

has been wrote about phyfic. The *sixth* is, That he informs himself exactly of the symptoms of distempers, which are many, and drawn from various sources. The generality of physicians, when they have felt the pulse, looked at the urine, peeped into the close-stool, instantly call for pen, ink, and paper—to *prescribe*. The pulse is a symptom very obscure, the urine very fallible: and one cannot be certain of the distemper and its causes (except in a few cases, where they are visible) without attending to the complexion of many circumstances, both consequential and antecedent. The *seventh* is, That his successes should in general answer his prognostications; I say, in general, because always to do it, they must be angels and not men; for that circumstance will excuse many others that preceded; and because it is the only means by which the most ignorant man can discern, who is a physician of skill, and who is an ignorant one: for the certainty of prognostication is a clear proof, that he knows the present state of the distemper; because by that only which is now, one can know what is to come. On the other hand, that which these prognosticators commonly say, plainly shews they do not know one word of phyfic. Some think the art of foretelling a separate faculty from phyfic; and thus some physicians are celebrated for foretelling, others for curing: But this is a mistake, for it is impossible, that the cure should be right, and the prognostic wrong, and *vice versa*. Indeed there is one difference, a physician, who misses of the cure may be blamed, but one who fails in his prophesy may be damned. In a dangerous case, an ignorant physician being called in, said it was only a light crudity of the stomach, which would go off the next day. With this assurance the people about the patient never sent for the priests: Soon after the man was seized with a delirium, and died like a Pagan, or brute. The crime commonly attributed to physicians, is, killing the body; but, in this case, they kill the soul.

OTHER physicians, more cautious, and more artful, take the opposite side; and whatsoever the distemper is, they always say it is a very dangerous one; they give out many orders, put the whole family in a fright, offer their attendance, and their art. So that if the patient dies, they are sure to praise the skill of the physician, who

who said so from the first : If he lives, then the skill of the physician is praised, that he cured so terrible a disorder, and God is thanked that the patient fell into such good hands. One good thing comes from this, that the sick never die without the sacraments. But one evil is, that the fright they are put into sometimes increases the disorder, and kills them. All these ways are full of evil ; altho' the first is the greatest ; but however, gentlemen, ye will find one day the angels, to whose custody the sick are committed, accusing you before God, and placing those before you, who died thro' your fault, or your ignorance.

DISCOURSE VI.

PHYSICIANS know but little of healing the sick ; they know as little what ought to be the proper regimen for those in health ; at least they can give no rules for eating and drinking. This proposition, however absurd it may appear to physicians and others, is proved by the evident variety of habits of body, to which is precisely commensurate the variety of food, both in quality and quantity. One kind of food is hurtful to one, that is good for another ; a quantity that is great for one person is hurtful to another. The proportion of the quantity and quality of food to the habit of each individual can only be known by experience : This experience every man has within himself ; and the physician can only know it by the relation he receives. For I must always tell the physician how much I have eaten and drank, as he cannot know what is proper for me, unless I tell him first what ails me, what fits well in my stomach, what I digest well. The emperor TIBERIUS laughed at those, who consulted physicians after they were thirty years old ; because (he said) at that age every one was able to tell by experience, how to manage themselves. And indeed he seems to have been a striking proof of the truth of his own maxim ; for without being much concerned about his diet, or way of living, he lived 78 years ; and he probably had lived much longer, if CALIGULA had permitted him : for altho' he was very weak, his successor would not trust his death to the strength of any disease : historians agreeing, that CALIGULA helped on his death, altho' they differ in the manner of its being done. However, this maxim

xim of TIBERIUS, generally taken, is certainly true, at least with regard to eating and drinking.

THERE is no eatable, which one can say is absolutely hurtful; this is not my doctrine, but that of HIPPOCRATES, as he has well proved it in his book *De veteri medicina*: for, as he says, if it was hurtful to one, it would be so to all. Cheese, for instance, hurts not every one; there are those who eat of it without the least offence. If cheese, which is so earthy, bad of digestion, and hard, can be taken without hurt, what eatable can we say is absolutely hurtful to all?

QUAILS and goats feed upon poisons, according to PLINY: *Venenis capreae & coturnices pinguescunt*, lib. X. c. 72. That which kills other animals feeds them. Will you say then, that there is a greater diversity of constitutions among the different species of animals, than among individuals of the same species? For my own part I think there is a much greater among the human species. In the observations of SCHENKLIUS, he tells us of a man, that eat an ounce of scammony, which neither purged him little or much. And in other medicinal authors we read of some, who were purged by the smell of roses. Is not this a sufficient difference in constitutions? It is true, that in general there is no great difference between the constitutions of men. But there is always some, and that a very material one; habits of body vary like faces; in all such cases as are obvious to our senses we observe some dissimilitude in all men. What can be more simple, than the sound of the voice? And yet there is none like that of another's. Nay, among those who have lived in the same house or community together for many years, it never happens but one can distinguish the voices of them, tho' you do not see them. If this is the case in so simple a thing, how must it be in the constitution, which is combined of such a variety of materials.

IF our senses were more acute, in cases where some men appear much alike, we should find them very different. There are some brutes, which deceive us in the same manner. We do not perceive by smell the effluvia of human bodies; or if we do, we do

not



not distinguish one from the other. The dog perceives them, and distinguishes them in all men: tho' he be at a great distance, he follows his master without seeing him, determining himself, tho' he meets with many roads, by the smell of the effluvia, which he finds as he walks: he hunts and chooses out among many others the glove of his master, tho' he never saw it before: and what is more, he recovers a stone thrown by his master among others thrown at the same time by other hands, that little touch sufficing, by which with his subtile smell he perceives a different odour from that of the rest. This is a sufficient proof to convince you of the *difference of constitutions*, because without a difference of constitutions there cannot be a difference in the *effluvia*.

NOT only the variety of constitutions in men makes it impossible to know what diet is proportionate to each; but also the variety which there is between meats of the same species. All wine of grapes, for instance, is of the same species. Withal, one wine is sweet, another is acid, another bitter; one has one colour, another smells differently; one is thinner, another is thicker: It is the same in meats; the same in the fruits of all the plants, though we do not perceive so strongly in all this variety, upon account of the imperfection of our senses. By this means it may happen, and does continually happen, that altho' it be the same individual, one wine may be wholesome, another noxious. Meat fed in some lands is wholesome food, in others noxious. Add to this a point of no small consideration, that the same food, without distinction, or perceivable difference, may be found, by the same individual, wholesome at one period, and noxious at another, either through the different seasons of the year, the different temperature of the air, the difference of country, or the difference of age. In fine, whatever change happens in the body, that should be a rule to vary more or less the diet in quantity, as well as quality.

THUS I have given some of the celebrated Father FEIJOO'S thoughts on physic, and could wish out of humanity for the sake of the Spanish nation, that their physicians were answerable to the character and qualifications he requires. It is obvious enough how little he knows of that necessary art.

IN

IN Poetry they have many writers; such as D. AL. DE ERCILLA, the PRINCIPE ESQUILACHE, ANT. LOFRASO, J. RUFO, PINEDA, FIGUEROA, ANT. DE NEBRIJA, the two VEGA'S, GARCILASSO, and LOPEZ; CALDERONI, BARRIOS, GONGORRA, and others. But as to a complete list of them, I have never been able to find one; and am much less qualified to decide of their respective merit. LOPEZ DE VEGA CARPIO, as VOLTAIRE tells us, comes the nearest to our SHAKESPEARE. He wrote the *Jerusalem Conquistada*, tragedies, comedies, &c. One thing may be said of the little that I have seen of the Spanish poetry; that there is a wonderful air of simplicity in their common songs, or *seguedillas*: That in some pieces which I read in the *Caxon de Sastre*, or *The taylor's drawer of shreds*, there was much sentiment, as well as dignity: vast variety of measure, all formed on the old Roman prosody; and in some of them a pleasing air of romance: but grave, majestic, moral, pensive, like the people themselves. Very few attempts to wit or humour, and, I believe, none of drollery or buffoonery. Many upon love, but all in the drapery of the chaste *Venus*; no *Erycina ridens*, no *Corinna*, no loose or debauched *Euterpe* among that collection of songs of the *Spanish Nine*.

As to subjects and writers of humour in prose, I know of none among the old *Spaniards*, but CERVANTES and GUEVARA; the most celebrated work of the latter is, the *El Diablo Coxuelo*, or as we should say in English, *The Devil upon two Sticks*, which Mr. LE SAGE modernized into a romance, that is very well known. It is much to be wished, that GUEVARA'S original was well translated into English, as we should find in it an infinity of old *Spanish* manners and customs; and the names of all the then nobility at full length; most of which titles and families subsist to this day.

LETTER IV. PART III.
CATALOGUE of SPANISH AUTHORS.

Spanish Writers of HISTORY.

Cronica general de Espana, par Amb. Morales, 4 vol. 4to.

Alcala 1577

This writer was the great antiquarian, the CAMDEN of SPAIN; he has continued the work of FLORIO OCAMPO. SANDOVAL, by the particular command of PHILIP III. carried it down farther to ALPHONSO VII. MORALES wrote also,

Las Antiquidades de las Ciudades de Espana.

Compendio Historial de las Cronicas de Espana, par Estevan de

Garibays, 4 vol. folio.

Barcelona 1628

And *Don Juan de Mariana*.— These two copied MORALES and OCAMPO in great measure. As *Mariana's History of Spain* seems to be so much better known, than that of himself, indulge me in a few words about him. He was born at EBORA, now TALAVERA, in NEW CASTILE; educated at ALCALA DE HENARES, or the antient COMPLUTUM; he lived at TOLEDO, and published the following works:

I. On the weights and measures of the antients.

II. On the exchange of money.

III. A defence of the Vulgate.

IV. *De Rege, & Regis Institutione*.— This piece was burnt at ROME and PARIS, and was quoted to authorize Dr. OATES's narrative in the Popish plot.

V. On the stage.

VI. His history.

He

He was kept in prison, by order from the Pope, twenty years, in which time he composed his history, as our Sir W. RALEIGH did in the Tower. He wrote it first in Latin, and afterwards in Spanish. But it went no lower than the end of FERDINAND and ISABELLA'S reign, about 1516. He wrote, however, a supplement afterwards, down to 1621; and he has had since *three* continuators, *Ferd. Camargo y Salcedo*, to 1649; *Bas. Varen de Soto*, to 1669; *Fr. J. M. de Miniana*, to 1699. The first Latin edition, *Toleti*, 1592, folio, is the best, tho' it contains only twenty books. The last ten are printed in the edition, *Moguntia* 1605, 4to. The Spanish editions are, *Madrid*, 1608, 2 vol. folio; *Toledo*, folio, 1601; *Madrid*, 1668, and 1670. There is also a new edition, printed at *Amberes* in 16 vol. 12mo. but very incorrect; and one lately at *Madrid*, in 3 vol. folio.

Historia General de Espana, par Don Rodrigo Ximenes de Rada.

Historia del Rey d'Espana Don Phelippe II. par Luis Cabrera,
folio. *Madrid* 1619

Historia del Rey Don Phelippe II. par Ant. de Herrera, 3 vol.
folio. *Valladolid* 1606

Historia del Rey Don Phelippe III. par Gonzalez de Cespedez,
folio. *Barcelona* 1634

Historia de la Rebellion, y Castigo de los Moriscos del Reyno de Granada, par Luis de Marmol, folio. *Malaga* 1609

Guerra de Granada, hecha por el Rey Don Felipe II. contra los Moriscos, par Mendosa, quarto. *Lisboa* 1627

Historia de la vida y hechos del Emperador Carlos V. par Prud. de Sandoval, folio. *Pampelona* 1614

Commentarios de la Guerra de 1700, par el Marquez de San Felipe, 2 vol. quarto.

This book, which is extremely well wrote, has been translated into French, and was published at Amsterdam in 1756, in 4 vols. 12mo. under the title of *Memoires pour servir à l'Histoire d'Espagne, sous le Regne de Philippe V.*

Historia de Espana par Rasis, an Arab, written at Corduba in 976.



Continuacion de la Historia General de Espana de ano 1516
 (where MARIANA left off) a 1700, par Medrano, 3 vol.
 folio. Madrid 1741

Volume 1st, CHARLES V. Volume 2d, PHILIP III. Volume 3d, PHILIP IV. and CHARLES II. This is a new work, but I do not find that it bears a very great character. Some able men, whom I consulted, lamented much their not having any good history of SPAIN carried down to the present times. This is surprising, as it will plainly appear from the face of this list, that no country in the world possesses better materials from whence to compile such a history. Their chroniclers are numerous: such as,

The *Cronicon* of FLAVIUS DEXTER.

M. MAXIMUS.

ELECA.

BRAULION.

LUITPRANDO.

HUGO PORTA.

JULIAN.

ST. ATHANASIUS.

GR. BETICUS.

HUBS. HISPALIS.

LIBERATUS OF GIRONA.

ILLACII.

ABB^S. VALCLARA.

L. RAMIREZ DE PRADO.

DE WULFILAS.

Cronica de Espana del Don Alonzo el Sabio, folio. *Valladolid* 1604.

Cronica de los Reyes Don Fernando y Isabel, folio. *Saragossa* 1567.

Cronica Gotica de Saavedra.

Cronica de los Moros de Espana, par Juan de Bleda, folio.

Valentia

BESIDES these, they have the annals of the several kingdoms or provinces: thus,

Annales del Reyno de Espana, in several volumes in folio.

——— *de Catalonia*, 2 vol. folio.

Annales



JUNTA DE ANDALUCIA

P.C. Monasterio de la Alhambra y Generalife
 CONSEJO DE CULTURA

Annales de Valentia.

————— *de Arragon, par Hyeronimo Zurita.*

This writer is very well known to the learned world for his other works : these annals of Arragon are very finely wrote.

Arragonensium Rerum Commentarii, par Hyeron de Blancas,
folio. *Cæsar Augustæ* 1588

Geographica & historica Descriptio Cataloniæ, par Petro de
Marca, folio. Paris 1688.

After these come the histories and antiquities of particular cities, which are also very numerous : such as,

Las Antiquedades de Madrid, par Quintano.

Sevilla, par Rod. Caro, folio. Sevilla 1634

Salamanca, par Gonsalvo de Avila.

Granada, par Pedraza.

Description de la Ciudad de Toledo, par Fr. de Pifa, folio,
Toledo 1605

————— *par Vergara, folio.*

————— *de Madrid.*

————— *del Monasterio de San Lorenzo del*
Escorial, par Fr. de los Santos, folio. Madrid 1681

This is the book which Mr. THOMPSON has translated into English, and made so magnificent an edition of lately in quarto. It is to be wished, that the inscriptions in this work had been more correctly copied ; they are often false Latin, imperfect, and make a very un scholar-like appearance.

Historia de la Ciudad de Segovia, par Don Diego de Colme-
narez, folio. Segovia 1637

Las Antiquedades de Córdoba, par Pedro Dias de Ribas, 4to.
Cordova 1627



Miscellaneous Books and Writers.

L *As Obras del Padre Feijo, 13 vol. quarto.*

This writer, who lives at BURGOS, has justly acquired a very high degree of reputation : He has done more towards rightly forming,

forming, and enlarging the minds of his countrymen, than any *Spaniard* before him. He declares war against all their vulgar prejudices, and popular errors; has said much freer things than those, who write within the circle of the inquisition, very prudently care to do; and, if the court had not protected him, he himself had felt the Dominican scourge long ago.

Description Iglefiastica del Reyno de Espana, 3 vol. fol.

Obras de Don Bern. Aldreti, sive Explicatio Characterum antiquorum, 2 vol. 4to.

Origines Rivorum Orbis, par Don Greg. Mayans y Siscar, 2 vol. 4to.

Origines Litt. Ant. Hisp. par Manuel de Sarramendi, 8vo.

Obras de Braganza de Ant. Rom. 5 vol. fol.

Concilia Max. Hispanica, 7 vol. fol.

Polygraphia Espagnola, par Rodriguez, fol. Madrid 1738

Diario de los Literatos en Espana, 7 vol. 8vo. Madrid 1748

Concilia Toletan, par Forge Loyisa.

La Laya de Coronicas, par Alph. Martinez.

Escritores del Reyno de Valencia, par Ximenes, 2 vol. fol. Valencia

Ensayo sobre las Medallas de Espana, par Don L. J. Velasquez, 4to. Madrid 1752

Annales de la Nacion Espagnol, par Don L. J. Velasquez, 4to. Malaga 1759

De las Medallas de los Reyes Gothicos, y Suecos en Espana, par Don L. J. Velasquez: cum viginti tabulis æri incis, 4to. Madrid 1752

Noticia de los mas principales Historiadores de Espana, par el Marquis de Mondecar, 4 vol. fol.

This is a very learned, useful, and judicious work.

Conquista de Mexico et Peru, par Don Ant. de Solis, fol.

There is a very handsome copy of this book in Spanish lately printed at Barcelona.

Ystoria de los Incas de Peru, par Garcilasso de la Vega.

Herrera de Agricultura.

Istoria de las Indias, par Herrera, 6 vol. fol.

Obras de Palamino sobre la Pintura, 2 vol. fol.

An Account of the Spanish Paintings, by Palamino Velasco, and Francisco de los Santos; reprinted in Spanish by H. Woodfall, London 1746

Uno Pedazo de Lapiz, para dibujar de mejor que se puede encontrar.

Historia Latina Hispaniæ, par Sanchez.

Impresas Politicas, par Miguel de Cervantes Saavedra.

This is a collection of political emblems; it is not written by the author of *Don Quixote*, but by a much older writer of the same name. His works are in 3 vol. folio.

El Diablo Coxuelo, or the Lame Devil, par Ant. de Guevara.

Mr. Le Sage's *Devil upon Two Sticks*, is taken from this work.

Coronista de los Reyes Catholicos, por 1500, par Gonzalo de Arcedondo.

Obras de Sepulvedo.

— *de Villalpando.*

— *de Bonaventura.*

Criticon de Lorenzo Graziano, 2 vol. 4to.

This celebrated writer was a native of CALATAJUD, or the ancient *Bilbilis*. His writings are full of an abstruse and sublime policy; and have been translated into French by the famous Monsr. AMELOT.

Historia del Famoso Predicador Frey Gerundio de Campazas,
4to. Madrid 1758

Or, *The history of the famous preacher.* This is a satire upon the monks, written with much spirit and wit. For a specimen of the high ridicule, and satirical drollery employed in this work, take the following extract. Chap. 8. book II. page 205. *Frey Gerundio* preaches the anniversary sermon in his convent, in the chapel dedicated to St. ANNE, on the festival of that saint: in which sermon there is the following paragraph: *Fue Ana, como todos saben, madre de nuestra Senora, y afirman graves authores, que la tuvo veinte meses en su vientre: Hic mensis sextus est illi; y anaden otros, que illoro: Plorans ploravit in noctem: De donde infiero que fue Maria Zaborri: et gratia ejus in me vacua non fuit.* *Atienda,*
pues,

pues, el Retorico al argumento : Santa Ana fue madre de Maria : Maria fue madre de Christo : Luego Santa Ana es Abuela de la santissima Trinidad : Et trinitatem in unitatem veneremur. Por esso se celebra en esta su Casa, Hæc requies mea in sæculum sæculi. . . . Which is in English : “ We all know, that Anne was the mother “ of our Lady, and grave authors affirm, that she was twenty “ months in gestation of her : others add, that she wept : from “ whence I infer, that she was Mary Zahorri. Attend, logician, “ to the argument : Saint Annè was the mother of Mary ; Mary “ was the mother of Christ : therefore Saint Anne was the grand- “ mother of the most holy Trinity. And therefore she is cele- “ brated by this festival in this her chapel.”

THERE is no doubt but Dr. ISLA, that *Spanish Swift*, who wrote this satire, had copied this from the real sermon of some Spanish monk : the Latin citations are very much in their manner. They were so galled and irritated by the severity and propriety of this fine ridicule, that they soon got the inquisition to forbid the sale of the book : It occasioned some pamphlets at Madrid in answer to it. The author intended a second part ; but the persecution becoming too serious, he dropped his design.

IN page 214. and the following, the provincial calls *Frey Gerundio* to an account for this sermon : “ Don’t you see, Sir,” says the provincial, “ that by saying, that Saint Anne is the grand- “ mother of the most holy Trinity, you advance one of the “ most formal heresies possible : Because the Trinity is uncreate, “ unproducibile, eternal, and consequently can have neither mo- “ ther nor grand-mother. By this you see how necessary it is to “ study theology, in order to be a preacher ; for, had you pro- “ perly studied it, you had not advanced such heresies as this. “ If you had put no more in your *sumula* than you ought, you had “ never drawn such a consequence : but only this, *Therefore Saint “ Anne is the Grandmother of Christ.* For Christ is not the Tri- “ nity, but only the second person in it : thus *Frey Gerundio* is a “ monk of the convent, but not the convent. It would be wretched “ reasoning to say, *Cecilia Rebollo* was the mother of *Catanla Ce- “ bollon ; Catanla Cebollon* was the mother of *Frey Gerundio de*

“ Zotes, monk of the convent of the lower *Colmenar*, therefore Cecilia Rebollo was the grandmother of the convent.”

This specimen will suffice to shew the turn of that satire.

El Itinerario del Obispo de Santo Domingo.

Los Dialogos del Antonio Augustino, Obispo de Tarragona, sobre las Medallas, 4to. Madrid 1744

This learned work is sufficiently known. The edition is a very mean one, bad paper, full of errors, and the plates miserably engraved:

Historia del Convento de San Augustino de Salamanca, por Padre Eymman. Vidal, 2 vol. fol. Salamanca 1758

Hippocrates in Greek and Latin, with a Spanish translation, by Dr. And. Piquer, Professor of Anatomy in Valentia. Madrid 1758

Antient and Modern Physic, by the same, 4to. ib. 1758

A Treatise on Fevers, founded on Observation and Mechanism, by the same, 4to. Valentia 1751

Moral Philosophy, for the use of the Spanish Youth, by the same, 8vo. Madrid 1757

Discourse on the Application of Philosophy to Matters of Religion, by Dr. And. Piquer, 8vo. Madrid 1757

Bibliographia Critica, by Father Miguel de San Joseph, Bishop of Guadia.

Abridgment of Navigation, for the use of the Marine Guards, by Don Jorge Juan, 4to. Cales 1757

Retorica de Don Gregorio Mayans y Siscar, 2. vol. 8vo. Valentia

Moralis Philosophia, by the same, 8vo. Valentia

Relation of the War in Valentia, and the Entrance of the Allies and Austrians into that Kingdom, by Jos. Emm. Miniana, 8vo. Hague 1752

There are many tracts of Spanish lawyers, collected by Don Greg. Mayans y Siscar, published by Mr. Meerman, the Syndic of Rotterdam, in his

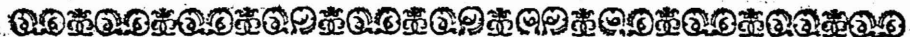
Novus Thesaurus Juris Canonici, 7 vol. fol.

- De Ant. Canonum Cod. Ecclesiæ Hisp. Hist. Dissertatio, per Don Lopez de Barrera, 4to. Rome 1758*
- The History of John Cardinal Carvacallo, dedicated to the Prime Minister in Portugal. *ibid. 1752*
- Elements of Arithmetic and Algebra, by Father Thomas La Cerda, 2 vol. *Barcelona 1758*
- Curious and learned Fragments of modern Authors, with Maxims of a general Critique, by Don Lewis Roche, *Port St. Mary's 1758*
- Espana Sagrada*: or, The History of the several Dioceses and Churches of Spain, by Father Henry Flores, an Augustine Monk, 15 vol. 4to. *Madrid 1747*
- History of the Queens of Spain, 2 vol. 4to. *Madrid 1760*
- A very poor performance.
- A Compendium of Theology, by the same, 5 vol. 4to.
- The Miracles of Mother Mary of Ceo, translated from the Portuguese, by the same, 2 vol. *Madrid 1744*
- Treatise of Virtue, by Father Francis, translated by the same, 2 vol. 4to. *Madrid*
- Historical Key, by the same, 4to. *ibid. 1749*
- Medallas de las Colonias Romanas, y Municipios, &c.* by the same, 2 vol. 4to. *ibid. 1758*
- He has placed in this collection those which Vaillant, Mezzobarba, and others have published, but with the addition of many new ones: he has added an explanation of each, 58 plates, and a map of the site of the colonies. This is a good book; it should have been wrote in Latin; but that is a language with which Spanish monks are but little conversant.
- Origin of the Castilian Poetry, 4to. *Malaga 1754*
- Means of advancing the Belles Lettres, by Francis Xavier de Idiaquez, 8vo. *Villagarcia 1758*
- This writer is the eldest son of the late Duke of Granada, grandee of Spain.
- Dissertatio de Deo Endovellico, par Miguel Perez Pastor, 4to. Madrid*

Phy-

- Phyfico-Medical Dissertations on Breathing, and of conveying Remedies into the Veins, by Ant. Jos. Rodriguez, 4to. Madrid 1760
- A Critico-Medical Dissertation to introduce true Physic, and banish the false, by the same, 6 vol. 4to. Madrid 1754
- Theological Reflections, Canonical and Medicinal, upon Fasting, 4to. Madrid 1748
- An Account of California, by Andrew Marc Burriel.
- Palæographia Hispanica*, by the same, 4to. *ibid.* 1758
- Of the Authority of the Laws of the *Fuero Jusgo*, or famous Gothic Code, by the same, 4to. Madrid
- This is a very learned, judicious, masterly, and ingenious work. See the extract from it, concerning the Spanish measures.
- Tratado de la Ortographia Espanola*, par Juan Perez Castiel y Artigues, 8vo. Valencia 1727
- Memorias Hist. de la Fundacion de la Universidad de Valencia*, 4to. Madrid 1730
- Historia grande real*, par Joseph Gonzalez *ibid.* 1746
- Historia Civil de Espana, de 1700 a 1733*, par Manuel Fernandez *ibid.* 1740
- De los Derechos Nacional y Romano en Espana*, par Don Thomas Ferrandis, 4to. *ibid.* 1747
- Sobre unos Monumentos Antiquos*, 4to. Valencia 1736
- Ambassades du Marechal Bassompierre en Espagne*, 4 vol. 8vo. Cologne 1668
- Voyage en Espagne, fait en 1655*, 4to. Paris
- The Lady's Travels* is a translation from this book, a spurious work.
- Voyage en Espagne, par Madame la Comtesse D'Aunois*, 3 vol. 12mo. Paris 1691
- Voyages d'Espagne, par le Pere Labat.*
- L'Etat present d'Espagne, par l'Abbé Vayrac.*
- Lettres de Madame de Villars, Ambassadrice en Espagne*, 12mo. Amsterdam 1761
- Annales d'Espagne & de Portugal, par Don Juan Alv. de Colmenar*, 2 vol. 4to. *ibid.* 1741
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- L'Histoire d'Espagne, par M. Deformeaux*, 5 vol. 12mo. Paris 1759
- Memoires sur le Commerce, & les Finances d'Espagne*, 2 vol. 12mo. Amsterdam 1761
- Tour through Spain and Portugal, by Udal ap Rhys, 8vo. London 1760
- Theory and Practice of Commerce, by Don Geronymo de Ustariz, 2 vol. 8vo. London 1761
- Dr. Geddes's Tracts, 4 vol. 8vo. ib. 1709
- Memorable Expulsion de los Moriscos de Espana*, 4to. Pampelona 1613
- Inscriptiones Antiquæ in Hispaniâ repertæ, per Ad. Occo-*
nem, folio. Heidelb. 1596
- Compendio de la Vida del Card. Ximenes, y del officio, y Missa*
Muzarabe, par Eugenio de Roblez, 4to. Toledo 1604
- This *Mosarabic Mass* is one of the greatest curiosities in all SPAIN; it is celebrated at TOLEDO. The present King of SPAIN heard so much said of it, that he assisted at it in person.
- De Regis Hispaniæ Regnis & Opibus, par De Laet*, 8vo. Lugduni Batarorum 1619
- L. And. Requesendii Antiquitates Lusitanicæ*, 8vo. Coloniae Agripp. 1613
- I have set down the titles of most of the new books in English, for the sake of the English reader.



SPANISH POETS.

QUEVEDO. The same author who wrote those *Visions*, which we have translated into English.

LOPEZ DE VEGA CARPIO, who wrote the *Jerusalem Conquistada*, tragedies, comedies, &c.

CALDERONI, the celebrated comic Poet. The great favourite of the Spanish nation: they relish little else upon the stage, but what he has wrote. See the article *Stage*. His works are in eight or nine volumes 4to.

Don

DON ALONZO DE ERCILLA.
 GIL POLO, PRINCIPE DE ESQUILACHE.
 ANTONIO LOFRASO.
 JUAN RUFO.
 PINEDA.
 FIGUEROA.
 ANTONIO DE NEBRIJA.
 GARCILASSO DE LA VEGA.
 DON MIGUEL DE BARRIOS.
 GONGORRA, &c.

A LIST of Modern *Spanish* LITERATI,

(Most of them, I believe, now living.)

FATHER FEIJOO of BURGOS.

Father BURRIEL, a great antiquarian, in the imperial college of Jesuits at MADRID.

Father HENRY FLORES, of the Augustine order, historian, and medallist.

— FLORES, his brother, antiquarian.

— SARMIENTO, a Benedictine, has studied natural history, botany, and the languages.

— PONCE, a Franciscan, master of the oriental languages.

— ISLA, the author of *Frey Gerundio*.

— MIGUEL PEREZ PASTOR, antiquary and medallist.

— VELASQUEZ, antiquary and medallist.

SAN FELIPPE (Marquis of) an officer, an envoy from the court of SPAIN to Genoa.

DON GREGORIO MAYANS Y SISCAR, a gentleman who lives at Oliva near Valentia, and tho' 63 years old, pursues his former studies with a vigour beyond his years. He was born at Oliva in 1699, and made library keeper to PHILIP V. at Madrid, in 1733, which place he

he threw up in disgust, in 1740. . He has the *Testimonia Eruditorum* of the greatest scholars in most parts of Europe in his favour. He is commended by Luis Antonio Muratori, in his *Supplement to Grævius and Gronovius*, published at Venice in 1740: by John Burcard Menkenius, president of the university of Leipzig, in the *Acta Lipsiaca*: By Christ. Aug. Heumannus, in his *Via ad Historiam Literariam*: By Marc. Aug. Beyer, in his *Memoriæ Historico-criticæ Librorum Rariorum, Lipsiæ* 1734: By Fred. Otto Menkenius, in his *Notes* to his father's life: By Gottofrid Mascou, aulic counsellor to his late Majesty King GEORGE II. and professor of law in the university of Gottingen, in his *Preface to Gravina's Works*: By J. Gott. Heineccius, counsellor to the King of Prussia, who published *Corn. Van Bynkershoek*: By Peter Wesseling, in his *Preface to the Epistles of Don Man. Marti, Dean of Alicant*, printed at Amsterdam in quarto, 1738: By the present Earl of Granville, who prefixed the life of Don Quixote, wrote by Don Gregorio Mayans y Siscar, to the noble impresson he published of that romance in 1738, in 4to, and which he dedicated to the countess of Montijo, the Spanish ambassadress in London.—His brother, Don Antonio, lives with him, and pursues the same studies. As I was much obliged to this gentleman for the favour of his correspondence, I could not refuse this little acknowledgement.

DON PEREZ BAYER, canon and treasurer of the metropolitan church of Toledo; an universal scholar, a great master of Hebrew and the oriental languages. He was sent, in the late reign, by order of the court, into Italy, to pick up MSS. and medals: he has a very fine cabinet of Roman medals in his own possession, and seven Hebrew MSS. which he has promised to collate for the use of Dr. Kennicott. He has published a very learned work, intituled, *Damasus & Laurentius Hispanis vindicati, Romæ*, 4to. He has written besides, *Dissertatio de Antiquissimo Hebræorum Templo, Toleti reperto*; and, *De Nummis Samaritanis, & qui vocantur Medallas Desconnocidas*. These two are not yet published, but I believe the latter will soon be printed. This gentleman is of the order of the Jesuits, and very much esteemed by the court. As I have received several very obliging letters and civilities from him, this justice is at least due to his merit.

Padre TERREROS.

Don LOPEZ DE BARRERA.

Don LEWIS ROCHE.—FRANCIS XAVIER IDIAQUEZ, eldest son, of the late Duke of GRANADA.—ANTONY JOSEPH RODRIGUEZ.—Pere EMMANUEL VIDAL.—Dr. ANDREW PICQUER, professor of anatomy in VALENTIA.—ANTONIO CAPDEVILA, professor of phyfic in VALENTIA.—Bishop of GUADIA.—Don VICENTIO XIMENES.—Jos. EMMANUEL MINIANA, continuator of Mariana's history.—JUAN PEREZ CASTIEL Y ARTIGUES, Valentian.—JOSEPH GONZALEZ, historian. MANUEL FERNANDEZ, of BELLANDO, historian.—Don THOMAS FERRANDIO, historian.—Don JORGE JUAN, Don ANT. DE ULLOA, mathematicians.

The Count GAZOLA, a very learned and skilful judge of architecture, painting, and the elegant arts. He intends publishing the ruins of the antient *Poestum* in ITALY, so famous for its roses. He is a lieutenant-general, chief engineer, and intendant of his majesty's fabrics and buildings.

MICHAEL SYRI, a Syro-Maronite, perfect master of the Eastern languages, and chief librarian to his majesty at MADRID. He has published the first volume of the catalogue of the Arabic MSS. in the Escorial. It is a very fine work in folio, well printed, and contains large specimens of each MS. and an accurate account in Latin.

THE other librarian, whose name I forgot, intends likewise to publish the catalogue of the Greek MSS. but it will be some time before it will come out.

Of the UNIVERSITIES in SPAIN.

THE Univerfities in Spain are very numerous; but it may be easily seen, from the preceding account, that the state of learning in them must be at a very low ebb. I believe, among them, that of SALAMANCA claims the precedence. There is very little of the learned languages, the belles lettres, or indeed, of true and sound learning studied in them. To say the truth, a good political reason might be assigned for this; the study of true and sound learning, if well pursued and cultivated, would let in too much light: and how far that might be prejudicial, to the interests



rests of their religion, I cannot say. The university of VALENTIA seems, at present, to have the fairest claim to precedence in point of learning; but that is owing solely to the example, directions, and instructions of that eminent scholar Don GREGORIO MAYANS Y SISCAR. They are twenty-three in number.

- One in LEON.*
1. SALAMANCA, founded in 1200, by ALFONSUS IX:
- Six in the CASTILLES.*
2. PALENCIA, founded in 1200.
 3. VALLADOLID, ——— in 1346.
 4. SIGUENSA, ——— in 1471, by C. XIMENES.
 5. TOLEDO, ——— in 1475.
 6. AVILA, ——— in 1445.
 7. ALCALA DE HENARES, } ——— in 1498, by C. XIMENES; next in rank to SALAMANCA.
- Four in ANDALUSIA.*
8. SEVILLE, founded in 1503.
 9. GRANADA, ——— in 1531.
 10. BAEÑA, ——— in 1533.
 11. OSSUNA, ——— in 1549.
- Two in ARAGON.*
12. HUESCA, founded in 1354.
 13. SARAGOSSA, ——— in 1474.
- Three in VALENTIA.*
14. VALENTIA, founded in 1470.
 15. GANDIA, ——— in 1549.
 16. ORIHUELA, ——— in 1555.
- Three in CATALONIA.*
17. LERIDA, founded in 1300.
 18. TORTOSA, ——— in 1540.
 19. TARRAGONA, ——— by PHILIP II.
- N. B. PHILIP V. in 1717, deprived these in CATALONIA of their charters, and gave them to CERBERA, a town in the same province, which had declared for him.
- One in GALICIA.*
20. SAN JAGO DE COMPOSTELBA, founded in 1532.
- One in GUIPUSCOA.*
21. ONATE, founded in 1543.
- One in ASTURIAS.*
22. OVIEDO, founded in 1580.
- One in NAVARRE.*
23. PAMPELUNA, founded in 1608.

The rank of them are as follows.—SALAMANCA, ALCALA, VALLADOLID, SEVILLE, SARAGOSSA, VALENTIA, LERIDA.—The rest are of no moment.

There are, however, in these universities, some valuable books and MSS. which the possessors themselves make no great use of: such as manuscripts of PRISCIAN and DONATUS, in Gothic characters, with Arabic notes; MSS. of SALLUST, SENECA, and OVID; two Gothic Bibles, written before the invasion of the MOORS, and a very old Hebrew manuscript of the Bible: all at the city of TOLEDO. A Gothic Bible at ALCALA DE HENARES, where there are the finest MSS. of the Hebrew Bible in the world. In the Royal Library at MADRID there are of first editions, PLAUTUS, *Venetis* 1472; LIVIUS, *ad tertium librum tertii decadis*, 1485; VIRGILIUS, *Venetis* 1475; ODYSSEA HOMERI, *per Bern. Deme- trium Milanensem, Florentiæ* 1488; HESYCHIUS, *Florentiæ*, 1520; Idem, *Aldi*. 1514.



[As the two following *Latin Epistles* contain several particulars relating to the Present State of Literature in SPAIN, especially the latter, in which are so many curious facts and observations, together with a list of the works of his own countrymen, the VALENTIAN Writers, from the beginning of this century, I have thought proper to insert them in this place. The literary history of the two gentlemen, who wrote them, has been already given to the reader. He will meet with some uncommon words and phrases in them, but they are *Plautinæ Dictiones*, a book which the *Spaniards* much delight in.]

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FRANCISCUS PEREZIUS BAYERIUS

EDUARDO CLARKE,

S. P.

QUANQUAM mane a prandio, summum perendie matritum cogitem, qua in urbe ut te presentem praesens alloquar sperare mihi fas sit: nolui tamen perbreve hanc temporis usuram negligere, aut tecum interea parum officiosus videri, qui me tuis humanis-

M

nissimis

nissimis literis provocasti. In iis quod me nihil tale meritum effusis laudibus cumulas, perbenignè mecum agere videris, qui fundi mei fines angustiasque probè intelligo. Totum igitur muneris est tui, a quo nihilominus laudari, pergratum mihi est ac perjucundum.

DISSERTATIUNCULAM de Toletano Hebræorum Templo summis olim precibus extorquere à me voluit vir cl. Blasius Ugolinus, antiquitatum Hebræicarum collector atque illustrator, ut eam thesauro suo infereret, nec tamen obtinuit; nolui enim committere ut vix exasciatum ac planè tumultuarium opus publici juris fieret, id quod nunc etiam in causa est quo minus de eodem Hispanis aut exteris typis edendo ulterius cogitem: saltem donec eidem supremam manum imposuero.

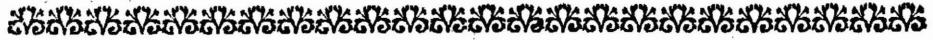
IN DAMASO & LAURENTIO Hispaniæ afferendis, non ego pro arbitrio, neque ut ingenium periclitarer, argumentum mihi selegi, sed coactus aliorum importunitate. Cum enim nihil ego minus quam ea de re cogitarem, ac ne nossem quidem de utriusque patria litem Hispanis intentari, bonâque eisdem fide in ephemeridibus nostris inter divos patrios retulissim, cum risu & cachinnis exceptus sum a nonnullis Romanorum hypercriticis, quasi Romanam illorum patriam, rem scilicet lippis atque tonsoribus notam, unus ego omnium ignorarem. Itaque coactus eam provinciam suscepi; quod tamen nolim ita intelligas, quasi me locatæ in eo argumente operæ uspiam pœnituerit, aut pœniteat. Quamvis enim alia desint omnia in opusculo illo (quod ego non diffiteor) sunt nihilominus aliqua per occasionem explicata quibus, si me mea non fallunt, rei *liturgicæ*, atque *historiæ ecclesiasticæ* non parum lucis affulgere potest; præterea universum opus pietatem in patriam ubique spirat, deque ea benemerendi studium, quod nemo unquam bonus reprehendit. In eo autem an *Usserium* alicubi nominaverim, non satis memini: tantum abest ut ipsum, qua de re mihi subirasceris, parvi fecerim. (Pearsonum & Dodwellum, p. 19.) Dodwellum merito suo carpò, quod & multi ante me præstitere, alii quidem alio nomine, ego quòd miserè sese excruciet, totusque in eo fit, ut cœlites ipsos e sedibus deturbet suis, et si quem denique e sanctorum martyrum albo expungendum pro lubricine sibi persuadet, gestit, erumpit

præ gaudio, triumphumque putat palmarium. Egregiam vero laudem! Itaque ut verbo absolvam, Dodwelli in hac parte iudicium odi ac detestor, doctrinæ nihil detractum volo. Menagium ibidem genio ad facetias atque hilaritatem composito nimis obsecundat, sapissime scurram agit. Nihil est in Cælo sordium. Valeat Lucianus! Sed de his plus fatis.

HEBRAÏCOS Veteris Testamenti Codices, qui scilicet aut totum illud, aut Pentateuchum, aliosque sacri Fœderis libros continent penes me habeo circiter *viginti quinque*. Erunt forsan nonnulli sæculo duodecimo exarati, aut eo non multo recentiores; unus certe omnium ante ejusdem sæculi dimidium scriptus est: habet enim in fine numeralem notam anni ab orbe condito 4904, quem salutis anno 1144 respondere optime nosti. De collatione ac variantibus, quod ais, Toleti res est supra quam dici potest impedita; pauci enim ea in urbe sunt, qui Hebraïcas litteras norint, nec sine duorum minimum interventu negotium istud peragi tutò potest.

DOMINO Pitt, quanquam paullo quam oportuerat seriùs fidem tamen meam liberabo. Sustineat me interea quæso & aliis implicitum, & summâ quoque adumbratorum inopiâ ibidem in hac urbe laborantem. De nummis plura coram Deo Optimo Maximo desuper largiente, a quo tibi felicia omnia comprecor & fausta.

TOLETI, *pastridie Idus Junias*, M.DCC.LXI.



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E P I S T O L A

Domini GREGORII MAJANJSII,
GENEROSI VALENTINI,

EDUARDO CLARKE

A M A N D A T A.

MEUM ingenium ad amicorum obsequium paratissimum facit, ut illi de me multo præclarius & sentiant, & loquantur, quàm ipse mereor. Itaque si fidem adhibueris eorum testimoniis, senties nimis magnifice de meo studio literarum. Tu, vir prudentissime, si decipi non vis, voluntatem meam pluris facito, quàm facultatem satisfaciendi desideriis tuis. Illa sponte sua fecundissima est; hæc, invito me, sterilis: prout nunc experior sane perdolenter. Vellem enim Sacrorum Bibliorum omnes *Hebraicos codices*, qui latent in Hispaniæ Bibliothecis, in potestate mea habere, & publicè exhibere, ut a viris doctissimis cum aliis codicibus conferrantur, in commune Christianæ Reipublicæ bonum, & incrementum. Mihi enim in mentem venit illud Isaïæ a Michea repetitum: * *Ibunt populi multi, & dicent, Venite & descendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus: quia de Sion exibit lex, & verbum Domini de Ierusalem.* Gloriorque ejus discipulum esse, qui cum sit Verbum Æternum, de se professus est: *Ego palam locutus sum mundo: ego semper docui in synagoga, & in templo, quò omnes Judæi conveniunt, & in occulto locutus sum nihil.* Quare *Vetus* illud Testamentum, quod ille coram omnibus revolvere & legere solitus fuit; itemque *Novum*, quod ipse jussit scribi, & omnibus gentibus annuntiari; existimo minime occultari debere; sed ibi proponendum, unde de plano recte legi possit. Sed cum libri sacri Hebraica lingua scripti, in Hispania legi desierint ob ejus linguæ inusum, atque hic

* Micah iv. 2.

inusus ortum habuerit a metu, & postea ab ignorantia confirmatus sit; inde factum est, ut in privatis bibliothecis non supersint, & in publicis religiosè custodiantur. Cum autem Hispani habemus regem, qui superstitiosus non est; credo eum, modo petentis adfit auctoritas, & prudentes cautiones adhibeantur, minime denegaturum sacrorum codicum lectionem, collationem, descriptionem, & quidquid necesse sit ad divini verbi sententiam intelligendam. Quod si Rex Catholicus voluerit, crede mihi, impedimenta omnia quæ enumeras, nihil obstabunt. Verum, quod omittis, non est levis momenti, difficultas inveniendi Hispanos Hebraicæ linguæ bene peritos. Et, ut existimo, hæc est causa difficilis aditus ad sacros codices ea lingua scriptos.

PLACUISSE tibi epistolam illam, quam in gratiam excellentissimi viri BENJAMINI KEENE scripsi, vehementer gaudeo. Vir fuit ingenii dulcissimi, quique facile consequeretur quæ volebat ob studium & perspicaciam morum hominum, humanitatem facile sese insinuantem, & liberalitatem. Frequentissime ille mecum de rebus literariis agebat; nam, ut erat rerum omnium curiosissimus indagator, optimos Hispaniæ scriptores noscere satagebat, & studiose in otiosis intervallis lectitabat.

MIRARIS Henricum Florezium de Nummis antiquis Hispani-
 cis Hispana lingua scripsisse. Ego mirarer multo magis, si Latina
 scripsisset. Tunc enim neque exteris, neque popularibus suis
 placeret. Laudanda in eo viro diligentia, qua tot numismata edi-
 dit: quod perfacile fuit promittenti famam perpetuam commu-
 nicantibus secum antiqua numismata. Antonius Augustinus dili-
 genter hoc studium inter nostrates coluit: clarus Vincentius Jo-
 hannes Lastanosa, adamavit, ostentavitque: Nobilissimus vir Pe-
 trus Valerus Diazus, justitia Arragonum, adeo præclare calluit, ut
 eximias laudes consecutus fuerit a peritissimo hujus literaturæ cen-
 sore, Ezechiele Spanhemio prope finem dissertationis nonæ de præ-
 stantia & usu numismatum antiquorum. Ex illius magni viri lo-
 cupletissimo thesauro plusquam tria millia numismatum obtinuit,
 & hodie custodit clarus vir Ferdinandus de Velasco in auditorio
 duodecemvirorum Stilitibus judicandis in domo & urbe regia (His-
 pani dicimus *Alcaldes de Casa y Corte*) patronus fiscalis: idemque
 vir

*Henricus
Florezius.*

*Antonio Au-
gustinus.
Johannes La-
stanosa.
Petrus Vale-
rus Diazus.*

*300 numif-
mata.*

plusquam 100
libri de re
nummaria.
Emmanuel
Martinus.
Decanus Lu-
centinus.
Gonzalecius
Barcia.

vir doctissimus nactus est ex ejusdem Diazii bibliotheca plusquam centum libros de re nummaria agentes. Nonnulli alii in suis gazophilaciis magnos habuerunt thesauros, sed absconditos. Edidi ego Emmanuelis Martini, Decani Lucentini, Epistolas ad hoc argumentum spectantes: nostratum animos excitavi ad hoc studium excolendum. Clarus vir Andreas Gonzalezius Barcia recudi jussit Antonii Augustini immortale opus numismatum, inscriptionum, & aliarum antiquitatum. Eo vita functo, agnatus illius, ejusdem nominis, prætorii Granatensis senator, me adhortante illud edidit: & statim innumeri oculi aperti, & incredibilis multitudo est inquirentium antiqua numismata, atque inde orta difficultas inveniendi ea. Ego ibi sum, ubi rarissime reperiuntur: & ubi nemo versatur in hoc erudito studio. Persæpe inter amicos divisi nummos antiquos, quos obtinere potui. Romani, qui apud me manent, tui erint.

Johannes
Iriarte.

Bibliotheca
Scorialensis.

Alphonsus V.

SCIRE cupis, qui libri manuscripti Græci, aut Latini, vel historicorum, vel poetarum; qui vetusti auctores inediti in Hispania supersint? Catalogum Græcorum Latinorumque scriptorum, qui extant in regia Madridensi bibliotheca diligenter confecit, & edere cogitat clarus vir *Johannes Iriarte*, bibliothecarius regius. Bibliothecæ Scorialensis varii indices evulgati. Sed quia rari sunt, facilius est ipsam bibliothecam adire, & in ea ipsos libros consulere, si comes adjungaris alicui viro, qui auctoritate vigeat apud bibliothecarium, aut illi monasterio præfectum. An vero possint suppleri lacunæ aliquæ, Livii, Taciti, Diodori Siculi, Dionis Cassii, aliorumque similium, res est, quæ sciri nequit, nisi ipsi codices inspiciantur. Crediderim vero multa posse suppleri, & quamplurima alia melius legi: nam thesauri Hispanici nondum sunt effossi. Quanti vero sint, facile colligere poteris, si consideraveris, quàm selectæ bibliothecæ Scorialensem formaverint. Magnus ille Alphonsus V. Aragonum Rex, qui literas ita amavit, ut non dubitaverit dicere, *Malle se omnium regnorum suorum* (septem autem potiebatur) *jaçturam facere, quàm minimam doctrinæ*, adeoque doctos adamavit, fovitque, uti Laurentiam Vallam, Antonium Panormitam, Bartholomæum Faccium, Georgium Trapezuntium, Johannem Aurispam, Jovianum Pontanum: & *librum apertum* pro insigni habuit, significans studium suum erga libros, quibus suorum regnorum bibliothecas implevit, ornavitque; præcipue suam instruxit raris, & antiquissimis libris Græcis, Latinisque, qui postea beneficio Ferdinandi

dinandi ducis Calabriae ex testamento pervenerunt ad Gundizalvum Perezium, Carolo V. a manu, Homeri Odyssæ interpretem Hispanum celeberrimum. Illi autem libri teste Antonio Perezio ejus filio translati etiam fuerunt in *Bibliothecam Scorialensem*, quam locupletarunt aliæ bibliothecæ selectissimæ eruditissimorum virorum: veluti *Didaci Furtati de Mendoza*, linguæ Latinæ, Græcæ, & Arabicæ peritissimi; *Antonii Augustini*, ad miraculum eruditi; *Benedicti Ariæ Montani* in eruditis linguis versatissimi; aliorumque eximiorum virorum, quorum longa series referri posset. Diligentia itaque oculari opus est ad secreta illas opes inspiciendas. Atque hoc velim consideres. Libri manu exarati, plurisque faciendi in *Bibliotheca Scorialensi*, aut sunt Hispani, aut Arabici, aut Latini, aut Græci. Hispani nondum in usum publicum derivati sunt; Arabici nunc incipiunt orbi literario innotescere per *Michaëlem Casiri*. Conjectare igitur quantum sperari possit de Latinis, Græcisque.

PRÆTEREA in Hispania fuisse homines Latinæ Græcæque linguæ peritissimos, optimisque & exquisitissimis libris instructos, nemo negaverit, si meminerit Ferdinandi Nonnii Pintiani, Petri Johannis Nunnesii, aliorumque similibus: quorum omnium libros ab Hispania exportatos ad exterarum bibliothecas, & plures in ea non mansisse, difficulter crediderim. Remanent igitur adhuc plurimi eorum, & supersunt alii in paucis, sed numerosissimis, & antiquis bibliothecis, quæ adhuc conservantur, & a gryphibus custodiuntur.

QUANTUS vir sit clarissimus JOHANNES TAYLORUS, fama prædicat, & abunde didici ab amico ejus amplissimo *Meermano*. Quamobrem licet linguam Anglicam non intelligam, libenter a te accipiam *Elementa Juris Civilis* ab illo edita, ut meam instruant bibliothecam.

SCIRE cupis præcipua opera literaria, quæ ab Hispanis publica luce donata sunt ab anno MDCC.? Vastam provinciam mihi mandasti. Eam breviter percurram.

VALENTINI habemus duas bibliothecas, quarum auctores, videlicet Josephus Rodriguezus, monachus sodalicii Sanctissimæ Triadis, & Vincentius Ximenes, presbyter & doctor theologus, liberalissimi sunt in conterraneorum laudibus. Præcipue vero Valentini regni scriptores, qui hoc nostro sæculo floruerunt, sunt hi.

THO-

Mathematicæ compendium.

THOMAS Vincentius Tosca, presbyter congregationis B. Philippi Nevii, qui in Hispanorum gratiam edidit *Compendium Mathematicum*; itemque *Philosophicum*, sed hoc Latine scriptum, cui ego adjunxi institutiones morales.

JOHANNES Baptista Corachàn, cujus est *Aritbmica Demonstrata*, sæculo elapso edita, & *Mathesis Sacra* a me evulgata.

JOSEPHUS Emmanuel Miniana, monachus sodalicii Sanctissimæ Triadis, celebratissimus ob *Continuationem Historiæ Johannis Marianæ*, & *Bellum Rusticum Valentinum*.

EMMANUEL Martinus, decanus Lucentinus, cujus elegantissimas *Epistolas* proculdubio legisti.

HIACYNTHUS Segura, monachus Dominicanus, cujus est *Norte Critico*, id est, *Polus Criticus*.

PASCHASIUS Sala, præpositus Valentinus, post cujus mortem in lucem prodiit *Sacrum Veterum Hebræorum Kalendarium*.

NOBILISSIMUS vir, Georgius Johannes, qui scripsit *Narrationem Historicam Itineris sui in Americam Meridionalem*.

AUGUSTINUS Salesius, hujus regni historicus, qui præter alia multa edidit *Dissertationem de Turicæ Marmore nuper effosso*.

Scriptores Cathalani.

INTER scriptores Cathalanos numerandi sunt, clarus vir Narcissus Felix, qui evulgavit *Annales Cathalonice, desinentes in rebus Anni MDCCIX*.

Marianus Ribera.

EMMANUEL Marianus Ribera, monachus sodalicii B. Mariæ Virginis de Mercede, qui præter *Regium Sacellum Barcinonense*, editum anno 1698, evulgavit hoc sæculo librum de *Regum Hispaniæ Patronatu in Regale & Militare Sodalitium Dominæ Mercedis Redemptionis Captivorum, & Centuriam primam ejusdem Sodalicii*, in quibus libris quamplurima leguntur ex Barcinonensi antiquissimo archio depromta.

Antonius Baistero.

CLARUS vir Antonius Baistero Romæ fecit publici juris *Cruscam Provinciale*, opus eximium.

Josephus Finestresius.

CELEBERRIMUS vir Josephus Finestresius edidit *Jurisprudentiam Antejustinianeam, Prælectiones Cervarienses, de Jure Dotium libros*

quinque, & *Commentarium in Hermogenianum*, eruditissima opera legalia. Idem brevi exhibebit *Sylogem Inscriptionum Romanarum, quæ in Principatu Cathalauniæ, vel extant, vel aliquando extiterunt.*

Ejus frater, Jacobus Finestresius, monachus Cisterciensis, edidit *Historiam Monasterii Populeti*, e cujus tabulario produxit multa scitu dignissima.

MATTHÆUS Aymerich societatis Jesu nuper in lucem publicam emisit *Nomina & Acta Episcoporum Barcinonensium*; in cujus operis fine legitur *Syllabus Chronologico-Historicus*, ab eruditissimo Josepho Finestresio compositus.

Ex reliquis Hispaniæ provinciis, regnisque, multi viri hoc nostro sæculo scriptis suis nobilitati sunt, ut clarus *Ludovicus Salazarus*, ob innumera genealogica scripta celeberrimus.

JOHANNES Ferreras regiæ bibliothecæ Madridiensi præfectus ob *Annales Historicos* valde notus, in quibus illud utile est, quod scrip-^{Johannes Ferreras.}tores, quos sequitur, allegat.

FRANCISCUS de Berganza, monachus Benedictinus, qui in fine *Franciscus de Antiquitatibus Hispaniæ*, varia chronica vetera edidit, et in *Ferreras Berganza.* *convictio, Isidori Pacensis Chronicon.*

JOHANNES Interian de Ayala, monachus fodalicii B. Mariæ de *J. I. de Mercede*, vulgavit *Humaniores atque amœniores ad Musas Excursus*, *Ayala.* itemque *Pictorem Christianum eruditum.*

CLARUS vir Andreas Gonzalez de Barcia *Antonii Leonis Pineli* ^{Andreas Gonzalez.} *Bibliothecam Orientalem & Occidentalem* mirifice auxit, multos libros ad historiam Indiarum pertinentes recudi jussit, & *Antonii Augustini Dialogos de Numismatis, Inscriptionibus, & Antiquitatibus*, a me jam commemoratos.

CLARUS vir Josephus Bermudez, *de Jure Regii Hospicii* scripsit. *J. Bermudez.*

CHRISTOPHORUS Rodriguez de *Palæographia Hispana.* *Rodriguez.*

JOHANNES Gomez Bravo *Catalogum Episcoporum Cordubensium* ^{Gomez Bravo.} edidit.

PRODIIT etiam in lucem *Benedicti Ariæ Montani Lectio Christi- B. A. Montanus.* *stiana*, interprete Petro de Valentia, eximius liber ad ediscendam linguam Hispanam, si conferatur cum *Dictato Christiano* ejusdem auctoris.



N. Antonii. LUCE publica fruitur Nicolai Antonii *Censura Historiarum fabulofarum.*

Marchio Mondexar. PLENA sunt bonæ frugis Marchionis Mondexarenfis *Opera Chronologica: Dissertationes Ecclesiasticæ* repetitæ editionis, ab auctore ipso emendatæ & auctæ; & *Animadversiones in Historiam Johannis Marianæ.*

Laurentius Bonivini. EQUES Mediolanensis, Laurentius Bonivini, evulgavit *Ideam Novæ Historiæ Generalis Americæ Septentrionalis*, in cujus fine leguntur præclarissima opera historica, quæ auctor possidebat.

Bernardus de Ribera. EMMANUEL Bernardus de Ribera sodalicii Sanctissimæ Triados, duo volumina edidit *Institutionum Philosophicarum*, & promisit duodecim.

Stephanus Terreros. A. M. Burriel. STEPHANUS Terreros, Societatis Jesu, evulgavit *Palæographiam Hispanicam*, cujus verus auctor est *Andreas Marcus Burriel*, ejusdem societatis, qui præter *Historiam de Rebus Caliphornicis*, edidit eruditissimum librum de *Æquatione Ponderum & Mensurarum*, nomine urbis Toleti.

POSTREMO *Valentiæ* renovantur varia opuscula, quibus Latinæ linguæ cognitio fit facilior per interpretationes Hispanas, cujusmodi sunt translationes Hispanicæ aliquorum auctorum ex *classicis*, ut selectæ Ciceronis Epistolæ, interprete Petro Simone Aprili, & alia opera similia, quæ ego dedi imprimenda. Omitto alios scriptores tibi notos, quorum judicium malo esse tuum, quam meum.

HABES epistolam plenam festinationis. Diligentior ero, cum tua intererit, Vir humanissime. Vale.

OLIVÆ, *Pridie Calendas Septembres, Anno MDCCLXI.*

[Those readers, who do not understand the Latin tongue, will have no reason to regret, that there is no translation of these epistles annexed to them; since the literary history they contain, and the list of authors, would afford them but very dry entertainment.]

LETTER V.

STATE of MEASURES and WEIGHTS.

THERE is no part of the *Spanish* customs, of which it is so difficult to give any clear account, as those which relate to their *Measures and Weights*: for they retain in usage to this day, all the measures and weights, which their several conquerors or invaders have introduced at different periods.

NOTHING can give one a stronger proof of the uncommercial genius of this people, and of the little attention which they have ever given to trade, than their ministry's having permitted this matter to rest upon the present footing. There is scarce any thing which is more serviceable to the exigencies of commerce, or which facilitates its course more, than an universal conformity between the measures and weights of the same country. The ROMANS, tho' far from being the most trading nation in the world, yet perhaps for some ages the wisest, paid always the most minute attention to this point, and even established a *commercial pound*, for the greater convenience of their trade.

THE confusion, which results from this strange variety, may be easily conceived. In one province you will find *Moorish* measures and weights, in another *Roman*, in a third *Gothic*. The inquisition hath had little influence in this matter, for of these they have made an *olio*, and mixed Pagan, Mahometan, Jewish and Christian measures and pounds all together. Thus, in SEVILLE you meet with

the *Left*, the *Caby*, and the *Ancyra*; in CADIZ, the *Fanegue*, or corn-measure of two bushels English; which are plainly *Moorish* by the barbarity of their names. In CASTILE you will find one pound; in ANDALUSIA another. In this city you will see a pound of 16 ounces, in that one of 32, in another of 40, which is the butchers pound in SEGOVIA, or the *libra carnicera*, as LIVY calls it: that is to say, these different cities make use of one pound, two pounds, and two pounds and a half. But this is not the worst view of this matter; for in measures of the *same name*, you will find a most unsystematical variation in different places: Thus, for instance, the most common measure of length in SPAIN is the *vara*, or *bar*; this wants three inches of our English yard, being exactly two feet nine, or 33 inches long, if it be after the standard of BURGOS, which was fixed by PHILIP II. in 1568: and FERDINAND VI. by an edict of February 14, 1751, ordered, that in all things relating to war and the marine they should use the *bar* of CASTILE. For till these later injunctions, SPAIN followed in this matter the regulations of ALPHONSUS *the Wise*, who fixed the standard himself, and gave it to the City of TOLEDO; that is to say, he very politically endeavoured at some uniformity in this point, by reducing all the measures and weights in his dominions to the Roman standard. Such is the state of this matter in CASTILE; but when you leave those kingdoms, and get into the other provinces, you will find the variations of this *vara* very considerable; nay, even in CASTILE itself; for the *bars* of BURGOS, TOLEDO, AVILA, and MADRID are all different. The proportion, however, between this measure of BURGOS and our English yard, is always as 100 English yards = to 109 and 3 inches of the *Spanish vara*.

OUR modern calculators have made the *Roman foot* much less than our *English foot*; that is to say, the *pes Romanus*, according to them, is, in English measure, 11 inches, and 604 decimal parts of an inch, or almost half an inch less: but I am strongly inclined to believe, that the English and Roman foot were the same thing. For whoever will peruse the following account of the Spanish *vara* and *league*, extracted from a work of the learned Father BURRIEL, of the Imperial College of Jesuits at MADRID, will

will perhaps find reason to alter his sentiments in this point, and will perceive this truth established by his accurate reasonings upon the *Roman Estadal* still preserved at TOLEDO. For there being exactly the same difference between the *bar* of TOLEDO, and that of BURGOS, as there is between the *bar* of BURGOS, and the English yard: consequently, if the *bar* of TOLEDO was taken from the *Roman* foot, the English yard must come from the same source. The *bar* of BURGOS was, as I said, 33 inches, the *bar* of TOLEDO 36, the English yard 36, consequently these two last measures are *the same*.

THAT the antient foot of TOLEDO was the exact Roman foot, there can be no doubt; the Spanish and Roman measures, as well as weights being, for many ages, even after the division of the empire, the same thing. The GOTHS, tho' they pulled down that vast fabric, had an amazing reverence for the wisdom of its builders; they preserved with a religious care, not the names only, but the exact uniformity and correspondence, which subsisted between the Roman weights, moneys, and measures of all kinds, as BURRIEL hath proved from the authority of those two bishops IDACIUS and ISIDORE. And the MOORS did in great measure the same thing. You may see, by one trivial instance, how much the Roman weights and measures prevailed in SPAIN in after times: the style-yard, which is much in use among them at present, is called *Una Romano* to this day, and by no other name.

FOR liquid measures the CASTILIANS use the *Açumbre*, which, as appears by the name, is an Arabic measure, and perhaps originally taken from the *Omer* of the Hebrews. The *Açumbre* contains two quarts English, or half a gallon. And the table of their liquid measure may stand thus:

<i>Dos Açumbres</i>	—	4 quarts	—	1 gallon.
<i>Un Açumbre</i>	—	2 quarts	—	$\frac{1}{2}$ gallon.
<i>Medio Açumbre</i>	—	1 quart	—	$\frac{1}{4}$ gallon.
<i>Uno Quartillo</i>	—	1 pint	—	$\frac{1}{8}$ gallon.

IF the quantity be greater, you then reckon by the *Arroba*, which is likewise another Arabic measure, and is exactly the quarter of the hundred, or 25 pounds English weight: for four *Arrobes* make the *Quintal*, or 100 pounds weight. But here again the *Arroba* is not the same throughout all SPAIN; for the pound of CADIZ and SEVILLE, and consequently the *Arrobe*, are much larger than those of CASTILE. In SPAIN almost every thing, whether dry or liquid, is sold by the pound, by the avoirdupois pound of 16 ounces, and consequently by the *Arrobe*: Thus wine, oil, wood, coals, corn, bread, salt, &c. are sold by the pound, and as many of these are usually purchased in large quantities, they are generally sold by the *Arrobe*. I make no doubt, but the usage of the old Roman pound of 12 ounces avoirdupois, or 10 troy, prevails still in some parts of SPAIN, tho' I am not able to prove it: As the standard of the *bar* has been kept at BURGOS, so the standard of the *Arroba* has been preserved at TOLEDO; and corn hath been regulated by the *Fanegue* of AVILA.

THE gold and silver-smiths weights are,

The *Quilate*, or *Carat*, 4 grains.

A *Tomin* = to 3 carats, 12 grains.

A *Castillan* = to 8 tomins.

The *Ounce* = to 6 castillans and two tomins.

The *Castillan* is the gold weight of SPAIN, and is = to 14 rials and 16 peniques.

The *Mark* = to 8 ounces.

The standard of the *mark* for silver has been kept at BURGOS; but the standard of the gold *mark* at TOLEDO.

THIS may suffice for a short view of the *Castilian* measures and weights; for he who would give an accurate account of all which prevail in the several provinces of SPAIN, had need write a *folio*, and not a *letter*. Those who would wish to know with the greatest precision the exact length of the *Castilian bar* and *league* may find it in the following extract taken from Father BURRIEL'S book *Upon the Authority of the Laws of the Fuero Jusgo*.



Of *Spanish* Measures and Distances.

WE will now endeavour to fix the value of *The Bar of Castile*, to determine the length of *The Spanish League*, and consequently to discuss a very important point of modern geography.

THE *bar* is that *Spanish* measure from whence are derived all those which serve as measures of distance: and as long as its value is not fixed, it will be very difficult to ascertain justly the *Castilian League*. But this is only a part of the difficulty: it is not sufficient to know what is the number of *feet* that go to make a *bar*: it is necessary to search still farther, and find out what kind of *feet* they are, that is to say, whether they are *Spanish*, or *Roman* feet. Such is the question now before us. We have already said, That ALPHONSUS *the Wise* ordered all the cities and states to make their weights and measures after the standard of those which he had himself given to the city of TOLEDO. PHILIP II. found it convenient to annul in part so wise a decree, by ordering, in a declaration made 1568, that the *bar of Burgos* should be the universal bar of his monarchy. TOLEDO sacrificed, without difficulty, her pretensions to the public good, which ought to result from such uniformity; and conformed at first to the will of the prince, in sending to BURGOS for a copy of her bar; a copy, which TOLEDO has always preserved, and preserves to this day, with the greatest care. If all the cities of CASTILE had shewed the same vigilance as TOLEDO in the preservation of their bar, it is certain, that one should not see that vast difference between them, which is so visible at present. It was natural, that this change in the bar should have an influence in the ascertainment of distances, which it has been applied to measure; and this perhaps is the source of so many opinions which clash among those who have wrote upon the *Length of the Spanish League*, which of all the measures is the most important, and that which we have most frequently a necessity of knowing its real value.

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THE Spanish writers make mention of *three* sorts of leagues, *common*, *legal*, and *geographical*. PHILIP II. ordained by a decree of 1587, that the legal leagues should be common leagues, and not legal leagues: it is difficult to comprehend the sense of this decree. For if the *common* league is an arbitrary distance, it would not serve as a rule in points where the property of individuals is concerned, where it is necessary to have a constant and determined measure.

AMBROSIUS MORALES and ESQUIVEL established it as a maxim, that by a *common league* we ought to understand a distance of 4000 paces, 20,000 feet, or 6666 $\frac{2}{3}$ bars. And this supposing after the researches of ESQUIVEL, that the antient Spanish foot was the third of the *bar of Castile*, which was without doubt the *bar of Burgos*: But those researches are posterior to the decree of 1587; and the authority of these two writers cannot serve to the interpretation of a law of PHILIP II. By the confession of all those who have come after them, there exists no such thing in SPAIN as *common leagues* of 4000 paces; nor can they any more take for a *common league*, those which the inhabitants of a province fix by their eye, or travellers and couriers by the watch: Because this league might serve at most to fix the space of ground to a traveller, but not to the surveyor, when it is necessary to measure the ground without roads, and in the most exact manner.

THE uncertainty is no less great as to the extent of the *legal league*: MORALES, who spoke of it before the decree of 1587, makes it 5000 bars, 3000 paces, 15,000 feet. MOYA gives it the same extent in his *Theoretical and Practical Geometry*, printed in 1563, and their estimations have been adopted by CESPEDES in the treatise of *Hydrography*, which he published in 1606, by order of PHILIP III. Pere MARIAUX, and Don GARCIA GABELLORO are of a different opinion; they make the legal league 5000 paces, or 25,000 feet.

By *geometrical leagues* we understand those, seventeen of which make a degree; but the existence of *equal* leagues has no foundation in theory, nor observation; and strangers have adopted them

them without examination, upon the credit of some Spanish authors, devoid of that instruction, which is necessary in a matter so important as this.

FROM what we have said, there results a new problem, namely to know, if it is possible, how to fix the number of Spanish *leagues*, which compose a *degree*. They cannot give a positive answer to this question, without having first a fundamental point from whence to deduce it. It is certain that we can know exactly the value, or length of the Spanish league, if one knew the number necessary to a degree: and also one should know how many of these leagues the degree contains, before one can be certain of the value of each of them.

IT is this last method which DON JORGE JUAN employed, when he was reducing the number of French toises into bars of CASTILE which a meridional degree contained, contiguous to the equator, measured by Messrs. GODIN, BOUGUERÉ, and LA CONDAMINE, to whom was associated, by order of the Spanish court, DON ANTONIO DE ULLOA. The Spanish geometrician, supported by the authority of many laws of the *Partida*, which he cites in his work, supposes with MOYA and CESPEDÉS, that the Spanish league contains 3000 paces, 15,000 feet: and this supposition becomes a principle in his hands, to proceed to the reduction proposed.

MR. GODIN, before he set out for PERU, had the attention to provide himself with a copy of the toise of the *Chatelet* at PARIS, which he drew with the greatest exactness, in order to make use of it in the measures which were the object of his voyage.

WHEN JORGE JUAN returned into SPAIN, he carried with him a copy of Mr. GODIN's toise, which he took with all those physico-mathematical precautions, which the desire of accuracy prescribed to him, and the importance of the work which he meditated. After having compared this copy of the French toise, at MADRID, with the bar which the council of CASTILE sent him, he found, that the bar of MADRID contained 371 lines of the

the French toise, and that the foot of the French toise was to the bar of MADRID, as 144 to 371. The observations made upon the equator gave 56,767 toises to a meridional degree, and it was easy to DON JORGE JUAN to reduce this number of toises to 132,203 bars: in dividing the relation which he had fixed between the foot of the toise, and the bar of MADRID; or in dividing 132,203 bars, which the degree contains, by 300, which is the number of bars that make a league, he found, that the degree contained 26 Spanish leagues and a half.

IT appeared, however, that it was not till after this reduction by DON JORGE JUAN, that they thought more seriously in SPAIN of the difference which there is between the bars of BURGOS, AVILA, and that of MADRID, upon which this geometrician had made his experiments. It was for this reason the late King FERDINAND VI. ordered, in 1750, several mathematicians to proceed to a geometrical comparison of these three bars. DON JORGE JUAN, who was one of these commissaries, determined with his colleagues, that six Paris feet made seven Castilian; that is to say, that the French toise was exactly $2\frac{2}{3}$ bars Spanish. His majesty ordered that for the future, they should abide by this decision in all affairs relating to war, and the marine.

YOU see then the number of bars contained in a Spanish league, the number of Castilian leagues which form a degree, and the number of feet of which the degree is composed, determined and fixed in adopting the calculation of DON JORGE JUAN. It now remains to determine the nature of these feet.

DON JORGE JUAN thought, that the feet, of which mention is made in the laws of the *Partidas*, were Castilian feet, and such is, as far as appears, the sentiment of CESPEDES, MORALES, MOYA, and the council of CASTILE itself.

HOWEVER respectable these authorities may seem, Pere BURRIEL thought he ought not to stop there: he pretends, on the contrary, that the feet mentioned in the laws of the *Partidas*, and 15,000 of which make a Spanish league, are ROMAN FEET.
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The method by which he came to the demonstration of this proposition, for we look upon it as demonstrated, is equally solid and ingenious, and gives a new proof of his sagacity.

WE will now enter into the discussion of his proofs, undertaking with him things a little higher.

IT is evident, that if we could know the length of the bar which ALPHONSUS X. gave to TOLEDO, we should immediately know the kind of foot, which He used, and which is spoke of in the laws of the *Partidas*, since from one unanimous consent the foot hath always been the third of the bar. Then we should observe, that when the representatives of the states, held at TOLEDO in 1436, wanted to take away from the measures of that city the prerogative of being universal models, they alledged, among other reasons, that the bar of TOLEDO exceeded by an eighth that of BURGOS. The animosity of the deputies of BURGOS was so great, as they were the leaders of the cabal, it might make us believe, that this excess was exaggerated, and that the bar of TOLEDO did not surpass that of BURGOS but by a twelfth, and not an eighth. If the states fixed this excess at an eighth, it was, without doubt, because in the divisions of the bar, one sees parts marked as eighths, but no twelfths. By consequence, the bar of TOLEDO surpassed that of BURGOS by three inches: and the foot of the bar given to TOLEDO by ALPHONSUS X. was greater than that of BURGOS by one inch, which is the twelfth part. Besides, all the authors, who have compared the Roman foot to the Spanish foot, assure us, that the Roman foot of the capital is one twelfth more in length, than the foot of CASTILE. Therefore the antient foot of TOLEDO, or that of the bar of ALPHONSUS X. was equal to the Roman foot.

IF TOLEDO still preserved its antient bar, it would be easy to bring experience to the support of this reasoning; by confronting this bar with that of BURGOS: but since this bar exists no longer, we will make use of a measure which was taken from it. The measure I mean is the antient *Estadal* which one still sees in the archives of TOLEDO.



THE *Estadal* passes commonly in SPAIN for a measure of eleven feet; the antient *Estadal* which we see at TOLEDO is exactly ten feet ten inches: now I cannot be persuaded, that the old Spaniards, whose attention was so extreme for every thing that regarded economical government, should give to the *Estadal*, to a measure which is so frequently in use, the unequal number of eleven feet, or the fractionary one of ten inches. It is much more probable that they gave it the equal length of 8, 10, or 12 feet.

As the antient *Estadal* of TOLEDO, which, as we have said, was taken from the bar of ALPHONSUS X. contains 10 feet, 10 inches, then, if the *Estadal* ought to be a measure of 10 feet, the antient exceeds the modern precisely one 12th; each foot of the ancient *Estadal* surpasses also, by one twelfth, each foot of the modern: in fine, the bar of ALPHONSUS X. was one twelfth greater than that of CASTILE: From whence we must conclude, that the foot of that bar had the same proportionate excess beyond the Castilian foot, that the Roman foot had; consequently the laws of the *Partidas* speak of Roman feet; when they fix the paces and the feet of which a league is composed: Therefore in following these laws, the Spanish league, which contains 3000 paces of five feet each, contains 15,000 Roman feet, or 3250 Castilian paces, or 16,250 feet of the bar of BURGOS, measured by the copy of that bar, which TOLEDO keeps in its archives.

THESE reasons are without doubt very strong; but the following reflections give them still a new degree of force: We cannot doubt, but that the foot, which was in use in SPAIN during the Roman government, was the common Roman foot: by consequence, if by the antient Spanish foot they understand that which the Spaniards used during the first ages of the Christian era, it is certain it was the same as the Roman. How could the Romans, who took as much care of SPAIN as if they would make it a second ITALY, how would they have permitted, that the Spaniards should be distinct from the rest of the world (which it had conquered, and policed) in so essential a point, as that of weights and measures. The uniformity between the measures of the Spaniards