores de
“los que recelava, o que los sugetos re-
“spectables que me han favorecido con
“admiration en su gremio, avran mi-
“rado mis faltas con ojos indulgentes,
“ en

“ and afterwards when I ventured to
“ develop the plan and interior govern-
“ ment of its colonies in the new world,
“ I perceived all the difficulties which
“ a stranger must necessarily have to
“ encounter in a work of such a nature.
“ I endeavoured to remove them by
“ carefully seeking the truth in the
“ original authors, and the public laws
“ of the country; and, at the same time,
“ guarding as much as possible against
“ the prejudices, which too easily arise
“ in the mind of a man born under a
“ government, and in a religion, greatly
“ different in form and system from the
“ state and manner of worship of the
“ nation I had undertaken to make
“ known to my countrymen. The fa-
“ vour the academy has done me, by
“ approving of my work, persuades me
“ that fewer errors than I was at first
“ afraid of have escaped me, or that the
“ respectable persons who have been
“ pleased to associate me with them,
“ have passed favourably over my faults
“ in

“ en consideracion al efimero con que
“ trabaje por evitarlas.

“ Si V. S. illustrissima tuviesse la be-
“ nignidad de indicarme de que modo
“ podre contribuir en algo a los loables
“ e importantes fines del instituto aca-
“ demico, me gloriare de cooperar a ellos
“ con semejantes companeros, y me ten-
“ dre por dichoso en conseguir nuevas
“ oportunidades de manifestar mi celo
“ por el honor de una nacion que yo
“ he respetado mas que algunos escritores
“ estrangeros, por lo mismo que me de-
“ dique a conocer la mejor.

“ Permita me, V. S. illustrissima, ma-
“ nifestarle quanta satisfaccion experi-
“ mento, reflexionando el honor que
“ disfruto ahora en haver contraido tan
“ inmediato enlace con V. S. illustris-
“ sima, y en hallar me bajo la imme-
“ diata direccion de una persona cuyos
“ talentos admiro, tiempo hace, y de
“ cuyos escritos he sacado muchas in-
“ strucciones.

“ Sir-

“ in confideration of the efforts I made
“ to avoid them.

“ If you will have the goodnefs to
“ inform me in what manner I can co-
“ operate with the praife worthy and
“ important works of the academy, I
“ fhall think it an honour to contri-
“ bute to them, and efteem myfelf happy
“ in a new opportunity of manifefting my
“ zeal in favour of a nation, for which,
“ if I have had more refpect than other
“ authors, it was becaufe I endeavoured
“ to know it better.

“ Permit me to exprefs to you all
“ the fatisfaction I feel in reflecting
“ upon the honour I receive in the
“ new connexion I form with you, and
“ in finding myfelf under the immediate
“ direction of a perfon whose talents I
“ have long admired, and from whose
“ writings I have gathered fo much in-
“ formation.

“ Be

“ Sirvase, V. S. illustrissima, anadir a
 “ fus demas finezas la de comunicar a
 “ todos los miembros de ese real cuerpo,
 “ los ardientes afectos de respeto, esti-
 “ macion, y gratitud que les profeso.”

“ Tengo el honor de fer con la devida
 “ atencion illustrissimo Senor, el mas
 “ obediente, y rendido fervidor de V. S.
 “ illustrissima.”

GUILLERMO ROBERTSON.

“ Be pleased, Sir, to add another
“ obligation to the goodness of which
“ you have been so liberal to me ; which
“ is, to communicate to all the members
“ of the academy my sentiments of gra-
“ titude, respect and esteem.

“ I have the honour to be, &c.”*

* Should this translation fall by accident into the hands of Dr. Robertson, he will have the goodness to believe that the translator contents himself with admiring the Doctor's style, and by no means pretends to imitate it.

A year after this answer from Dr. Robertson (in the month of January 1779) government thought proper to prohibit the book which had given him a seat in the academy. Orders were sent to all the custom-houses to prevent its being received into the kingdom in any language whatsoever, and to the Academy of History to name two of its members to attack and criticize the work; the academy offered compliance, provided it might be permitted to chuse two others to make its defence. The translation, which was going to press, was included in the proscription.

EPITAPHS ON THE TOMBS
OF CHARLES V. AND PHILIP II.
IN THE ESCURIAL.

On that of Charles V.

D. O. M.

*Carolo V. Roman. Imp. Augusto, Hor.
Regnorum Utr. Sic. & Hierusalem Regi
Archiduci Aust. Optimo Parenti
Philippus Filius.*

*facent simul Elizabetha Uxor & Maria
Filia Imperatrices & Eleonora &
Maria Sorores. Illa Franc. Hæc
Ungariæ Reginæ.*

*Hunc locum, si quis posterorum Carol. V.
habitam gloriam rerum gestarum splendore
superaveris, ipse solus occupato, cæteri reve-
renter abstinete.*

*Caroli V. Romanorum Imperatoris Stemmata
gentilicia paterna, quod locus cepit angustior,
suis gradibus distincta & serie.*

*Provida posteritatis cura, in liberorum ne-
potumque gratiam atque usum, relictus locus
post longam annorum seriem, cum debitum
naturæ persolverint, occupandus.*

On that of Philip II.

D. O. M.

*Philippus II. omnium Hisp. Regnor.
 Utriusque Siciliae & Hierus. Rex. Cath.
 Archidux Austriae in hac sacra aede
 quam à fundam. extruxit sibi. V. P.
 Quiescunt simul Anna Elizabetha
 Et Maria uxores cum Carolo Princ.
 Filio primogen.*

*Hic locus digniori inter posteros, illo, qui
 ultro ab eo abstinuit, virtuti ergo asseruatur,
 alter immunis esto.*

*Solerti liberorum studio posterisque post diu-
 tina spatia ad usum destinatus locus claris,
 quum naturæ concesserint, monumentis deco-
 randus.*

*Philippi regis catholici stemmata gentilicia
 paterna, quod locus cepit angustior, suis gra-
 dibus distincta, & serie.*

MANNERS, CUSTOMS, DRESS,
POPULAR ERRORS, USAGES
AND CHARACTER OF THE
SPANISH NATION.

SPAIN was by turns inhabited and conquered by different nations; and with the chains of the conquerors received a part of their character. The reigning taste of the Spaniards for certain spectacles, as tournaments, and the tiltings of the *Maestranza*; the love of pompous titles; an endless list of names; their gallantry, and their great respect for the fair sex: these and the language of metaphor and hyperbole they received from the Moors. They inherited gravity of countenance in conversation, and the jealousy which renders them suspicious and vindictive, from the African Berbers. From the Goths, and their ancestors, they derived frankness, probity, and courage, virtues which were their own. The Romans, and the Goths also, gave

them the enthusiasm of patriotism, the love of great things, and superstition. To what a degree the Romans were superstitious may be learned from Plutarch. The superstition of Italy is changed in nothing but its object; and there, as well as in Spain, its nature is still the same.

The Spaniards have been frequently described to us, but each province has its particular character, and there seems to exist between them a moral as well as a physical division. The provinces, which were formerly almost as many kingdoms, appear to have preserved the spirit of hatred to a greater or lesser degree, in proportion to the distance they are at from each other.

The Catalans are the most industrious, active, and laborious amongst the Spaniards; they consider themselves as a distinct people, are always ready to revolt, and have more than once formed the project of erecting their country into a republic. For some centuries
past,

past, Catalonia has been the nursery of the arts and trades of Spain; which have acquired there a degree of perfection, not found in any other part of the kingdom. The Catalan is rude, vulgar, jealous, and self-interested, but open and friendly.

The Valencian is subtle, false, and mild in his manners: he is the most idle and at the same time the most supple individual that exists. All the tumblers and mountebanks of Spain come from the kingdom of Valencia.

The Andalusian has nothing of his own, not even his language, and may be compared to the Gascon for extravagant expressions, vivacity, and vain boasting: he is easily distinguished amongst an hundred Spaniards. Hyperbole is his favorite language; he embellishes, and exaggerates every thing, and offers you his purse and person, in as little time as he takes to repent of it. He is a bully, an idler, lively, jovial, attached to the ancient

customs of his country; nimble, well made, extremely fond of women, and loves dancing, pleasure, and good cheer.

The Castilian is haughty, grave in his countenance, speaks but little, and seems wrapped in contemplation. His politeness is cold, but free from affectation; he is mistrustful, and gives not his friendship until he has long studied the character of the person on whom it is to be conferred. He has genius, strength of mind, a profound and solid judgment, and is fit for the sciences. Whenever he is cheerful it is almost the effect of deliberation.

The inhabitant of Galicia may be compared to the native of Auvergne: he quits his country and is employed in the rest of Spain in much the same manner as persons of the same class from Auvergne and Limousin are in France*.

Most of the servants are Asturians; they are faithful; not very intelligent,

* In sweeping chimneys, cleaning shoes, &c. &c.

but

but exact in the performance of their duty.

In general the Spaniard is patient and religious; he is full of penetration, but slow in deciding; he has great discretion and sobriety, and his hatred against drunkenness takes date from the highest antiquity. Strabo tells us of a man who threw himself into a fire because some one had called him a drunkard. *Quidam ad ebrios vocatus in rogum se injecit.* He is faithful, open, charitable, and friendly: he has his vices, and where is the man who is without them? Man is composed of vices and virtues, and a nation is an assemblage of men. When therefore, in any nation, the virtues and social qualities overbalance the vices inseparable from constitution, climate, and character, that nation is justly deserving of our warmest esteem.

I can truly say, that except a supineness which has hitherto been less the effect of climate than of causes which perhaps

perhaps will soon have an end; a spirit of vengeance, of which the effects are seldom seen; a national pride, which, well directed, might produce the most beneficial effects; and a consummate ignorance, proceeding from a want of a proper education, and which has its source in that tribunal erected to the shame of philosophy and human understanding. I have seen in the Spaniards nothing but virtues.

Their patience in the wars of Italy and Portugal was matter of astonishment to the French*. The Spaniards were whole days without bread, water, or beds, and not the least murmur was heard in their camp: there was not the smallest symptoms of mutiny, but always the most strict obedience.

They have ever been much attached to their sovereign. It was not without concern that the Spaniards saw Philip V.

* And, at the siege of Gibraltar, to every nation in Europe! T.

form a company of body guards. The Count de Aguilar, a brave nobleman, took the liberty to speak of it to the king. "If your majesty," said he, "had resolved to sleep in the great square of Madrid, you would have been there in perfect safety; the market would not have began before nine o'clock, and all the Castilians would have served you as guards during the night."

Accustomed from their infancy to credulity, and the ceremonies of religion, they are superstitious without knowing it, and really devout. Even in their debaucheries they preserve the appearance of devotion. The Spaniard, in the midst of his most violent passions, seems to preserve his tranquillity; and whilst his mind is inflamed, his countenance retains its accustomed gravity.

He has not that heedlessness, nor is he addicted to that noisy loquaciousness so common in France; neither has he,
in

in his manner, the sneer and caustic satire of the English, or the humble, false, and flattering tone of the Italians. He is serious; his politeness is haughty but decent; his professions of goodwill are not always lively, but they are often affectionate.

His national vanity, a prejudice much in favour of a government which knows how to turn it to advantage, is carried to an excessive degree. There is not a Spaniard who does not think his country the first in the world. The people have a proverb which says, *Donde esta Madrid calle el mundo*, where Madrid is, let the world be silent. One of their authors has written a book which has for its title, *Solo Madrid es corte*, there is no other court than that of Madrid. A preacher, in a sermon on the temptation of Christ, told his audience, that the devil, according to holy writ, took the Saviour to the top of a high mountain whence all the kingdoms of the earth were discovered; he shewed him,
added

added he, France, England, and Italy; but happily for the Son of God, Spain was hidden from his sight by the Pyrenees. Fathers of families, when at the point of death, have been known to congratulate their children on their happiness in living in Madrid, and have taught them to consider that advantage as the greatest benefit of which they could leave them in possession.

The residence in cities, especially in the capital, leaves the country deserted. A Spaniard never lives in the country; he cannot like it because he knows not what it is, and he who is obliged to reside there does not think of making improvements. The lively descriptions of the beauties of the country, of the varied scenes of nature, which in the midst of the pleasures of the city inspire us with the desire of leaving them, the enthusiasm of Gesner, Thomson, and Saint Lambert, are unknown in Spain.

A living

A living author, Don Francisco Gregorio de Salas, has given some views of the country, and he is the only one. His taste will be judged of by the first twenty or thirty verses of the first part of his *Rustic Observatory*. This is what he puts into the mouth of a philosopher: I translate literally.

“ My rustic cabin promises me the
 “ happy completion of my desires:
 “ stretched out under the little shade it
 “ furnishes me, I perceive in the fur-
 “ rows, lately traced by the plough, the
 “ hungry sparrows seeking for insects;
 “ and the spotted gold-finch, which
 “ sings perched upon a slender thistle,
 “ lulls my tranquil mind. The sim-
 “ ple laundress salutes me, and hastily
 “ looks at the height of the sun; she
 “ sneezes, and with a diligent finger
 “ wipes her nose. A goatherd lies
 “ stretched out by my side and enjoys
 “ profound sleep, until he is awakened
 “ by snoring: he opens his eyes, yawns
 “ as he unfolds his arms, and gives him-
 “ self

" self a fhake. The imprudent beggar,
 " without either fhelter or care, mends
 " his fhirt, and laughs at every thing
 " he fees. The labourer fits down and
 " relates to me his toils and domeftic
 " griefs: he pulls down his fpatter-
 " dafhes and tranquilly fcratches his
 " legs*," &c. &c. This beginning,
 feems to me fufficient to fatisfy the
 curiofity

* Salicio filofofa, desde una prequena cafa, a la vifta de la corte, dice afi:

Mi ruftica cabana me promete
 El termino felix de mi defeo;
 Solo desde ella veo,
 A fu pequena fombra recostado,
 En los recientes furcos del arado
 Ambrientos pajarillos,
 Que bufcan los pequenos infectillos;
 Y al manchado gilguero,
 Sobre un cardo ligero,
 Que cantando fe mece,
 Y mi tranquilo fpiritu adormece.
 La fimple labandera me faluda,
 Mira al fol preforufar y, eftornuda
 Y luego con los de dos diligenté
 Enjugala nariz sencillamente.
 Un cabrero con migo fe recuefta,

Y alli

curiosity of the most intrepid reader. May not the want of aptitude in the Spaniards, for all sentimental writings, be found in their disgust for the country? The climate under which they live is scorching, and dries and ossifies the fibres. Had the Spaniards more sensibility they would be fonder of the country: but they are attached to cities, and in their works of literature there is nothing but imagination, and passion and gallantry are the essence of their amours.

Y allí duerme la fiesta
 Con descanso cumplido,
 Hasta que le despierta algun rconguido
 Abre luego los ojos, y bofteza,
 Y estirando los brazos se espereza.
 El incauto mendigo,
 Sin resguardo, ni abrigo,
 Remienda la camisa
 Y todo quanto pasa ve conrifa.
 El labrador se sienta,
 Y sus afanes rusticos me cuenta;
 Las polainas se baja presuroso
 Y las piernas se rasca con reposo.

. , . .

Their

Their ignorance is in general extreme; most of them make no distinction between other nations, and many will maintain that a Frenchman, although a Christian, is not a Catholic. Their reading is confined to comedies, and their prayers to a recital of the chaplet. I beg the reader to remark, that I speak generally; for in Spain there are many men of learning to whose merit I wish I were capable of doing justice.

Their bravery in war is but momentary; and, among the troops, signs of the greatest cowardice have been seen to succeed the most valiant actions. Several corps which would shew abundance of courage in an attack in the day-time, shrink and are seized with a panic terror during a march by night. They are sometimes cruel in battle, which is a consequence of their phlegmatic disposition; and when once heated their rage knows no bounds. It was several times remarked in the wars of Italy, that they were in the habit of ill-treating

their prisoners, and even of wounding them when they fell into their hands unhurt; they called this making sure of the prisoner, *asegurar el prisionero*.

They have often been accused of carrying the passion for vengeance too far; but in this respect the nation seems to be entirely changed. I do not think the Spaniards have lost that energy and vigour of character by which they were at once incited to great actions, and became a prey to the most dangerous passions; but reflection and a more just idea of honour have moderated its violence, and that vindictive spirit, which hurries them even to assassination, is confined to the lower classes of the people. The asylum afforded by churches, although at present limited to one in each city, will for a long time preserve that sure means of getting rid of an enemy.

The Spaniard is in general short, thin, and well proportioned; his complexion

plexion is olive; his manner grave; he has facility of expression, and speaks well; he has graces. Under his cloak which he wears, and handles with dexterity, he carries a long sword to defend himself. He still retains a great partiality for the large round hat; and as soon as he is in a country where this is not prohibited, he quits with pleasure the hat with three corners, or the French hat, as it is commonly called in Spain. His favourite colour in dress is black. When he quits the Spanish dress for the military habit (for this the Spaniards call the French dress) he makes choice of the most lively colours; and it is not uncommon to see a common machanic, fifty years of age, dressed in red or sky-blue silk; in this particular there is no distinction of rank. The Spaniard loves to make an appearance, and spends, without either reflection or calculation, every thing he has, and afterwards lives how he can.

One of the most commendable qualities of the Spaniards is their never discharging a domestic by whom they have been well served; the son keeps those of his father with his own, and the women who served his mother, and they all die under the roof of their master. On this account, in the houses of the great, it is common to see a prodigious number of servants.

I must not forget the most interesting class of the nation, that which every where consoles us, elevates our minds, constitutes our happiness, and has no vices except such as we communicate. Nothing is more engaging than a young female Spaniard, at fifteen years of age, such as I have seen many in the country part of the kingdom. A face perfectly oval; hair of a fine clear auburn, equally divided on the forehead, and only bound by a silk net; large black eyes; a mouth full of graces; an attitude always modest; a simple habit, of neat black serge, exactly fitting the body, and gently pres-
sing

finger the wrist; a little hand perfectly proportioned; in fine, every thing charms in these youthful virgins. They recall to our recollection the softness, beauty, dress and simplicity of the young Grecian females, of whom antiquity has left us such elegant models: the angels, in Spanish comedy, are always represented by young girls.

The countenance of the Spanish women is extremely sensible and full of vivacity. They are highly satisfied with a person who shews them marks of his affection, very desirous of being flattered and courted, always ingenuous, and but seldom timid. They express themselves with facility, and have a seducing volubility of speech; they are hasty, opinionated and passionate; but have a good heart, and easily yield to reason when it is possible to induce them to listen to it. They have a singular passion for dress, especially for jewels; and, without choice or moderation, cover their fingers with plain and diamond rings.

The poor as well as rich never go from home without a *basquina*, or a great black mohair or silk petticoat, put over their other dress, which is frequently very rich. On this account they hasten to take off their petticoat as soon as they enter either their own house or that of a friend. The small-pox makes fewer ravages in Spain than in France; it is rare to see a woman there marked with it. The Spanish women in general have eyes so lively, expressive and intelligent, that had they no other charms they would still be thought handsome.

What travellers have related of the extreme care the Spanish ladies take to conceal their feet, is no longer observable; and a woman who shews you her foot is not always ready, as these travellers say, to grant you every favour in her power. The length of their petticoat is less an effect of coquetry than of decency; and the folds spoken of by father Labat, which were in the middle of the petticoat, to lengthen it at pleasure;

sure, are now out of use. The proportion which the men have assigned, as the true standard for the foot of a woman, is more variable in Spain than elsewhere, on account of the nature and heat of the climate, and the early maturity of the Spanish women: but these are futilities which exist in the brain of only a very few Spaniards. A Spanish woman seldom gives you her hand to touch and kiss; an English or French woman is familiar with none but her friends; and these rules of decency are common to every nation.

The most general devotion among the Spaniards is that which they pay to the Virgin Mary; and this, as a just acknowledgment for all the favours she has conferred upon them.

It would be difficult to express the veneration they have for her, and the two presents she has made to mankind, the scapulary and the rosary. Few women go out of doors, walk, play or toy

without a rosary in their hand. The men are never without one hung round their necks. In their comedies, if the devil be chained, it is with a rosary; and he then makes a dreadful howling, by which the good people are much edified.

Equally remarkable is their respect for the dead, apparitions, and sepulchres; the latter they strew over with flowers, and water with holy water. Each drop of holy water, says their priest, that is shed upon the tomb of the dead, extinguishes a part of the fire in purgatory. Who would not shed over them all the water in a river? The diligent young girl waters the grave of her father and brother; may she never sprinkle that of her lover!

The devout desire to benefit departed souls is universal in Spain. The people know the day a soul is to be taken out of purgatory, and you frequently see an advertisement against the doors of churches:

churches: *Hoy se saca anima*; to day a soul is delivered.

After the death of any person the masses are without end: however poor the relations may be they must deprive themselves of every thing for the repose of the soul of their departed friend. The masses a man appoints to be said for him after his death are privileged; his soul is preferred to his creditors. Philip V. ordered, by his will, all the priests of the place where he should die, to say mass the same day for the repose of his soul: besides which they were to celebrate during three days, before privileged altars, as many masses as possible; and, that he might not fail in his purpose, he farther commanded an hundred thousand masses to be said in his behalf, the surplus of as many as were necessary to conduct him to heaven, reverfible to poor solitary souls, concerning whom no person bestowed a thought.

The blind respect the Spaniards have for priests is derived to them from the Goths. The monks, priests and bishops were infallible in the eyes of that people; they became the only judges in civil as well as ecclesiastical matters. The inferior clergy were looked upon by the prelates as a band of slaves, and the same prejudice still exists in modern Spain. The pages, land and house stewards, and servants of a bishop are ecclesiastics.

The Spaniards were so infatuated with monks, that Alphonso the Warrior, king of Arragon, left, by will, his states to the order of the knights templars. The grandees of the kingdom paid no attention to this strange bequest; they, however, elected a monk for their sovereign, Don Ramiro, brother to the deceased monarch. The templars had the impudence to claim the crown, and, by way of accommodation, received a gift of certain lands in the kingdom.

The zeal of the Spaniards for religion extends to the ministers of it. A priest is an object of veneration to punish whom civil justice has no power, let him have committed ever so great a crime. A striking instance of this was seen a few years ago in Andalusia. A monk, of the order of barefooted Carmelites, had conceived a violent passion for a young girl to whom he was confessor. He had undoubtedly attempted in vain to explain to her his wishes; because, learning from herself that she was going to be married, and jealous that another should possess her whom he idolized, he became frantic; and one day, after the young woman had made her confession to him, received the sacrament from his hands, and heard him say mass, he lay in wait for her at the church door, and, notwithstanding the cries of the mother, and the astonishment of all present, with three strokes of a poniard laid her dead at his feet. He was taken into custody, but the king being informed he was a priest, and certainly wish-

ing