

Among the inscriptions, which were buried or mutilated, the two following are worthy of being preserved :

“ God be with my king Abulgagegh,
“ and with thee Joseph my king, my
“ guardian and master ; partake of the
“ eulogiums which the beauty, grace,
“ and perfection of my work inspire.
“ In former times I served as a place of
“ pleasure to thy noble ancestors ; and
“ shall I be less delightful in thy eyes ?
“ My fame and my charms are increased,
“ and I am embellished with new orna-
“ ments. Thou hast put fear away
“ from me, thou hast made me a ram-
“ part by which I am protected ; thy
“ glory daily increases, time more deeply
“ engraves thy illustrious deeds ; thou
“ art called the great the triumphant ;
“ kings and potentates strive to please
“ thee, and each shelters himself under
“ the wing of thy posterity ; and I more
“ than they all. I smile at the projects
“ thou formest to embellish me, because
“ I become a witness of thy magnifi-
“ cence.

" cence. It was thou, O Joseph, who
 " knewest how to embellish me; the
 " treasures of thy imagination were
 " poured upon me, and thou hast ren-
 " dered me the object of general eulo-
 " gium. Thy clemency and thy bounty
 " constitute my glory: from my foun-
 " tain rushes pure and odorous water;
 " it seems to fly up into the air, and its
 " murmur is a soft and tender melody;
 " its fall is an humiliation for thee, the
 " shiverings I feel are signs of respect;
 " they mark to thee my fear, but it is
 " not to fly from thee. Joseph is my
 " support, he is my defender: in every
 " thing I say to my honour, reason is
 " my guide. I please them by whom I
 " am seen, and the sight of me is to
 " them a recompence. O ye nobles,
 " grant me your admiration! and ye,
 " brave and valiant knights, be not less
 " zealous to give me praise whilst you
 " behold me. Let my eulogium be sub-
 " lime, because every thing I contain is
 " sublime. O Joseph, my lord and my
 " king, the living image of the prophet,
 " thou

“ thou hast accomplished with me thy
 “ promises, and hast shewn me all thy
 “ affection.”

The second runs thus:

“ I am the place of delight, and am
 “ pleased with places which resemble
 “ me ; they would excite my envy were
 “ they as perfect as I am. Observe
 “ that reservoir which embellishes me,
 “ and thou wilt there see more lustre
 “ than in the polished and enamelled
 “ steel. To my beauty are joined the
 “ favours of Joseph ; his affection spreads
 “ round me that pure and cheering air
 “ which thou respirest. This basin re-
 “ sembles a handsome cup, finished by
 “ the hands of art, whence the mouth
 “ of beauty draws the liquor by which
 “ it is refreshed and embellished ; but
 “ the water rises with a spring, and
 “ spreads in undulated sheets ; the bril-
 “ liant drops press each other and con-
 “ ceal a mysterious heart, which con-
 “ tains wonderful secrets : and thou,
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“ Joseph, purifier of the sect and of the
 “ faith of believers; thou, the sublime
 “ point around which every kind of
 “ glory is assembled; thou, who livest
 “ like the best of kings; as the setting
 “ sun hastens towards the horizon, and
 “ afterwards rises again in the heavens
 “ with renewing fire, so thy name, which
 “ was declining, has regained its lustre
 “ in this garden. All nations have
 “ come to admire my magnificence,
 “ which for ever shall last. O Joseph!
 “ O my master! thou art the fane of
 “ the law, and the asylum of such as
 “ observe it; thou art a fertile orchard,
 “ which, with its abundant juices,
 “ nourishes and gives life to plants
 “ and flowers: thou art a tuft of
 “ aromatic herbs: thou givest the en-
 “ joyment of life and happiness.”

The Arabs never lost an opportunity
 of bestowing a eulogium upon water;
 there are basins and cascades in most of
 the halls of the Alhambra, so that, du-
 ring

ring the summer, it must have been a delightful abode. Water by its clearness and purity is always taken in the Alcoran for the symbol of a sincere and docile heart. In the Sura, of the cow it is said, "I gave you a heart, which like water might reflect my revelation and receive the words of my messenger;" and it is from this comparison of the heart with water, which we meet with also in holy writ, and in the writings of the Rabbins, that in drinking water out of a glass of which another person has just drank, you are said to know his secrets.

The church of the Franciscans was formerly a mosque: as appears from a marble on the ancient walls of the convent which contained the following Arabic inscription.

" Say, there is no other God than
 " God: let these words be in thy mouth
 " as well as in thy heart. God, in thy
 " favour, and at the prayer of his
 R 2 " prophet,

“ prophet, abridged the number*; di-
 “ minish it not, pardon is in the place
 “ of prayer.”

From the Alhambra you enter the Generalif by a low gate, which favoured the escape of Abdali, when Ferdinand took Granada. Generalif signifies, as I am told, in Arabic, the house of love, of dance and pleasure. It was built by a prince of the name of Omar, who was so fond of music that he retired to this palace, entirely to give himself up to that amusement. The Ge-

* In the Sura, *journey by night*, Mahomet relates to his followers his extatic visions in heaven, and tells them that God delivered to him as a precept, that true believers should pray an hundred times a day: but that he, by the advice of Moses, made several representations to God, to prevail upon him to diminish this great number of supplications; till at length God was pleased to reduce them to four, of which the appointed times are at sun rise, noon, sun set, and midnight. To this the expression in the inscription relates; and the meaning is, since the number of prayers has been diminished, let Mussulmen be exact and faithful in the performance of those which are prescribed.

neralif is the most pleasing situation in the environs of Granada. It is built upon a very high mountain whence waters rush from every side, which escape in torrents, and fall in beautiful cascades in the courts, gardens, and halls of that ancient palace. The gardens form an amphitheatre, and are full of trees, venerable from their antiquity. I sat down at the feet of two cypresses of which the height and whiteness attested the number of centuries they had stood there: they are still called the Cypresses of the Queen, because it was near them the perfidious Gomel impeached the virtue of that princess, and the honour of the Abencerrages. I admired them with a sentiment not to be inspired by monuments of stone. The writers of romances have never imagined a scene equal to this. How much did I regret so beautiful a situation should be inhabited by insensible proprietors! I sighed to behold the superb and natural terraces of these enchanting gardens laid out in apartments;

ments; and this place, formerly the center or Asiatic luxury, reduced to simple reeds and the sterile retreat of a cloister of capuchins. The pure air of Generalif, the simple and Moorish structure of the edifice, and the clearness and abundance of the waters, called to my recollection the time when Granada was one of the finest cities in the world. At present it is melancholy and deserted; a defeat, different manners and another government have annihilated its glory.

In the Corridor, or covered gallery, which in the palace leads to the apartments, is this long inscription :

“ God be my aid against the devil
 “ the tempter : God is great and wise,
 “ powerful and a lover of justice. He
 “ will torment both men and women
 “ who multiply God and render him
 “ deformed ; he will throw them into
 “ the abyss and there leave them for
 “ ever. Believe in God and in his
 “ messenger, he is sent that you may
 “ praise

“ praise and honour him day and night.
 “ Sing his praises. To them by whom
 “ you shall be saluted render salutation,
 “ and in the name of God touch your
 “ beard *, and let it be with affection;
 “ and may the tranquillity of him whose
 “ desire shall be to disturb yours be also
 “ disturbed: and he who shall add to
 “ the duties prescribed to him by God
 “ shall receive a great reward.”

In the first hall there are two inscriptions over the window; the following is on the right:

“ Ismael is the major, the great, the
 “ privileged. God gave him a reputa-
 “ tion and an establishment; if thou
 “ contribute to his grandeur thou shalt

* The custom of touching the beard in saluting is very ancient amongst the eastern nations. Joab, general of David, when he killed Amasa, the general of Absalom, approached him, and touched his beard with his right hand saying, God save thee, my brother, while with the left he run him through with his sword. This fact is thus related in the second book of Samuel, chap. xx.

“ be honoured like all the kings de-
 “ scended from him. He gives life to
 “ such as are thirsty, he unites and
 “ supports the sect *.”

“ The window at the entrance of this
 “ delightful palace is destined to the
 “ pleasures of the nobility. The charm-
 “ ing view from it enchants the eye
 “ and elevates the mind. Let us return
 “ thanks to God. That fountain dis-
 “ covered from the window is pleased
 “ when looked upon by its king and
 “ thereby seems to be embellished.”

The Arcades in the court, called the
 Court of the Pond, are ornamented
 with one of the best inscriptions in its
 kind.

“ Charming palace, thou presentest
 “ thyself with majesty; thy splendour
 “ equals thy greatness, and thy light

* The thirst Ismael suffered when a child is
 well known: the Arabs believe themselves de-
 scended from him.

“ shines

“ shines upon every thing by which
“ thou art furrounded. Thou art wor-
“ thy of every eulogium, for thy orna-
“ ments have in them something divine.
“ Thy garden is embellished with flow-
“ ers which repose upon their stalks,
“ and exhale the sweetest perfumes :
“ fresh air agitates the orange tree and
“ spreads afar the sweet odour of its
“ blossoms. I hear volumptuous music
“ joined to the rustling of the leaves of
“ thy groves. Every thing around
“ me is harmonious, green, and flowry.
“ Abulgali; the best of kings, pro-
“ tector of believers and of the law,
“ thou art the object of my esteem.
“ God save thee and confirm thy noble
“ hopes; thou knowest how to en-
“ noble the least of thy works. This
“ apartment, which is dedicated to thee,
“ possesses such perfection and solidity
“ that its duration may be compared
“ to that of the faith itself: it is a
“ triumph, a prodigy of art.”

The

The Moors had academies and a university in Granada which produced several good physicians, famous astrologers, celebrated botanists, accurate mathematicians, excellent painters and able sculptors; but the science in which the Arabs made the greatest progress was theology, because that requires nothing but imagination.

I have detained the reader too long on the subject of the magnificence and luxury of the Moors, and the wild flights of the Arabian poets; a more respectable object now claims his attention, and invites him to go with me over the tombs of the first martyrs of Spain.

The road which leads to the sacred mount is delightful; it runs by the side of high mountains covered with houses, fountains and verdure. Some of these heaps of earth, plants and rocks are skilfully dug, and serve as a residence and shelter to the gardeners who cultivate them to their tops; they are, if I
may

may use so bold a figure, animated pyramids. The Darro runs in the valley; the banks of this river are equally varied and agreeable, and form, with the mountains, one of the most enchanting prospects I ever beheld.

After having passed the sacred wood, on which several crosses announce the chapel, you approach, by a steep ascent, a considerable edifice. But it will here be necessary to go a little back into the history of past times. Astronomers, and amongst others the famous Johannes Regiomontanus had predicted that the year 1588 would be remarkable throughout the world. They said it was the climacterical year of the universe; and during the course of it a prodigious number of extraordinary events came to pass. Five new stars were discovered in the heavens, and the sun was obscured in the middle of a fine day of the month of June. The famous Roman obelisks were found, and in Granada the foundation of the tower, called

called *Turpiana*, were discovered. Don Juan Mendes de Salvatierra was then archbishop of that city. The workmen employed in digging in the foundation discovered a long and square case of lead, which was taken out and opened. It was varnished within and without. This kind of bier contained a bone, a piece of white linen of a triangular form, and a great scroll of parchment filled with characters of different languages. The tower existed long before the Romans came to Granada; for as long ago as the second year of the reign of Nero, we find it stiled a very ancient tower.

The name of *Turpiana* was not known till the plates of lead in the sacred mount were found. A statue of a Roman soldier upon its base was also discovered at a little village, called *Peligros*. On the base was a long inscription, which began with these words: *Caio Antistio Turpioni*. This *Turpio* having repaired the tower, or defended, or taken it, might pro-

probably have given it his name; but the form and materials of the remains of the edifice seem to leave no doubt that it was originally a work of the Phœnicians.

The parchment having been examined by the most able antiquarians, was declared to be extremely ancient, and that it was neither made of the skin of a sheep, goat, or that of any other known animal used for the same purpose. At the top was a cross, formed by five little crosses; after which was a long writing, in the Arabic language, on the subject of which the pope, under pain of excommunication, commanded the most rigorous silence. Under the writing was a long figure formed of several squares, in each of which was a Roman character, the rest were Greek. But what appears still more singular is, that when the Roman characters were united, they formed a prophecy, in Spanish, concerning the end of the world; and the language was as
pure

pure as that now spoken at court. Each of the Greek letters was followed by two Arabian characters; but the signification of these is a mystery which cannot be revealed. Afterwards came the signature of Saint Cecil, *Cecilio Obispo de Garnata*. Saint Cecil and his brother Saint Tesiphon were Arabians. The first, after his conversion, was called *Ceicelleyah*, which means *the preacher*, and from which *Cecilius* has been formed. The parchment concludes with the declaration of Patricius the priest, as follows:

“ The servant of God, Cecil, being
“ in Iberia, and seeing the end of his
“ days approach, said to me in secret,
“ that he was assured of his martyrdom.
“ But as he was extremely fond of his
“ treasure of relics, he recommended it
“ to me, and besought me to conceal
“ it, that it might not fall into the
“ hands of infidels; he observed, that he
“ had travelled both by sea and land to
“ procure it, and that this treasure would
“ remain hidden until it should please
“ God

“ God to make it manifest ; and I, to
“ do what I thought was best, con-
“ cealed it in the place where it is de-
“ posited, having supplicated God to
“ take it under his protection. The
“ relics are : A prophecy of Saint John
“ the Evangelist concerning the end of
“ the world ; the half of the linen with
“ which the Virgin Mary wiped away
“ her tears at the passion of her son :
“ and a bone of Saint Stephen, the first
“ martyr. Let us return thanks to
“ God.”

The bone and the linen are preserved in the cathedral of Granada, and upon certain days of the year are exposed to the veneration of the pious. Philip II. wished to see these sacred rarities. The city of Granada deputed to him a canon, and the king having accidentally fallen ill, neglected not so excellent an opportunity to obtain a cure ; he applied the linen to the part affected, and finding it a sovereign remedy, stole from it

a shroud, which he had enshrined, and placed amongst the relics of the Escurial.

But to return to the sacred mount: three men went to this mountain with intent to dig in search of a treasure; but not having discovered any thing, after three days fatigue, they were upon the point of abandoning the undertaking, when the principal among them going to the church of our Lady to pray, heard a voice within, which said to him, "Sebastian, go not away, but return again to the mountain and continue to dig." He communicated this revelation to his associates, who, animated with new courage, continued their search, and at the end of two days found a piece of lead, eighteen inches long, and two inches wide, covered with characters, which after having exercised the patience of antiquarians, were at length decyphered in the following manner:

"The

“ The burned body of Saint Mefiton ;
“ who fuffered martyrdom in the reign
“ of the emperor Nero.”

The work was continued, and three pieces of the fame metal were found, of like dimenfions, and infcribed with characters fimilar to thofe of the firft. The latter mentioned the martyrdom of Saint Cecil, Saint Tefiphon his brother, and feveral other faints.

It may be fupposed the archbifhop then interfered. The bodies of the martyrs were found in a calcined mafs; except that of Saint Mefiton, which was only half burned. They were taken away by the priefts, and a provincial afsembly was fummoned, at which the moft able divines of Spain and feveral bifhops were prefent: the relics were declared genuine, and worthy of veneration, by a judgment pronounced after high mafs, on the 30th of April, 1600.

On the sacred mount the masses in honour of the first disciples of Saint James are still celebrated; the disciples were seven in number, and burned in the grottos, which are now converted into chapels, and called the sacred furnaces.

A valuable discovery was made in these furnaces or grottos of several Arabian manuscripts, engraved on plates of lead, concealed in hollow stones, closed up by a very hard cement.

During the excavations made in the grottos, one of the stones rolled down, broke in pieces, and discovered its contents; so that every other stone which resembled this was carefully examined. There were found twenty-one manuscripts of a round figure and composed of several leaves of lead. They are all written in Arabic, except one, of which the language cannot be discovered, because the characters are unknown; but this is

sup-

supposed to be Arabic also, and that it will one day be decyphered. The largest of these manuscripts is but seven inches in diameter. The bull of pope Innocent XI. permits no more to be said of them; for it must be observed, that all the manuscripts were carried to Rome, and his holiness forbade, under pain of excommunication, all persons from speaking of what passed at the time of the discovery until he should have decided what might be said concerning it. But as this decision has not yet been pronounced, the canons or priests of the sacred mount, with whom I conversed for a considerable time, communicate their conjectures with much reserve.

The reader will undoubtedly be curious to know the titles of the manuscripts. The first is the history of the establishment of the church; the second treats of the essence of God, and is said to have been written by Saint Tesiphon; the subject of the third is the ordination of Saint James, son of the apostle

Zebedee; the fourth, is an apology or harangue, written by the same Saint James; the fifth, treats on the preaching of the apostles; and the sixth of the tears and repentance of the apostle Peter the vicar. The reader will excuse me if I express myself with the simplicity of the times in which the titles of Saint and Pope were unknown, and according to the titles of the manuscripts of which I am speaking. The seventh, contains the life, acts and miracles, of our Saviour; the eighth, treats of the certifying of the glorious book of Evangelists; the ninth, of the rewards promised to those by whom the certifying of the Evangelists is believed; the tenth, of occult mysteries, though, in fact, I know no mysteries which are not occult. This is the shortest of the manuscripts, and is full of seals and a kind of hieroglyphics. The eleventh, is a relation of the great mysteries seen by Jacob or James on the holy mount. The twelfth, the soliloquy of the Holy Virgin: this is a kind of apocalypse. The thir-

thirteenth, a book of maxims concerning the law, and the moral conduct of life, by means of which may be obtained security, and the gift of peace. The fourteenth, the history of the famous seal of Solomon, concerning which the reader may refer to what has been written on it by Kircher. The fifteenth and sixteenth, treat of Divine Providence. The seventeenth, of the nature of Angels and their power. The eighteenth, has for its title, "Of the House of Paradise and of Hell." The nineteenth and twentieth, contain the life of the apostle James. The twenty-first, is called *the Mute*; it is hoped that some time it will be made to speak. I could give a long catalogue of these manuscripts, but the bull obliges me to be silent. They were all declared apocryphal, because they were found to contain several expressions from the Alcoran: such as, "if one of the virgins who are in Paradise should spit but once into the sea, the sweetness of her saliva would be sufficient to sweeten the waters." Six

persons, the most famous for their knowledge of the oriental languages, were appointed to examine these books of lead: they were the celebrated Athanasius, Kircher, and John Jatino, Jesuits; father Peñtorano, Anthony de Aguila, father Philip Guadagnolo, and the illustrious Abraham Eccelenfis. Louis Maracero was the fiscal or advocate general of this little council. They each made a translation separately; and, after having compared them, chose one which they all signed as the best and most faithful. This occasioned many disputes, because each pretended to the preference. At length, pope Innocent XI. declared, that on report of the arbitrators named, he condemned the twenty-one manuscripts; but, what is astonishing, the relics discovered near these books received the approbation of his holiness.

The church of *Nuestra Senora de las Angustias*, or our Lady of Sorrows, at Granada, is famous, not on account of the architecture, but of the altar which

is admirable, and the chapel of the Virgin which contains immense riches; precious marble, gold and silver, are there accumulated in great abundance.

The church was formerly a simple hermitage. In the environs is a pleasant walk on the banks of the Genil, where, a few years ago, stood an ancient elm which the axe should have respected: they who ordered the destruction of it were destitute of every finer sentiment or veneration for antiquity; this tree was still alive, and might have served as a monument, since it was at the foot of it that mass was celebrated on the 2d of January, 1492, the day of the taking of Granada.

The Field of Martyrs is so called, because Ferdinand the Catholic, who there received the keys of the Alhambra, dedicated it to the Christians who died for the faith in the *Masmorras*, or subterraneous caverns of that field, which, as I have already observed, I do

not believe were intended for dungeons. The bare-footed Carmelites petitioned for a small enclosure, near the field, to build a chapel, of which they have made a considerable convent. In their capitulary hall there is a painting done at the time, which represents the capitulation of the castle of the Alhambra, and the surrender of the keys to Ferdinand. An inscription, at the bottom of the painting, relates the circumstances.

The monks of Saint Jerome have a magnificent convent in Granada, founded by Ferdinand Gonsalves, surnamed the Great Captain. The following inscription is found on the walls of the church: *Gonzales Fernando a Cordubà, magno Hispaniarum duci, Gallorum ac Turcarum terrori.* "To Gonzales Fernand de Cordova, the Great Captain of Spain, the terror of the French and the Turks." He is interred in the church; and on his tomb is his statue in a kneeling posture.

The Carthusians have also a superb house without the city, the cellars of which are famous for the very old and excellent wine they contain.

Granada was formerly called *Iliberia*, and founded, if we will believe some writers, by Liberia, a great grand-daughter of Hercules, daughter of Hispan, and wife to Hesperus, a Grecian prince, and brother to Atalanta. Others who support their assertions by proofs, to the full as satisfactory, maintain that it was founded by *Iberus*, grandson of Tubal, and that it took the name of Granada, or *Garnata*, from Nata the daughter of Liberia; this word being composed of *Gar*, which, in the language of the time, signified grotto, and *Nata*, that is, the grotto of Nata, because that princess studied astrology and natural history, and delighted in the country. It is certain that such a person as *Nata*, or *Natayde*, existed in the first ages of the foundation of Granada, and that in the place where the Alhambra now stands,

stands, there was a temple dedicated to *Nativala*. The date of the foundation of Granada is said to be 2808 years before Christ. We know that in the time of the Romans it was a municipal colony.

A description in Latin of Granada, such as it was, in 1560, written by a merchant at Antwerp, named George Hofnabel, who travelled into Spain, is to be found in the work, entitled *Civitates orbis terrarum*, printed at Cologne in 1576. This book also contains a good plan of the city of Granada.

ROUTE FROM GRANADA TO
CADIZ, BY ANTEQUERA
AND MALAGA.

AFTER leaving Granada, we cross the famous *Vega*, or flat country. This is a plain eight leagues wide, twenty-seven in circumference, and surrounded by high mountains which serve it as ramparts. It is watered by the Genil, the Darro, the Monachil, the Vagro, the Dilar and thirty-six fountains. There are few plains in the world upon which more human blood has been shed, since it was, during several centuries, the great theatre of the obstinate wars between the Spaniards and the Moors.

There is a proverb in Granada which says, *a quien Dios le quiso bien, en Grenada le dio de comer**, which may be said to be true, as far as respects the beauty of

* In Granada God gives all the necessaries of life to those by whom he is beloved.

the country, the temperature of the climate, and the charming situations of which nature has there been prodigal.

Santa Fé, built by Ferdinand and Isabella, is two leagues from Granada. Whilst the Spaniards besieged that city, their camp having taken fire, they resolved to form another more durable and not liable to the same accident. The new camp has become a little city, which contains only two long streets. The road is agreeable, edged with great trees, and enclosed by green and pleasant hills.

Loxa, a considerable town built upon the banks of the Genil, and at the foot of a mountain, is one day's journey from the capital. Loxa, like all the towns built by the Moors, has a good appearance from without; it is in a strong situation and surrounded by inaccessible rocks. We still see the remains of a castle which served for its defence, and is now become the peaceful abode of a hermit. The Moors did not foresee that most of
their

their palaces and fortresses would one day serve as retreats to Christian Cenobites: such, however, has been the fate of the edifices they have left; the castles of Morviedro, Saint Philip, Granada, Loxa, &c. are inhabited by monks and hermits.

The environs of Loxa are very fertile, and produce excellent fruits; the mountains are covered with pasturage and cattle.

After leaving Loxa, you cross Mount Orospeña; and in the neighbourhood of Archidona, a city built in the midst of rocks, you discover the *Pena de los Enamorados*: a rock which has been rendered famous by two lovers.

A young and handsome French knight was made prisoner by the Moors at the time they still possessed Granada. His fine person and politeness made such an impression on the Moorish sovereign that he granted him his liberty, and, for some time,