From the foundation of the Christian states, the extent of territory comprised by each was usually variable, dependent alike on their conquests over the common enemy and among themselves. The relative extent of each at different periods may be briefly noticed. 1. When Pelayo established his little court at Cangus, the *Asturian* king dom could only have occupied the mountainous district immediately surrounding that humble capital. By Alfonso I. this territory was extended into Galicia on the west, probably to Aragon on the east, and to the confines of Toledo on the south. Alfonso III. still further amplified the Asturian kingdom, by extending its frontiers to the Sierra de Cuenza, in the territory of Toledo, to the Duero, in Estremadura and Portugal ; in one instance even as far as the Guadiana. The capital regularly continued to shift towards the centre of Spain as new terri­tory was acquired. Thus the Asturian kingdom went on increasing till, on the incorporation of Castille with it, and the subsequent conquest of Andalusia by San Fernando, the capital of the monarchy was fixed at Seville. From the reign of San Fernando may be dated the true era of Spanish greatness. Murcia was conquered by his son Alfonso ; and by his successors the Moorish kingdom of Granada was first circumscribed and finally subjugated. 2. *Navarre* (that is, Spanish Navarre), from its origin to its conquest by Ferdinand V. underwent little change in its dimensions ; and its capital was always Pamplona. See the article Navarre. 3. The *Lordship of Barcelona,* which for some time continued dependent on the Carlovingian princes, comprehended anciently, not only Catalonia, but likewise Languedoc. The Spanish frontier, however, was subsequently held as a separate government, to which other lordships were subordinate. The dependence on France was of short duration, and appears nearly to have ceased towards the close of the ninth century, when Wifredo II.,count of Barcelona, entirely cleared Catalonia from the infidels. That ruler decrees in the sovereign style, and is re cognised even by the French as the founder of an hereditary state ; which continued as independent a sovereignty as any in the Peninsula, till its union with Aragon, about the middle of the twelfth century. 4. *Aragon* was at first buta small mountainous region at the foot of the Pyrenees, the capital of which was Jaen, or San Juan de la Pena. The conquest of Sobrarve, Ribagorza, and Pallas, by Ramiro I. ; of the Mahommedan fortresses from the Pyrenees to the Ebro by Sancho I. ; of Huesca by Pedro ; of Tudela, Sara gossa, Calatayud, Daroca, Mequinencia, &c. by Alfonso I., amplified this little lordship into a considerable kingdom, the capital of which in 1119 was transferred to Saragossa. When Lerida and Fraga were reduced by the prince of Aragon, the Balearic Isles and Valencia by Don Jayme el Conquistador, Aragon became, next to Castille, the most extensive and powerful of the peninsular kingdoms.

The government of all the Christian states was absolute, and in the whole of them latterly it was hereditary. The powers of the sovereign varied at different times ; latterly they became very great. He could concede or revoke, interpret or abrogate laws, declare war or make peace, ap point judges, levy and exact contributions, and the like. But still all was to be done *according to the ancient form,* that is, according to established custom. Other restraints were placed upon his power, and it is pretty certain that the Spa nish kings were not commonly tyrannical. The true tyrants were the feudal lords, who were at perfect liberty to exercise almost royal authority within their respective jurisdictions. Of their violence and rapacity there are innumerable com plaints in the national chronicles, and in the acts of the Cortes. It is worthy of remark, that the queens presided with their husbands in the Cortes, the councils, and the tribunals of justice, and that as judges, not merely as spectators. The only great feudatories of the crown, exercising a local

jurisdiction, were the condes, who held different ranks and enjoyed different degrees of power. But, from the thirteenth century, the governors of provinces were termed *adelantados* (now captains general), while those of cities, towns, and fortresses, were known as *alcaldes.* As conquest gave the Christians additional territory, admirals and constables were appointed, with power over the affairs of sea and land respectively. Of the dignities, whatever their names might be, most were doubtless of a mixed nature, partly civil and partly military. But there were functionaries who exercised an exclusively military authority. Among the officers of administration, those of the law must have occupied a pro­minent place. The judgment in civil or criminal cases properly depended on the counts or viscounts, who some times decided themselves, sometimes in concert with men learned in the law, called counsellors, and at other times they left the duty to the ordinary judges. These counsellors or judges were expressly educated for the office, and otherwise well adapted for such a situation. The forms of proceeding, which were simple and brief, were conducted in public, and the sentence was also openly delivered. From the decision of all the ordinary judges, lay an appeal to the royal tribunal, which also took cognizance of certain offences and cases. Spain can boast of an ample body of laws promulgated during the middle ages.

As the circumstances of the country altered, and the state of society advanced, it became necessary to extend or limit the existing laws, and to enact new ones. To encourage the cultivation of waste lands, the Christian kings promised to the lower orders, that if they reclaimed unoccupied wastes, formed themselves into small communities, building villages and towns, and defended their pos sessions against the common enemy, they should enjoy cer tain social privileges in addition to the profits of their in dustry. Of these privileges the most highly prized were those which rescued the people from the jurisdiction of their feudal tyrants, which empowered them to elect their own magistrates, to form municipal juntas, and to dispose of cer tain revenues arising from forests and other possessions. It may well be believed that so brilliant a reward attracted many settlers, who were thus at once raised from the rank of serfs to that of citizens. Such was the origin of many *fueros,* or provincial laws, which varied in their spirit according to the liberality of the monarch and the relative importance of the colonies. These fueros were de vised with jealous care to preserve the inhabitants from feudal domination. No baron or noble could settle in a community, unless he abandoned his birthright, enrolled himself among the citizens, and owned obedience to the local fuero. So many temptations did these new communities present, in the shape of municipal posts, that many nobles were known to renounce their rank, and class them selves among the plebeians, for the purpose of obtaining them. The defects of such a system were not long in being felt, and a remedy was provided by the introduction of the “ Siete Partidas,” so called from the seven parts into which it is divided. It is by far the most comprehensive code of Spain, being taken from the code of Justinian, the Visi gothic, the Fuero Viejo, the local fueros, as well as from the canon law.

Passing over the much-disputed question regarding the origin of popular representation in Spain, we find that there were present, at the Cortes held at Leon in the year 1188, “the deputies of towns, chosen by lot,” that is, representatives of the people, the third estate. On these municipal towns many important privileges were conferred by successive sovereigns, the direct tendency of which was to abridge the powers of the feudal lords. But even at the brightest period of popular representation, which was the fourteenth century, the representation was never definite. Many of the great towns neglected to send any deputies at all, and those which