

intercourse be-
tely interrupted.
ked, and unable
were daily dimi-
y taken captive,
Christian forces
ontinual success,
t among the in-
r Axataf, there-
ambassadors to
and humiliating
adalusia, the seat
had been under

ious conditions;
ceiving the trib-
plin. This being
bird of the city,
all to divide the
pando, however,
he entire surren-
sons and effects
ander to retain
ebla. The com-
his head, and had
ere signed, when
be permitted to
wer (or Giralda)
perpetual mon-
as present when
oked at him sig-
m his lips. The
there should be
e brick from the
at the streets of
ere silenced by
fulfil the capitu-
he purpose, the
he Christians as

portant fortress
this. A deputa-

tion of the principal Moors came forth and presented King Fernando with the keys of the city; at the same time the aljama, or council of the Jews, presented him with the keys of Jewry, the quarter of the city which they inhabited. This key was notable for its curious workmanship. It was formed of all kinds of metals. The guards of it were wrought into letters, bearing the following signification,—"God will open—the king will enter." On the ring was inscribed in Hebrew,—"The King of kings will enter; all the world will behold him." This key is still preserved in the cathedral of Seville, in the place where repose the remains of the sainted King Fernando.¹

During the month of grace the Moors sold such of their effects as they could not carry with them, and the king provided vessels for such as chose to depart for Africa. Upward of one hundred thousand, it is said, were thus convoyed by Admiral Bonifaz, while upward of two hundred thousand dispersed themselves throughout such of the territory of Andalusia as still remained in possession of the Moors.

When the month was expired, and the city was evacuated by its Moorish inhabitants, King Fernando the Saint entered in solemn triumph, in a grand religious and military procession. There were all the captains and cavaliers of the army, in shining armor, with the prelates, and masters of the religious and military orders, and the nobility of Castile, Leon, and Aragon, in their richest apparel. The streets resounded with the swelling notes of martial music and with the joyous acclamations of the multitude.

In the midst of the procession was the venerable effigy of the most Holy Mary, on a triumphal car of silver, wrought with admirable skill; and immediately after followed the pious king, with a drawn sword in his hand, and on his left was Prince Alfonso and the other princes.

The procession advanced to the principal mosque, which had been purified and consecrated as a Christian temple, where the triumphal car of the Holy Virgin was placed at the grand altar. Here the pious king knelt and returned thanks to Heaven and the Virgin for this signal victory, and all present chanted *Te Deum Laudamus*.

¹ In Castile, whenever the kings entered any place where there was a synagogue, the Jews assembled in council and paid to the Montecos, or bull-fighters, twelve maravedis each, to guard them, that they should receive no harm from the Christians; being held in such contempt and odium, that it was necessary they should be under the safeguard of the king, not to be injured or insulted. (Zuniga: *Annales de Sevilla*.)