

The frame of the principal door contains the following words :

“ By the sun and its splendour, by  
 “ the moon which partakes of it, by  
 “ the day when he presents himself with  
 “ all his pomp, by the night by which  
 “ we are deprived of him, by heaven  
 “ and him by whom it was created, by  
 “ the earth and him from whom it received its extent, by the soul and him  
 “ by whom it was predestined, there is  
 “ no other God than God\*.”

On each side of the entrance there is a short inscription : that on the right is as follows :

“ My peace is with God, to him have  
 “ I attached myself ; I have put my trust  
 “ under his protection.”

\* These Arabic verses are taken from the beginning of the ninety-first *sura* of the Alcoran, the title of which is the *sun*. This *sura* is one of the most elegant and poetical of the whole book. The inscription quoted contains seven verses.

And

And to the left :

“ There is no real grandeur but in  
 “ God, the great being and the lover  
 “ of justice.”

The little niches also, in which the  
 sandals were placed, have their maxims.

“ God is our strength in tribulation :  
 “ the nourishment contained in our food  
 “ comes to us from God.”

And round the niches are these words :

“ Vigour and length of days to our  
 “ lord Abulgagheh, king of the Moors ;  
 “ may God guide his steps and give lustre  
 “ to his empire.”

And over them, “ Praise be to God”  
 is three times repeated\*.

Abi-

\* The reigns of Abulgagheh and of Abi-Abd-Allah are distinct and separate, so that it may be conjectured from the eulogiums of these kings transmitted to us by the inscriptions, that the edifice was begun by one and finished by the other : or that

In examining this abode of magnificence, the observer is every moment astonished at the new and interesting mixture of architecture and poetry. The palace of the Alhambra may be called a collection of fugitive pieces; and whatever duration these may have, time, with which every thing passes away, has too much contributed to confirm to them that title. If the simplicity of early ages, ideas frequently sublime, although expressed with emphasis, and manners not our own, and marked with the stamp of several centuries, can excite the curiosity of those by whom my book may be read, they will not blame me for having transmitted to them the minutest details of this kind; they will regret with me my inability to preserve the full blown flowers of the imagination of a valiant

Abi-Abd-Allah, who reigned after the former, had a great affection for Abulgaghegh, whose reign had been glorious, and wished to partake of the eulogiums given him; as all his predecessors had partaken of those bestowed on Nazar.

and

and voluptuous people, with all their freshness and natural elegance.

Over the window to the left, on the outside of the hall, we read :

“Praise be to God : because my beauty  
“vivifies this palace, and I attain from  
“the circle with which I am crowned,  
“the elevation of the highest plants.  
“My bosom contains springs of pure  
“water. I embellish these scenes, pleas-  
“ing of themselves. They who inhabit  
“me are powerful, and God protects  
“me. I have preserved the remembrance  
“of the great actions of men who be-  
“lieve in God, and whom he calls to  
“himself. The liberal hand of Abulg-  
“hagheh has ornamented my outlines ;  
“it is a moon in its full, the clearness  
“of which dissipates the darkness  
“of heaven, and, at the same time,  
“acts upon the whole extent of the  
“earth.”

The characters in the inside of the same window signify :

“ Praise to God only, who by his five  
 “ powerful fingers puts away every  
 “ thing that might do harm to Joseph ;  
 “ and say with me, that God protects  
 “ us from the effects of his anger. Praise  
 “ be to God. Let us return thanks to  
 “ God.”

Over the other window is written :

“ Praise be to God : my architect has  
 “ elevated me to the height of glory.  
 “ I surpass in beauty the bed of the  
 “ bridegroom, and am sufficient to give  
 “ a just idea of symmetry and conjugal  
 “ love. He who comes to me with the  
 “ complaint of an injury finds in me  
 “ an immediate avenger. I yield my-  
 “ self to such as desire my table. I re-  
 “ semble the bow in the heavens, and,  
 “ like it, am decorated with the colours  
 “ of beauty. My light is Abulghagheh,  
 “ who, in the paths of the world, con-  
 “ tinually

“ continually watches over the temple of  
 “ God, encourages pilgrims and loads  
 “ them with gifts \*.”

The inside of the window is filled up  
 with the following words :

“ Praise be to God : praise him by  
 “ whom Joseph was delivered from pe-  
 “ ril with the five precepts, and God  
 “ thus delivered me from his wrath,  
 “ praise be to God †.”

\* The expression, *I surpasss in beauty the bed of the bridegroom*, alludes to the custom of the great among the Moors, of being married in presence of the king. In all the royal mansions there was a hall destined to this ceremony. The poet, to celebrate the beauty of the hall of Comares, compares it to the bed of a bridegroom, ornamented with flowers and garlands.

† The Joseph here mentioned is the patriarch to whom Mahomet gives a distinguished part in his Alcoran. We are told in this book, that Joseph being upon the point of committing a sin, God revealed to him five words, by means of which he acquired strength sufficient to resist the temptation.

A modern little staircase leads from the hall of Comares; the old one, which corresponded to the beauty of the edifice, having been destroyed. At the top of the staircase is a gallery, a part of which is inclosed with an iron railing: this kind of cage is called the prison of the queen. It was here the wife of the last king of Granada was imprisoned. The Gomels and Legris, two families of distinction, bore false witness against her virtue, and occasioned the destruction of the greatest part of the Abencerrages, another powerful and numerous family of Granada of whom they were jealous. As the whole of this history is interesting, I shall present it to my reader: it is indeed necessary to the understanding of several facts relative to the Alhambra.

In the year 1491, Abdali, surnamed the Little, still reigned in Granada; but this city was upon the brink of ruin, for the principal families were divided against each other. The Moors had carried their arms against Jaen, and had  
been

been bravely repulsed. Abdali was consoling himself in one of his pleasure houses for the ill success of his enterprise, when the Zegrís, who long had been the secret enemies of the Abencerrages, took the opportunity of this defeat to represent them to the king as rebellious subjects, who employed their immense riches to gain the favour of the people and dethrone their sovereign. They accused Albin Hamet, the most rich and powerful among them, of having an adulterous commerce with the queen, and produced witnesses who asserted they had on a certain festival seen, at Generalif, under a bower of rose trees, Albin Hamet in the arms of that princess. The fury of Abdali may easily be imagined; he swore the destruction of the Abencerrages. But the Zegrís, too prudent to let his anger break forth, advised him to dissimulate, and not to suffer it to be known to that numerous and powerful family that he was informed of their perfidy. It will be better, said they, to entice them into the snare,



and, before they can unite and put themselves into a state of defence, revenge upon their heads the insult offered to the crown. This advice was followed: Abdali went to the Alhambra, having ordered thirty of his guards to arm themselves, and the executioner to attend. The Abencerrages were sent for one by one, and beheaded as soon as they entered the hall of the lions, where there is still a large vase of Alabaster, which was quickly filled with blood and the heads of expiring bodies. Thirty-five heads had already been struck off, and all the Abencerrages would have died in the same manner, had not a page, who had followed his master, and remained unperceived in the hurry of the execution, taken an opportunity of withdrawing and giving information to the rest of the unhappy family of what had passed. These immediately assembled their friends in arms, crying out through the city of Granada, Treason! Treason! Let the king die! He unjustly puts to death the Abencerrages! The people,  
with

with whom they were favourites, did not hesitate in assisting them: fourteen thousand men were soon found in arms, and immediately proceeded towards the Alhambra, shouting all the way, Let the king die! Abdali, surprised his secret should have been so soon discovered, and severely repenting of having followed the pernicious councils he had received, ordered the castle gates to be shut; but they were presently set on fire. Muley Hacen, who had been forced to abdicate the throne in favour of his son, hearing the tumult of the people, had one gate opened, and presented himself to appease the rage of the citizens; but he no sooner appeared than he was lifted up by the multitude nearest the gate, who cried out: Behold our king, we will have no other, long live Muley Hacen; and leaving him surrounded by a strong guard, the Abencerrages, and other nobles, entered the castle, accompanied by upwards of an hundred soldiers. But they found the queen only, with her women, and in the

the utmost consternation at the sudden revolution of which she knew not the cause. They asked for the king, and being informed he was in the hall of the lions, entered it furiously, and found him defended by the Zegrís and the Gomels, and, in less than two hours killed upwards of two hundred of them. Abdali had the good fortune to escape. The bodies of the beheaded Abencerrages were laid upon black cloth, and carried to the city. Muza, brother to Abdali, and who, by his great actions, had gained the favour of the people, seeing the Abencerrages were revenged, found means to appease them; and having learned that the king had taken refuge in a mosque near the mountain now called Saint Helena, went and brought him back to the castle of the Alhambra. For several days nothing but sighs and groans were heard throughout the city. Abdali shut himself up in the castle, and refused to see the queen. Those who had accused her of adultery, however, persisted in their false

false accusation, and said, they would maintain, with arms in their hands, against all who should contradict them, that the queen was guilty. The unhappy princess was imprisoned, and the day arriving on which she was to perish by the hands of the executioner, when none among the Moors offering to defend her, she was advised to commit her cause to some Christian knights, who presented themselves at the time appointed, and conquered her false accusers, so that she was immediately set at liberty. The taking of Granada soon followed this combat; Muza and the Abencerrages having, it is said, facilitated the conquest of it by Ferdinand and Isabella.

To the account I have given of the death of the Abencerrages, I shall add the following translation of an Arabic manuscript of the year 1492, by which they are justified from the accusation brought against them. The manuscript is curious for its simplicity of composition.

“ In

“ In the name of God who is merciful  
“ and inspires mercy. Praise to the most  
“ high : there is no other God than  
“ God ; he will exalt the good, he pro-  
“ tects them ; he will pursue the im-  
“ pious : he abhors falsehood and the  
“ evil man does to his fellow creature.  
“ Good proceeds from God, evil origi-  
“ nates from the tempter : he infuses  
“ his suggestions into the heart of man,  
“ who suffers himself to be seduced by  
“ them, and then does the work of the  
“ demon, who operates in him, and has  
“ his will in the will of man ; such a  
“ man is man in his external figure only.  
“ God gave wisdom to his creature, and  
“ endowed him with a spirit of upright-  
“ ness ; and if man be not blinded by  
“ pride and envy he will know the  
“ truth. The demon put envy into the  
“ heart of Zulem Zegri, because he saw  
“ the virtue of Mahomed Aben Zurrah  
“ exalted in the eyes of his master. He  
“ saw with an eye of hatred the descen-  
“ dants of Aben Zurrah, who were be-  
“ neficent, rich and powerful, and whose  
“ virtue

“ virtue shone forth like the stars in a  
“ fine night in summer. Aben Zurrah  
“ was constantly in the presence of our  
“ lord the king; the queen called him  
“ her council, and had the greatest con-  
“ fidence in his words, because his lips  
“ never departed from truth. Zulem  
“ Zegri and Hacem Gomel came to the  
“ king, and said to him; O king, knowest  
“ thou not that the queen dishonours  
“ thy bed with Mahomed Aben Zurrah,  
“ and that he conspires against thy  
“ throne? Put away therefore the queen  
“ if thou wouldst not be deprived both  
“ of thy crown and thy life. The king  
“ spoke not of this to the queen, but  
“ called Mahomed Aben Zurrah, with  
“ those of his kindred, and in one day  
“ beheaded eighty-six of them; and not  
“ one would have been left alive had  
“ not God protected the innocent. The  
“ queen entrusted her defence to the  
“ hands of Christians, and the most noble  
“ and valiant Christian knights came and  
“ fought before the king and the queen,  
“ and before us and the people. They  
“ fought

“ 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  
 “ vanquished, ready to render up their  
 “ iniquitous breath, desired to be carried  
 “ near to the king and the queen, to  
 “ whom they discovered the truth, de-  
 “ claring, that by reason of envy which  
 “ empoisoned their minds, they had in-  
 “ vented and supported falsehood: 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, ap-  
 “ proached 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 related these  
 “ particulars, we who have here sub-  
 “ scribed our names—— *Adalid Musach.*  
 “ *Selim Hazem Gozul. Mabhamuth. Aben*  
 “ *Amar.*”

The iron railing of the queen's prison and the coridor 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 Cæsar Karolus V. Hispaniarum Rex, Augustus, Pius, Felix, Inviçtus.*

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 and earth,  
 “ and his light is like himself; it is a lu-  
 “ minary 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

\* 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.

“ neither

“neither to the east nor to the west;  
 “once lighted up it gives light for ever,  
 “without being renewed, 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 ornamented with sixty elegant columns of an architecture which bears not the least resemblance to any of the known orders, and might be called the Arabian order †. The court is paved

\* 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 followers of the scriptures, say not three*. The simile of light seems to me more applicable to the attributes of the Divinity.

† Architecture, like all other arts, owes its origin to Nature. 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 nations. 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.

with white marble, and at the extremities are two fine Mosaic cupolas, painted in gold colour and azure, 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

Ara-

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 em-  
“ ploying 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 desirable praise fall from  
“ the lips of him by whom thou art  
“ blessed, O Mahomad, our king, for  
“ thy mind is ornamented with the most  
“ amiable 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 bosom,  
“ and bubbles like melted silver. The  
“ whiteness of the stone, and that of

“ the water it contains, 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 immoveable. 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 generous  
 “ hand of Mahomad can be compared  
 “ to that which rushes from my bosom  
 “ and flies impetuously into the air. A  
 “ lion is not so strong and courageous  
 “ as Mahomad is liberal.”

The walls of the court bear several  
 short inscriptions frequently repeated,  
 which may be called the *Litanies* of Ma-  
 hometanism †, such as “ There is no  
 “ other

† The name of Litany seems applicable to certain  
 prayers of the Arabians. One cries aloud, “ There  
 is

“ 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 *Abencer-  
 rages*, 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 po-  
 etical inscription :

“ The garden which thou seest gives  
 “ thee life. The harmony which pro-  
 “ ceeds from these shrubs joins with  
 “ the perfume of the flowers to enchant  
 “ the soul. And thou, charming vase  
 “ which embellishest it, thou shalt be

“ is no other God than 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.

“ 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.

“ 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 suf-  
 “ ficient to discover the delights I afford.  
 “ The tranquil heart can find no fresh-  
 “ ness 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 workman-  
 “ ship. The moon in the firmament em-  
 bellishes

“ bellishes 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 apart-  
“ ment as I am, every thing that is beau-  
“ tiful may receive from me new at-  
“ tractions, and he who contemplates  
“ me may do it without fatigue: for I  
“ offer him a feat of voluptuousness. I  
“ am ornamented with white and pre-  
“ cious pillars of the most elegant and  
“ delicate form; the shadow they put  
“ forth may be compared to the light,  
“ and they are covered with daisies not  
“ to be equalled. He who erected me  
“ cannot find his equal; his glory and  
“ magnificence have exalted him above  
“ the rest of mankind. 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 superi-  
 “ ority. If the air be condensed, 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 vir-  
 “ tues : 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 influ-  
 “ ence they are embellished with delicate  
 “ workmanship ; and by his virtue re-  
 “ main immoveable. The marble is sof-  
 “ tened at his voice ; and the light re-  
 “ flected from his eyes dissipates dark-  
 “ nefs.

“ nefs. Where can a more lovely garden  
 “ be found? it furpaffes in verdure and  
 “ perfume all that exift, and fpreads its  
 “ freshnefs to the center of this palace.”

The alcove of the fame hall is not  
 without its infcription.

“ Thou furpaffeft in beauty the beds  
 “ of the moft voluptuous; thou haft fo  
 “ many attractions that feveral might  
 “ be borrowed from thee without dimi-  
 “ nifhing 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  
 feems 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 fo inceffantly  
 “ that ſhade is never permitted to ap-  
 “ proach me. All this admirable work  
 “ proclaims the praiſe of Nazar, who  
 “ has

“ 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 perfumes, penetrates this enclosure, and, with its delicious odour,  
 “ inspires health.”

“ This orchard, by the pleasures it affords, announces 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 fortrefs, of which surprifing things are related.

The hall of the Baths is preceded by a coridor; the cabinet has also an infcription 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 iffue to his under-  
 “ takings; there is neither strength nor  
 “ breath in creatures which proceed not  
 “ from

“ from God, the most high, the great,  
 “ he who covers the just with ver-  
 “ dure \*.”

\* 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 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.”

From

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\*.

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.

O most

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 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.

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, heu : mimis infelicium, deliciis mæstum  
 vale dixerunt.

T. G. H. S. Angli,  
 Kal. jan. 1775; die pro capta urbe Granata triumphali.

Among