

which should one day take the city, would enter by that gate; the thirteenth, is that of Faxalauza, or of the hill of almond trees; the fourteenth, the lion gate, in Arabic, Bib Elecei; the fifteenth, the coast gate, called by the Moors Alacabar; the sixteenth, Bib Albonut, or the gate of the Banners, at present the magdalen gate; the seventeenth, that of the Darro; the eighteenth, that of the Mofayca; the nineteenth, that called the gate of *Ecce Homo*; the twentieth, that by the side of the Alhambra.

The Moors have left more monuments in Granada than in any other city in Spain. From the great number of inscriptions in and about the city, and the fine edifices of the Alhambra and the Generalif, it might be supposed these people intended to make Granada the great depository of their religion, manners, customs and magnificence. There is not a wall which does not bear some marks of their power; but, notwith-

standing this abundance of monuments, the reign of the Moors in Spain is still buried in confusion and obscurity. The ignorance of the Spaniards, their superstition, and the hatred they bore the Moors, have much contributed to this darkness; they have either destroyed, or suffered to be effaced by time, every thing which bore the mark of mahometanism, instead of preserving the monuments of antiquity, which at the same time were those of their own glory; and it may be said, that chance alone, and the solidity of their construction, much more than curiosity or a love of the arts, has preserved those which still exist, although daily going to ruin. What information might not history have derived from them; and how many fables would have been refuted and erased from our writings! But we must here do justice to the corporation of the city of Granada, who, many years ago, caused all the Arabian inscriptions in that city to be faithfully copied, and an authentic

tic translation to be made, and deposited among the public records.

I shall first speak of the monuments within the city. The most distinguished is the edifice called the Mint, founded by king Abi-Abdallah, as an hospital for the insane. Some have thought the Arabian inscription over the gate contained a reference to a mint, others maintain that it was neither a mint nor a house for the reception of insane persons, but an hospital for the poor. The date of the foundation is in the 778th year of the Hegira, or the year 1376 of the Christian æra. The purpose for which it was intended may be judged of by the following inscription :

“ Praise be to God. This hospital,
 “ an asylum of mercy, was built for the
 “ benefit of poor and sick Moors, a
 “ work, the piety and utility of which,
 “ no tongue can sufficiently praise. It
 “ stands a monument of the faith and
 “ charity of the founder, and will be his

“ recompence when God shall inherit the
“ earth, and all that it contains. The
“ founder is the great, the renowned
“ and the virtuous Abi Abdallah Maho-
“ mad, may he prosper in God; the
“ zealous king, the friend and benefactor
“ of his people; who employs his mi-
“ nister for the glory of his religion and
“ of God; the courageous prince, the
“ propagator of pious works; the prince
“ protected by angels; the pure soul,
“ the protector of the laws and of mo-
“ rality, the worthy emperor of the
“ Moors; may he prosper in God. He
“ is the son of our Lord, the just king,
“ the high and powerful, the conqueror,
“ the fortunate, the pious governor of
“ the Moors. Abialhageg, who bears wit-
“ nefs to the law, son of the renowned,
“ of the sublime Abi Algualid, the de-
“ stroyer of those by whom compa-
“ nions are given to God; son of Nazar
“ the privileged, happy in his works,
“ and in every thing which is resolved
“ in the decrees of God for his service
“ and with him; he projected this
“ edifice

“ edifice from the moment the Moorish
“ nation became sovereign of this city,
“ and thus made a provision of merit.
“ He filled his arch with charity and
“ good works, and his whole intention
“ was directed in the presence of God.
“ God is he who inspires good thoughts
“ and who communicated to him his
“ light, that it might be communicated
“ to those who should come after him ;
“ and for the day when riches and an-
“ cestors will avail us nothing, and when
“ nought will remain to us but that
“ which God in his mercy shall have
“ given us. The plan of this hospital
“ was drawn in the ten days of the mid-
“ dle of the month Moharram, in the
“ year 777, and finished in the ten days
“ in the middle of Xaguet, in the year
“ 778. May God preserve the pious
“ work of the founders, and never leave,
“ without recompence, the meritorious
“ labours of these illustrious princes.
“ God be with Mahomet and his adhe-
“ rents for ever.”

This house is at present inhabited by an individual. In the first court there is a fine reservoir, and two lions, rudely sculptured in marble, through which the water runs into the reservoir. The edifice is not remarkable except from the long and pompous inscription just given.

The architect of the cathedral was a person of the name of Siloë, who died before the building was finished. The principal front is noble and simple. The date of the building and dedication are placed over the little door, which opens to the street of the prison; and above are two well executed figures representing Faith and Justice, with the following inscription:

*Post septingentos, Mauris dominantibus, annos
Catholicis dedimus populos hos regibus, ambæ
Corpora condidimus hoc templo, animasque locamus
In cælis, quia justitiam coluere fidemque.
Pontificem dedimus Ferdinandum nomine primum,
Doctrinæ, morum, vitæque exemplar honestæ.*

The architect in building the cathedral is said to have taken the human body for his model: the great chapel is the head, the breast and stomach are represented by the nave, the two collateral naves are the arms, and the rest of the choir form the feet. I confess, that in examining this magnificent building, I could not perceive these resemblances. The dome over the great altar is supported by twenty-two Corinthian columns, in great and majestic proportions. Gilt colossal statues of the twelve apostles are placed upon the architrave, and, between the columns of the second order, are several paintings which represent the life of the Virgin Mary. In a word, the whole of this dome is magnificent: it is an hundred and sixty feet high, and eighty in diameter, the choir is as many in length and about fifty in breadth. The most sensible defect of this edifice is the breadth not being proportioned to the length, which arises from the royal chapel and the parish church, or *Sagrario*, having been taken

into the cathedral; by which means three churches have been made into one. The length of the whole is four hundred and twenty-five feet; the breadth only two hundred and forty-nine: it has five naves, divided by twenty detached pillars; those of the principal nave are twelve feet in diameter, the others but eleven.

The chancery, or court of justice, has a front equally elegant and majestic; it were to be wished the inside corresponded with this fine exterior. The inscription upon the pediment is by the famous Ambrose Morales, historiographer to Philip II.

Ut rerum quæ hîc geruntur magnitudini non omnino impar esset tribunalis majestas, Philippi II regis providentiâ

Regiam hanc litibus judicandis amplificandam

& hoc digno cultu exornandam censuit, anno

M D. LXXXVII. Domino Fernando Nino de Guevara præside.

Martin Diaz Navarro and Alonso Hernandez, were the architects of this front; to which was added, in 1762, a second body of building which accords but little with the first.

There are but two chanceries in Spain, before which, in case of appeal, come all the causes that are judged in the kingdom; from these, in cases foreseen by the law, they are carried before the council of Castile. One of the chanceries

ries is at Valladolid and the other at Granada.

The gate of the Alhambra is near the court of justice, and leads to a delightful walk in which there is a fountain, built in the reign of Charles V. It is ornamented with imperial eagles, and bears a simple inscription in the Roman style and taste. CAESARI IMPERATORI CAROLO V. HISPANIARVM REGI. Four bas reliefs, half destroyed by time, accompany the inscription; one represents Hercules in the moment of his killing the hydra, and has this motto: *non memorabitur ultra*; another the rape of Europa, with the words: *imago mysticæ honoris*; the third, Apollo pursuing Daphne, with the following legend: *à sole fugante fugit*; the fourth, Alexander on horseback compleatly armed, and these words; *non sufficit orbis*. In a few years nothing of these bas reliefs will remain.

The principal entrance of the castle of the *Alhambra* is a few paces from the fountain; this gate, now called that of the Guard, on account of a few invalids posted there, is a strong tower, built by the king Joseph Abulhagheg, as the Arabian inscription indicates.

“This gate, called the gate of the
 “Judgment or Tribunal, (may God
 “cause it to promote the happiness of
 “the Moorish people, and perpetuate
 “it to the end of nations) was built by
 “our lord the emperor and king of the
 “Moors, Joseph Abulhagheg, son of
 “the just and warlike Abiguald, son
 “of Nazar; God give a happy end to
 “his works for the good of the Mussul-
 “man nation, and prosper the edifice
 “built for its defence. It was finished
 “in the month of Maulen Almnadam,
 “in the year seven hundred and forty-
 “nine. God render it lasting upon its
 “foundation, and perpetuate, in the me-
 “mory of men, the epocha of its com-
 “pletion.”

The

The year 749 of the Hegira, and the month Maulen Almnadam, corresponded with the 4th of April, 1338, of our æra. This gate was built to serve as a tribunal, according to the custom of the Arabs and the Hebrews, who erected their tribunals at the gates of their cities; and from this ancient custom in Asia, the court of the grand seignor is called the *Porte* (or gate) by way of distinction.

On each side of the inscription is a piece of marble, upon which are the following sentences in Arabic.

“ Praise be to God. There is no
 “ other God but God, and Mahomet is
 “ his prophet. There is no strength
 “ but from God.”

A key and an open hand are placed over the inscription; these are the two great symbols of the Mahometan religion. The Alcoran continually speaks of the almighty hand of God which
 con-

conducted the faithful in the way of righteousness: and of the key of God, which opened to them the gates of the world and of religion.

The key among the Mussulmen is nearly what the cross is with Christians: the chief sign of the faith. Among the Arabians it had much the same functions and power as the keys of Saint Peter with us; the power of binding and loosening, and of opening and shutting the gates of heaven. We read in the Alcoran: "Is not God almighty
" and merciful in favour of men who
" believe in him and write? Did not he
" give to his legate the power of heaven
" which is above, and of fire which is be-
" neath? With the key, did not he give to
" him the title and power of a porter, that
" he may open to those whom he shall
" have chosen?" The key was, besides, the armorial ensign of the Andalusian Moors. As soon as they entered Spain, they bore it on their standards and *Ghiblaltath*, now Gibraltar, the name given
it



it by the Moors, and which signifies the *mountain of the entry*, was thus named, because it was looked upon as the key of the strait through which the ocean enters into the Mediterranean; and for the Moors, it was the gate also through which they found an entry into Spain. Therefore the key over the gate of the Alhambra may be taken in several acceptations, either as a symbol of the Mahometan faith, or as a simple armorial ensign.

The hand near the key had, among the Moors, three mysterious significations. It was a designation of Providence, and the prototype or rather abridgment of the law. The hand is composed of four fingers and a thumb, and each finger has three joints; the thumb but two; but all are combined in the unity of the hand, which serves as the foundation. The law of the Mahometans contains five fundamental precepts: the first is, "*to believe in God and in his prophet*"; the second, *to pray*; the third, *to*
give

give alms; the fourth, to fast during the month of *Rahmadan*; the fifth, to visit the temple of *Mecca* and that of *Medina*." Each of these dogmas or precepts have three modifications, except the first which has but two, and answers to the thumb; these are the *heart and works*. Words are useless in the law of Mahomet; all its doctrines and their derivatory precepts are founded on the profession of their faith in the unity of God, which the Mussulmen have continually in their mouths, *La allah illah allah*; "there is no God but God;" and consequently the whole of Mahometanism may be confined within the hand, the five fingers, and the fourteen joints.

The third signification is purely superstitious. The Arabs still believe, that the hand, by its form, being an abridgement of their religion, became a powerful defence against the enemies of the law, and might operate miracles by knowing how to give it certain figures, and changing them according to the
course

course of the stars, planets, and constellations. Represented open, like that over the gate of the Alhambra, it had, said they, the power of weakening the strength of the enemy.

The hand was honoured with equal respect amongst us, during the ages of ignorant credulity: it has been made the foundation of the idle dreams of fortune-tellers. The professors of chiromancy have pretended, that every man carries in his hand the marks of his destiny. The lineaments Nature has traced there, and others occasioned by accident, have furnished a subject for many learned volumes. The Spanish women still put round the necks of their children a kind of collar, made with little hands, of box, ebony or ivory, to preserve them from enchantments; a superstition which they have received from the Moors.

The first edifice within the walls of the Alhambra is the famous palace of
Charles

Charles V. The architect, by whom the plan was formed and the building begun, was the celebrated Alphonso Berruguete, born in the village of Paredes de Navas, near Valladolid. It was continued by Machuca, another Spaniard, pupil to Raphael, who, in his turn, left the undertaking to Siloe, the architect of the cathedral, a Spaniard like his predecessors, and born at Burgos. This palace was built with the money the emperor had the art to obtain from the Moors, under the pretence of allowing them liberty of conscience. They advanced at two payments sixteen hundred thousand ducats, for which they received nothing but promises; for in the end they were ruined, converted and persecuted*.

This

* The means employed by the Spaniards, to convert the Moors of Granada, may be judged of by a letter, which still remains, of the famous Aben Humeya; in which he conjures his subjects, his brethren, to persevere in their religion, and to wait for more happy days. We might imagine we hear

This palace was abandoned at the death of Charles V. It is a perfect square

Saint Paul, or the fathers of the primitive church, exhorting the faithful, and supporting them under persecutions, so much do the paths of error resemble those of truth. The letter cannot be displeasing, I have therefore translated it intirely,

“ The unhappy the forrowful Molefma, despoiled
 “ of the kingdom which belonged to him, as the
 “ only remaining branch of the race of the kings,
 “ the defenders of the nation and the law, Molefma,
 “ who took pleasure in the labours of a sovereign,
 “ without losing fight of justice and religion, Aben
 “ Humeya, son of Thali, and descendant of the
 “ high, mighty and faithful Muley Hacén, to the
 “ honorable and zealous Mussulmen his brethren
 “ of Granada, health and benediction,

“ We weep and shed bitter tears at the disgrace
 “ and misfortunes which the faithful Mussulman Ab
 “ Hami has seen fall upon you, and we rejoice to
 “ learn with what firmness you resist the importu-
 “ nate intreaties, and cruel threats and persecutions
 “ of those who wish to make you renounce the
 “ truth, wretched men that they are. If the voices
 “ of two or three of the Christian Imams be a tor-
 “ ment to us, what must you suffer who are exposed
 “ to so great a number of their Imams, who daily
 “ preach to, surround you, and even enter your
 “ houses?

square of two hundred and twenty feet. No greater extent was given it, that the

“ houses? We know that the most severe among
 “ them are they who, with their profane mosque,
 “ are placed in a collected body in the midst of you.
 “ These are the persons who most defame our pa-
 “ tience and courageous fidelity. We congratulate
 “ ourselves upon the means you employ to keep them
 “ at a distance, and especially to prevent their de-
 “ structive poison from infecting the tender minds
 “ of your feeble children. Fear nothing; arm your-
 “ selves with new strength; power will manifest it-
 “ self to destroy this race of infidels; and we shall
 “ one day possess this power. He who, with a
 “ steady eye, watches over us and our works is Al-
 “ mighty; he will multiply his faithful and zealous
 “ servants like the stars of heaven and the sand of
 “ the sea. In the midst of all the evils with which
 “ you are surrounded, you are happy, since you
 “ have before your eyes that splendid city and the
 “ flowery fields, which were the native country of our
 “ forefathers; may they enjoy peace and receive the
 “ benediction of heaven. Time presses; neglect not
 “ the education of your children, that throughout
 “ their lives they may know the truth. We are be-
 “ come opprobrious in the eyes of our neighbours,
 “ the slaves and objects of mockery to those by
 “ whom we are abhorred. Be firm, and hope for
 “ every thing from time and from God; he is mer-
 “ ciful and almighty.”

Moorish palace might be preserved, which was designed for a summer residence.

The principal gate is of grey marble, and of the doric order. The frieze is ornamented with this simple inscription :

IMPERATORI CES. KA-
ROL. V. HISP. REG.

Near the house called that of the *Contador* (the receiver) not far from the palace, is an ancient elm, which, if tradition be believed, served as a throne to the chief of the Mahometan religion, to give audiences, and to interpret obscure points of the law: thus, among the Jews, we find the tribunal of Deborah under a palm tree.

The first court of the Moorish palace, called the Castle of Alhambra, and which is adjoining to the palace of Charles V. was called the *Mesuar*: the Spaniards now call it *Los Array Janes*. It is paved with

with great squares of white marble, that are now broken and covered with grass and moss. In the middle is a kind of basin, narrow and almost as long as the court; at the two extremities are four gothic columns, which support a charming gallery. The whole extent is decorated with ornaments, serving to join several Arabic letters, which, united, form different inscriptions. Some of those the most frequently repeated are,

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

“ God only is the conqueror.”

“ Honour and happiness to our lord Abd-Allah.”

Above the two principal cornices are several festoons, well finished, with Arabic characters forming the following inscription, which occupies the greatest part of the wall at the entrance of the tower of Comares.

“ Let God be extolled ; he has given
“ to the nation a governor who has
“ brought it to the highest degree of
“ glory and renown. Oh ! from how
“ many and from what heresies has he
“ delivered the people ! He has affec-
“ tionately conducted them to their in-
“ heritances ; but they who have shut
“ their eyes against his light have been
“ reduced to slavery, and made useful
“ to the welfare of the kingdom. With
“ his sword and invincible courage has
“ he reduced nations to obedience, and
“ conquered provinces. Thou, *Nazar*,
“ hast atchieved heroic deeds before un-
“ heard of. Thou didst enter and con-
“ quer twenty renowned cities ; thou
“ didst return crowned with victory and
“ immense riches, with which thou
“ hast rewarded thy brethren and peo-
“ ple. If they know how to direct
“ their prayers, when their soul be-
“ comes elevated, they will ask of the
“ great, the sublime, and the only God
“ length of days for thee, and for thy
“ states duration and prosperity. O Na-
zar,

“zar, although born in the midst of
 “greatness, thou shinest by thine own
 “lustre like the star of heaven; thou
 “art our fortress, our support, and our
 “arm of vengeance; thou guidest us
 “like a flambeau, which dissipates dark-
 “ness from before us. The stars fear
 “thee in their course, the great star
 “of heaven lights thee with respect,
 “and the highest tree which can bend
 “gains by thy side.”

Over the door of the same apartment,
 but on the outside, is a circle filled by
 the following inscription:

“If thou admirest my beauty with-
 “out thinking of God, who is the au-
 “thor of all things, I warn thee that
 “it is a folly, because thou mightest
 “make thy admiration turn to thy pro-
 “fit, and God may bring thee to death.
 “O ye, who look upon this marble of
 “perfect workmanship and beauty,
 “watch over its defence, and that it

“ may be laſting, proteſt it with your
 “ five fingers and your hand *.”

This inſcription ſeems to indicate that there was formerly a ſtatue, bas relief, or ſome precious marble over the gate.

The tower of Comares took its name from the Moorish architect by whom it was built. But Marmol and Pedraza, who have written the hiſtory of Granada, ſay that *Comares* is derived from *Commarragia*, the proper name of the Perſian ornament with which the principal hall is embellished. The architect, whoever he was, after building his tower, made an experiment upon it; he mea-

* See what has been ſaid upon the fingers and the hand, and the opinion of the Moors on this ſubject. The manner of employing the hand as a defence againſt fascination, as ſtill received in Spain, is to ſhut it, and paſs the thumb in the form of a croſs between the middle and the fore fingers. In this manner a young and handsome woman imagines ſhe ſcreens herſelf and preſerves her children from the malicious looks of an old one.

fured the height as soon as the building was finished, and having measured it a second time the year after, found the tower to have sunk three feet. It is the highest and most magnificent tower of the Alhambra.

The door of the great hall is an arch, in a good taste, embellished with festoons, which are in stucco. On each side of the door are two little niches, in which persons who entered left their sandals. This hall is worthy the attention of the curious by its height, the boldness of its arched roof, and the ornaments and inscriptions it contains.

The walls and cornice are covered with festoons and Arabic characters; those of the cornice are a repetition of the following words: "Celestial cheerfulness, ease of heart, and eternal delights to all believers." The cornices were, undoubtedly, cast in a mould, in which the words were engraved; whence it comes that most of the borders of the
doors

doors and windows are but a continued repetition of the same phrase.

The inscription round the cabinet, to the left on entering, is as follows:

“ Observe, that all the kings who
 “ have been and now are in this palace
 “ render justice to Abu Nazar, and take
 “ pride in him; he is endowed with
 “ such majesty, that, placed in the hea-
 “ vens, he would have obscured the
 “ planets and the signs of the zodiac.
 “ His looks strike terror into the minds
 “ of kings; but, without violence, he
 “ attracts them to him, and protects
 “ them by his own glory, for to his ter-
 “ rible look he always joins greatness
 “ of mind and benevolence; he served
 “ not Arabian and Andalusian kings
 “ only, but all the sovereigns of the
 “ earth.”

This *Abu Nazar* is, undoubtedly, the famous *Miramolin* who reigned in Africa,
 and

and in whose name the conquest of Spain was made.

The other cabinet has also an inscription, which is longer, more elegant, and better written.

“ Glory of the kings who have dis-
 “ appeared from the earth, honour of
 “ those by whom thou shalt be suc-
 “ ceeded, wert thou compared to the
 “ stars they would be humbled; were
 “ splendour and nobility wanting to thy
 “ dignity thy person would give it suffi-
 “ cient lustre. Thou art the depository
 “ of the books which have purified the
 “ sect*, and which will be such evi-
 “ dence

* When the famous Ximenez de Cisneros came to Granada to co-operate with the first archbishop of that city, Fernando de Talavera, in the conversion of the infidels, it is said, they collected a million and twenty-five thousand copies of the Alcoran, which were burnt in the public square; several works of taste and erudition, worthy of descending to posterity, were confounded with the law
 of

" dence as none shall ever contradict.
 " How many former nations, how many
 " of those which now exist, have been
 " saved by thy zeal! Thou concealest
 " sublime ideas, and thy virtues are so
 " necessary that thy end ought never to
 " come; they have all chosen an asylum
 " in thy breast; but especially clemency
 " and oblivion of injuries."

The following inscription is upon the window in the middle of the hall.

" Oh, God! hasten to my assistance.
 " May he who *stones the demon* † be with
 Ma-

of the prophet, and partook its fate: the press, upon which this inscription is written, probably contained the Alcoran.

† This expression originates from a tale told by Mahomet to the inhabitants of Mecca. He persuaded them that a mountain in the neighbourhood of the city, called *Hod Hud Ar Aram*, was the Mount Moriah to which Abraham led his son to sacrifice him, and that the demon, jealous of the progress of true religion, came every night to haunt the mountain, and do some evil to the real believers;

but

“ Mahomet and his generation, let him
 “ keep us from the wrath and snares of
 “ the evil spirit, that we may make war
 “ with hell; may he deliver me from
 “ the adversities which are followed by
 “ misfortune *, and may he avert the
 “ evil which the envious is about to do
 “ me in the moment of his envy.
 “ There exists no other divinity than
 “ that of God. Praise be to the father
 “ of all ages and of the world; eternal
 “ praise.”

but that the angel Gabriel had taught Abraham cer-
 tain words, by repeating which, walking seven times
 round the mountain, and throwing stones at the devil,
 the evil spirit would run not only from that place, but
 from every other where the same religious act should
 be performed. Hence arose the custom of the pil-
 grims to Mecca; who never fail to roll a stone every
 night round the mountain, and to stone the devil:
 many indulgences are attached to this nocturnal ce-
 remony, and the power of stoning the demon is in
 an especial manner attributed to God.

* The explanation of this idea is found in the
 second volume of the letters of M. Guis, upon
 Greece, in which he comments upon the Greek pro-
 verb which is so philosophical: *O misfortune, if
 thou comest alone, thou art welcome!*

Over the window to the right is written:

“ I am like unto the sweet exhalation
 “ of plants, which satisfies, captivates,
 “ and enchants thy senses. Behold the
 “ vase I support, and, in its purity,
 “ thou wilt see the truth of my words.
 “ If thou shouldst desire to give me one
 “ like it, thou canst find it no where
 “ but in the Moon when at the full;
 “ and Nazar, who is my master, is the
 “ star which communicates to me its
 “ light: as long as he watches over me,
 “ I shall never be eclipsed.”

This inscription is undoubtedly an eulogium on the court and basin upon which the window opens.

The following is over the window to the left in the hall:

“ Well may a sublime name be given
 “ to me, for I am fortunate and magni-
 “ ficent. This transparent and liquid re-
 “ervoir

“ fervoir which presents itself to thy
 “ view, will, if thou pleasest, quench
 “ thy thirst ; but were the water to stop
 “ in its course, and never more to fill
 “ up these fortunate banks, it would
 “ not less testify the praises of Nazar,
 “ the man, liberal beyond measure,
 “ whom no one leaves with the want
 “ which brought him into his presence.”

The little cornice above the window
 is not without its inscription ; it has
 the following words :

“ Praises to God, to the Prophet, to
 “ Nazar who gave empires ; and to our
 “ king Abi-Abd-Allah, peace, elevation
 “ and happiness †.”

† This inscription proves that Nazar, who is men-
 tioned in the preceding inscriptions, is the same with
 Miramolín Jacob Almanzor, whom several histo-
 rians call *Nazar*, a name of greatness and dignity,
 like *Augustus* among the Romans, and *Ppharaoh* with
 the Egyptians.

The