

**GRANADA: OR, THE
EXPULSION OF THE
MOORS FROM SPAIN**

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Granada: Or, The Expulsion of the Moors from Spain by George Cubitt

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GEORGE CUBITT

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FROM
SPAIN.
BY GEORGE CUBITT.

And like a cloud of locusts, whom the South
Wallo from the plains of wasted Africa,
The Mussulmen upon Iberia's shore
Desoend. A countless multitude they came
Thou, Calpe, saw'st their coming—doen'd to bear
The name of thy new conqueror, and thenceforth
To stand his everlasting monument
Thou saw'st the dark-blue waters dash before
Their ominous way, and whiten round their keels;
Their swarthy myriads darkening o'er thy sands,
Their banners flanking to the sun and breeze.

BOUJNET'S "Bodaria."

LONDON:
PUBLISHED BY JOHN MASON, 14, CITY-ROAD;
SOLD AT 66, PATERNOSTER-ROW.

1850.



LONDON
PRINTED BY JAMES NICHOLS,
ROXTON-SQUARE.

PREFACE.

THE writer only contemplated, at first, the four volumes which are now given to the public; and when the enlargement of the plan was suggested, he sought some principle which might preserve general unity in the midst of variety. This object, he believes, may be secured by steadfastly keeping in view the different phases of social development furnished by the different histories; and by considering these in connexion with the plainly-revealed will of God concerning the subjects of his moral and providential government, as existing in smaller or larger societies.

The Christian will always be careful to see God in History as well as in Nature. And between each there is a remarkable analogy. In neither can man ascend to the immediate operation of God. When divine power becomes, as it were, visible, it appears in conjunction with second causes and subordinate agencies. We see not the immediate application of the power: we only see it when it manifests itself in conjunction with the previously-established laws of wisdom. It is so in the history of man.

He receives certain practical principles. By these, reduced to action, is his character formed; and the divine wisdom is manifested by directing or overruling all these to the fulfilment of its high and holy purposes. Higher up is the resistless dominion of Divine Justice and Love. Man is free, yet is the will of God done. The history of society demonstrates the reign of Providence, and the rules of its procedure. Society is never wretched but by contraventions of the divine law; and when these are maintained, it never prospers.

In the present volume it is to Spain that attention will chiefly be directed. Other subjects may be considered hereafter. In the mean time, the Christian may triumphantly observe, that the state of the world demonstrates, beyond successful contradiction, that in Christianity alone exists the sufficient remedy against all social evils; and that they who seek reformation on any other principles, and according to any other method, not only labour in vain, but aggravate the mischiefs they profess to be desirous of curing, and remove to a greater distance the good which they say they wish to secure.

London, February 1st, 1850.

GRANADA.

It is proposed to give a brief history of the final expulsion of the Moors from Spain, towards the close of the fifteenth century, in consequence of which event, Spain, already in its leading provinces of Castile and Arragon united under the joint sovereignty of Ferdinand and Isabella, was prepared to become one entire kingdom, under their immediate successors. In order to this, it will be necessary to furnish an introductory sketch of that invasion which destroyed the Gothic, and established the Mohammedan, dominion in Spain; and of those continued contests between the Christians and the followers of the Arabian impostor, which were carried through so many centuries, during which there was a regular, though slow, enlargement of Christian territory, resulting, in the course of the fifteenth century, in the limitation of Moorish rule to the rich, but small, province of Granada, at the southern extremity of the Peninsula. For reviewing the true character of Mohammedan civilization, and ascertaining the real nature of its social influence, another opportunity will, perhaps, be found, when it may be considered in closer connexion

with the principles of the system established by its Arabian author. For the present it will be sufficient to say, that in Spain, where the system of chivalry shone out in, perhaps, its fullest splendour, its influence modified, to a large extent, the Mohammedan character, and called into existence a Moorish knighthood, in courage, prowess, and courtesy, not inferior to that of Spain itself. The history, however, will enable us to explain the social character of the Spaniards, and to point out those elements, the admission of which occasioned its deterioration, and produced, ultimately, that degraded condition in which they have so long existed, and from which they seem to possess no power to deliver themselves. No portion of modern history teaches lessons more valuably instructive, than those which are afforded by the consideration of the state of Spanish society, at the period when Spanish greatness appeared to have reached its loftiest elevation, and, at the same time, to have secured a wide and stable basis for its support. No history is more admonitory than that of Spain: few histories are equally so. Full as it is of romantic incident, calculated to sustain the deepest interest, yet even this is surpassed by the invaluable instruction which it may be the means of furnishing. It is one of those histories which, like many of the fables composed by the ancients for the illustration of the princi-

ples of practical wisdom, ought always to be followed by the distinct statement of the moral which the entire narrative cannot fail to suggest.

I.—HISTORICAL INTRODUCTION.

SECTION I.—THE VISIGOTHS IN SPAIN.

ON the fall of the Roman empire in the West, in consequence of the invasion of the various Germanic and Scandinavian tribes, not only had Gaul been overrun by their armies, but the Pyrenees had been passed, and their power established in Spain. Various contests took place there. At first the Suevi were the most successful, and penetrated to the western portions of the Peninsula, although the Roman forces continued to hold many of their possessions in the eastern. Both the one and the other, however, were at length overcome by the Visigoths, under their King, Theodoric, whose successor, Euric, is commonly regarded as the founder of the Gothic monarchy in Spain. He ascended the throne A.D. 466. The settlement of the Goths had by no means subdued their warlike propensities. They had, indeed, no more land to conquer; but there still remained a few towns in the possession of their predecessors, the Sueri, and the older Roman inhabitants. Along the southern coasts, also, from Gibraltar eastward to Valencia, the Imperialists from Constantinople had a num-