creedings equally imitical to taste and science, and still more recent? What must we think of a tribunal which proscribed the celebrated History of the Abbé Raynal, branding those with the appellation of traitors, both to God and man, who circulated, or even dared to read, this truly ingenious performance? Permission indeed for a partial publication of the work was finally obtained, but what was then published was an abridgment rather than a translation, and the duke de Almodovar, by whom it was given, forced to deliver it shorn of all its brightest beams, of its philosophical and profoundest reflections, because they were found to clash too much with the sordid pursuits of despotism and superstition.

To the same cause we must impute the failure of the projected translation of the French Encyclopædia. This work, under the article Spain, necessarily contained strictures which were thought to reflect too freely upon the Spanish government and its bloody coadjutor. The wrath of the Holy Office was immediately rekindled; the perusal of the work prohibited even to such subscribers as had already obtained their copies, and, "to make assurance double sure," all the impressions in the hands of the agent were seized, and suppressed, to the
But did our countryman, Dr. Robertson, receive better measure at their hands? It is well known that when his history of America was published, the members of the Spanish academy were so delighted with his moderation in treating of the cruelties of their countrymen in the New World, that they wished to give him the most honourable proofs of approbation and esteem. They not only appointed one of their own members to translate the work into Spanish, that it might be put into general circulation, but admitted the author a member of the academy, and commissioned no less a person than count Campomanes to notify this honour to him, and accompany it with their acknowledgments. "In the two first volumes of your work," says this gentleman in his letter to the author, "you give an order and connection so natural between ancient and modern history, that I know few men capable of doing it with so much success. I have read the first book with a degree of pleasure and admiration it is impossible for me to express." So wrote the learned scribe of the Academy!—Government, or the Inquisitors, however, thought differently.
The letter alluded to was written in the latter end of 1777, and within fifteen months after—the very work which had excited so much admiration among the Spanish literati; which was thus calculated to connect ancient and modern history, was formally proscribed. But, what is still more unaccountable, while the custom-house officers were ordered to prevent its admission into the kingdom in any language whatever, the Academy of History was required to appoint two of its members to criticise and confute it. In this very order we may trace the source from whence it issued, since it is perfectly in character for those who are habituated to condemn upon ex parte evidence, to commit themselves to ex parte criticism for their justification.

Such are a few traits of the celebrated Inquisition! Of a tribunal, to the mercy of which the most beautiful kingdom in the world was delivered up, after the expulsion of the Moors. Unfortunately for the Spaniards, the policy of Ferdinand and his immediate successors went hand in hand with the mistaken policy of the monastic orders. Both alike concurred in maturing and letting loose upon the world a monster far more deformed, far more frightful than "Gorgons, Hydras, and Chimeras dire."
PREFACE.

Both were alike bent on effecting impossibilities, and in their vain attempt to bring mankind to one opinion, and to introduce jointly religious and civil slavery, have entailed maladies upon their unhappy country, in ransacking even palliatives for which all the arts of their more enlightened successors have been exerted in vain.

Such has been the lot of a kingdom, which nature seems to have intended as her master-piece; on which she exhausted all her choicest treasures!—treasures which the hand of bigotry has rendered useless! Under the scourge of persecution the sciences and the arts have been frightened, and fled from Spain in fearful haste; commerce has dwindled, industry become extinct, genius cramped and distorted, and all the noblest energies of a people naturally haughty, brave and enterprising, are completely chained down and paralyzed.
BOOK THE FIRST.

FROM THE CONQUESTS OF THE ARABS,
TO THE ESTABLISHMENT OF THE OMMIADÆAN
CALIPHS AT CORDOVA:

COMPRIEZNG FROM THE END OF THE
SIXTH TO THE MIDDLE OF THE
EIGHTH CENTURY.
Hermitage of St. Onufre
CHAPTER THE FIRST.

CHARACTER OF THE ARABS.—MAHOMET AND HIS DOCTRINES AND SUCCESSES.

That extensive district of Africa, to which the Romans gave the name of Mauritania, is bounded on the east by Egypt, by the Mediterranean on the north, by the Atlantic ocean on the west, and on the south by the deserts of Barbary. From this vast tract issued those swarms of Moors, who in conjunction with the Arabs conquered Spain. The origin of the Moors, like that of most other nations, is enveloped in obscurity and fable. But as we read of a Mulic Yafric who emigrated to this part of Africa, bringing with him a considerable colony of Sabaeans; it is not improbable that the Moors deduce their descent from these Sabaeans, and that this great continent received its name from the founder of this colony.

We shall find this conjecture much strengthened, if we advert to the close resemblance which has been always perceptible in the manners and customs of the two nations.
The inhabitants of both countries have been always classed in tribes, always addicted to a wandering life, and in short they resemble each other so much in all other respects, that what has been said of one will be found strictly applicable to the other;—That God has given them four distinguishing characteristics: "Turbans for diadems, tents instead of houses and walls, swords instead of intrenchments, and poems or fables to supply the place of written laws."

Such were the people who were destined, under the influence of the Arabs, to hold the descendants of the Goths in awe for more than seven centuries, and during that period to maintain their footing in one of the richest, as it is by nature* formed to be one of the most powerful kingdoms in the world. What more strongly corroborates the affinity between the Moors and Arabs, than this sudden change in conduct, in exertion, in intellect and in improvements? Antecedent to the arrival of the Arabs the inhabitants of Mauritania had been destined to wear the chains of many successive invaders. Their country was first subdued by the Carthaginians, then by the Romans, then by the Vandals, and after these by Belisarius. Under all these different masters the Moors remained in a state of contemptible insignificance, yet how reversed the scene when the Arabs appeared among

* See Note (A) at the end of Book I.
The very people who had hitherto only suffered and submitted; who had been satisfied with seconding the enterprises of successive masters without aspiring to participate in their spoils or glory;—This people becomes instantly active and invigorated, bursts from its state of torpor and insensibility, and soars upon the wing to gallant and splendid exertion.

To account for these changes we must advert to the Arabs who effected them, and take a cursory survey of the doctrines and conquests of Mahomet, and his successors, before they came in contact with the Moors.

The Arabs are not only the most ancient people of our earth, but perhaps the only people who have retained their independence and original cast of character. From the remotest antiquity we find them divided into tribes, which either wandered at large, or were united in communities under warrior chiefs or magistrates; and it has been their singular glory never to have received the yoke of any foreign invader. Though their subjugation was attempted by Persians, Macedonians and Romans successively, they all attempted it in vain, the arms of all alike rebounding harmlessly from the rocks of the Nabathaens! Proud of his patriarchal origin, of having thus defended, and nobly perpetuated his indepen-
dency, the Arab, from the recesses of his deserts, looks down contemptuously on other nations, considering them as little better than so many herds of cattle collected together by chance, and abjectly dependent on masters perpetually changing. He is by nature brave, sober and indefatigable, and, being enured from infancy to hardships, fears neither hunger, nor thirst, nor pains, nor death.

Such were the people on whom Mahomet was destined to practise. When the Impostor presented himself, he found the different tribes surrounded by Jews, Christians and Idolators; but preserving, notwithstanding their neighbourhood to these opposite sects, their own respective systems of faith and worship. They were sunk in ignorance and superstition, believing in Demons, Genii, and witchcraft. In short they sacrificed to Idols and worshipped the Stars.

Among persons of this stamp it is not at all surprizing that the Impostor found a ready reception, or that he easily recommended himself to them as a preternatural character and a prophet. He had studied the nation well upon whose feelings he proposed to operate, and had the policy to fashion his doctrines exactly to their genius and dispositions. And these doctrines were set off to the highest advantage, not more by the personal graces of the preacher, and the charms
of his elocution (transcendent as these certainly were) than by the purity and beauty of some of their best precepts.*

"There is," says the pretended Prophet, "but one God, whose greatest and best attribute is mercy; who from his pure and perfect possession of this attribute is justly to be styled the All-merciful. To this God all praise and adoration are due, and him we are therefore bound exclusively to worship.

"Be kind to the poor, the captive, the fatherless and the unprotected; and be just to all men, for justice is the sister of piety. If you conform to these precepts, but above all, if you practise charity, the ampest remunerations will await you in heaven. There the good are transported into spacious and luxuriant gardens, watered by pure and never-failing springs, and decorated with trees and flowers of the greatest fragrancy and beauty. Such will be the residence of the blessed; and to complete their blessings they will enjoy in this retreat the society of wives whose charms can know no decay, and whose love will be as permanent and unalterable as their charms."

"But to secure these blessings," adds the Impostor, "you must contend manfully against incredulity, and the ob-

* Note (B).
"stirrancy and prejudices of impiety, till you force those with whom you contend, either to embrace the true faith, or compound by tribute for their obduracy. Every adventurer in this glorious work will stand particularly recommended to the mercies of the Almighty. Let not then the apprehension of hardships, of dangers, or even death, divert you from this just track. But if, which I can scarcely believe, there should be any one who prefers life to the discharge of this sacred duty, let him reflect, that human existence is at best precarious and limited at the very commencement: that the days of all are numbered, and that, at the appointed hour, the angel of death will single out his destined victim, and carry him off in defiance of all precautions."

These and similar precepts were conveyed in language both figurative and glowing, and being embellished by the charms of poetry, and enforced by a consummate orator, with all the graces of delivery, and the assumed confidence of inspiration, were fully calculated to command proselytes in any age or nation. What fruits then were not to be expected from them among a people of all others the most enthusiastic and prone to the marvellous? The effects were everywhere answerable to the cause. Such sparks could not be scattered among materials so combustible without quickly producing an overpowering flame. Accordingly the number of converts augmented rapidly, and it is probable the new doctrines would have circulated through
Arabia, without the aid of persecution. But persecution, as is usual in such cases, came in to lend her finishing hand to the work; when the prophet was driven from Mecca, and forced to shelter himself at Medina, his flight may be said to have stamped the seal of authenticity on his pretended mission; since it is from this period, we date the proud Epoch of Musulman glory, equally with the commencement of the Musulman chronology.

After this revulsion, Islamism* spread like a torrent over Arabia and Ethiopia, resisting all impediments, and bearing down all opposition. The Jews indeed attempted, with the aid of some of the idolatrous nations, to stem its current; but they attempted it in vain; and it was equally in vain that Mecca sent forth her armies against the destroyer of her gods. These armies were either vanquished or dispersed in successions, the cities they were sent to defend falling regularly into the hands of the conqueror. But, in the midst of his successes, the Impostor never forgot his great precept of mercy; for, where he vanquished, he generally was careful to spare; by which seasonable policy, he secured opinion, and augmented the number of his proselytes.

Such is a summary of the achievements of Mahomet, whose

* Note (C).
hopes were arrested by a premature death, while intent on extending his conquests with a view to the extension of his doctrines! This extraordinary man, for such he may justly be called, was taken off by poison in the sixty-fifth year of his age, and ninth of his glory, to the great regret of the Arabs, who tore their hair, rolled themselves in the dust, and acted all the other extravagances which are customary on such occasions among that warm and enthusiastic nation*.

* Note (D).
CHAPTER THE SECOND.

FURTHER PROGRESS OF THE MUSULMAN ARMS UNDER THE SUCCESSORS OF MAHOMET.

The death of the Impostor neither retarded the progress of his doctrines, nor checked the rapidity of the Arabian conquests: the machinery continuing to work, though the power from which it had received its impulse no longer existed. Abou Bekir, his father in law, was called to the succession, in preference both to Omar and Ali. Under this Caliph the Arabian armies, conducted by the renowned Kaled*, penetrated into Syria, and having routed the troops of Heraclius, became masters of Damascus.

Omar, who succeeded Abou Bekir, extended the conquests of his predecessor still further. He compelled Heraclius to fly from Antioch, possessed himself of Jerusalem, reduced all Palestine and Syria, and in short caused all Asia to tremble at

* Note (E).

c 2
the prowess of his invincible squadrons. The modest Omar bore this tide of good fortune with exemplary moderation and humility, attributing no share in it to his own valour, or abilities, but wholly to the bounty of preternatural interposition. And to this, at least, he may be said to have furnished a kind of claim by his own conduct and example. By these he taught his army to preserve their austere and frugal manners, and their strict and provident discipline, and thus to shew themselves paramount to all the allurements of one of the richest and most fascinating countries in the world. The effects of discipline were particularly visible at Jerusalem. During the sack of this city, the soldiers, who are not always very governable at such seasons, were under such strict subordination, that many who had secured considerable booty which they were hastening to appropriate to themselves, were seen, at a single sign from their officers, to trace back their steps contentedly, and deliver their spoils to be deposited in the public treasury. Nor was this principle of subordination confined exclusively to the privates in the army. It pervaded all orders of the service, and was as conspicuous in the highest class of officers as among the subalterns and in the ranks. Even the highest generals, men inheriting the pride of kings, were so scrupulously attentive to the calls of duty, that, when the service required it, they were seen cheerfully to wave the privileges of their high stations, and volunteer the duties of the ordinary soldiery.
This conduct of the army is not to be wondered at, when we advert to the character of their leader, who was himself the most perfect model of simplicity and moderation. Omar, though one of the richest, and certainly the most powerful monarch of Asia, was rigidly averse to all approaches to parade or ostentation. When he made his public entrance into Jerusalem, he rode upon a camel with his sack of rice on one side and his leathern bottle of water on the other. In this simple style he passed through the vanquished people, who prostrated themselves on all sides as he passed, to supplicate his blessing and to refer their differences to his arbitration. Instead of congratulating his army upon the blood that had been shed, upon the value of their plunder, or any of the other equally delusive and inauspicious glories of conquest, he harangued them simply upon the virtues of moderation and true magnanimity, and while this harangue was warm upon their minds, he gave a lively exemplification of his precepts by pardoning the Christians and protecting their churches.

This good Caliph shortened his stay in Jerusalem because he knew it to be the wish of his people that he should return to Medina. He quitted the city with the same simplicity with which he entered it.

From Asia the arms of the faithful were next directed to Egypt, where the conquest of Alexandria was achieved by
the celebrated Amrou, one of the greatest generals of his day. It was at this period the famous library of the Ptolemies was destroyed, the loss of which has occasioned such lasting regret to all the lovers of literature. It is rather singular that the destruction of this valuable treasure was committed to one who knew so well to appreciate its value, Amrou being himself not only a poet and philosopher, but a professed patron of learning and the arts. We are told he would have spared this library, to the solicitations of his friend John the Grammarian, whom he loved and respected, but that his orders were positive, and from these there could be no appeal. It is not unlikely also that the wishes of the army coincided in this instance with these orders, the Arabs being always too partial to their own writings to set any great value upon the works of other nations.

But while Amrou was thus forced to make war on science, he distinguished himself by a work which would not have discredited Rome in the meridian of her glory. It was under his direction that the celebrated canal was formed which joined the Red Sea to the Mediterranean; and we are told, that this work, so useful to Egypt, so beneficial to the commerce of Europe and Asia, was completed in the course of a very few months.

While Amrou thus distinguished himself in Egypt, other
Arabian captains had crossed the Euphrates for the reduction of Persia. In the midst of their various successes Omar died, and was succeeded in the Caliphate by Othman, in whose reign the conquests of the Arabs in Africa were completed, with the exception of some slight resistance they still experienced from the Bereberes.* This nation of simple shepherds, who, even in our day, contrive to preserve a kind of independency, defended themselves both long and bravely against the invaders of their country. At length, however, they were subdued by the Musulman general Akba, who advanced, flushed with his success, to the westernmost coast of Africa, where his career was only checked by the insurmountable barrier of the Atlantic.

But even this impediment could scarcely bridle the impetuosity of the gallant Arab. Actuated by the joint impulses of chivalry and religious enthusiasm, he is said to have spurred his horse some distance into the sea, exclaiming, "God of Mahomet, do you behold this impediment? But for this, and this only, I had sought out other nations to bow to thy worship and illumine with thy truths." Alexander, under a similar disappointment, solaced himself with weeping.

Though the Moors, antecedent to this period, had been alternately subdued by the Carthaginians, the Romans and the Vandals, their subjugation was still but partial, and they claimed

* Note (F)
but a feeble interest in the concerns of their different masters. Their whole ambition centered in their flocks. Though the taxes which they paid were levied arbitrarily, and they were exposed to successive oppressions under successive governors, they still made frequent and very spirited resistance to their oppressors, endeavouring from time to time to shake off their shackles, and betaking themselves after every ineffectual attempt to the recesses of their deserts. Their religion was a compound of Christianity and idolatry; their manners those of vanquished slaves, coarse, clumsy, and contemptible, as the manners of the mere creatures of despotism are invariably. In short it is highly probable they resembled their descendants of our day under the iron sceptre of their present remorseless and barbarous tyrants!

Yet this people, against whom all attempts at complete subjugation had hitherto proved abortive, underwent almost a total transmutation when they came in contact with the Arabs. A change which we shall find accounted for by circumstances. Being descended from one common stock, they spoke the same language and were swayed by the same passions: considerations which of themselves must have been sufficient to recommend their conquerors most powerfully to them. But in addition to these considerations there were others equally weighty and perhaps even more powerful. The annunciation of a new religion by one whom they
regarded as the direct descendant of their common progenitor; and the rapidity and splendour of the Mussulman conquests, by which they had already secured the most fertile districts of Asia and Africa, and which held out the encouraging assurance of still more splendid and valuable acquisitions. These various inducements, all separately dazzling and overpowering, conspired to awaken their dormant energies. And they accordingly not only embraced the new dogmas with zeal, but entered warmly into all the views of their Musulman brethren, under whose banners they crowded to enroll themselves, and stood forth at once amongst the most strenuous champions for Islamism and glory!

This ardour on the part of the Moors, which may be said to have doubled the energies of the two nations, experienced indeed a slight interruption in the revolt of the Bereberes, who, as we have remarked, had always cherished a predilection for independency. But the then Caliph Valid quickly surmounted all their scruples by sending Moussar Ben Hasan to reason with them at the head of one hundred thousand troops, and we may easily suppose, that a legate armed with such credentials could have no difficulty in accomplishing his mission.

Moussar had no sooner quelled this insurrection and tranquillized Mauritania, than he was tempted to add a new lustre
to his arms by seizing upon Tangiers, at that time in possession of the Spanish Goths. The facility with which he made this acquisition induced him shortly after to aim at others of still higher importance; and, as he was at the head of a victorious army to whom war was become a kind of necessary recreation, he began for the first time to cherish the project of invading Spain. A project in which, as we shall find in the sequel, he was too fatally assisted by the Spaniards themselves.
CHAPTER THE THIRD.

OF SPAIN, AND THE INVASION OF THAT KINGDOM BY THE MOORS.

The beautiful kingdom, which now attracted the notice of the Musulman general, had experienced an uncommon variety of changes and reverses. It had been invaded by the Carthaginians and Romans successively, but was abandoned by the former of these powers at the end of the second Punic war. From this period, the Romans had possession of the whole peninsula excepting Biscay and the mountains of the Asturias; and Spain, under these conquerors, became civilized, and as celebrated for her cities and artists, as she had been for her wealth and battles, in the times of the Carthaginians.

The Romans held the country for a period of about six hundred years, when they were dispossessed by the Vandals, the Alans, and the Suevi, all known under the general appellation of Goths. The different provinces had been divided between these three nations, and continued so till towards the
close of the sixth century, when Euric, one of the Gothic princes, united them under one sceptre, and transmitted them in this state to his descendants. But these descendants did not long retain the virtues to which their ancestors had been indebted for these valuable possessions. The mildness of the climate, and the fertility and wealth of the soil, had enervated both their minds, and the minds of the people, and introduced vices, to which, in the progressive advancement of their power, they had been utter strangers. All history is but a painful recapitulation of these deplorable consequences of rapid and redundant prosperity.

The dominions of the Goths, comprised not only the country, which lay between the Pyrenees and the sea, but extended also into Africa and Gaul; in the former of which they possessed the coasts of Ceuta and Tangiers, and in the latter, still remained masters of Languedoc, though Theodoric had wrested Provence from them, and Clovis Aquitaine.

The successors of Euric, who may be called the founder of this Gothic monarchy, were, at one time Catholics; Arians at another. The princes of both persuasions, however, appear to have committed themselves equally to the intemperate government of bigotted priests and bishops, and their reigns were consequently reigns of perpetual intrigues and disquietudes. Roderic, the last king of this race, sullied the throne by his
vices; and these vices, unhappily for his people, too quickly brought with them their own correctives.

The ruin of this monarch, who like his predecessors was kept in leading strings by his clergy, was hastened by the machinations of two of the most powerful lords of his court; his kinsman, Count Julian, and Oppas, Archbishop of Toledo. The latter of these seems to have had no other object than his own aggrandisement in view. But the former was actuated solely by motives of revenge, in the pursuit of which he was so blinded as to have totally overlooked, or set all consequences at defiance. The provocation he had received, was, it must be owned, of the blackest die, and such as a man of proud honour could not be expected to brook. Julian in short was governor of Ceuta, and while absent at his government, his criminal master had availed himself of his absence to offer the last indignity to his virtuous daughter.

The unfortunate lady, though educated in a court, and that a most corrupt one, had not, it seems, been contaminated by its vices so far, as to think that royalty could sanction crimes, or confer dignity on prostitution. "Would to God," says she, in the letter she addressed to her father, "that the earth had swallowed me up, rather than it should fall to my lot to bring sorrow upon your grey hairs, and render you miserable for ever. You may see the state of my mind from the tears
COUNT JULIAN.

"which are falling upon this paper, so fast as to make my writing scarcely legible. But the fatal secret must not remain unrevealed. Know then, my unhappy father, that your daughter, your dear and only daughter, who has your blood, and the blood of our kings in her veins, has suffered the last criminal violence from their unworthy successor. If you suffer our wrongs to pass unrewarded, it will be a blot upon our house for ever."

This fatal communication was made to Count Julian about the time that Moussar had pushed his conquests as far as the Atlantic, and he determined instantly to take exemplary vengeance on the aggressor, without regarding the ruin he was about to entail on his country. Having obtained an interview with the Musulman general, he had no scruple to represent to him, that it was now in the power of the Arabs to add Spain to their other acquisitions, assuring him at the same time, that the Spaniards were so disgusted with the tyranny and vices of Roderic, that they would readily throw themselves into the arms of the first power that stepped forward to their relief. He further gave him to understand, that he himself had experienced the most flagrant injustice from the tyrant, for which he was determined to have exemplary vengeance. That in this just undertaking he had no doubt of the concurrence and support of all honourable and good men; but particularly of the general, whom he then addressed, who had
it now in his power, while he righted an injured people, to add fresh laurels to the many he had so recently acquired.

This offer was too splendid to be rejected; and Tarik, an officer of distinguished talents, was dispatched* accordingly into Spain, where he got possession of Gibraltar without any difficulty. After the taking of this important post various skirmishes took place between the Moors and Christians, which almost invariably terminated in favour of the former. In consequence of these early successes, backed by the intrigues of Count Julian and the apostate Archbishop, the Moors spread themselves rapidly over Andalusia and Estremadura, laying waste all the country in their course, and destroying such towns as they were unable to retain.

In the midst of these excesses Tarik was informed, that the Gothic monarch was advancing against him at the head of a powerful army, to make one decisive effort for the recovery of his kingdom. As this intelligence perfectly coincided with the wishes of the Moorish general, the two armies found themselves soon in sight of each other, and ready to begin that battle which proved so fatal to the Spanish monarchy, and, for some centuries, to the cause of Christianity. Historians are not decided as to the year in which this celebrated battle was

* Note (H).
fought. But the scene of action was a plain near Xeres on the frontiers, watered by the Guadaletta. In this position, when the armies were drawn out, Roderic is said to have addressed his soldiers to the following effect:

"I congratulate you, my brave people, on the opening now given of avenging our country and our religion, for the indignities offered to both, by a band of rebels, without honor or principle, and barbarians without remorse. Why persons of this description have confederated against us it is scarcely necessary to explain. Their end is clearly to overturn our altars, to confiscate property, and subject us to the same ignominious yoke they have imposed upon other Christian states. You may read what you have to expect in the ruins of those cities which treason has put into their hands, in the subversion of law, of order, and all those institutions which have been hitherto held sacred among men. Let us but be true to our country, and we shall this day retort the aggressions of these barbarians upon themselves, and convince the world, that the descendents of the Goths, in defiance of the machinations of unprincipled traitors, will vindicate the honor of their nation, and are not to be subdued with the facility of dastardly Africans, or effeminate Asiatics.

"As far as rests with myself, I have left nothing undone to
"ensure you success. You see before you such an army as
this vast plain can scarcely hold, and this army committed to
the ablest generals. The rest depends upon yourselves.
Be mindful of your own glory, and the glories of your brave
ancestors, both of which are now staked upon the issue
of this battle, and, above all, never for an instant forget
that you are Goths and Christians!"

While Roderic was delivering this harangue, Tarik is said
not to have been idle on his part. After adverting to the past
exploits of his army, and reminding them of the promises of
the Prophet to those who fought for the faith, he added:

"Your situation is such, at this instant, that you must
either conquer or perish; and, for my own part, I am deter-
mined upon victory or death; for, if we do not obtain the
mastery of this rich kingdom, I will lay myself and my dis-
graces in this field.

"But we cannot fail of success. What obstacles can the
enemy oppose to our career? An enemy whose defence is
committed to a multitude of dastards, assembled in haste,
and equally destitute of discipline and courage, as of skill
and experience. Why need I say more? Your looks are to
me already the presage of victory. They assure me that
God and his Prophet are fighting for us, and that we shall
"This day exchange our barren African deserts, for the fertile "and beautiful country which lies before you."

Scarcely were these harangues ended, when the trumpets of the Goths and the cymbals of the Moors gave the signal for battle, and the foremost squadrons of both armies rushed with equal impetuosity to the charge. The conflict was some time severe and doubtful; for, though the Gothic army was principally composed of new levies, it still contained some veterans who were able to present a steady and undaunted front to their impetuous enemies; and Roderic, their leader, was not inferior to his adversary either in skill, courage or activity. He presented himself in every part of the battle, and, wherever he appeared, his men were animated and invigorated by his presence, and there is reason to believe his efforts would have been ultimately successful, if they had not been counteracted by treason. Historians have never ascertained the fate of the unfortunate monarch after his defeat. But as his horse, and the royal garments, were found at the side of the river, it is probable he was drowned in attempting to ford it. The loss of the Goths in this action must have been immense, as that of the victorious army is said to have exceeded sixteen thousand men.

We hear no more of Count Julian after this action, at least nothing that can be confided in. Some writers pretend that
he ended his life in a dungeon, and that his wife and son were precipitated from a tower in Ceuta. This may probably be true, at least it is not improbable, that both he and his family had a premature end, and that they were dispatched out of the way when their services were no longer required. *Tarik was too good a statesman not to make sure of traitors who had contributed with so little scruple and remorse, to the death of their sovereign, and the ruin of their country.*
CHAPTER THE FOURTH.

FURTHER PROGRESS OF THE MOORS IN SPAIN.

After the important and decisive battle of Xeres, Tarik, to accelerate his conquests, marched one division of his army on Cordova, and directed the other to proceed by Malaga towards Grenada. One of these divisions surprised and took Toledo, the gates of which were supposed to have been betrayed to them by the treachery of the Jews. The inhabitants, however, obtained a kind of capitulation, by which they secured both their churches and their possessions, subject to such trifling tributes as they had been accustomed to pay.

When Toledo capitulated, few of the neighbouring cities made any shew of resistance. The greater part were immediately seized by the Moors; and those which were not, were only passed over for the moment by the policy of the general, who was afraid of weakening his army by attempting to garrison too many places at once.
But the cities which Tarik thus passed over were shortly after visited by Moussar; who, becoming jealous of the successes of his lieutenant, had crossed into Spain with a second army of twelve thousand men, with which he possessed himself of several strong places which Tarik had been obliged to neglect, and laid regular siege to others that prepared to resist his arms. Among these cities, Merida is not unworthy notice, being then the most beautiful as well as one of the richest cities in that part of Spain which the Romans distinguished by the appellation of Lusitania. This city even in our times preserves some traces of its ancient beauty and splendour. But when Moussar first beheld it, he was lost in admiration, and could not help exclaiming, that "to found such a city, and bring it to its then state of perfection, must have required the joint labours of the world." Such a prize could not be easily relinquished; and the Moorish general accordingly commenced the siege in form.

Although the inhabitants of Merida were much reduced in numbers by the fatal battle of Xeres, yet those who remained did not hesitate to march out against their assailants; and though fortune did not second their exertions, yet every praise was certainly due to their valour. They hazarded many sorties, and were unsuccessful in all. But this did not deter them from attempting others, and their efforts were only baffled at last by famine.
Moussar, on reconnoitring the ground, had discovered a quarry close under the walls, of sufficient extent to admit a considerable body of troops; and he took his measures accordingly, not doubting but the besieged, from the courage they had already displayed, would hazard still other sorties. To bring them quickly into his trammels, he had no sooner ambushed his men than he affected to direct his attacks against the part of the city near which they were posted. The inhabitants, who mistook this feint for a real attack, fell completely into the snare. They marched out to attack the enemy in view, without any suspicion of those which were concealed, and thus they found themselves assailed on all sides. But such was their courage, that they contrived, though not without great loss, to make good their retreat, by cutting a passage through the thickest of the enemy's squadrons. But the city was forced at last by famine to capitulate, and upon terms sufficiently severe. Those of the inhabitants that survived the siege were suffered to retain their possessions; but the properties of such as had perished in the different sorties, together with the treasures and revenues of their churches, were confiscated to the use of the captors.

After the surrender of Merida, Abdelozis the son of Moussar obtained from his father the command of a small reinforcement of African troops, which had recently arrived in Spain, and took possession of Valencia. Toledo had revolted, but
the two generals having united their forces proceeded against this city, and recovered it again without much resistance, and, from this time, almost the whole of Spain was subjected to the Musulman power.

It is but just to remark in this place, that though the Moors have been stigmatized as barbarians by the different Christian historians; though they have been branded as a people whose only object was to enrich themselves by plundering at the expense of any crimes, or excesses, yet they generally suffered the conquered nations to retain both their religion and laws, and thus in reality gave proofs of moderation and lenity which we find rarely imitated, but never excelled, by their Christian conquerors. They seldom exacted from the Spaniards other tributes than they had been accustomed to pay their kings, and even admitted many of the conquered cities to compound for their privileges. These facts, while they exempt them from the imputations of cruelty which have been vented against them, in the phrenzy of bigotry, ought surely to be admitted in proof of the malevolence of the Spanish writers. Have we not besides a further refutation of these charges in the marriage of Egilone, a Christian princess, with the Moor Abdelozis the son of Moussar, and in the appellation of Musarabians assumed by the Christians of Toledo?

Shortly after the period of which we have been treating,
Moussar was recalled, and succeeded by his son Abdelozis, who resided at Seville as governor general of Spain. Tarik, the hero of these important successes, was left simply in command of the army at Cordova, with orders to tranquillize such districts as still remained refractory. These lay principally in the Asturias, whither many of the Gothic chiefs had retired, confiding in the impregnable of their position, and determined to maintain their independency to the last.
CHAPTER THE FIFTH.

OF THE SPANIARDS IN THE ASTURIES.—DON PELAGIO.—DON ALPHONSO.

AFTER the fatal battle of Xeres, two Gothis princes had withdrawn into the Asturies, associating to their fortunes such of their friends and dependents as they could rally, in hopes of securing an asylum for liberty, amid the fastnesses of those mountains. Pelagio, duke of Cantabria, the elder, and first of these princes, was nearly related to the unfortunate Roderic; but, though thus highly exalted by rank and alliance, he appears to have possessed a far better claim to pre-eminence and distinction, in his own virtues, than any that could be grounded on the adventitious title of birth. His aspect was dignified and warlike, and his courage heroic, and he was further particularly famed for bodily strength and activity. He had the justest notions of religion, of the precepts of which he was a rigid observer; to which he joined a fund
of knowledge, derived from its three great sources, of books, experience, and observation, which he had a talent of communicating that was at once eloquent, graceful and commanding.

Though it had been Pelagio’s fate to pass the greater part of his life in a most corrupt and abandoned court, he was totally untainted by any of its vices. In fact he was so decided an enemy to luxury under every form, that he was thought to have carried his dislike of it too far, particularly in the article of dress, his open contempt of which gave him an appearance of intending indirectly to reflect on those whose fopperies he disdained to imitate. Yet in spite of this contempt of exterior ornament, and the hatred it actually excited, it was remarked that wherever he appeared he far eclipsed the courtly circle with which he was forced to mingle; who, while they were jealous of his virtues, could not help contemplating them with awe and admiration. Such was the chief restorer of the Spanish monarchy!

Alphonso, the coadjutor in this Herculean labour, was neither so old nor so experienced as his friend, but not inferior to him in virtues; birth, or talents. In short, the two heroes seemed to have been formed for each other, and for the crisis at which they shone forth; there being no greater disproportion in their
This arrangement was satisfactory for the moment to both parties;--to the Spaniards, because it held out hopes of further advantages without exciting the jealousy of their enemies. And to the Moors, because it brought an adversary, whom they despaired of reducing by force, into a nominal depen-