

“ They fought valiantly against the accusers of  
 “ the queen, they fought for truth, and God  
 “ inspired their souls with courage, and gave  
 “ strength to their arms. Each overcame the  
 “ accuser with whom he combated, and the van-  
 “ quished, ready to render up their iniquitous  
 “ breath, desired to be carried near to the king  
 “ and the queen, to whom they discovered the  
 “ truth, declaring, that by reason of envy which  
 “ empoisoned their minds, they had invented and  
 “ supported falshood : they testified truth of the  
 “ family of Aben Zurrah and expired. The  
 “ Christians were in danger of being taken, but  
 “ God delivered them ; and the king, shedding  
 “ tears of repentance, approached the queen, and  
 “ besought her to restore him to her affection ;  
 “ but this she refused and separated from him.  
 “ We were desirous that these events should not  
 “ be forgotten, for which reason we have re-  
 “ lated these particulars, we who have here sub-  
 “ scribed our names—*Adalid Musach. Selim*  
 “ *Hazem Gozul. Mahhamuth. Aben Amar.*”

The iron railing of the queen's prison and the  
 corridor appears modern compared to the rest of  
 the palace, and seemed to me to have been of the  
 time of Charles V. The gallery leads to four  
 apartments, built under the same emperor, on a  
 base of Moorish construction. The following  
 initial letters are often repeated there :

I. C. K. V. H. R. A. P. F. I. which signify, *Imperator Caesar Karolus V. Hispaniarum Rex, Augustus, Pius, Felix, Invictus.*

A superb cabinet, called the Queen's Toilet, joins these empty apartments. It is a room six feet square, having a prospect on every side, and surrounded by a terrace three feet wide: the floor of the cabinet and that of the gallery, by which it is surrounded, are flagged with red marble, and the terrace is supported by white marble pillars. In one of the corners of the cabinet there is a large piece of marble perforated in several places, which is said to have served as a perfuming pan; through the small apertures in it issued the sweet exhalations with which the sultana was perfumed.\* However, those who are skilled in the Arabic, from the inscriptions which decorate this charming recess, say it was intended for prayer, or, in a word, for the oratory of the palace. Another proof of which is, that the principal prospect from the cabinet is toward the east. The inscription upon the cornice is as follows:

“ In the name of God who is merciful: God be  
 “ with our prophet Mahomet. Salvation and  
 “ health to his friends. God is the light of heaven

\* It is certain that this cabinet served for the toilet of the empress, wife to Charles V. and since that time was made use of for the same purpose by the Queen Isabella.

“ and earth, and his light is like himself; it is a  
 “ luminary of several branches and many lights,  
 “ but which produce but one only brightness: it  
 “ is the lamp of lamps, a brilliant constellation  
 “ fed with eternal oil. This constellation is  
 “ neither to the east nor to the west; once light-  
 “ ed up it gives light for ever, without being re-  
 “ newed, and God with this light conducts him  
 “ whom he loves; and he gives proverbs to na-  
 “ tions. God is wise in all his works.\*”

The court most to be admired of the Alhambra,  
 is that called the *Court of the Lions*; it is orna-  
 mented with sixty elegant columns of an archi-  
 tecture which bears not the least resemblance to  
 any of the known orders, and might be called the  
 Arabian order.† The court is paved with white  
 marble, and at the extremities are two fine Mo-  
 saic cupolas, painted in gold colour and azure,

\* The expression, *he is a luminary of several branches, &c.*  
 has induced some translators to think the passage alluded to the  
 Trinity: yet Mahomet has said, in his Alcoran, *O ye fol-  
 lowers of the scriptures, say not three.* The simile of light  
 seems to be more applicable to the attributes of the Divinity.

† Architecture, like all other arts, owes its original to na-  
 ture. The Goths, a northern people, inhabited caves. The  
 Arabs and Saracens, spread over the country, lived under  
 tents: hence that difference in the architecture of these na-  
 tions. The Goths had flat ceilings; those of the Arabs were  
 terminated in a point, as is seen in most of the apartments of  
 the Alhambra.

and supported by several groups of columns. Portraits of several of the Moorish kings are preserved, under a kind of vaulted ceiling, at one end of the court. The *Cicerone* of the Alhambra says, they are the history of the king *Chico*, or the Little, when he imprisoned the queen accused of adultery. Near this place is a cross painted upon the wall to indicate the place where the first mass was sung in the castle of the Alhambra, after it was taken by Ferdinand.

This magnificent court is surrounded by basins of white marble, which form a kind of cascade, ornamented with *jets d'eau*; but its principal monument, and that from which it took its name, is an alabaster cup, six feet in diameter, supported by twelve lions, which is said to have been made in imitation of the brazen sea of Solomon's temple. The cup is of one single piece, ornamented with Arabian figures, and bears an inscription composed of twenty-four verses in that language.

“ O thou who examinest these lions, fixed in  
“ their places, consider they want nothing but life  
“ to be perfect; and thou who inheritest this king-  
“ dom and this palace, receive them from the  
“ hands of the nobles without employing violence.  
“ May God save thee by the new work with which  
“ thou hast embellished me, and may thine enemy  
“ never be revenged of thee: may the most de-



“sirable praise fall from the lips of him by whom  
“thou art blessed, O Mahomad, our king, for  
“thy mind is ornamented with the most ami-  
“able virtues! God forbid, that this charming  
“orchard, the image of thy amiable qualities,  
“should be surpassed or equalled by any other  
“in the world. But it is I who embellish it;  
“it is the clear water which shines in my bo-  
“som, and bubbles like melted silver. The white-  
“ness of the stone, and that of the water it con-  
“tains, are unequalled. Examine well this cup,  
“if thou wilt distinguish the water which runs  
“from it; for it will first seem to thee, either  
“that both run together, or that they remain im-  
“moveable. Like one of Love’s captives, whose  
“face is bathed with the tears which the envious  
“have caused him to shed, so the water seems  
“jealous of the stone by which it is contained,  
“and the cup, in its turn, appears to be jealous  
“of the limpid stream. Nothing but the gene-  
“rous hand of Mahomad can be compared to  
“that which rushes from my bosom and flies im-  
“petuously into the air. A lion is not so strong  
“and courageous as Mahomad is liberal.”

The walls of the court bear several short in-  
scriptions frequently repeated, which may be  
called the *Litanies* of Mahometanism,\* such as

\* The name of Litany seems applicable to certain prayers of  
the Arabians. One cries aloud, “There is no other God than

“ There is no other conqueror than God.” “ I hope in God,” “ Praise be to God for the good of the sect,” &c.

The hall called *Las dos Hermanas*, or the two sisters, and that of the *Abencerrages*, with a third less remarkable, are in the same court. Upon the edge of the wall towards the north of the first, you read: “ A lasting reign, the esteem and aid of God to my master.”

At the entrance is the following poetical inscription:

“ The garden which thou seest gives thee life.  
 “ The harmony which proceeds from these shrubs  
 “ joins with the perfume of the flowers to en-  
 “ chant the soul. And thou, charming vase which  
 “ embellishest it, thou shalt be compared to  
 “ a king decorated with golden chains and  
 “ crowns.”

This inscription is the eulogium of the garden called *Lindaraxa*, upon which the windows of the hall open; but by being neglected, it has lost its greatest beauties.

In the two circles to the right, as you enter the same hall, is the following inscription, full of elegance, taste, and poetry.

“ God;” the rest answer, “ Praise be to God;” the former adds, “ He is great;” and the answer is always, “ Praise be to God.” In this manner they repeat all the attributes of the Divinity.

“ I am the orchard of pleasure, an assemblage  
“ of charms and graces. There is no work can  
“ be compared to me for beauty ; a single glance  
“ is sufficient to discover the delights I afford.  
“ The tranquil heart can find no freshness sweeter  
“ than mine ; I contain a precious alcove of which  
“ the purpose and the principles are pure. The  
“ sign of Gemini alone can give an idea of the  
“ perfect symmetry of my workmanship. The  
“ moon in the firmament embellishes me with  
“ lustre, and by her influence the most lovely of  
“ the sex are attracted unto me. Should the star  
“ of the day stop his course to enjoy the sight of  
“ my charms, it would not be to be wondered at.  
“ Simple apartment as I am, every thing that is  
“ beautiful may receive from me new attractions,  
“ and he who contemplates me may do it with-  
“ out fatigue : for I offer him a seat of volup-  
“ tuousness. I am ornamented with white and  
“ precious pillars of the most elegant and delicate  
“ form ; the shadow they put forth may be com-  
“ pared to the light, and they are covered with  
“ daisies not to be equalled. He who erected me  
“ cannot find his equal ; his glory and magnifi-  
“ cence have exalted him above the rest of man-  
“ kind. If the sun at setting spreads over me his  
“ rays, you see me covered with diamonds, of  
“ which the splendour and form are found no  
“ where but in me. But still more delicious is

“ my abode from the zeal of the faithful which  
 “ respire in my bosom, and in this consist all my  
 “ charms.”

And between the two circles :

“ The perfection and beauty in me proceed  
 “ from Mahomad, my lord: he surpasses in virtue  
 “ beings who have disappeared and others who  
 “ come. In five stars there are three which may  
 “ yield to him the superiority. If the air be con-  
 “ densed, it may obtain lightness from my master.  
 “ The stars of heaven die with love of him, and  
 “ he can communicate to them the agreeable  
 “ odour of plants and virtues; they would come  
 “ to him were they not afraid of suspending their  
 “ functions, which is to enlighten the horizon.  
 “ The stones, at his command, receive a sublime  
 “ base: by his influence they are embellished with  
 “ delicate workmanship; and by his virtue remain  
 “ immoveable. The marble is softened at his  
 “ voice; and the light reflected from his eyes  
 “ dissipates darkness. Where can a more lovely  
 “ garden be found? it surpasses in verdure and  
 “ perfume all that exist, and spreads its freshness  
 “ to the centre of this palace.”

The alcove of the same hall is not without its inscription.

“ Thou surpassest in beauty the beds of the  
 “ most voluptuous; thou hast so many attrac-  
 “ tions that several might be borrowed from thee

“ without diminishing thy powers: and the moon,  
 “ when she penetrates where thou art, knows she  
 “ has nothing that can equal thee.”

From over the window, the hall itself seems to speak, in its turn:

“ I am not alone, I join to an orchard, which  
 “ to me is a field of light. It communicates this  
 “ to me so incessantly that shade is never per-  
 “ mitted to approach me. All this admirable  
 “ work proclaims the praise of Nazar, who has  
 “ continually gained friends to the Prophet and  
 “ to the Alcoran.”

The two windows by the side of the great door have their little pieces of poetry. That of the largest runs thus:

“ The freshness of the air, embalmed with per-  
 “ fumes, penetrates this enclosure, and with its  
 “ delicious odour inspires health.”

“ This orchard, by the pleasures it affords, an-  
 “ nounces itself to be the work of a just, liberal,  
 “ and magnificent master.”

And upon the other window:

“ Observe the beauty of this glass, and behold  
 “ how it colours and surpasses clearness; with  
 “ what perfection it represents the figures and  
 “ their attractions. At sight of it you would say,  
 “ that light and colour were the same thing.”

The hall of the Abencerrages is thus called

from the unhappy incidents already related of that family.

The inscriptions which cover the walls are short sentences and eulogiums already recited.

The shut door, which is seen in the hall, communicates with the habitation of the vicar of the Alhambra. He is lodged in a kind of fortress, of which surprising things are related.

The hall of the Baths is preceded by a corridor; the cabinet has also an inscription, trivial enough in itself, but as it relates to an amusing circumstance in the history of Mahomet, I shall here give it a place: it is repeated upon each of the walls:

“He who puts his confidence in God will  
 “have a good issue to his undertakings; there is  
 “neither strength nor breath in creatures which  
 “proceed not from God, the most high, the great,  
 “he who covers the just with verdure.”\*

\* To understand the last expression, it is first necessary to know, that by *the just* the Mahometans understand Mahomet; and afterwards to read the following passage, translated from the life of the Prophet by *Japhi Abu Ibrahim*:

“Cottada has said, Aburram has said, Abu Horreira has said: we have seen him with our own eyes the favoured of God; the quantity of his food was such as would have been more than sufficient for three men, and his drink the same. And God gave him so quick and easy a digestion, that he was obliged to give course to the refuse of his body every three hours. And, he said, we being present, I will satisfy the calls

From this hall of the Baths a gallery leads to that of the *Nymphs*, so called from two female figures of white marble, sculptured with much art and exactness. The subterraneous chamber, in which they were placed, contains several large urns that formerly contained the treasures of the Moorish kings. The archbishop of Granada has lately forbidden these statues to be seen, lest their fine proportions and nakedness should be pernicious to good morals: he has taken away the key of the case in which they are. Opinions are divided concerning the sculptor; some think them remains of Roman antiquities, but they are generally supposed to be the production of an Arabian artist.\*

of nature; and he found no secret place because he was in a plain and open field; but as he sought about he found a tree, to which he said, "come with me:" the tree instantly left its place and followed him: he soon afterwards found a second tree, and said again, "follow me:" the tree obeyed and followed the other. At length, standing still, the two trees joined their trunks, and covered him with their verdure, whilst he satisfied the wants of nature. Afterwards he commanded the trees to return to their places: they obeyed his voice and went and stood where they were before."

\* Two Englishmen, who were at Granada in 1775, wrote on the wall, near the hall of the Nymphs, six verses, which, though not very good, are sufficiently expressive of the enthusiasm with which the palace had inspired them. Woe to their religion had they in that moment been offered the Turban.



Before I take leave of the Alhambra, I must bestow some notice on the monuments of which tradition and the zeal of the curious have preserved the remembrance. The convent of the Franciscans, near the palace of Charles V. is built upon the Moorish ruins; it was erected when Philip V. and the queen Isabella Farnese, his wife, came to Granada. The monks, without any respect for the noble marble which attested the ancient magnificence of their masters, have confounded it with the vile materials by which a voluptuous palace was transformed into a number of indolent cells.

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,

O most indulgent prophet to mankind,  
 If such on earth thy paradise we find,  
 What must in heaven thy promised raptures prove,  
 Where black-eyed Houris breathe eternal love ?  
 Thy faith, thy doctrine, sure were most divine,  
 And though much water, yet a little wine.

*His regum, hue : nimis infelicium, deliciis mæstrum velle dixerunt.*

T. G. H. S. Angli.

Kal. jan. 1775, die pro capta urbe Granata triumphali.

“ 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 de-  
“ lightful in thy eyes? My fame and my charms  
“ are increased, and I am embellished with new  
“ ornaments. Thou hast put fear away from  
“ me, thou hast made me a rampart 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. It was thou, O Joseph, who knewest  
“ how to embellish me; the treasures of thy ima-  
“ gination were poured upon me, and thou hast  
“ rendered me the object of general eulogium.  
“ Thy clemency and thy bounty constitute my  
“ glory: from my fountain rushes pure and odo-  
“ rous 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 sublime, because every thing I contain is  
 “ sublime. O Joseph, my lord and my king,  
 “ the living image of the prophet, thou hast ac-  
 “ complished with 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 resembles 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 brilliant drops press each  
 “ other and conceal a mysterious heart, which  
 “ contains wonderful secrets ; and thou, 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 file  
“ 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 enjoyment of life and  
“ happiness.”

The Arabs never lost an opportunity of bestowing an eulogium upon water ; there are basins and cascades in most of the halls of the Alhambra, so that, during 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, in thy favour, and at the prayer of his prophet, abridged the number;\* diminish 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 Generalif is the most pleasing situation in the environs

\* 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.

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; and this place, formerly the center of Asiatic luxury, reduced to simple reeds and the steril 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 de-  
 “ formed ; 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 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.”

\* 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.



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 reputation and an establishment; if thou contribute to his grandeur thou shalt be honoured like all the kings descended 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 charming view from it enchants the eye and elevates the mind. Let us return thanks to God. That fountain discovered 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 shines upon every thing by which thou art surrounded. Thou art worthy of every eulogium, for thy ornaments have in them something divine. Thy garden is embellished with flowers which repose upon their stalks, and exhale the sweetest perfumes: fresh

\* The thirst Ismael suffered when a child is well known; the Arabs believe themselves descended from him.

“ air agitates the orange tree, and spreads afar the  
“ sweet odour of its blossoms. I hear volup-  
“ tuous music joined to the rustling of the leaves  
“ of thy groves. Every thing around me is har-  
“ monious, green, and flowery. Abulgali; the  
“ best of kings, protector 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 ennoble 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 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 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 *Turpiana*, was 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 styled 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 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 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 *Cecelleyah*, 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 mar-  
 “ tyrdom. 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 to make it  
 “ manifest; and I, to do what I thought was best,  
 “ concealed it in the place where it is deposited,  
 “ having supplicated God to take it under his pro-

“tection. 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 pas-  
“sion 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 thread, which he had enshrined, and placed amongst the relics of the Escorial.

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 burned body of Saint Mesiton; who suffered martyrdom in the reign of the emperor Nero.”

The work was continued, and three pieces of the metal were found, of like dimensions, and inscribed with characters similar to those of the first. The latter mentioned the martyrdom of Saint Cecil, Saint Tesiphon his brother, and several other saints.

It may be supposed the archbishop then interfered. The bodies of the martyrs were found in a calcined mass; except that of Mesiton, which was only half burned. They were taken away by the priests, and a provincial assembly was summoned, at which the most able divines of Spain and several bishops were present: the relics were declared genuine, and worthy of veneration, by a judgment pronounced after high mass, 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 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 had 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 now 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 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, Jusuits; father Pectorano, Anthony de Aguila, father Philip Guadagnolo, and the illustrious Abraham Eccleusis. 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 Corduba, magno Hispaniarum duci, Gallorum ac Turcarum terro- rori.* "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 Li-