portmanteaus ſealed, and our paſſports did not deſcribe us to be merchants. I was ſurpriſed to find a few paces from this poſt in the middle of the road a heap of dirt, upon which lay a dead carcaſs; but preſently a broad road between lofty houſes with an infinity of balconies, churches, and convents engaged my whole attention.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCIA

LETTER XXVIII.

Situation of Madrid.—Its Diviſions and Population.—Its Architecture, Streets, and Squares.—Deſcription of a Street crowded with People.—The Square called la Puerta del Sol.—Poſting Bills.— Pedlars, Huckſters, &c.—Diverſified Multitude.—Noon and Afternoon.—Girls.—Criers.—Evening.—Detached Scenes.

Madrid.

MADRID is ſituated in the centre of Spain and on all ſides almoſt equally diſtant from the ſea. It ſtands higher than any other town, on an unequal plain, at ſome diſtance from the river Manzanares. It preſents three principal views, the one toward the road to San Sebaſtian, a ſecond from the heights before the gate of Alcalà, and the third from a hill before the port of Segovia. They have all different characters, but the laſt appears to me the fineſt. It is from thence, that the city is ſeen in its greateſt extent; to the eaſtward the gardens of the Retiro, the Prado, and the other plantations on the bank of the river, to the weſtward the new palace, the rows of trees along the river, and ſome country-houſes. The eye then purſues the courſe of the Manzanares with its bridges and canals, and in the diſtance

distance appear the lofty mountains of Guadarrama covered with snow.

Madrid forms an irregular square, of which two sides look toward the river, and the other two to the country. The town is surrounded by a wall of no great thickness, but tolerably high, and built of mud. It is easy to walk round it in three hours and a half. A line drawn from the *Puerta de Fuencarral* to that of *Toledo* divides the city in two parts lengthways, and the distance is an hour and a quarter. Another line drawn from the *Puerta de Alcalà* to that of *Segovia* divides the city transversely, and is a walk of nearly three quarters of an hour. According to the last accounts by Lopez, in his *Geografia moderna*, the number of inhabitants, excepting the garrison, the hospitals, and children, amounts to 130,980 occupying 7100 houses, and it contains 77 churches 44 monasteries and 31 convents. Most of the churches and monasteries are not detached buildings, but adjoining to other edifices.

P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA
JUNTA DE ANDALUCIA

The old houses are almost all of wood, but the new ones of granite, which is brought from a distance of sixteen or eighteen leagues. The old houses rarely exceed four stories, but the new have five or six. The former are decorated with paintings representing bull-fights, dancers, &c. in which the ancient costume is displayed. The others are quite simple, and almost all painted yellow. The

old windows are high and narrow, the balconies ſmall, the frontiſpieces projecting, but the new are quite the contrary, they are all in the Italian ſtyle, but there is no ſcarcity of images of ſaints, crucifixes, and madonnas.

This mixture of old and new buildings is particularly ſtriking in places remarkable for their magnificence or deformity: thus for inſtance in the ſtreet of *Alcalà*, or near the cuſtom-houſe, which is a ſuperb edifice, you find an old mean building, and oppoſite to it awkward unſightly erections; and in the ſtreet called *Strada de la Concepcion* are ſeveral magnificent edifices by the ſide of others, that reſemble old barracks. The ſtreet of *Alcalà*, the *Red de San Luis*, the ſtreet of *San-Hieronimo* are undeniably the fineſt and moſt animated, but they are disfigured by many old buildings; the ſtreets of *Toledo*, *Segovia*, and the *Calle-mayor* with its low arcades conſiſt in great meaſure of old and diſpleaſing buildings, though here and there we find a few new and tolerably regular edifices. In the firſt of theſe ſtreets are even ſome waſte ſpots. The celebrated ſquare of *Puerta del Sol* is decorated on one ſide by the great and magnificent building of the poſt-office called *el Correo*, but the two others are full of diſguſting old houſes, two of which were till lately ſhored up, though they are at laſt pulled down; and as for the *Plaza mayor*, deſcriptions of which are everywhere to be found, to admire it

we muſt forget the fine ſquares of other capitals. But all compariſons apart, a ſquare cloſed on all ſides, and deſtitute of every proſpect, does not appear to me calculated to embelliſh a great city. However, as I am not giving you a topographical deſcription of Madrid, I ſhall refer you to the map ſold here by every printſeller, and to which the following work ſerves as a key; "Madrid a la viſta, o deſcripcion general compendioſa que mueſtra quantos tiemplos, fundaciones religioſas, quarteles, barrios, manzanas, calles, caſas, edificios, tiendas, y operarios contiene, arreglado el dia 10 de Dixiembre de 1797." This map is ſuperior to the copy of it in Bourgoanne on account of the names that have been added, as well as of its neater execution; and the work, which is cloſely printed, contains the moſt modern accounts, more particularly thoſe of Ponz in his travels, and of Lopez in his deſcription of the province of Madrid.

Let us now take a view of one of the moſt animated ſtreets, as for inſtance the Red de San-Luis. What a varied crowd! what a confuſion of ſounds! Women in black and veiled, men in long cloaks, water-carriers, fruit-ſellers, magnificent equipages, duſty diligences, light caleſas, waggons drawn by mules and groaning under an enormous weight, a multitude of aſſes with their pack-ſaddles and bells, and herds of goats, with peaſants going from door to door to milk them.

Further on blind muſicians ſinging their tornadillas or popular ſongs, and alguazils crying the orders of police, a crowd of gallegos or porters, proceſſions of chaplets, guards following the drum, or confraternities eſcorting a funeral and ſinging pſalms, the tinkling of bells at all the neighbouring churches, and laſtly the ſolemn proceſſion of the *venerabile* or hoſt, when the bells of the children of the choir being heard, every one kneels down, all tongues are ſilent, and all hats off, all the carriages ſtop, and the tumultuous maſs ſeems inſtantaneouſly petrified; but two minutes are ſcarcely elapſed before the accuſtomed clangor is renewed.

In the centre of Madrid, a ſpot which is uſed as a place of aſſemblage by all the inhabitants, and as a general rendezvous by all perſons of buſineſs, is the ſquare I have already mentioned, called *La Puerta del Sol* (or Sun-gate), in which the moſt frequented ſtreets terminate, as the Red de San-Luis, the Calle-mayor, and that of San-Hieronimo.

The public ſquares are uſed throughout Spain as promenades and places of aſſemblage. The ſmall towns and even the villages are not without ſuch an open ſpace, which is generally in front of the church. It is there the Spaniards recreate themſelves after their labours, or enjoy the warmth of the ſun in winter, and even thoſe who ſcarcely ever quit the town regularly reſort there. From this

this you may eaſily conceive the appearance of ſuch a ſpot in the centre of the metropolis.

It has ſtruck eleven, and a troop of officers of the guard with brilliant accoutrements, monks in black cloaks, charming women in veils embroidered with gold holding the arms of their *cortejos*, and a party-coloured crowd of all kinds wrapped up in their cloaks, pour from every ſtreet to read the advertiſements and poſting-bills (noticias ſueltas): "To-day there will be a ſermon and muſic at the Franciſcans; there will be an opera and ſuch and ſuch plays: to-morrow there will be a bull-fight, or the novena of San Felipo commences: Loſt yeſterday at the prado a little girl, and this morning a chaplet: Stolen three days ago ſuch and ſuch a jewel; if it has been taken through want, and if the thief will reſtore it by his confeſſor, he ſhall receive a handſome reward: The day after to-morrow will be ſold by auction a large crucifix, an image of the Madona, and a nacimiento (or caſe containing the infant Jeſus with the two other perſons of the trinity in wood, plaſter, &c.) This evening the proceſſion of the roſary will ſet out about eight o'clock."

Meanwhile the ſquare is conſtantly filling, ſo that it becomes very difficult to paſs. Here are criers of journals ſtunning the paſſengers with their noiſe, people reading the gazette for a quarto (a farthing), walloon and ſwiſs guards offering goods

goods for ſale, hackney-coaches plying for fares, old clotheſmen, coblers, ſharpers, ſellers of images and cigars, and huckſters of all kinds tormenting the paſſengers; there a numerous circle crowd round an ingenious memorialiſta or notary, a very profitable occupation and abounding in every ſtreet, for nothing is to be obtained by verbal applications even to a paſſport, for which a *memorialito* muſt paſs through an infinity of offices; and there a loto with a dial to be pulled, next him a juggler with dancing monkeys, and farther on goods ſelling by auction; women ogling the paſſengers alſo mingle in the crowd, while capuchins with long beards parade with gravity and ſolemnity. Here you are attacked by a couple of ballad-ſingers, and there annoyed by an importunate beggar; to all which is added the noiſe of carriages and caleſas, and of the neighbouring fountain re-echoing with the loud hallooing voices of the water-carriers.

This place is far more noiſy ſtill on Sundays and holidays, when crowds of people are flocking to the neighbouring churches. It is the faſhion to paſs theſe days in the ſquare, and many a fair who has miſſed her lover at church is ſure to find him here. The groups then crowd upon each other to the very gates of the church, and every one appears in his beſt apparel.

But

But it ſtrikes *one*, and the crowd diſappears; the porters range themſelves near the houſes to ſleep the ſieſta or eat their dinner; all the ſhops are ſhut, at the corners of the ſtreets the huckſters cover their ſtalls and ſtretch themſelves beſide them on the pavement, the place is cleared, the moſt noiſy ſtreets are quite deſerted and dead, and a ſolitary paſſenger is rarely ſeen. But no ſooner do the bells ring for veſpers, than all is life again, and at four o'clock the place is crowded anew.

At this time ladies of eaſy acceſs iſſue forth from their retreats, ſpreading on all ſides, and no modeſt woman dares be ſeen abroad without her cortejo or her duenna and frequently both. The former is the ſame as a ciciſbeo, of whom I ſhall ſpeak hereafter. The latter was formerly a ſevere governeſs or guardian of the wife paid by the huſband, and frequently choſen from among his relations, but now a mere lady's maid. The women I was ſpeaking of however are free from this ſlavery. Their light and bold walk, their ſhort and fluttering petticoats, of which the long and tranſparent fringe expoſes to view at every ſtep a delicate and beautiful leg, thoſe enticing veils which rather diſplay than conceal their charms, their large noſegays, and the coquettiſh play of their fans, characterize theſe dangerous

ſyrens.

JUNTA DE ANDALUCIA CONSEJERIA DE CULTURA P.C. Monumental de la Alhambra y Generalife

ſyrens. A word or a look, however curſory, ſuffice to produce an aſſignation, which is afterwards ſettled more at leiſure in ſome neighbouring ſtreet.

The firſt-rate demireps, who ſtill keep up external appearances, generally take with them a little girl eight or ten years old, who ſerves as their duenna, and, proud of their charms, they wait till due homage is paid them. Thoſe of the ſecond claſs, who go alone, uſe leſs reſerve; they ſmile with grace, and employ the moſt ſeducing allurements they poſſeſs.

At this time come the venders of cool water (*aguadores*) crying "Agua freſca! agua freſquita! quien beve? quien quiere? Aora viene de la fuente!" "Cool water, nice cool water! Who drinks? who wants any water, juſt freſh from the fountain?" Theſe men carry on their ſhoulders a large ſtone pitcher faſtened on with leather thongs, and keep goblets in tin veſſels to drink out of: it is ſold at a farthing the glaſs. Alſo orange-girls (*naranjeras*) crying "Naranjas, naranjas! dos por tres quartos! por tres quartos dos!" "Oranges, oranges! two for three farthings, for three farthings two!" The flower-girls (*roſeras*) "Tome vm̃! tome vm̃! ſeñorito, ſeñorita! tres por un quarto! que hermoſas! que ricas! el manojo un quarto! que hermoſas yo las tengo." "Take ſome,

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCIA

ſome, take ſome, dear ſir! dear madam! three for a farthing! how beautiful! how rich! a farthing a handful! how beautiful they are!" The chaiſe-drivers (*caleſeros*) "Un caleſin, ſeñor? quantos aſſientos? tome vm̃. que caleſin y que caballo yo tengo! vamos ſeñor! una buelta al canal o adonde vm̃ quiera." "A chaiſe, ſir! how many ſeats? come, ſir! what a chaiſe, and what a horſe are mine! come, ſir, a turn to the canal, or wherever you pleaſe." The news-venders "Gazeta nova, gazeta nova! No tengo mas que media dozena. Quien quiere la ultima gazeta? Tome vm̃ la ultima que tengo." "The new gazette, the new gazette! I have only half a dozen left. Who will have the laſt gazette? Take it, ſir, the laſt I have." And laſtly the beggars "Señor, una limoſina! por Maria ſantiſſima! una limoſina a eſte pobrecito, que no puede ganar! una limoſina por los dolores de Maria ſantiſſima!" "Sir, your charity, for the love of the holy virgin! your charity to a poor man that cannot work! your charity, by the pains of the holy virgin!" Then by degrees the various equipages go to the theatres or the Prado, and on all ſides company in chariots, on mules, and on borricos. At length it is twilight, the bells ring for the angelus, the lamps are lighted before the madonas and in the houſes, while the wine-ſellers and lemonade-ſellers light up their

P.C. Monumentos de la Alhambra y Generalife
CONSEJERIA DE CULTURA
UNIVERSIDAD DE GRANADA

their ſhops, and everywhere are ſeen little tables with french rolls and paper lanterns. "Que ricos! que tiernecitos! que blanditos!" "How rich! how freſh! how ſoft!" The noiſe of the paſſengers, the rumbling of carriages increaſes every moment, and the whole ſquare is full of people. Here guitars and voleros are heard, there a ballad-ſinger ſinging the laſt new ballad and ſtories of men hanged, then a vigorous copper-coloured miſſionary preaching to a penitent populace, while his audience are appointing aſſignations.

A third claſs of courtezans are now in full diſplay, all having now left their hovels and garrets; and having fortified their courage in ſome tippling houſe (botelleria), they advance in high ſpirits into the ſquare. "Ah hijo de mi alma!" exclaim they, throwing their arms round the neck of the firſt man they meet, and covering his mouth with kiſſes, "Como va? como te hallas, querido? Quieres ver mi quartito? Saves que tengo una camita? No ſe ha viſto camita ſemejante!" To which they add geſtures that would make you bluſh even in the dark. And yet theſe women are frequently not deſtitute of wit and talents, and often have their heads full of verſes which they recite. Theſe ſcenes take place at the corner of the poſt-houſe

houſe (*el correo*) and of the Red de San-Luis, till the proceſſion of the roſary with its lanterns, or the guard from the corps-de-garde, diſperſes them for a few moments.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCIA

LETTER XXIX.

Promenades of Madrid.—The Prado.—Its first Appearance.—Irrigation.—Equipages.—Contrasts.—Description of the Promenade in Carriages.—Animated Appearance of the Multitude.—The Angelus.—The Evening.—Walks at Buen Retiro.—Passeo de las Delicias.—Other Promenades on the west Side of the City.—Environs in general.

Madrid.

LET us now take a view of the promenades of Madrid. We will begin by the most celebrated, namely the Prado (pronounce Pra-o).

The Prado is a walk about three quarters of an hour long and is situated almost at the extremity of the town, which it intersects from the gate of the Recoletos to that of Atocha. The walks here are likewise intersected by the street of San Hieronimo, that of the Jardin Botanico, and that of Atocha. Its entrance and first division from the Puerta de Recoletos as far as the street of Alcala is narrow, having only one avenue of trees running along beside the great street, and at the extremity is a superb fountain, whither people rarely go. The second part, from the street of Alcala to that of San Hieronimo, has in the middle a broad avenue that follows the road furnished with

JUNTA DE ANDALUCIA P.C. Monumental de la Alhambra y Generalife CONSEJERIA DE CULTURA

with benches and adorned with an antique fountain. The third part from the ſtreet of San-Hieronimo to that of the jardin botanico is narrower, and has only two avenues on the ſides which incloſe the road between them and a fountain at each end. The fourth part from the ſtreet of the jardin botanico to that of Atocha purſues the ſame line along the foſſe, and at the end is another fountain. Independently of the principal entry which interſects the whole Prado there is another on the right ſide, both lined with houſes and gardens.

The firſt appearance of the Prado beginning from the calle de Alcalà is very grand; the breadth of the ſtreet, the palaces, the monaſteries with their terraces, and the other edifices, all of fine architecture, the view of the magnificent gate to which one of the avenues leads, the four rows of large tufted trees, and the ſuperb fountains of marble, all theſe objects produce a very ſtriking effect. The ſame may be ſaid of the view from the ſtreet of San-Hieronimo, which preſents at its entrance a palace, a magnificent hoſpital, and two ſuperb monaſteries, and in front the royal reſidence of Buen Retiro. The third point of view from the ſtreet of the jardin botanico is more confined, and has nothing in it remarkable. That from the calle de Atocha is extremely animated, and the eye plunges into a long avenue extending as far as the monaſtery of San-Thomas.

JUNTA DE ANDALUCIA

The embelliſhment of the Prado, as is well known, was the work of the Conde de Aranda. The ſoil oppoſed the greateſt obſtacles to ſuch plantations, but theſe have been overcome by means of an artificial irrigation, effected at a very conſiderable expenſe. For this purpoſe ſmall canals a foot in breadth and depth have been cut among the trees, and are every day ſupplied from the fountains. Round each tree is a ſmall circular foſſe, in which the water is retained, till it mounts high enough to run off into the next canal. Thus the trees, which are moſtly elms and cheſnuts, continually preſerve their verdure.

The clock ſtrikes four and the ſieſta is paſt. The walks of the Prado are watered, the venders of ſweetmeats and oranges appear, the chaiſe-drivers arrange their caleſas, the walkers are diſperſed up and down the avenues, coaches paſs to occupy the middle road and gradually become numerous, the dragoons appointed to keep order arrive at their poſt, the files of carriages begin to form, growing longer and longer every moment, and preſently hundreds of them begin to move gently along, while the middle is filled with gentlemen on horſeback.

Nothing can be more intereſting than this ſight is rendered by the novelty of the ſcene. It is here, that equipages of all kinds are diſplayed in the moſt ancient and moſt modern taſtes, from the chariot of parade to the moſt miſerable fiacre. This forms a moſt

a moſt ſingular contraſt both in individuals and in the general appearance of the whole. Here we ſee an elegant vis-a-vis drawn by a pair of decrepit mules with halters on their heads and harneſſed with cords, there fine courſers with engliſh acoutrements drawing a heavy gothic coach, a troop of powdered lacqueys and a dirty coachman in a grey cloak, the moſt ridiculous aſſemblage of colours in the liveries, and the ſtrangeſt paintings and groteſque ſhapes together with a profuſion of vulgar gilding and other ornaments; in ſhort a barbarous mixture of every thing the moſt diſcordant. I will venture to aſſert, that among near two hundred carriages, that paſſed in review before us, we did not obſerve ten that were tolerable, or ſuch as may be ſeen in the great capitals of Germany, as for inſtance at Berlin, and above all, there were not twenty drawn by horſes, mules being generally preferred, becauſe they bear fatigue better. In addition to this there is ſuſpended behind each carriage a ſmall painted foot-ſtool to be placed under the ſtep when the company chooſe to get out.

The appearance of the company within is no leſs intereſting. They are indeed very completely ſeen; becauſe the ſide pannels are taken out or formed of glaſs. The veil, the *baſquiña* petticoat, and in a word the whole ſpaniſh coſtume have now diſappeared; the ladies vie with each other in the faſhion and

adjuſtment of their dreſs, they are all transformed into Greeks, and the nudities for which the climate is an excuſe are authoriſed by the examples of their models.

What vivacity! what art! what a ſtruggle to attract attention, to bow to one another, to be obſerved, and to make mutual ſigns! Young girls with their duennas, belles with their cortejos, old dukes with their confeſſors, nurſes with their children, prieſts with pampered faces, officers full of impudence, old mummies of ducheſſes, and young children playing! But how ſhall I pourtray a moving picture, that changes every moment? Here are lacqueys running to perform their maſters' orders, company on foot going up to the carriages to ſay ſweet things to the ladies, ſome carriages quitting the rank, and replaced by others; there a reſtive mule diſturbing the whole train, the dragoons prancing on all ſides, people on horſeback croſſing, beggars and fruit-ſellers following the carriages, and no object remaining a ſingle moment in the ſame poſture.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

The ſeats, which extend from the botanic garden to the other end of the Prado, are all occupied by the particoloured crowd of ſpectators, as well as the chairs in the principal avenue, which ſwarms with people walking. The lateral avenues of Buen Retiro, and the green ſward at the upper end are equally full. The water-carriers go crying out along

along the middle of the avenues, the patroles ſilently walk along them. The people on foot return gaily from the promenade, the whole Prado reſounds with a kind of buzzing murmur, and if the veils of the women and the men's cloaks admitted of more variety, it would be completely charming.

But twilight at length comes on, the bells ring for the angelus, when the whole company become as fixed as ſtatues, and every carriage ſtops. The prayer being finiſhed, they again begin to move, and carriages obſtruct every ſtreet. At this hour the tertullas commence, and the Prado begins to be more tranquil; but this voluptuous obſcurity, the magic play of the moon's ſhadows, the balmy odours of the botanic garden, and the harmonious ſounds of guitars ſtill detain the foreigner, till the deepening ſhades and a univerſal calm induce him to retire.

There is another promenade in the neighbourhood of the Prado, the garden of Retiro, that vaſt but unintereſting palace, ſo well known to all the world. Although this garden daily falls off, yet it ſtill retains ſome charms. Its elevated ſituation, which commands a part of the Prado, the town, and neighbouring country, its pure and refreſhing air, its fine avenues of trees and pleaſing groves, a large ſheet of water, and ſeveral ſmaller baſins, the

ſhady mall, and a ſuperb menagerie of foreign animals, the great porcelain manufactory, and the artificers' dwellings every night attract a great deal of company, who ſometimes crowd each other much in the walks along the waterſide and the great mall.

It is the firſt claſs that principally frequents this garden, becauſe an entire freedom in dreſs prevails there, and more particularly becauſe the women are obliged, by an ancient order of Count Aranda which is rigorouſly obſerved, to unveil on entering. Hence the faſhions and changes of dreſs may here be viewed at once. As to the men, they are alſo ſubject to a particular law, which however is by no means oppreſſive, that of taking off their hats for a few moments when they enter the garden, which the ſentinels are ſo attentive to enforce, that to every ſtranger who is ignorant of this uſage they call out, "Señor a la entrada ſe quita el ſombrero". "On entering here, ſir, you muſt take off your hat."

P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA
JUNTA DE ANDALUCIA

There is a third promenade, formed by the avenues of trees, extending from the gate of Atocha to the Manzanares, called El paſſeo de las delicias, one of which leads directly by the bridge over the canal to the river; the other turns off to the right, croſſes the fields, and again joins the former near the canal. The trees, which are well kept up, are

lofty

lofty and tufted, and the place commands a view of a rich and verdant plain watered by an infinity of ſmall foſſes.

Both perſons of faſhion and the common people frequent this promenade, the former before they go in their carriages to the Prado, the latter on Sundays. The principal object is to breathe a cooler and purer air. Hence carriages are always ſeen waiting, while the company are walking in the great meadow that runs along the Manzanares. This laſt promenade is crowded, eſpecially on Sundays, with perſons of every deſcription, who paſs the afternoon in dancing, eating, and playing at pelota, and other games.

There is another very agreeable avenue, before you arrive at the gate of Atocha, turning to the left at the end of the Prado: it leads to a carthuſian monaſtery. But this walk is rather ſolitary, and it is only when the number of carriages at the Prado is very great, that the ranks extend hither, and that but very rarely.

Out of the gate to the left you paſs before ſome very fine gardens, which are full of vegetables, and each watered by a kind of chain pump, and a thick ſhady avenue leads along the edge of the fields to the gate of Alcalà. The ſcenery here is pleaſant and rural, conſiſting of farms, ſheep at paſture, huſbandmen guiding the plough, and the great road, which is full of paſſengers and carriages.

Theſe are the promenades to the eaſtward: I ſhall now deſcribe the weſtern parts out of the gate called la Puerta de Segovia.

Before traverſing the ſuperb bridge, which is worthy of a finer river, the traveller may turn to the right along an avenue of trees leading to the palace of Prado. To the left he will ſee the coppice of the Manzanares, near which upon a height is the new royal palace. However various may be the judgments of architects relative to that as yet unformed maſs, all agree that in this point of view it produces a diſagreeable effect. A dead wall in ruins with a few houſes of no great appearance riſing above it, a mean gate, and a dirty ſandhill, are not the embelliſhments we expect to adorn the approaches to a building intended for the reſidence of the firſt perſonages of the ſtate.

JUNTA DE ANDALUCIA CONSEJERIA DE CULTURA

But let us purſue our route, which now leaves the Manzanares. The road is enlivened by fine gardens on both ſides, and the ſcenery is pleaſing and rural. Here and there are chapels, farms, houſes of ruſtic entertainment, and we breathe the pure air from the Guadarrama mountains.

To return home we deſcend into the valley, where a ſmall river runs in various narrow channels. In this part are ſeen ſeveral delightful groves, and on the banks of the different channels an infinity of waſherwomen, each having her ſeparate waſhing place, where they extend their linen in ſummer,

and

and all the neighbourhood is full of huts for waſhing and places for drying clothes. But without ſeeing the ſpot it is impoſſible to form an idea of the tumultuous chattering of ſo many waſherwomen aſſembled together.

The back part of this avenue, which is bounded by ſeveral meadows, ſerves on Sundays as a place of aſſembly and of recreation for the middling claſs who inhabit the weſtern part of the capital, at which times the whole plain is covered with people taking their refreſhments on the turf, playing at pelota or at cards, and dancing boleros.

To the left of the gate of Segovia we ſoon come to a pleaſant road leading to fertile fields and commanding a view of the cultivated hills to the right beyond the Manzanares. This road inſenſibly aſcends, and to the left are ſeen ſome tippling houſes, where the ſoldiers of the ſwiſs regiments are accuſtomed to aſſemble to play at different games. All languages are heard there, but the German is moſt prevalent, and the ſides of the road are ſeldom without ſpectators.

Farther on to the right are a ſtill greater number of rural houſes of entertainment. Thoſe who go there to drink, ſit along the road or under arbours ſhaded with branches of fir, where they gaily pour libations to the god of wine. But preſently the Manzanares and neighbouring banks are again diſcovered, then the magnificent bridge of Toledo,

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P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

and in the diſtance the vineyard houſes, which join the fartheſt of the waſherwomen's huts. Proceeding ſtill in a ſtraight line we come again to the paſſeo de las delicias, of which I have already given you a deſcription.

By this ſketch you will perceive that moſt of the environs of Madrid are not ſo naked or ſo dreary, as they were perhaps thirty years ago. To the northward and eaſtward alſo are fields moſtly cultivated, and by degrees the inhabitants will level the banks of ſand and of calcareous earth that ſtill remain. When we reflect on the difficulties ariſing from a barren ſoil, a burning climate, and the ſcarcity of water, we cannot ſufficiently applaud the aſſiduity and zeal beſtowed by government on the embelliſhment of the metropolis.

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CONSEJERIA DE CULTURA

LETTER XXX.

The Climate.—Its Variability.—Its Heat.—Precautions neceſſary.—The Cold during Winter.—Prevalent Diſeaſes.—Phyſicians.—The State of Medicine in general.—Proviſions.—Markets.—Mode of Life of the higher and lower Orders.—Prices of Proviſions.—Bread.—Water.—Water-carriers wholeſale and retail.—Botellerias.—Wine.—Beer.—Coffee-houſes.—Taverns.—Private Houſes.—Price of Boarding.

Madrid.

THE climate of Madrid is peculiarly variable and ſubject to ſudden changes from one extreme to the other. The cold is no leſs ſevere in winter than the heat is oppreſſive in ſummer; nor is it uncommon to ſee the wind in all the four quarters during a ſingle morning. Yet the air is in general very light and very pure. The ſpaniſh phyſicians account for all the peculiarities of the climate from the elevated ſituation of Madrid, its diſtance from the ſea, the vicinity of the mountains, and the vaſt extent of the plains.

The heat, eſpecially during the dog days, is ſo extreme, that we ſeem to be breathing fire, and yet within doors the inhabitants have the art of keeping their houſes cool. They are all fitted up on the outſide with venetian blinds and curtains, and

within with ſhutters; the floors, which are of tile, are continually watered, all the balconies have cloth coverings, and the doors are conſtantly open. The ſpaniſh architects eſtabliſh it as a rule to build the rooms very high and very long, to make few windows, but as many doors as poſſible, and theſe always correſponding with each other. They who have many apartments remove from one to another according to the time of day, but thoſe whoſe circumſtances do not admit of this luxury diſperſe themſelves through the kitchen and paſſages, at the houſe-door, &c. They make no ceremony of throwing off their clothes, yet no one quits his labour. All the other occupations of the day go on as uſual, the great ſquare, the theatre, the Prado, the tertullas, and the tippling houſes are filled as uſual, only the ſieſta is prolonged, people drink more frequently, and ſit up a part of the night. It is only when the ſolano blows, during which the air we breathe ſeems liquid fire, that the ſtreets appear leſs frequented even at other hours than the ſieſta, but after ſunſet the tumult is the more increaſed, and every one comes out into the open air to enjoy the freſco or cool of the evening. It is alſo a rule that houſe-keepers ſhould water the ſtreets night and morning.

The greater the heat of ſummer, the more ſenſible the following winter becomes, although the thermometer rarely ſinks ten degrees below freezing point:

JUNTA DE ANDALUCIA R.C. Monumental de la Alhambra y Generalife CONSEJERIA DE CULTURA

point: but the half-ruined walls, the long and lofty apartments, where not a ſingle window or door ſhuts cloſe, the floors of tile, on which the mats (eſteras) retain very little heat, the want of ſtoves or fire-places, for which the chafing diſhes (braſeros) here in uſe are very bad ſubſtitutes, all theſe circumſtances contribute to increaſe the ſeverity of the cold north winds, which blow from the mountains, cauſing a humid cold, which foreigners find inſupportable.

The climate therefore produces ſeveral epidemical diſorders, of which fevers, eſpecially of the typhus kind, phthiſis, and cholics, are the moſt common. The ſudden changes of the atmoſphere and the ſharp penetrating air, which in ſummer is impregnated with ſandy particles, are the chief proximate cauſes. The cholic (el colico de Madrid) is a very dangerous diſorder, and, as people here aſſert, can only be properly treated by the phyſician of the country. I was not attacked with it, but the ſymptoms as well as the mode of treating it ſeem to indicate, that it depends on the nervous ſyſtem.

There are at Madrid eighteen hoſpitals, the advantages and adminiſtration of which have often been deſcribed at large. But the number of phyſicians has never been ſtated. It amounts according to the royal almanack to 145. It may eaſily be imagined

imagined how many empirics there muſt be in ſuch a multitude. But ever ſince the protomedicado, among the members of which are ſuch men as Don Luis de Ortega, have been more ſtrict in their examinations, an improvement in this branch of civil policy may be expected annually.

Hitherto the preference has always been given to engliſh and german phyſicians. An Iriſhman for inſtance, one O'Scalan, was the firſt that made inoculation known in Spain by his *Pratica moderna de la Inoculation*, and the phyſicians of the various embaſſadors have found equal honour and advantage in the exerciſe of their profeſſion. Meanwhile every decennium ſhows an increaſe of ſkilful phyſicians, and the univerſity of Valencia has the honour of having ſent forth the moſt diſtinguiſhed.

JUNTA DE ANDALUCIA C.C. Monumental de la Alhambra y Generalife CONSEJERIA DE CULTURA

Theſe advances will above all affect the treatment of the venereal. It is not long ſince the practice of foreign countries began to be adopted, and yet it has already become more general, owing to the daily improvement of public inſtruction. Mankind are even indebted to two ſpaniſh botaniſts for the diſcovery of two ſpecifics drawn from the vegetable kingdom, which are now alſo well known in Germany. I mean the agave and the begonia. The work on this ſubject has been tranſlated into German from the Italian, if I am not miſtaken, by one Kreuchauf.

Surgery

Surgery has in like manner experienced the happy effects of the changes that have taken place during the laſt ten years. We read in the public prints accounts of a vaſt number of ſucceſsful operations, the deſcriptions of which ſhow, that the practitioners can appreciate the difficulties they have to encounter, apply the proper remedies, and imitate their maſters the French. One of the moſt ſkilful oculiſts in this metropolis is Doña Victoria Feliz, celebrated for innumerable operations equally difficult and ſucceſsful.

This ſubject naturally leads me to ſay a few words on food and proviſions in general.

The markets of a city and the proviſions brought there conſtitute in many reſpects the meaſure of the luxury that prevails. As in ſmall country towns bread, butcher's meat, fiſh, vegetables, and fruit, are the principal objects of conſumption, ſo in the capital are united all the luxuries of the table, and the productions of all Spain are heaped together in one ſingle ſpot. The market of Madrid is held in the Plaza-mayor, of which I have already ſpoken, and which, if it cannot be compared with that of Covent-Garden in London, is pretty conſiderable for Madrid; the abundance of proviſions of all kinds, ſet out partly under the arcades and partly in the middle of the ſquare, correſponding with the importance of a metropolis. On entering we ſee two large tables hung up, the one containing the prices of fiſh,

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Patrimonio Nacional de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

and the other thoſe of other proviſions, arranged according to certain rules. Theſe two tables are renewed from Saturday to Saturday, although the utility of ſuch regulations is ſtill problematical.

Among the lower orders the mode of living is extremely ſimple, and there is very little variation in their food; their diſhes are almoſt every day the ſame. Boiled or roaſt meat, broiled or fried fiſh, dried or freſh vegetables, eggs, and onions, conſtitute their uſual meals, and the lower claſſes at Madrid ſcarcely know any other ſeaſoning than indian pepper. Perſons of higher rank are no leſs faithful to their national diſhes, but they add thereto, by means of french cooks, the refinements of modern luxury. For ſuch diſtinguiſhed tables the Plaza-mayor ſupplies pheaſants from Arragon, freſh *veſugo*-fiſh ſent in ice from Biſcay, pomegranates from Valencia, and water-melons from Andaluſia.

JUNTA DE ANDALUCIA
P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA

Common proviſions are not very dear. The beef is cow beef, but excellent, (becauſe the beaſt is never uſed for draught, oxen being employed in huſbandry,) and coſts five-pence halfpenny or ſixpence the pound, beſt bread ſeven farthings the pound, and eggs about ten-pence the dozen; vegetables and lemons are ſometimes ſo cheap, that four people may make a meal for about two-pence. Lemons are a halfpenny each. The cuſtom in Spain is, that the men, not the women, ſhould go

to

to market, nor can the latter be ſo employed, even among the lower orders, without incurring the reproach of bad economy.

At Madrid the bread and the water are excellent. Of the former there are different kinds, the fineſt of which is called *pan candial*, and is baked in pounds and half-pounds, in the ſhape of crowns or ſmall circles, and four-cornered hats: but however white and however agreeable to the palate, it much loads the ſtomach of thoſe who are not accuſtomed to it, becauſe the dough is again kneaded with dry flower to render it whiter. Hence for thoſe who deſire it a ſecond ſort of bread is made called *pan frances* or french bread, which is a medium between the pan candial and french bread properly ſo called, but which far ſurpaſſes the latter in whiteneſs. Beſides theſe there are three other ſorts to ſupply the demand of the various claſſes of people.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

As to the water it comes from the Guadarrama, whence it is brought to Madrid on ſand and gravel. It has all the good qualities of mountain ſprings, but our german pumps and reſervoirs are wholly unknown here, and nothing is uſed but large excavated trees furniſhed with cocks that ſpout into a baſon. Only in a very ſmall number of private houſes pipes are ſeen. The cuſtom of ſending the ſervants for water is not known at Madrid, and

hence ariſes a traffic in water which merits ſome attention.

This ſubordinate commerce is entirely in the hands of the *Gallegos* or Galicians, who act partly as water-carriers and partly as porters, like the Auvergnats at Paris, while the Aſturians are generally coachmen and lacqueys. Theſe gallegos, who ſell water both in large and ſmall quantities, form a ſeparate corporation, which divide the city and its quarters, ſtreets, and houſes among the members, ſo that the walk and cuſtom of each become a property, which he may bequeath to his children or ſell to another gallego, but not to a ſtranger. The occupation of theſe men is very laborious, but at the ſame time ſo advantageous, that moſt of them, after purſuing it for ſome years, return home with conſiderable ſums of money, and ſell their walks for fifty or ſixty piaſtres. They receive from every houſe where they carry a barrel of water daily a piaſtre per month, for two barrels two piaſtres, and ſo on, and each gallego ſupplies ten or twelve houſes. In ſummer therefore they are ſeen at the fountain at all hours of the day, where they often quarrel and come to blows to get their veſſels filled before their neighbours. Theſe aguadores are alſo employed as purveyors, when the occupations of the maſter of the houſe will not permit him to go to market,

JUNTA DE ANDALUCIA P.C. Monumental de la Alhambra y Generalife CONSEJERIA DE CULTURA

market, and if he is not rich enough to keep a man ſervant: nor is any infidelity to be apprehended on their part, all the prices being fixed as I have already ſtated. This corporation pays a tax annually for the maintenance of the pumps.

There is a ſecond claſs of theſe men who ſell water retail, which they cry about the ſtreets, and form no diſtinct corporation. They go about with large pitchers on their head, and every one is free to exerciſe this calling. Thus a poor cobler is contented with working at his trade in the morning, eſpecially in ſummer, and in the afternoon goes about ſelling water. They carry their glaſſes in ſmall tin caſes or in baſkets. The price of a glaſs of water is fixed at half a farthing, and thus during the hot weather they gain eight-pence or ten-pence a day.

Junta de Andalucía · ...Generalife · CONSEJERÍA DE CULTURA

The wines uſually drunk at Madrid are thoſe of la Mancha, and eſpecially of Valdepeñas and of Manzanares. The quart, which in la Mancha coſts at moſt three farthings, amounts at Madrid in conſequence of the duties to near two-pence. It is well known that in Spain wine is kept, not in barrels or glaſs bottles, but in leathern veſſels made of goat ſkin and called pellejos, but it often loſes its ſtrength in pouring from one veſſel into another, not to mention the pitchy flavour it always contracts in new leathern bottles, unleſs the greateſt precautions are taken. It is ſold however pure and

unadulterated, that art being as yet unknown to the wine dealers in this country.

Their botellerias or wine-houſes are much frequented, eſpecially by the common people, who never take their wine but by *copas* or quarter pints, thinking thereby to multiply their enjoyments. Even when they make their moſt copious libations, they ſtill adhere to their cuſtom of calling for ſmall quantities, though by the frequent repetition of theſe ſmall meaſures, taking ſometimes as many as twelve copas, the wine-dealer gains a larger profit.

There are both red and white mancha wine, the former of which has a very agreeable aromatic ſmell, a very fine ruby colour, and is very heady. It is ſtill more delicate than burgundy, but its goodneſs eaſily evaporates, and it heats thoſe who are not accuſtomed to it. Nevertheleſs Spaniards, while drinking it, ſmoke their cigars without inconvenience. The white-wine is exactly ſimilar in colour to champagne. It is ſomewhat rough, but not ſo ſtrong, and cheaper than the red. It is ſent in hampers to England and America.

There are alſo at Madrid liqueur-wines (vinos generoſos) at the warehouſes where the finer wines are ſold, and thoſe who would drink pure unmixed malaga, ſherry (xeres), canary, or madeira, will find them there. At other botellerias is alſo found a beer called San Andrew's, which is a feeble imitation

imitation of engliſh porter, at nine-pence a bottle. It is brewed by an Engliſhman who is ſettled at ſome port in the north of Spain, and who turned catholic to obtain this privilege. It is ſaid this ſpeculation has been facilitated by very conſiderable quantities ſent to America. As to the coffee-houſes, or rather coffee-ſhops, there are ſeveral at Madrid, but they ſcarcely deſerve mention. The beſt coffee is drunk at the Golden Fountain (La Fontana de Oro), where at leaſt one gazette may be ſeen, called El Diario de Madrid, and thoſe who are known there can alſo procure a ſight of the London Gazette. The nation in general ſeem to have but little taſte for this ſpecies of aſſembly.

As to good inns there is ſcarcely more than one called the Croſs of Malta (La Cruz de Malta) in the ſtreet of Alcalà, which is deficient in nothing but that it requires more ground. It is alſo the beſt fonda, that is, the moſt famous larder in Madrid. There is a multitude of other poſadas, but people rarely dine there. Almoſt every ſtreet has other ſmall eating-houſes for the lower orders, ſuch as muleteers, huckſters, and ſoldiers. Every one however may find what he wants there; but there are other houſes merely to ſleep at or *hire beds* as the inſcription ſays (Aqui ſe alquila camas), which is written in letters of gold on a large ſign-board. The price of a bad dirty bed without a candle is about a penny per night, but with a can-

dle and clean ſheets four-pence, and ſo on gradually up to eight-pence and a ſhilling.

The living at ſo great an inn as the Cruz de Malta being very dear, perhaps too much ſo for any length of time to ſuit many foreigners, I would adviſe them to lodge in ſome private houſe, innumerable advertiſements of which may be ſeen daily in the Madrid journal under the title of *Un matrimonio buſca un hueſped* (a family wants an inmate), by which means a thouſand opportunities of boarding may be found. In ſuch families they charge for a furniſhed room with an alcove for the bed (ſala con alcova) thirteen or fourteen reals a day, breakfaſt and ſupper included. This plan cannot be too ſtrongly recommended to foreigners who wiſh to become familiar with the language of the country, or the manners and cuſtoms of the middling claſs of inhabitants, beſides procuring at the ſame time innumerable other ſocial advantages. The bare rent ſcarcely amounts to five reals a day.

LETTER XXXI.

The ſpaniſh Ladies.—Their general Character.—Their Phyſiognomy and Figure.—More particular Deſcription of their Character.—Mixture of Religion and Libertiniſm.—Want of Delicacy.—Situation of a Lover.—Their Marriages.—Cortejos.—Their domeſtic Life.—Spirit of Revenge.—Tragic Inſtance of it.—Dreſs.—The Baſquiña and Mantilla.—Their Headdreſs.—Their Stockings and Shoes.

Madrid.

If the men are diſtinguiſhed by their peculiar character, the ſpaniſh women are diſtinguiſhable for the warmth of their conſtitutions. I will give you ſome account of them.

A fanatical enthuſiaſm for the religious ſyſtem of their country, pride that would bend every thing beneath its yoke, a ſingularity that knows no law but its own will, a paſſion for revenge in oppoſition to which nothing is held ſacred, and an unbridled love of pleaſure are by no means an amiable aſſemblage of qualities; yet all theſe are compenſated in the ſpaniſh women by a fidelity and an attachment that nothing can ſhake, by ſtrength of mind and heroiſm carried to the utmoſt height. All their ſenſations are violent, but they have a character of energy and of ſublimity, that would

carry you away in ſpite of your better judgment and of all your philoſophy.

The phyſiognomy of a ſpaniſh woman bears the ſtamp of ſenſibility. Her ſlender form, her majeſtic ſtep, her ſonorous voice, her black and brilliant eye, the vivacity of her geſticulation, in a word the whole action of her perſon ſhows the temperature of her ſoul. Her premature charms are too ſoon diſplayed, and fade with equal rapidity. The climate, the heating aliments they uſe, exceſs in their amuſements, every thing contributes to produce this effect. At forty years of age a ſpaniſh woman ſeems twice as old, and her whole exterior ſhows exhauſtion and premature old age. Almoſt all have a down upon their upper lip, a peculiarity which ſhows the warmth of their conſtitutions, but which is ſo diſagreeable, that they have recourſe to the *velleras* or women whoſe buſineſs it is to pluck out the hair. Almoſt all have ſpoiled their teeth by an immoderate uſe of *dulces* or ſweetmeats.

A ſpaniſh woman is ſincerely and irrevocably attached to her religion. Her tender veneration for the madonna, her devotion to her patron ſaint may occupy her infantine heart, the pomp of ceremonies may amuſe her unpractiſed ſenſes, but theſe pious illuſions, this myſtical enthuſiaſm, and theſe ſacred tenderneſſes certainly open her ſoul to the attacks of love. To love a ſaint naturally awakens a ſenſe of her ſexuality, and thus a voluptuous de-

votion becomes from ſixteen years of age the moſt important occupation of her life. In this view alone can the contradictions in her conduct be explained, and her continual alternations of penitences and aberration accounted for, as well as the phyſical influences exerciſed over her by the prieſts.

Divided between religious duties and the pleaſures of ſenſe, a ſpaniſh woman ſeems to be in a ſtate of continual warfare between her conſcience and her conſtitution. Yet in ſpite of conſtraint nature at length overcomes the rigour of her principles, and ſhe ends by quieting her conſcience with the idea of being able to expiate enjoyment by a maſs or a prayer. Hence it is by no means rare to ſee a beautiful woman quit the arms of love to kneel before a madonna, and, being reconciled by this act of devotion, again haſten to give herſelf up to pleaſure.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCIA

The ſpaniſh women however are very far from delicate in objects of this kind. With a warm imagination and burning paſſions they are ignorant of thoſe charms, thoſe ſweet illuſions, which the fair ſex derive from delicacy. Hence the moſt unreſtrained language and the moſt laſcivious looks are incapable of making them bluſh, and what would excite the utmoſt indignation in a German or an Engliſhwoman appears perfectly ſimple and natural to a native of Spain, who yields without reſerve to ſuch

ſuch licentious images, as the former would not dare to contemplate even in ſolitude.

It would be an error however to infer from theſe remarks the certainty of ſucceſs in the enterpriſes of a lover. They ſpeak it is true on theſe ſubjects with the freedom of men; their lips, their eyes, and their ears are alike ſtrangers to chaſtity, but their pride prevents their going farther. Such an attempt from a man would ſhow a ſenſe of ſuperiority, whereas 'tis they muſt reign with uncontrouled power. Every ſuch advance would therefore be rejected with diſdain. They muſt not be choſen, 'tis they muſt chooſe. 'Tis they that take upon themſelves the part of the man, to whom they only leave the duty of complying with their wiſhes, and giving himſelf up entirely to their will. Hence it is, that the moſt timid and the coldeſt of men are often more ſucceſsful with them than the moſt enterpriſing and impaſſioned lover. Their deſpotiſm forces the former to pay homage to their charms, for their pride has fixed upon them as their ſlaves. The more indifferent theſe appear, the more ardour the women ſhew; the more he ſhuns her, the more ſhe purſues him. One would imagine ſhe loved him, yet ſhe only deſires to be the object of his love. She ſeems to give herſelf up to him, yet ſhe only ſeeks to reduce him to ſubmiſſion.

JUNTA DE ANDALUCIA
Fondo Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA

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They are however faithful and conſtant. The energy of their character preſerves them from levity, and their pride from baſeneſs.

They are ſuſceptible of the moſt elevated ſentiments, of the moſt noble ſacrifices, of the moſt generous actions; but the ſource of theſe muſt be ſought not ſo much in her attachment to the object ſhe loves as in the high ideas ſhe entertains of herſelf. She conſiders her lover as her property, and uſes the ſame complaiſance toward him, that ſhe would feel for herſelf; but ſhe exacts in return the moſt abſolute devotion to her will.

Nothing can be more burdenſome than the reſtraint attached to the title of lover; it is one uninterrupted ſucceſſion of minute cares and attentions. Chained to the arm of his cara ſpoſa, he muſt accompany her every where like her ſhadow. At the Prado, at maſs, at the theatre, at the confeſſional, never muſt he quit her, and the whole weight of her affairs of every kind reſts upon his ſhoulders. Never muſt he approach her empty-handed, eſpecially on feaſt days. To him a wiſh however ſlightly expreſſed, a caprice the moſt undecided, is a command, while the moſt inviolable reſpect for her whims and fancies, and the moſt undiſturbed ſubmiſſion of temper are ſacred duties; in a word he muſt in all things be the paſſive agent of a woman, whoſe ardent imagination often commands

P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA
UNTA DE ANDALUCIA

mands what is impoſſible with the moſt impatient egotiſm.

Such is the general character of the women of this country. We will now view them as relates to marriage.

This engagement is formed ſometimes from an appearance of mutual inclination, frequently from mere convenience, and the nuptial benediction renders it indiſſoluble. The lover however, who has hitherto appeared the moſt humble ſlave of his intended wife, ſuddenly becomes her maſter on the very day of his marriage. But while he endeavours to aſſert his forgotten rights, the wife defends hers with ſo much the more obſtinacy, and at the very moment when he is endeavouring to ſtrip her of her authority, ſhe increaſes her pretenſions. Thus marriage becomes a ſource of perpetual hoſtilities, which nouriſh a diſunion between the huſband and wife, and which are the principal cauſe of the continuance of the cuſtom of cortejos.

This word expreſſes generally a lover, but more particularly that of a married woman. Very frequently this lover has nothing but the name, and might more properly be called a friend, on whom are laid all the cares above deſcribed. But how can we reconcile this cuſtom with the ancient jealouſy of Spaniards toward their wives? or have we any preciſe notion of its origin? I can anſwer neither

JUNTA DE ANDALUCIA CONSEJERIA DE CULTURA P.G. Monumental de la Alhambra y Generalife

neither of these questions; but I will observe, that cortejos are rarely found among the middle classes, and scarcely ever among the lower orders; that they frequently only serve for etiquette, but that still more frequently they enjoy all the privileges of a husband. This species of intimacy however is subject to such rigorous laws, that the two parties in some measure insulate themselves from all other individuals of their sex, and consider the least cause of suspicion as unpardonable. But if on the one hand a lady watches her cortejo with the most extreme jealousy, on the other hand she is most rigid in her attentions to him; for all those who are in this situation never give any other answer to the advances of strangers who are either indiscreet or ignorant of the customs of the country than contemptuous silence or haughty disdain. Thus in all the tertullas every cortejo is placed beside his female friend, nor can it be denied, that this servile restraint contributes greatly to give a coldness and a sameness to society.

P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA

In speaking however of the multiplicity of unhappy marriages among the Spaniards, I do not mean to exclude all exceptions. But whoever observes with attention the interior of families, will easily convince himself that happy marriages, which are everywhere rare, are still more so in this country. And where can the women receive that instruction which they ought to have or acquire just notions

notions of their duties and deſtinations? All their education conſiſts in a knowledge of a ſyſtem of dogmas and ceremonies, to which is given the name of religion, and in cultivating a few external accompliſhments, ſuch as dancing, embroidery, and playing the guitar. To them marriage is a ſtate of idleneſs and of pleaſure. It is on the huſband that all the cares of the houſe and of marketing fall, and in the firſt and middling claſſes it is even very rare to ſee a mother nurſe her own children. All the journals in the great towns, as Madrid, Cadiz, Malaga, Valencia, Barcelona, &c. are full of adverti-ſements of nurſes wanted or offering their ſervices, and an expreſs condition is often inſerted that the child is to be *taken away*, a cuſtom, which though unknown among our german compatriots is very general both here and in France.

JUNTA DE ANDALUCIA P.C. Monumental de la Alhambra y Generalife CONSEJERÍA DE CULTURA

It is true that in Spain women were formerly in a ſtate of the moſt abject ſlavery, inſomuch that ſince the general civilization of Europe ſpaniſh jealouſy has become proverbial; but in progreſs of time the manners of Spain, running from one extreme to the other, are almoſt become more free than in any other country. Women pay and receive viſits, form their tertullas at will, go to public fêtes without conſulting their huſbands, ſpend the income of their dowries as they pleaſe, and demand beſides a certain proportion of pin-money, which is ſtipulated in their marriage articles. In a word

word they not only know how to aſſert their rights, but enforce their pretenſions with the utmoſt rigour. They alſo combine together with a kind of eſprit de corps, by means of which the ſlighteſt infringement of common uſage is reſented as an attack or an injury done to the whole ſex.

Theſe ill-aſſorted marriages ſometimes produce the moſt horrid acts of revenge. I will relate one of the moſt recent examples, which took place during my reſidence at Madrid.

Doña Antonia, a charming woman about 29 years of age at moſt, was married to a merchant, a man of a mild temper, but capricious and of a weak conſtitution. This lady had always lived a very retired life, till a young man from Valencia, who came to ſtudy the law at Madrid, was recommended to her huſband, and thus had acceſs to her. Doña Antonia was pleaſed with his perſon, which procured him her favour, and all the privileges attached to it. The huſband however perceived their intimacy, and by means of the offers and honourable means he employed ſucceeded in diſmiſſing the young man, without affording Doña Antonia an opportunity of oppoſing the meaſure.

The letters however of Doña Antonia purſued her lover wherever he went, and love and revenge rendered them ſo eloquent, that the young man ſome months after broke his word and returned ſecretly to Madrid. He then renewed his interviews

views with her at a private houſe, and his paſſion daily increaſed. At length the time arrived, that Antonia ventured to communicate to him a plan, ſhe had long ſince formed, of aſſaſſinating her huſband, and offered him on that condition her hand and her fortune. Don Juan ſhuddered with horror at the propoſal, begged her to abandon the idea, ſhowing her the dreadful conſequences of ſo black an action, which he abſolutely refuſed to perpetrate. Hereupon at firſt ſhe treated him with the profoundeſt contempt, and then gave herſelf up to all the extremes that could be ſuggeſted by deſpair. She employed alternately menaces, prayers, and imprecations, then recurred to all the artifices that revenge or love could contrive, till at length Don Juan conſented, and the death of the huſband was reſolved. They were engaged in contriving the means of affecting this, when the following circumſtance occurred to haſten its execution.

P.C. Monumental de la Alhambra y Generalife
CONSEJERIA DE CULTURA
JUNTA DE ANDALUCIA

Doña Antonia had preſented one of her watches to Don Juan, but her huſband miſſing it, ſhe accuſed the cook of having ſtolen it, and under that pretext diſcharged her. The huſband however meeting the woman upbraided her with her conduct, but ſhe juſtified herſelf by revealing to him the whole ſecret. He therefore brought her home, concealed her in an alcove, called his wife, and made the pretended theft the topic of converſation.

ſation. The remainder of this interview may eaſily be imagined. And now all was loſt, and nothing but the death of her huſband could ſave her. The grief of the huſband for the infidelity of his wife brought on a fever, and he was obliged to confine himſelf to his bed. It was therefore determined to ſend all the ſervants out on the following Sunday, and leave the patient alone. The opening the door of the balcony was the ſignal agreed on, and thus the plot was executed. The lover entered the apartment with a poniard in his hand, fell upon the ſick man, gave him ſeveral ſtabs in the belly, and made his eſcape. But the unfortunate huſband calling for help, a young girl who was with her aunt Doña Antonia heard him. The noiſe of Don Juan in eſcaping alſo attracted her attention, as ſhe ran to the apartment of her uncle, whom ſhe found weltering in his blood, and immediately called her aunt. It may eaſily be conceived that the latter did not fail to cry out for help too, and to feign the deepeſt deſpair. Meanwhile the young man had gained the gate of Toledo, and was going to quit Madrid, when he recollected he had no money: he therefore turned back, and went to his apartment to get ſome, but ſtrongly impreſſed with the embarraſſment in which he imagined the object of his love to be, he went to a woman of his acquaintance, and there waited to receive ſome tidings of her.

Two days paſſed on, the report of this aſſaſſination ſpread over Madrid, and in the interval the perſon who was in the ſecret of their connection revealed it to her confeſſor, who adviſed her to go and inform the alcalde-mayor. The ſuſpicion was confirmed by an intercepted letter, and the culprits were arreſted. Don Juan immediately confeſſed, and Doña Antonia, who had at firſt denied her crime, was convicted. The proſecution continued four months, after which they were both condemned and ſentenced to ſuffer death. All the intereſt and the moſt conſiderable offers were made in vain. At firſt Doña Antonia flew in a rage, when ſhe was informed that her lover had confeſſed, and loaded him with reproaches and with abuſe; but in her laſt moments her love ſeemed to be renewed with increaſed ardour, and when her ſentence was read to her ſhe aſked, "Y Don Juan tendra la miſma ſuerte?"—"And will Don John ſuffer the ſame fate?"—which being anſwered in the affirmative, ſhe replied, "Pues ſeñores la ſiento mucho mas que la mia"—"I am much more grieved, gentlemen, for him than for myſelf,"—and immediately fainted.

The day of execution at length arrived, for which a ſcaffold had been erected in the Plaza-mayor. The two culprits, having received the ſacrament in the chapel of the Dominicans, were conducted to execution by the confraternity del Refugio.

Refugio. They were both dreſſed in black, and Doña Antonia wept. She would have embraced her lover for the laſt time, but he turned away his head, till the confeſſor at length reconciled them. She had begged as a favour to be ſtrangled firſt, but the ſentence was that both ſhould be executed at the ſame moment. They were each on a ſeparate ſeat. Don Juan fainted at the moment when the cord was put round him, but Doña Antonia ſat with great decency, caſting her eyes upon her lover. They were diſpatched in about a minute.

It muſt here be remarked, that in Spain there is a difference between ſtrangling (dar garotes) and hanging (ahorcar), in the former of which a wheel is uſed, which turns a cord acroſs a beam, before which the criminal ſits.

According to cuſtom the bodies remained expoſed in the ſame ſtate till ſunſet. Twelve candles of yellow wax burned near them on black ſtands, and ſome of the executioner's attendants kept guard. The whole ſquare ſwarmed with people from four in the morning, and continued ſo throughout the day. The obſervations and judgments of the ſpectators all bore the ſtamp of the national character. The faces of the deceaſed being black in conſequence of the reflux of blood during the ſuffocation, the people of courſe attributed this to the violence the devil had done to their ſouls.

They compared the two countenances. The men made excuſes for Don Juan, and the women took up the defence of Doña Antonia. The majority pitied their unhappy fate. This probably it was, that induced a curate ſome days after to ſay in his ſermon, "that he knew for certain, that Madrid contained thouſands of women, one half of whom had been guilty of ſimilar crimes, and the other meditated the perpetration of them." I am willing to hope, that the pious paſtor in his zeal ſomewhat exaggerated, yet it is certain that the ſpaniſh women are too often led by the manners of the country to rid themſelves of their huſbands by poiſon or any other method. But let us quit theſe gloomy ideas, and ſay ſomething of their dreſs.

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

The national coſtume of the women when they go out, conſiſts of a petticoat called baſquiña, thrown over that worn at home, and a kind of veil called mantilla. The former is black or very dark brown, or the latter black or white, and in ſmall towns ſometimes red or green. The baſquiñas are generally ſilk trimmed with ſingle, double, or triple flounces very broad and adorned with ſilk taſſels. They are open in front, being tied with ribands, and are only cloſed below. The mantillas, made of caſimir from Sileſia, Saxony, or England, are generally adorned with embroidery or vandyked trimmings, eſpecially the black, which

are