

time, retained him near his person that he might enjoy the pleasures of the court. The king had a daughter, who could not see the youthful stranger without feeling for him the most violent passion. He perceived the impresson he had made upon her, and the charms of the young princess equally acted upon his heart. They found several opportunities of meeting and declaring the love they had for each other; but their happiness was not lasting, their mutual affection was discovered, and fearing to become victims to the rage of the Moorish monarch, they resolved to escape the same night, and go to be united among the Christians. They left the palace together, and were soon pursued; having no time to lose, they climbed up a rock extremely high, but the people sent in pursuit of them presently came up to the place and surrounded it. The young couple, seeing no hope of escaping, fell into each others arms, and threw themselves from the top of the rock, which is still called the Lovers Rock.

After

After travelling four leagues over mountains and along a very bad road we arrive at Antequera, a very ancient and considerable city, situated half in the plain and half upon a mountain. The streets are large and the houses well built.

Antequera was founded by the Moors on the ruins of the ancient *Singilia*; the necessity they were under of fortifying themselves against the enemies by which they were surrounded, and of always choosing situations where art might easily second nature, induced them to build at the extremity of this city a castle which they strengthened as much as they could by means of several towers and iron barriers. Several kinds of antique arms collected by the Moors are still preserved in this castle; there are also helmets, suits of armour, and iron shields of excellent workmanship: some of them are treble covered with leather. There are also a great number of pikes, javelins, and bows and arrows.

In

In the first church I entered at Antequera I heard from every part of it the singing of birds. I endeavoured to discover the habitation they had been able to provide themselves in this holy and frequented place, when I perceived several cages, suspended in the different chapels, in which larks, and canary-birds sing praises to the Lord.

The principal church of the city has nothing remarkable but a bad figure representing Christ in the mount of olives; it would be difficult to ascertain the number of hearts, arms, feet and thighs of silver suspended near the statue.

Antequera is famous from having been a long time the residence of Solano, a simple, honest, and ignorant man, but who by the observations he had made upon the pulse, had acquired knowledge sufficient not only to predict the crisis of a disease, but to determine the nature of it, and the hour when it was to be expected.

Solano

Solano was born in the year 1685, at Montilla, a small town of Andalusia, six leagues from Cordova; he studied physic in Granada, whence he went to gain practical knowledge to Illora, where he married at twenty seven years of age. His fame having reached Antequera he settled there as a honorary physician of the city; a place he held until his death, which happened on the 31st of March, 1738. Solano had fifteen children, seven of whom were males; he published his observations upon the pulse, in one volume in folio, entituled *Apollonis Lapis Lydos*, or the Touch-stone of Apollo. This work long remained unknown in Spain, until falling into the hands of M. Nihell, an English physician, who resided at Cadiz, he conceived such an esteem for the author that he made a journey to Antequera on purpose to see him; he stayed there two months, saw Solano's practice according to the new theory, which was the intent of his observations, and was astonished, as he him-

self declares in the English translation he gave of the work, at the truth of his prognostics and the admirable cures he daily performed, solely from the knowledge he had acquired of the pulse. He knew the crisis of every disorder, the hour it would happen, of what nature it was to be, and the peculiar mode of treatment it required.

A relation of these facts may be found in the work of M. Nihell, and in the letters of Feijoo. The work of Solano became a new æra in the history of physic, and prepared the way for the useful researches of M. Bordeu, Cox, Flemings, and Fouquet. Some physicians however have still their doubts as to the infallibility of Solano's method, but the importance of the subject certainly requires that all who profess the art of healing should take the trouble to examine its merits.

Antequera was taken from the Moors by the Infant Don Ferdinand, and at  
the

the siege of it he employed gun powder, or thunder, as it is called by the ancient historians. It is said, that the Moors, after all supplies of water had been cut off from them, digging in a fountain in the city, found written upon the first stone to which they came, *quando esta piedra se quitara, entonces se ganara Antequerra de Christianos*, “when this stone is discovered Antequera shall be conquered by the Christians.” After the capitulation two thousand eight hundred and fifteen persons were all who went out of the city.

Two leagues from Antequera there is a fountain, the water of which has the property of curing several disorders, particularly the gravel: the following inscription discovered near the place, proves that the virtue of the water was known in antiquity.

FONTI DIVINO ARAM  
L. POSTVMIVS. STATVLIVS.  
EX VOTO D. D. D.

It is now called, *la Fuente de la piedra*, the fountain of the stone.

The road from Antequera to Malaga lies principally over high mountains which present nothing agreeable to the eye, and after travelling four leagues upon the back of a mule, for there is no carriage road, you arrive at an Inn. The country now becomes agreeable, less mountainous, and more cultivated. The next stage from the venta, or inn, is Malaga.

This is a small but a very ancient city. The Phœnicians built it several centuries before Christ, and called it *Malacha*\*, on account of the great quantities of salt fish sold there. Ptolemy and Pliny give it the name of *Malaca*, and the latter adds that it belonged to the allies of the Romans, *Malaca cum flavio federatorum*. Antoninus in his Itinerary describes a road from Castelon to Malaca, and another from Malaca to Gades, or Cadiz.

\* מלח (*Malach*) Salt.

Strabo speaks of it as a Carthaginian colony, very commercial and famous for its salted provisions.

It is at present a handsome city, at the foot of a high mountain: the port is safe, and the mole stately supported by a magnificent quay. The commerce of Malaga is at present confined to the wines made in the country, and known and esteemed throughout Europe, the fruits of the soil, and brandies.

It is the seat of a very ancient bishopric, suffragan to Granada. The first bishop known of it was Patricius, who in the year 300, assisted at the council of Iliberis; he had successors until the Moors conquered Malaga. They kept possession of the city until the year 1487, when it was taken from them by Ferdinand V, who reduced it by famine.

The Cathedral is spacious, well built, and elegant, but the figures of the



apostles, in the kind of dome which covers the great altar, are in a very bad taste.

The façade, which is mostly of blue and red marble, would be tolerably handsome were not it dishonored by a shabby bas-relief of white marble.

The inhabitants of Malaga are extremely affable.

After leaving this city you are obliged to return to Antequera, and to cross the immense plains you had already passed. Stern is right in saying, that a traveller knows not what to do with a plain, but it is useful to a labourer. It is true he reaps the fruit of his industry, and under this point of view it becomes interesting to a man of sensibility.

A few leagues from Antequera you arrive at Roda, a little village well situated, and afterwards at Pedrera a considerable

siderable town. The road is even and agreeable, and the country well cultivated as far as Offuna. I never saw trees with such pleasure as the first I met with after passing through Pedrera, so melancholy had I become in the dreary plains of Antequera.

Offuna is a feigniory, and has not the title of a city; it is, however, very ancient, and well peopled. It is said to have been formerly strong, less by its ramparts than by a fountain in the middle of it, which furnishes water to the inhabitants, whilst the whole country, for eight miles round, is totally deprived of that necessary article. Cæsar besieged Offuna, and was obliged to bring his provisions, water in particular, from a great distance.

From Offuna to Puebla de Cazalla, nothing is to be seen but uncultivated and marshy plains. The road is a league wide, which gives the traveller a great

choice of ground. The situation of the Puebla is charming.

From Puebla the road is but little raised, and lies through marshy plains, in which there is not so much as a cottage, and the eye meets with nothing to repose on except dirt and thistles, until you arrive at El Harrahal, a small town tolerably well built. Utrera, a considerable and well peopled town, is four leagues from El Harrahal; and the road, like that from Puebla to the latter, lies through an uncultivated country. The road to its *calvary* is delightful; shaded on one side by an alley of great trees, planted without order, and on the other adorned by a bank of flowers and verdure. I passed an hour in it, stopping at each cross to gratify my sense of smelling with the perfumes which were shed upon the sacred road. I afterwards went to see the principal church, dedicated to Saint James; it stands upon a kind of hill, surrounded by a terrace, agreeable from its situation; but it is

ornamented in an absurd manner, such as with death heads and menacing inscriptions against sinners. In truth, I know not what to think of certain hypochondriacal enthusiasts; life is a cup full of bitterness, and they fear, least it should not have a sufficient quantity of gall.

The common church is very ordinary; but contains several chapels richly decorated, and, among others, that of the *Santissimo Christo*, the altar of which is of silver. I saw many people prostrate before this chapel; to such a degree does a silver altar inspire devotion.

Utrera has a magnificent square, surrounded with elegant houses, all the windows of which have iron balconies.

The same plains continue from Utrera to Las Cabezas: but become much more dangerous, especially in winter, by the deep marshes with which they are covered.

Cabezas is a considerable village, built on a hill at the beginning of a chain of mountains. It contains several ruins, which sufficiently prove it must have been formerly a great city. The device of the village is: *non se hace nada nel consejo del rey senza Cabezas*: nothing is done in the king's council without good heads; a motto alluding to the name of the village, *Cabezas*, or *heads*, but not always true. A little farther on is the Venta of Alcantarilla, near a village whence it takes its name. Not far from this inn the Romans built a bridge, which is still remaining, to pass the marshes formed by the Guadalquivir. It was shut in at each end by a gate, over which were two high towers. This bridge is said to have been formerly ornamented with magnificent columns of green jasper, which at present decorate the great altar of the cathedral of Seville.

Two leagues from Alcantarilla the marshes disappear, and the road to Xeres de

de la Frontera lies through a fertile and well cultivated country. Xeres is a considerable city, situated upon the bank of the Guadalete, contains about fifteen thousand inhabitants, and is in general well built. Antiquarians say, it was the ancient *Asta Regia*; but it seems more probable that it was built upon the ruins of that city.

The country is extremely fertile and famous for its white wine, much esteemed throughout Europe, and of which a great quantity is sent to the Indies. In the city there are a great number of nobility, and several very eminent commercial houses. Near Xeres, in 712, the famous battle which decided the fate of Spain, was fought and lost, by Roderic, the last king of the Gothic race. The battle was so decisive, that it occasioned the total ruin of that people, and left Spain, during several centuries, in possession of the conquerors.

Two leagues from Xeres is Port Saint Mary, a town situated in a very pleasant plain, at the mouth of the river Guadalete. It is a large, rich, and populous place, but without any kind of fortification; the streets are wide and contain many elegant houses. It may be said to be one of the handsomest towns in Spain. The principal church is a beautiful building, adorned with several statues of bronze, finely sculptured. The environs are extremely pleasant, and perfumed by the fragrance of the orange groves. The walk, called the *Alanceda*, is planted with trees impenetrable to the rays of the sun, and embellished with several fountains. The springs of port Saint Mary are excellent, and furnish supplies to the city of Cadiz, of which the water is so brackish it is unfit to drink. The fresh water of Saint Mary is sent to Cadiz in boats, and when the north wind prevents these from venturing out, that city is deprived of one of the principal necessaries of life.

Port Saint Mary is situated opposite Cadiz, and from the mole the town and the bay may be distinctly seen, as the distance is only about two leagues. Boats, however, are frequently lost in passing; and the sailors never fail, when they reach the bar, to pray the souls in purgatory to intercede for them, which prayer is always followed by a collection.

The mole of Saint Mary is large. It is a magnificent terrace of wood, near a hundred feet square, projecting into the sea, and surrounded by a balustrade, and commodious seats. You descend to the water by three large steps, and here embark for Cadiz, after having been searched; which searching is repeated when the boat or vessel has gotten some hundred paces out to sea; notwithstanding which, the traveller is again searched on entering the bay, and again, for the fourth time, on his arrival at the gate of Cadiz. This vexatious practice is nowhere more frequent than in Spain,  
and



and especially at Cadiz. Government keeps in pay a number of wretched mercenaries, who, for the value of half a crown, would suffer all the smugglers on earth to pass them unnoticed, while they are scrupulously careful to empty the pockets of every honest man. In all the towns in Spain this tax is imposed on delicacy, both on entering and leaving them. The traveller must not refuse a present to the guards of the custom-house, if he wishes to avoid being searched, insulted, and delayed. The most insolent among these greedy retainers to the revenue are those of Cadiz; they have the impudence, if you only pass the gate of the city to go to the pier, to ask you for something to drink, in a tone and manner which very plainly signifies, "give, or we will search you." The government ought to pay attention to this petty tyranny and extortion, which is the more offensive since it is exercised by the very dregs of the nation.

## C A D I Z.

CADIZ, was not less famous in antiquity than after it became the general staple of commerce from Spain to the Indies.

The Phœnicians had no sooner landed in Spain than they founded a city, which they named *Gadez*, (or enclosure) upon that tongue of land which the Greeks believed to be the western extremity of the world.

This place became very powerful under the empire of the Romans. They embellished it with several temples, and, if the ancients may be believed, the ceremonies and dogmas of religion had there a more sublime meaning than in the rest of the world: altars were dedicated to the year, the months, to industry, the divinity of commerce, and, what is still more surprising, in a city  
founded

founded by the love of gain, Gades contained the statue and temple of poverty. The temple of Hercules, built by the Phœnicians, was the most famous; it was there he vanquished the triple Geryon. The great antiquity of the temple gave rise to fabulous tales. Among the numerous columns with which it was decorated there were two of brass, upon which unknown characters were engraved. Some authors assert, that these characters only recorded the sum of money expended in building the temple. According to the Roman historians, it was near the same place that Julius Cæsar found that statue of Alexander, which inspired his ambition with such bitter complaints. No sacrifice of animals was made in this temple; nothing but incense was burned within the walls: and by an institution, not remarkable for politeness and difficult to be explained, women and swine were forbidden to enter it. The priest, who offered up the sacrifice, was to be chaste, to have his head shaved, his feet

feet bare, and his robe tucked up. Some authors pretend that there was no statue in the temple, not even that of the Divinity, to which it was dedicated. By Hercules the Phœnicians meant to indicate the almighty power of the Supreme Being\*.

The small peninsula on which Cadiz is situated, embraces a very considerable extent of the sea, and with its two extreme points, called *Los Puntales*, forms a noble bay, the work of Nature, which is about three leagues long and two broad. Its entrance is in breadth a short league, or, according to father Labal, only five hundred toises. The two points appear contrived expressly to defend the bay.

The town of Cadiz occupies the northern part of this projection of land,

\* Sed nulla effigies simulacraque nota deorum,  
Majestate locum et sacra implevere timore.

SIL. ITAL.

and is at present much larger and handsomer than when father Labal saw it. He compares it to Bayonne for size, but for populousness it cannot enter into comparison with this latter city. Its form is nearly square, and Nature seems particularly to have designed it for a place of strength. On the south side it is rendered inaccessible by the sea, from the height and steepness of the shore: on the land side it is defended by two strong bastions; and to the north, by several sand banks and very dangerous rocks. The point which runs out toward the west, and which was called the World's End, is defended by a fort, named Saint Sebastian, which covers the entrance of the bay; and on the east side it is protected by the castle of Saint Philip.

The streets of Cadiz are broad, straight, and at present almost all paved with a large white and smooth stone, which care has been taken to cut in such a manner as to prevent the horses and  
mules

mules from slipping. The houses are large, commodious, cool, and well contrived; and the number of merchants, of the most extensive connexions and immense property, who reside there, can scarcely be imagined; in fact, the whole city is engaged in trade.

Cadiz contains several regular squares; the largest is that of Saint Antonio; but what is, perhaps, equally remarkable, is the church of that name, which formerly was only a simple hermitage. But during the plague of 1648, the statue of the saint having frequently been at the trouble of leaving his niche to go and heal the sick in the city, the grateful inhabitants thought they could do no less than build him a handsome church, which is now become the church of one of the parishes:

The Franciscans, or Recollets, settled themselves at Cadiz in the year 1608. They had at first only a very small house in the square *de la Verde Cruz*, (or of the

green cross) but they have now given their name to the street which they inhabit. Their present flourishing state is to be ascribed to the Holy Virgin and a French merchant, named Peter Isaac, who entered into partnership with the queen of heaven for the management of a business by which he gained fourteen thousand ducats. Isaac was honest enough to carry to the Franciscans the share due to the Virgin, and afterward made them a present of his own part of the profits, for the pleasure of being buried in the church of these good fathers, who thus obtained the whole sum.

## SEVILLE.

THE ancient name of this city was *Hispalis*, which name was preserved to it by the Latins. The Goths from *Hispalis* made *Hispalia*; but the Arabians, who came after them, not pronouncing the *p*, called it *Ixbilla*, of which the Castilians have made *Sevilla*. Arias Montano derives the name *Hispalis* from the Phœnician word *Spala* or *Spila*, which in that language signifies plain or field of verdure, whence the several names *Hispal*, *Ispalis*, *Spalis*, and *Spalensis*, given to Seville, are derived. The Romans granted it the privileges of a Roman colony, and called it *Julia Romula*, or little Rome.

Hercules is said to have been the founder of Seville, and the opinion is so general, that it is current among the common people by long tradition; it is even inscribed on the gates of the city: it is true Cæsar is given to Hercules as a



companion. Over the gate called the *Carne*, because it leads to the shambles, is the following inscription :

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

These two Latin verses are paraphrased in the Castilian tongue, over the gate of Xeres.

*Hercules me edifico,  
Julio-Cesar me cerco  
de muro y torres altas  
y el rey santo me gano  
con Garci Perez de Vargas\*.*

Over an ancient painting of Seville were these words :

*Ab Hercule et Casare  
nobilitas,  
A se ipsa fidelitas.*

\* Hercules founded me. Julius Cæsar furrounded me with walls and high towers. The holy king conquered me with Garci Perez de Vargas,

There

There still remain in Seville several statues of Hercules and Cæsar, besides that supported by two antique columns at the *Alameda*. Of the forty-three Hercules, mentioned in history or fable, two came into Spain; one was a Lybian, the other from Thebes. The latter came to Cadiz with the Argonauts, and went thence to Gibraltar, where he founded a city, which he called *Heraclea*. This Hercules came about a thousand years after the other, so famous for his twelve labours, his strength and courage. It remains to be known which of the two founded Seville.

## C O R D O U A.

THE city of Cordoua is very ancient: it was illustrious in the time of the Romans, and known by the name of *Corduba* and *Colonia Patricia*; the name of *Patricia* only was frequently given to it, as appears from several coins, and from an inscription on an antique marble, now a holy water pot in the church of Saint Marina.

D. M. S.

M. LVCRETIVS. VERNA. PATRI  
CIENSIS. ANN. LV.

PIVS. IN SVOS. H. E. S. SIT. T. T.  
LEVIS.

This city has preserved nothing of its ancient grandeur, except a vast enclosure filled with houses half in ruins; and the famous mosque, built by Abdalrahman in the eighth century. This monument is really worthy of the attention of the curious. After the conquest of Cordoua it was converted into a cathedral,

thedral, and not more than half of it now exists; but such as it is, nothing would equal its magnificence were the height proportioned to the extent.

As I was walking in the cathedral, I observed a grave newly dug, which was not more than a foot and a half deep. I was curious to know for whom it was intended, and soon heard the singing of priests, and perceived a few lights, and a long case covered with a black cloth. The bier was opened, and within it I saw a corpse covered with rags, and the feet in a pair of torn shoes: in this state it was put into the grave. I was astonished that a person apparently in such wretched circumstances should be interred in the cathedral, and still more so, that in a climate so warm as that of Cordoua, the body should be laid no deeper than a foot and a half from the surface of the earth. With respect to his poverty, I was told that he died at the hospital; but, being of the confraternity of souls, he had a right to be interred

interred in that place; and as to the shallowness of the grave, it was the custom.

The ancient palace of the Moors has been converted into stables, in which an hundred Andalusian horses are usually kept. Their genealogy is carefully preserved; the name and age of each is written over the place in which he stands, and, as the horses are very spirited, their hinder feet are fastened down to iron rings fixed to a staple in the ground; but notwithstanding this confinement they shew all their vivacity. The mares are kept in the environs of Cordoua, and, in the proper season, the horses are taken to them; the foal always receives the name of the dam. Among the Andalusian horses, those of the kingdom of Jaen, and especially the environs of Baeza are most esteemed. The horses of Andalusia are naturally chaste, and there is nothing to fear in putting them near mares; but after they have once known them, they  
are

are very difficult to reduce to obedience.

All who have written on Cordoua have called it the mother of men of genius. In the first ages after the foundation of this city, it possessed a university, in which all the sciences were cultivated; Strabo says, the ancient books of the Turdetani, their poetry and their laws, written in verse, were here preserved.

Under the Romans this university was not less celebrated for philosophy, morality, and the art of oratory: it had also a Greek professorship. The elder Seneca, who wrote *the art of persuasion*; Lucius Annæus Seneca, preceptor to Nero; Gallio, a famous orator; Acilius Lucanus, celebrated for his eloquence, grandfather to the poet Lucan; Portius Ladro, whose art of rhetoric rendered him as famous in Rome as in Cordoua, and of whose works there remains to us only one harangue; Manelus, master of the  
elder

elder Seneca; Lucan, well known by his *Pharfalia*; Seneca, surnamed the tragedian, to distinguish him from the philosopher; and Seneca, the historian, who wrote the abridgement of the Roman history, known by the name of the *Epitome of Florus*, all studied there. Cicero, in his oration for the poet *Archia*, mentions several famous poets of Cordoua who went to Rome, and among others *Sextilius Henna*, of whose writings there remains but one elegy, in which he laments the death of the Roman orator.

The Moors preserved to the university of Cordoua the reputation it had acquired; *Avempace* and *Algazel*, philosophers, of whom *Saint Thomas* makes mention, professed morality there. *Ali-albohacen* and *Aliaben-Ragel*, men of profound erudition among the Arabians, were brought up in it. *Abenzual*, surnamed the *Wife*, a great astrologer, philosopher and physician, took lessons there, and it was within the same walls that