





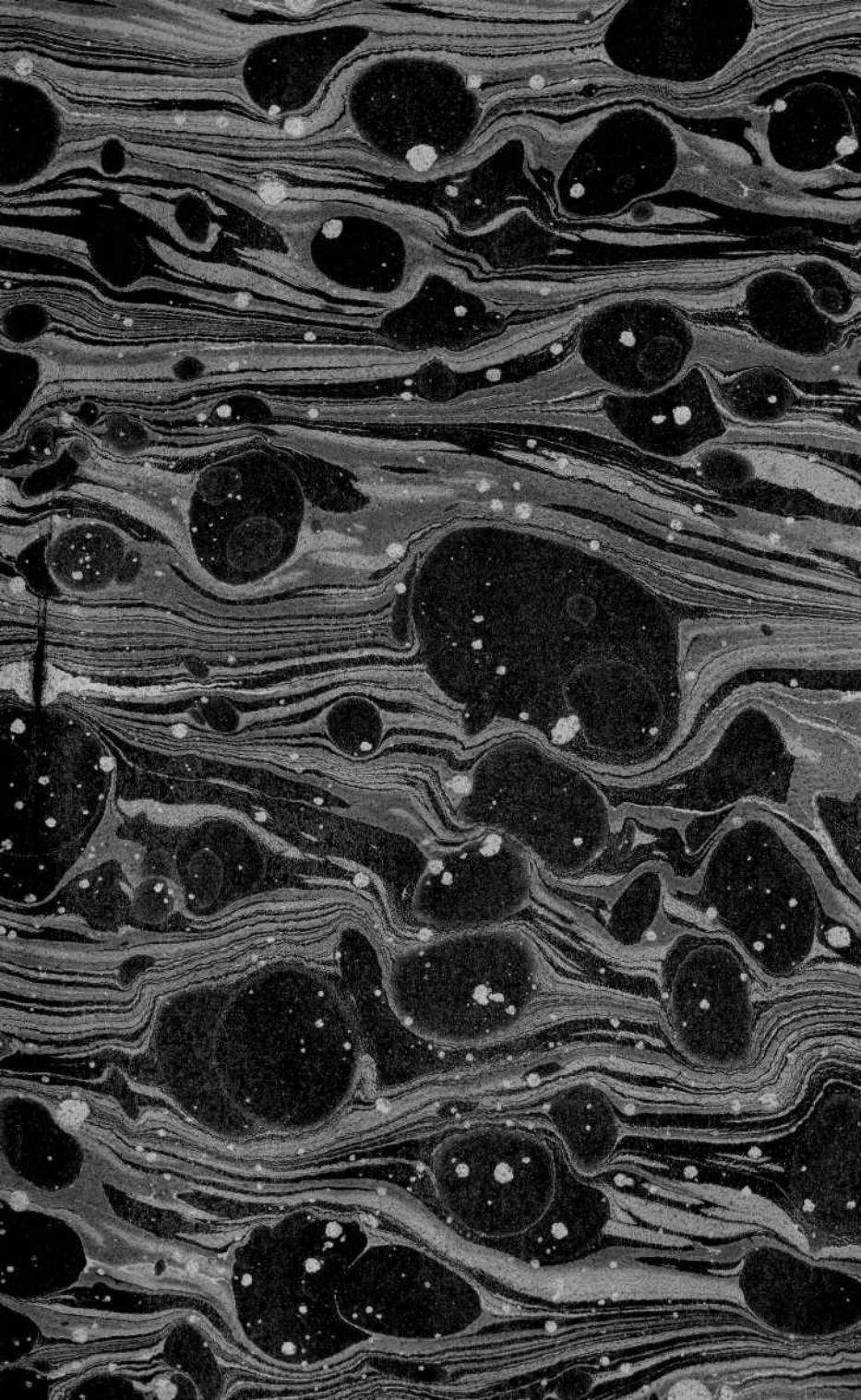
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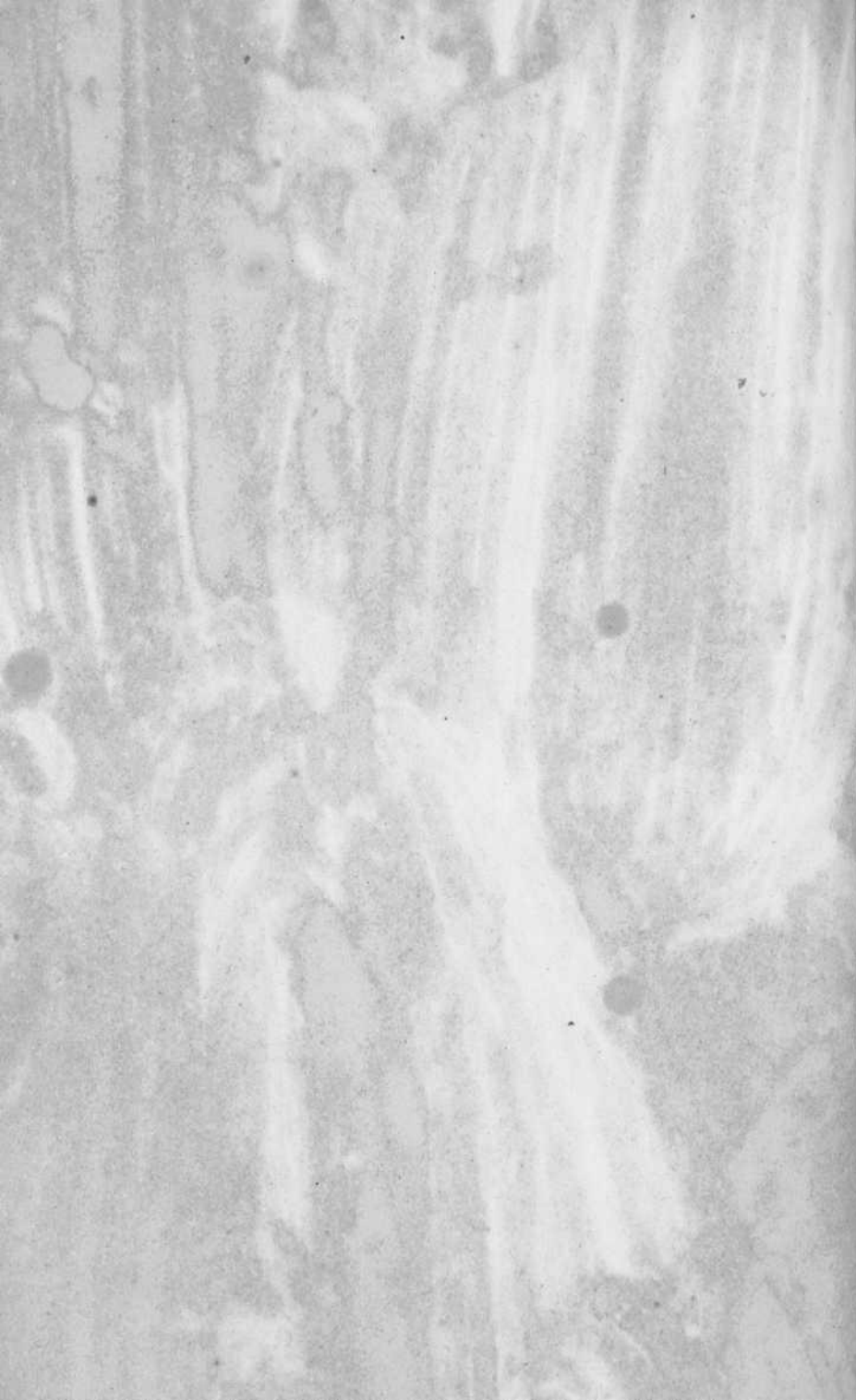
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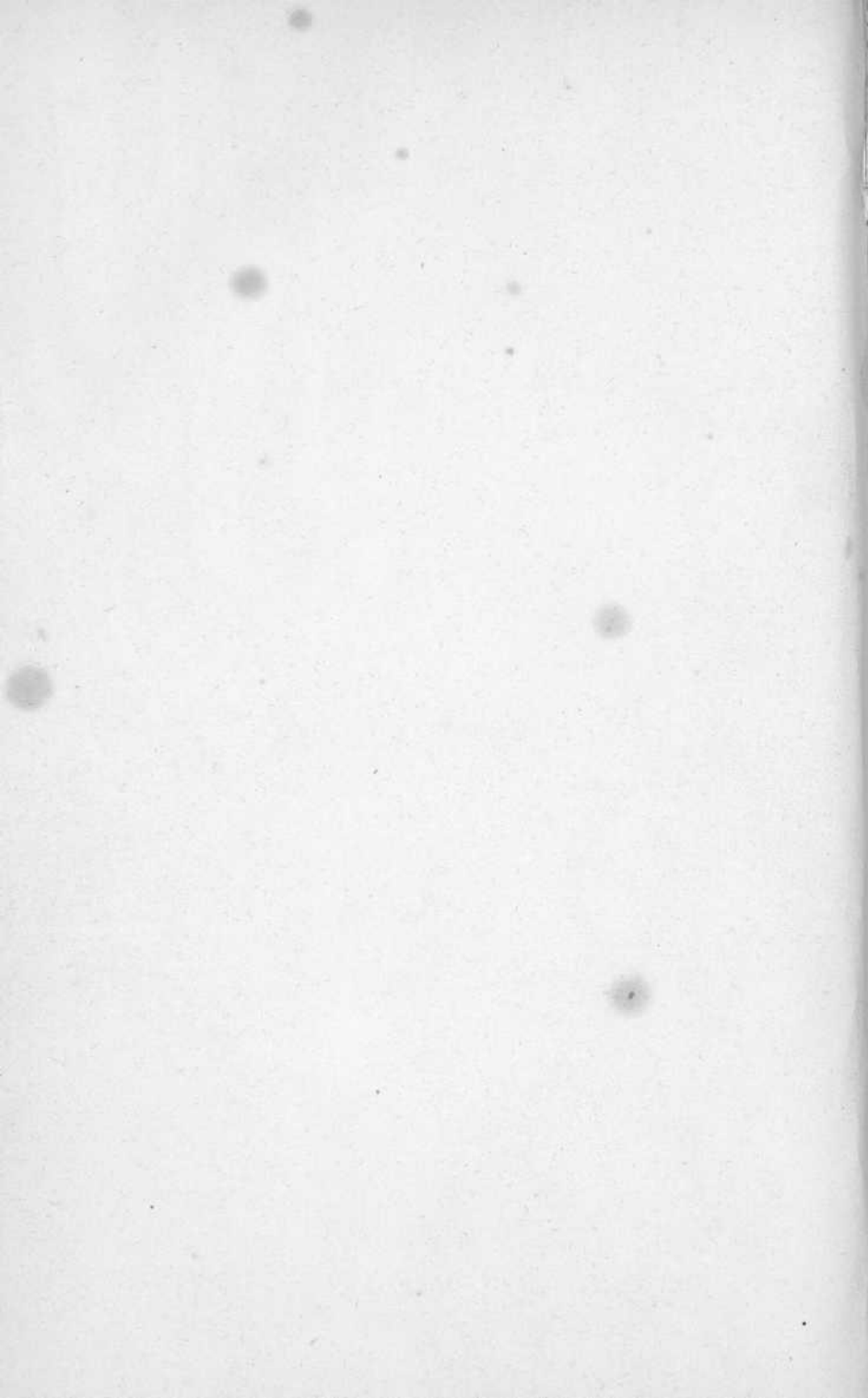
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CHRONICLE OF THE CID,

FROM THE SPANISH.

BY

ROBERT SOUTHEY.

FIRST AMERICAN EDITION.

LOWELL:

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CHRONICLE OF THE OLD

FROM THE STATION

ROBERT SOUTHWELL

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CONTENTS.

Sect.	Page.	Sect.	Page.
BOOK I.			
I. How King Ferrando reigned in Castille,	45	XXIV. How the Pope and the Emperor yielded their demand,	69
II. Of the lineage of Rodrigo of Bivar,	46	XXV. How the King returned into his own land,	70
III. Of the strife between Count Gomez and Diego Laynez, and how Rodrigo slew him,	47	XXVI. How the King divided his dominions,	<i>ib.</i>
IV. How Rodrigo took the five Moorish kings,	48	XXVII. How the Infante Don Sancho complained of the wrong which was done him,	72
V. How Ximena Gomez asked Rodrigo of the King in marriage,	49	XXVIII. Of the death of the King,	<i>ib.</i>
VI. How Rodrigo accepted her for his wife,	<i>ib.</i>	BOOK II.	
VII. How Rodrigo took his wife home, and of the vow which he made,	51	I. How King Don Sancho was wroth at the partition of the kingdoms,	75
VIII. Of the dispute concerning Calahorra,	<i>ib.</i>	II. How the Kings of Navarre and Aragon came against Castille,	76
IX. Of the charity of Rodrigo towards the leper,	52	III. How King Don Sancho defeated the King of Aragon,	77
X. Of the combat which was fought for Calahorra,	54	IV. Of the beginning of the strife between the brethren,	78
XI. How the Counts plotted against Rodrigo,	56	V. How King Don Sancho had a meeting with his brother King Don Alfonso,	80
XII. How Rodrigo gained a great victory over the Moors,	57	VI. How King Don Garcia sent to ask aid from his brother King Don Alfonso,	81
XIII. Of the taking of Viseu,	<i>ib.</i>	VII. How Don Rodrigo Frojaz slew Verna,	<i>ib.</i>
XIV. Of the taking of Lamego,	59	VIII. Of the battle at Agoa de Mayas,	82
XV. Of the siege of Coimbra,	60	IX. How King Don Garcia fled to the Moors,	84
XVI. How Santiago appeared to the Greek Bishop,	61	X. How King Don Garcia went out from Santarem to battle,	85
XVII. Of the grant made by the King to the monks of Lorvam,	62	XI. How Alvar Fanez asked the king for a horse and arms,	86
XVIII. How Rodrigo was knighted,	65	XII. How King Don Sancho was taken, and of the death of Don Rodrigo Frojaz,	<i>ib.</i>
XIX. Of the taking of Montemor,	<i>ib.</i>	XIII. How Alvar Fanez rescued the king,	88
XX. How Ruydiez was called the Cid,	66	XIV. How King Don Garcia was taken,	89
XXI. How the Emperor demanded tribute of Spain,	<i>ib.</i>		
XXII. Of the answer which the King sent,	67		
XXIII. How the Cid defeated the Lord of Savoy,	68		

Sect.	Page.	Sect.	Page.
XV. How King Don Sancho went against his brother Alfonso, . . .	90	XIV. How the King went into Toledo, . . .	129
XVI. Of the battle at Vulpegera, . . .	91	XV. Of the noble dealing of the King with Alimaymon, . . .	<i>ib.</i>
XVII. How the Cid delivered King Don Sancho, . . .	92	XVI. How my Cid won many battles, . . .	131
XVIII. How King Don Alfonso fled to the Moors, . . .	<i>ib.</i>	XVII. How King Don Alfonso was made wroth with the Cid, . . .	132
XIX. Of the friendship which Alimaymon showed to King Don Alfonso, . . .	93	XVIII. How the Cid was wrongfully banished, . . .	133
XX. Of the talk which the Moors held, in what manner Toledo could be taken, . . .	95	XIX. How the Cid departed from his own house, being a banished man, . . .	134
XXI. How Alimaymon took an oath from King Don Alfonso, . . .	96	XX. How the Burgalese dared not receive him, . . .	135
XXII. How King Don Sancho crowned himself king of the three kingdoms, . . .	98	XXI. How the Cid sent to borrow money of the Jews, . . .	136
XXIII. How King Don Sancho went against Zamora, . . .	99	XXII. How the Jews lent the money, and took away the chests, . . .	138
XXIV. Of the message which the king sent to Doña Urraca, . . .	<i>ib.</i>	XXIII. How the Cid went to Doña Ximena at Cardena, . . .	139
XXV. Of the council which Doña Urraca held, and the answer which she gave, . . .	102	XXIV. How the Cid took leave of his wife and daughters, . . .	141
XXVI. How the King was wroth with the Cid, . . .	103	XXV. How the Cid left the kingdom of King Don Alfonso, . . .	142
XXVII. How Doña Urraca resolved to yield the town, . . .	105	BOOK IV.	
XXVIII. How Vellido Dolfos fled out of the town, . . .	107	I. How the Cid won the castle of Castrejon, . . .	143
XXIX. How the men of Zamora warned King Don Sancho of the treason which was designed, . . .	108	II. How the Cid sold his spoil to the Moors, . . .	144
XXX. How King Don Sancho was slain by treason, . . .	109	III. How the Cid went against Alcocer, . . .	145
XXXI. How Vellido Dolfos fled to Doña Urraca for protection, . . .	110	IV. Of the taking of Alcocer, . . .	146
XXXII. Of the death of the king, . . .	111	V. How the King of Valencia sent orders to take the Cid alive, . . .	147
BOOK III.		VI. How the Cid was besieged in Alcocer, . . .	<i>ib.</i>
I. How it was resolved to impeach the people of Zamora, . . .	113	VII. How the Cid went out to give them battle, . . .	148
II. How Don Diego Ordenez made the impeachment, . . .	114	VIII. How Pero Bermudez carried the banner into the middle of the Moors, . . .	149
III. Of the manner in which the combat was to be performed, . . .	115	IX. Of the great victory won by the Cid, . . .	150
IV. How Don Arias and his sons resolved to do combat for Zamora, . . .	116	X. How the Cid sent a present to King Don Alfonso, . . .	151
V. How Don Arias was persuaded that his son Pedrarias should do battle in his stead, . . .	117	XI. How Alvar Fanez presented the horses to the King, . . .	152
VI. Of the first combat, . . .	118	XII. How the Cid departed from Alcocer, . . .	153
VII. Of the second combat, . . .	119	XIII. How the Cid was received into Zaragoza, . . .	154
VIII. Of the third combat, and how it was left undetermined, . . .	120	XIV. How the Cid spoiled the country, . . .	155
IX. How King Don Alfonso departed from Toledo, . . .	122	XV. How Don Ramon Berenguer came to take away his spoil from the Cid, . . .	156
X. How the Cid would not kiss the King's hand, . . .	124	XVI. Of the great bounty of the Cid towards Don Ramon Berenguer, . . .	157
XI. Of the oath which King Don Alfonso took, . . .	126	XVII. How the Cid won all the lands of Borriana, . . .	160
XII. How Don Alfonso was crowned king, . . .	127	XVIII. How the Cid defeated King Abenalfange and Don Ramon Berenguer; and of the great treason which was committed at Rueda, . . .	<i>ib.</i>
XIII. How King Don Alfonso went to succor Alimaymon, . . .	128	XIX. How the Cid took the castle of Rueda, . . .	161
		XX. How the Cid took King Don Pedro of Aragon prisoner, . . .	162

Sect.	Page.	Sect.	Page.
XXI. How the Cid returned into Cas- tille,	164	II. How the Cid sent letters to Aben- iaf,	195
BOOK V.			
I. How the King of Badajoz would have taken Toledo,	165	III. How the Cid laid siege to Juballa,	<i>ib.</i>
II. How Diego Rodriguez, the son of the Cid, was slain,	166	IV. How the Cid warred against Va- lencia,	197
III. How King Don Alfonso went against Toledo,	<i>ib.</i>	V. How the Cid offered to support Abe- niaf, who agreed to send away the Almoravides,	198
IV. Of the taking of Toledo,	167	VI. How Aben-iaf sent great treasures . . to the Miramamolín,	<i>ib.</i>
V. How Yahia went to spy the state of Valencia,	168	VII. How the Cid won the suburb of Alcudia,	199
VI. How Yahia was received into Va- lencia,	169	VIII. How they of Valencia sent away the Almoravides, and made peace with the Cid,	201
VII. Of the tax which was raised for harley for the Christians,	170	IX. How Juballa became a great town, X. How the Cid made war upon Albar- razin,	202
VIII. How Yahia went against Aben- mazot in Xativa,	171	XI. How Aben-iaf sent for the Cid,	203
IX. How Abenalfange came to help Abenmazot,	173	XII. How the Cid asked Aben-iaf to give him a garden,	204
X. How Alvar Fanez plundered the country,	174	XIII. How they of Valencia took cour- age because of the approach of the Almoravides,	205
XI. Of the covenant which one of the sons of Abdalla Azis made with King Don Alfonso,	175	XIV. Of the great rain and wind which caused the Almoravides to turn back,	<i>ib.</i>
XII. How Alvar Fanez was called away from Valencia,	176	XV. Of the great price of food in Va- lencia, and how the suburbs were destroyed,	208
XIII. How the Cid went to Zaragoza,	177	XVI. How the Almoravides returned into their own country,	209
XIV. How the King of Zaragoza could not win the city as he thought,	178	XVII. Of the lamentation which was made for Valencia,	210
XV. How Count Ramon Berenguer came against Valencia,	<i>ib.</i>	XVIII. How they of Valencia put their trust again in Aben-iaf,	212
XVI. Of the covenant which was made between King Yahia and the Cid,	180	XIX. How Aben-iaf took the sons of Aboegib and delivered them to the Cid,	213
XVII. How Count Ramon came with a great power of Frenchmen against the Cid,	<i>ib.</i>	XX. How Aben-iaf went out to meet the Cid, and how he would not keep the terms which were made,	215
XVIII. Of the letter which Count Ra- mon sent unto the Cid,	182	XXI. Of the pride and tyranny of Abe- niaf; and how the price of food waxed more and more,	217
XIX. Of the letter which the Cid sent in reply,	<i>ib.</i>	XXII. Of the famine which there was in Valencia,	218
XX. How the Cid defeated Count Ra- mon,	183	XXIII. How they sent to ask aid of the King of Zaragoza,	219
XXI. Of the death of Abenalfange; and how the Cid became master in the land,	185	XXIV. Of the answer of the King of Zaragoza, and of the search which Aben-iaf made for food,	220
XXII. How the Cid went to Requena, thinking to meet the king,	186	XXV. How the King of Zaragoza sent letters to Valencia,	221
XXIII. How King Don Alfonso banished the Cid a second time,	187	XXVI. How Abenmoxiz rose against Aben-iaf and how he was taken,	222
XXIV. How the Cid laid waste the lands of King Don Alfonso, and the king did him justice,	189	XXVII. How the Cid attacked the city and was put to the worst, and of the great cruelty which he committed upon the Moors,	224
XXV. How Aben-iaf sent to the Almo- ravides to come against Va- lencia,	<i>ib.</i>	XXVIII. How the people went to an Alfaqui, and it was accorded that he should go between them and the Cid,	226
XXVI. How Valencia was won by the Almoravides,	191	XXIX. How the Cid made Martin Pe- laez, of a coward, a good knight,	<i>ib.</i>
XXVII. How Aben-iaf put King Yahia to death,	192		
BOOK VI.			
I. How Aben-iaf was greatly puffed up,	194		

Sect.	Page.	Sect.	Page.
XXX. How the city was to be yielded up, if succor did not come within fifteen days,	230	XXII. Of the great spoil which was found,	262
XXXI. Of the riches which were found upon the messengers, and of the price of food,	231	XXIII. How King Yucef died, and of the charge he gave his brother to revenge him,	263
XXXIII. How the city was yielded up,	232	XXIV. Of the present which the Cid sent unto the king,	ib.
BOOK VII.			
I. How the people died after the famine,	234	XXV. How the Infantes, of Carrion desired to marry the Cid's daughters,	265
II. Of the honor which the Cid did unto the Moors,	ib.	XXVI. How the meeting was appointed between the King and the Cid,	266
III. How the Cid spake unto the Moors,	235	XXVII. How they made ready for the meeting,	267
IV. What farther the Cid said unto the Moors,	237	XXVIII. Of the meeting,	268
V. How the promises of the Cid proved false, and how he demanded that Abenial should be delivered into his hands,	238	XXIX. How the King asked the Cid to give his daughters in marriage to the Infantes,	270
VI. How the Moors asked counsel of Abdalla Adiz, and how they delivered up Abenial,	239	XXX. How the Cid dispeeded himself of the King,	271
VII. How the Cid said that he would dwell in the Alcazar, and how he took possession thereof,	240	XXXI. Of the conditions of the Infantes,	272
VIII. How Abenial was tortured to make him give account of his riches, and he gave a false account, and was stoned,	242	XXXII. How Alvar Fanez gave his kinswomen to the Infantes,	273
IX. Of the speech which the Cid made unto the Moors, telling them that he would have the city to himself,	244	XXXIII. Of the marriage,	274
X. How the King of Seville came against Valencia, and was defeated,	245	BOOK VIII.	
XI. How the Cid humbered his people,	246	I. How King Bucar made ready to revenge his brother, King Yucef,	275
XII. How there came a Bishop to Valencia, and the Cid made the city a bishopric for him,	247	II. Of the cowardice shewn by the Infantes of Carrion when the lion brake loose,	ib.
XIII. How the Cid sent for his wife and daughters,	ib.	III. How the Infantes plotted to revenge themselves upon the Cid,	277
XIV. How these messengers came to the king, and of the great favor which was shewn them,	248	IV. How the Infantes were afraid when they beheld the great power of the Moors,	278
XV. How they came to Burgos, and how Doña Ximena and her daughters left the monastery to go with them to Valencia,	250	V. Of the message sent by King Bucar to the Cid,	279
XVI. How Doña Ximena and her daughters came to Valencia,	252	VI. Of the answer of the Cid,	280
XVII. How tidings came that the Miramolin was coming against Valencia,	256	VII. Of the order of the Cid's battle,	281
XVIII. How the Cid took his wife and daughters upon the tower, that they might see the Moors land,	257	VIII. How the Cid defeated King Bucar and twenty-nine kings,	283
XIX. Of the counsel which was taken, after what manner they should attack the Moors,	259	IX. Of the great spoil which was won by the Christians,	285
XX. Of the great victory which the Cid won over King Yucef,	ib.	X. How the Infantes said that they would return into their own country,	286
XXI. How the Cid entered the city, and how he gave in marriage the damsels of his wife Doña Ximena,	261	XI. How Doña Ximena mistrusted the evil purpose of the Infantes,	287
		XII. Of the parting between the Cid and his daughters,	288
		XIII. How the Infantes would have slain Abengalvon,	289
		XIV. Of the great cruelty which the Infantes committed upon their wives,	290
		XV. How Felez Munoz found these dames lying in the forest,	292
		XVI. How Pero Sanchez and the other knights defied the Infantes,	293
		XVII. How those knights made their complaint to the king,	294
		XVIII. How Felez Munoz found a good man, who took the dames to his house,	295

Sect.	Page.	Sect.	Page.
XIX. How Diego Tellez took these dames to Santesteban, . . .	296	V. Of the battle between Martin Antolinez and Diego Gonzalez, . . .	331
XX. How Alvar Fanez demanded justice of the King against the Infantes, . . .	298	VI. Of the battle between Muño Gustioz and Suero Gonzalez, . . .	<i>ib.</i>
XXI. How Alvar Fanez went for the dames, . . .	299	VII. How the Infantes of Carrion were declared traitors, . . .	332
XXII. How Pero Bermudez returned to Valencia, . . .	301	VIII. Of the great joy which was made in Valencia, . . .	334
XXIII. How the dames returned to Valencia, . . .	302	IX. How the Soldan of Persia sent presents to the Cid, . . .	335
BOOK IX.			
I. How the Cid departed for the Cortes, . . .	304	X. Of the presents which the Soldan sent, . . .	336
II. How the Infantes would fain have been held excused, . . .	305	XI. Of what passed between the messenger of the Soldan and the Cid, . . .	338
III. Of the meeting between the Cid and the King, . . .	<i>ib.</i>	XII. Of the reason why the Soldan sent this great present, . . .	339
IV. How the Cid sent his ivory seat to be placed in the palace, . . .	307	XIII. Of the coming of the Infantes of Aragon and Navarre, . . .	341
V. Of the strife which was about to rise concerning the ivory seat, . . .	308	XIV. Of the marriage of the Infantes, . . .	342
VI. How the Cid and his knights apparelled themselves and went to the Cortes, . . .	309	XV. How the messenger of the Soldan was despatched, . . .	343
VII. How the King bade the Cid sit on his ivory seat, . . .	310	XVI. How the Alcade of Valencia was baptized, . . .	344
VIII. How the King appointed Alcades to give judgment in this cause, . . .	311	BOOK XI.	
IX. How the Cid demanded back Colada and Tizona, . . .	312	I. How tidings came that King Bucar was coming against Valencia, . . .	346
X. How the Cid made his second demand against the Infantes, . . .	314	II. How St. Peter appeared unto the Cid, . . .	347
XI. How the Cid made his third demand against the Infantes, . . .	316	III. How the Cid spake to his people, . . .	348
XII. How the Cid defied the Infantes, . . .	318	IV. How the Cid took to his bed, . . .	349
XIII. How Pero Bermudez, being angered by the Cid, smote down Count Don Garcia, . . .	319	V. How the Cid appointed what should be done after his death, . . .	350
XIV. How the King said that he would give sentence in this matter, . . .	320	VI. How the Cid made his testament and departed, . . .	351
XV. How the battle was appointed, and the Cid named his champions, . . .	321	VII. How King Bucar came up against the city, . . .	353
XVI. How the Infantes of Aragon and Navarre sent to ask the daughters of the Cid in marriage, . . .	323	VIII. How the Christians went out from Valencia, . . .	354
XVII. How the Cid committed his three knights to the King's protection, . . .	324	IX. How King Bucar was utterly discomfited, . . .	356
XVIII. Of the nobleness with which the Cid distributed his treasure, . . .	<i>ib.</i>	X. How the Moors went into the city, . . .	357
XIX. How the Cid would have given Bavioca to the King, . . .	325	XI. How the sons-in-law of the Cid came to meet the body, . . .	359
XX. Of what the Cid said to his three knights, . . .	326	XII. How King Don Alfonso came to do honor to the Cid, . . .	361
BOOK X.			
I. How the King went to Carrion, . . .	327	XIII. How the body of the Cid was placed in his ivory chair, . . .	362
II. How the Infantes sent to desire that Colada and Tizona might not be used against them, . . .	328	XIV. How the company brake up after this was done, . . .	363
III. How they entered the lists, . . .	329	XV. Of the care which was taken of Bavioca, . . .	<i>ib.</i>
IV. Of the combat between Pero Bermudez and Ferrando Gonzalez, . . .	330	XVI. Of the death of Doña Ximena, . . .	364
		XVII. Of what happened to a Jew who would have taken the Cid by the beard, . . .	366
		XVIII. How the body of the Cid was interred, . . .	368
		XIX. Of the death of Gil Diaz, . . .	<i>ib.</i>
		XX. How the King of Navarre restored the booty which he had taken, in honor to the Cid, . . .	369
		XXI. How the Cid went to the great battle of the Navas de Tolosa, . . .	370

Sect.	Page.	Sect.	Page.
XXII. How King Don Alfonso the Wise removed the body of the Cid,	371	XXVII. Of the letter which the Emperor issued touching this translation,	377
XXIII. Of the second removal of the body, and how it was resolved to remove it again,	372	XXVIII. How the tombs were translated to the middle of the great Chapel,	379
XXIV. Of the ceremonies before the lid of the tomb was lifted,	373	XXIX. Of the state of those tombs at the present time,	380
XXV. How the third translation was performed,	375	XXX. Of the relics of the Cid,	381
XXVI. Of the miraculous rain which fell during this translation,	376	XXXI. How the Cid should have been canonized,	383

P R E F A C E .

THIS Chronicle of the Cid is wholly translation, but it is not the translation of any single work. The three following have been used.

1. CHRONICA DEL FAMOSO CAVALLERO CID RUYDIEZ CAMPEADOR. *Burgos 1593.*

The First and only other edition of this Chronicle was printed in 1552. The Infante Don Fernando, who was afterwards Emperor, seeing the manuscript at Cardena, ordered the Abbot Don Fr. Juan de Velorado to publish it, and obtained an order from his grandfather Fernando the Catholic King to the same effect. The Abbot performed his task very carelessly and very inaccurately, giving no account of the manuscript, and suffering many errors to creep into the text, which might have been corrected by collating it with the original.

Beuther, Escolano, and others, ascribe it to Abenalfarax, the nephew of Gil Diaz. Berganza is of opinion that the main part was written by Gil Dias himself, because the manuscript at Cardena, says, 'Then Abenfax the Moor, who wrote this Chronicle in Arabic, set down the price of food: And Abentaxi, according to him, was the name of Gil Diaz before his conversion. Abenalfarax is named in the end of the book as the author: he concludes therefore that it was completed by him; . . . and this the *Coronica General* con-

firms by saying, *Segun cuenta la Estoria del Cid, que de aqui adelante compuso Aben Alfarax su sobrino de Gil Diaz en Valencia.* The printed Chronicle however says Abenalfarax where Berganza reads Abenfax, and writes Alfaraxi for the Moorish name of Gil Diaz. This question is not easily decided. There is nothing Arabian in the style of the Chronicle, except the lamentation for Valencia, which is manifestly so. It is most probably the work of a Spaniard, who used Arabic documents.

It is equally impossible to ascertain the age of this Chronicle. The Abbot who published it judged that it was as old as the days of the Cid himself. This supposition is absurd. Lucas of Tuy and the Archbishop Rodrigo are frequently cited in it. It was however an old manuscript in 1552. A much older was seen in 1593 by Don Gil Ramirez de Arellano, which according to his account was in Portuguese, but agreed in the main with that which had been published. The older the language, the more it would resemble Portuguese. Another question is, whether it has been inserted in the *Coronica General*, or extracted from it: for that the one copied from the other is certain: but it is equally certain from the variations, that each must have had some other original; . . . perhaps the Arabic. If the *Chronica del Cid* be extracted from the General Chronicle, which is giving it the latest date, even in that case it was written before the end of the 13th century; that is, little more than 150 years after the Cid's death; and whatever fiction has been introduced into the story, must have been invented long before, or it would not have been received as truth, and incorporated into the general history of Spain. This question has not been, and perhaps cannot be decided. There are some errors in the Chronicle of the Cid which are corrected in the General Chronicle, and sometimes it contains passages which are necessary to explain an after circumstance, but are not found in the other.¹

¹ The language of the *Chr. del Cid* is sometimes of greater antiquity

2. *Las quatro partes enteras de la Cronica de España, que mando componer el Serenissimo Rey Don Alonso llamado el sabio, donde se contienen los acontecimientos y hazañas mayores y mas señaladas que sucedieron en España, desde su primera poblacion hasta casi los tiempos del dicho señor Rey. Vista y emendada mucha parte de su impresion por el maestro Florian Docampo Cronista del emperador rey nuestro señor. Con privilegio imperial.*

Fue impressa la presente Cronica general de España en la magnifica, noble y antiquissima cibdad de Zamora: por los honrrados varones Augustin de paz y Juan Picardo compañeros impressores de libros, vezinos de la dicha cibdad. A costa y espensas del virtuoso varon Juan de Spinosa mercader de libros vezino de Medina del Campo. Acabose en nueve dias del mes de deziembre. Año del nascimiento de nuestro salvador Jusu Christo de mill y quinientos y quarenta y un años, Reynando en España el Emperador Don Carlos nuestro Señor y Rey natural.

Florian de Ocampo relates the history of this first edition in his epistle dedicatory to Don Luys de Stuniga y Avila. The printers of Zamora, he says, came to him and besought him to give them something which they might publish to the use and glory of those kingdoms whereof they and he were natives. He had at that time in his house a manuscript of this Chronicle, which had been lent him by the Licentiate Martin de Aguilar. Aguilar joyfully gave up the manuscript to the printers, and Ocampo undertook to correct the press as far as he could in those hours which he could spare from his studies and pursuits: this, says he, I did with such fidelity, that I would never permit the style, nor order, nor antique words to be changed, holding any such alteration to

than the other, . . . for instance; . . . *E tamaño fue el plazer del Rey D. Fernando e de los suyos quamaño fue el pesar del Rey D. Ramiro de Aragon e de los suyos.*

In the *Cor. Ger.* *quan grande* and *tan grande* are the phrases. But this is a subject which none but a Spaniard can properly investigate.

be an offence committed upon the work of another. Notwithstanding this becoming respect for antiquity, Ocampo passes a censure upon the style at the end of the Sumario. He says, *Todas estas cosas sobredichas van escritas en estas quatro partes con plabras antiguas y toscas, segun las usavan los Españoles al tiempo que las hazian, quando se presciavan mas de bien obrar que de bien hablar; puesto que siempre fue y sera gran atabânça bien hablar a los que bien obran.*

The Spanish Chronicles were all villanously printed, because the printers made use of the first manuscript they could find, and the correctors did their best to bring the language to that of their own times, after the newest and most approved fashion. This mischief Ocampo prevented as far as he could, but he should have done more; Ocampo was not a common Corrector of the Press! he was Chronicler to the King of Castille, and any manuscript in the kingdom which he had asked for would have been put into his hands as readily as that of his friend Aguilar. The copy which he implicitly followed happened to be remarkably faulty. Words and sentences are omitted in almost every column, whole chapters are wanting, and even one entire reign. Zurita collated the printed book with a manuscript of great antiquity, which had once belonged to the famous Marques de Santillana; and this copy, in which he had with his own hand inserted all the omissions, was in the possession of the Marques de Mondejar. An imperfect manuscript, which is likewise of great antiquity, is at Salamanca, in the Collegio de S. Bartolome: some man of letters has prefixed a note to it, saying that it contains many chapters which are not to be found in the printed book. . . *y tiene tambien otra utilidad que es, el hallarse aqui los vocablos y voces castellanas antiguas en su pureza, sin haberse limado al tiempo presente, como la imprimio Florian de Ocampo.* If this writer be accurate, the copier of Aguilar's manuscript had modernized the book as well as mutilated it.

Ocampo calls this work *la Chronica de España, que mando*

componer el Serenissimo Rey D. Alonso. The manuscript which Zurita collated has *la Estoria de España que fizo el mui noble Rey D. Alonso.* The Marques de Mondejar possessed three manuscripts, neither of which supported Ocampo's reading, nor afforded the slightest ground for supporting it. On the other hand, Don Juan Manuel, Alonso's nephew, expressly says that the King made the Chronicle, and in the Prologue the King says so himself. That Florian de Ocampo, who printed the Prologue, should have overlooked this, is inconceivable; and why he should deny that the King wrote it, in direct contradiction of the King's own authority, is what he has not explained, and what nobody can explain for him. Don Francisco Cerda y Rieco says, the real author was Maestre Jofre de Loaysa, Archdeacon of Toledo, and afterwards Abbot of Santander; and this he says he has proved in a dissertation which was ready for the press. I know not whether this dissertation has appeared, neither do I know that at the distance of more than five centuries any proof can possibly be obtained to show that Alonso the Wise did not write the history, which he himself says he wrote, and which we know he was capable of writing.

The printed Chronicle is divided into four parts, and the last part is not Alonso's work. Ocampo gives it as his own opinion, and that of many other intelligent persons, that it was not written by the author of the three former, because it contained nothing but what was to be found in other books; because the style was different, and the language ruder, . . . the whole being in fact composed of fragments put together without any attempt at improving them, and because in many places the writer expressed himself as if he had been contemporary with the persons whose feats he was then recording. There is no doubt that this opinion is right. It ends with the death of King St. Fernando, Alonso's father. It is in this part that the history of the Cid is contained.

This very curious work was reprinted at Valladolid in 1604. It is the latest edition which I have used.

3. POEMA DEL CID.

Sandoval first mentioned this poem, which is preserved at Bivar, and gave the four first lines, calling the whole '*Versos Barbaros y Notables*.' Berganza afterwards inserted seventeen lines in his *Antiguedades*. The notice which they thus gave of its existence excited the curiosity of Sanchez, to whom Spanish literature has been so greatly indebted, and he published it in the first volume of his *Coleccion de Poesias Castellanas Anteriores al Siglo XV*.

Some leaves are wanting at the beginning of the manuscript, and one in the middle. The whole fragment consists of 3744 lines, the three last of which are added by the transcriber ;

Quien escribio este libro del Dios paraíso : Amen.

Per abbat le escribio en el mes de mayo

En era de mill e CC. . XLV. años.

Who Per Abbat was, and whether Abbat implied his rank or his name, cannot now be known : . . it is certain that he was the copier of the book, not the author, by the language, which is much older than the date of the manuscript. But there is difficulty concerning the date. There is a space between the CC and the XLV ; and that space is just as much as another C would have filled. Perhaps, says Sanchez, the copier put one C too much and erased it ; perhaps he placed the conjunction *e*, part of the date being expressed by words and part by figures, and afterwards erased it as superfluous ; or possibly some person thought to give the manuscript greater value by obliterating one C, to make it appear a century older. The writing seems to be of the fourteenth century. It is of little consequence ; even upon that supposition the date is 1307 : and no person can doubt that the language of the poem is considerably older than that of Gonzalo de Berceo, who flourished about 1220 ; . . . a century is hardly sufficient to account for the difference

between them. Sanchez is of opinion that it was composed about the middle of the twelfth century, some fifty years after the death of the Cid; . . . there are some passages which induce me to believe it the work of a contemporary. Be that as it may, it is unquestionably the oldest poem in the Spanish language. In my judgment it is as decidedly and beyond all comparison the finest.

One other source of information remains to be mentioned, the popular ballads of the Cid.

ROMANCES DEL CID.

Sarmiento (*Mem. para la Hist. de la Poesie*, § 546. 548. 550.) delivers it as his opinion, that the popular ballads of the Twelve Peers, Bernardo del Carpio, Ferran Gonzalez, the Cid, &c. were composed soon after the age of the heroes whom they celebrate, and were what the *Copleros*, *Trouveurs*, *Joculars*, and all the common people, sung at their entertainments. That these being orally preserved, were subject to frequent alterations as the language of the country altered; and thus when at length they were committed to writing, their language was materially different, but their substance remained the same. In support of this authority which he assigns to them in point of fact, he observes that the *Cor. General* frequently cites the *Joglaires* or popular poets. Their present form he assigns to the end of the fifteenth century.

Sarmiento describes the collection which he had seen of the Ballads of the Cid as containing one hundred and two ballads, in old style, and in eight syllable verse. This is the *Historia del muy valeroso Cavallero el Cid Ruy Diez de Bivar, en Romances, en lenguaje antiguo, recopilados por Juan de Escobar. Sevilla, 1632.* The ballads in this little volume are chronologically arranged; it is, I believe, the only separate collection, and by no means a complete one. Two which Escobar has overlooked are among the *Romances nuevamente sacados de Historias Antiguas de la Cronica de España*

por Lorenzo de Sepulveda vezino de Sevilla. Van añadidos muchos nunca vistos, compuestos por un Cavallero Cesario, cuyo nombre se guarda para mayores cosas. Anvers, 1566. This volume contains forty-one ballads of the Cid, scattered through it without any regular order. There are thirty-two in the *Romancero General, en que se contienen todas los Romances que andan impressos, en las nueve partes de Romancesos. Ahora nuevamente impresso, añadido, y emendado. Medina del Campo, 1602.* Twelve of these are not in Escobar's collection; and probably others which he has overlooked may be found in other *Romancesos*. Many of these ballads are evidently little older than the volumes in which they are contained; very few of them appear to me to bear any marks of antiquity, and the greater part are utterly worthless. Indeed the heroic ballads of the Spaniards have been overrated in this country: they are infinitely and every way inferior to our own. There are some spirited ones in the *Guerras Civiles de Granada*, from which the rest have been estimated; but excepting these, I know none of any value among the many hundreds which I have perused. I have very seldom availed myself of the *Romances del Cid*.

The Chronicle of the Cid is the main web of the present volume. I have omitted such parts as relate to the general history of Spain but have no reference to Ruydiez, and I have incorporated with it whatever additional circumstances, either of fact or costume, are contained in the *Cronica General* or the *Poema del Cid*. The poem is to be considered as metrical history, not metrical romance. It was written before those fictions were invented which have been added to the history of the Cid, and which have made some authors discredit what there is not the slightest reason to doubt. I have preferred it to the Chronicles sometimes in point of fact, and always in point of costume; for as the historian of manners, this poet, whose name unfortunately has perished, is the Homer of Spain. A few material additions have been made from other authentic sources, and the references are given, section by section, with exemplary minuteness.

INTRODUCTION.

IF any country might have been thought safe from the Saracens, it was Spain. The Wisi-Goths had been nearly three centuries in possession of it : during that time the independent kingdoms which were founded by the first conquerors, had been formed into one great monarchy, more extensive and more powerful than any other existing at the same time in Europe ; they and the conquered were blended into one people ; their languages were intermingled, and the religion and laws of the peninsula had received that character which they retain even to the present day. The Wisi-Goths themselves were a more formidable enemy than the Mahommedans had yet encountered ; in Persia, Syria, and Egypt, they had found a race always accustomed to oppression, and ready for the yoke of the strongest ; among the Greeks a vicious and effeminated people, a government at once feeble and tyrannical, and generals who either by their treachery or incapacity, afforded them an easy conquest ; in Africa they overrun provinces which had not yet recovered from the destructive victories of Belisarius. But the Spanish Goths were a nation of freemen, and their strength and reputation unimpaired. Yet in two battles their monarchy was subverted ; their cities fell as fast as they were summoned, and in almost as little time as the Moors could travel over the kingdom, they became masters of the whole, except only those mountainous regions in which the language of the first Spaniards found an asylum from

the Romans, and which were now destined to preserve the liberties and institutions of the Goths.

No country was ever yet subdued by foreign enemies, unless the badness of its government, or the folly of its governors, prepared the way for them. The laws of succession among the Wisi-Goths were ill-defined and worse observed. There were claimants to the crown abject enough to be willing to accept it from the hand of the Moorish Conqueror, and fools enough to suppose that a conqueror would give it them; actuated by this vile hope, and by the desire of destroying their rival, though the utter overthrow of their country should be brought about by the same means, they invited the invaders, and aided them with all their influence. These wretches are inexcusable. Count Julian was provoked by heavier injuries to pursue the same unhappy course. Rodrigo the reigning King had forcibly violated his daughter. An act of manly vengeance would have been recorded with applause; but he betrayed his country and renounced his religion to revenge an individual wrong, and for him too there is no excuse. There is little for those Arians and other persecuted sectaries, with whom Spain abounded, who welcomed the Moors, or willingly submitted to them, . . . weak and miserable men, to rejoice in ruin, because it fell heavier upon their oppressors than themselves! But there were two classes in Spain, the Jews and the slaves, whom the grievances which they endured justified in forwarding any revolution that afforded them even a chance of change, and in joining any invaders as their deliverers. The persecution which the Jews endured from the Wisi-Goth Kings was more atrocious than any to which that persecuted race had yet been exposed: . . . the fiendish system of extirpation, which has since been pursued against them in the same country, was little more than a renewal of the execrable laws enacted by Sisebuto, Suinthela, Recesuinto, and Egica. If they were detected in observing any custom or ceremony of their religion, they

Fuero Juz-
go. l. 12.
tit. 2. Ley
3--11.

were to be killed upon the spot, or stoned, or burnt ; . . . and finally, upon an absurd accusation that they had conspired with the Jews of Africa and other provinces to rise against the Christians and destroy them, they were all condemned to slavery, and their children above the age of seven taken from them, and baptized. The laws respecting slaves were iniquitous in the highest degree. At one time they were not admitted as witnesses, and the law which disqualified them, classed them with thieves, murderers, and poisoners. If in spite of this law their evidence was taken, it was not to be believed, though it had been forced from them by torture. When it was found that this disqualification too frequently obstructed the course of justice, they were allowed to be heard in trifling actions, and upon any deadly fray, provided no free witnesses could be found. In questions of adultery, treason, coining, murder, and poisoning, they might be tortured to extort evidence against their masters : he who gave it under the torture suffered with the criminal, but if he gave it without compulsion, he escaped ; this law must often have occasioned the condemnation of the innocent. If a slave who had been transferred accused his former master, that master had the privilege of repurchasing him to punish him at pleasure. A law was made to keep the children of slaves slaves like their parents, because, said the legislator, there is a great confusion of lineage when the son is not like the father, and as the root is even so must the branch be. By a still greater injustice, if a runaway slave of either sex married a free person, under pretence of being free, the children of that marriage became slaves to the owner of the fugitive. If a woman married her slave, or one who having been her slave had been emancipated, both were to be burnt. The very sanctuary was forbidden them ; they used to fly to the churches, that the clergy might hear their complaints and compel their merciless owners to sell them ; but even this refuge was taken away, and it was enacted that they should be given

Morales.
12. 62. § 2
—5. Con-
cil. 17. de
Toledo.
España Sa-
grada. t. 6.
P. 234.

Fuero Juz-
go. l. 2. t.
4. l. 1.

Do.—1. 4.

Do.—1. 10.

Do.—1. 6.
t. 4. l. 4.

Do.—1. 5.
t. 4. l. 15.

Do.—1. 9.
t. 1. l. 14.
—16.

Do.—1. 3.
t. 2. l. 2.

Fuero Juz- up to punishment. There was a penalty for harboring fugi-
 go. 1. 5. 7. tive slaves ; and whosoever admitted one into his house,
 t. 4, l. 18. though the runaway called himself free, and did not im-
 mediately carry him before a judge for examination, was to
 receive a hundred stripes and pay the owner a pound ; the
 neighbors were liable to the same penalties, if they did not
 supply his neglect ; all persons therefore were bound to
 examine a suspicious stranger, and torture him to find out
 who he was. If they omitted to do this, men or women, of
 whatever race, family, or rank, were to suffer two hundred
 stripes, churchmen and officers of justice three hundred, and
 Bishop or Lord who was thus guilty, either for compassion
 or for a bribe, was to forfeit three pounds to the King, and
 do penance during thirty days, like one who had been ex-
 communicated. The monstrous severity of this law proves
 how frequently these unhappy people fled from their mas-
 ters, and the legislator complains that there was neither
 city, castle, burgh, nor village, in which runaway slaves
 were not concealed. Such were the laws of the Spanish
 Goths respecting slavery ! Where such a system was estab-
 lished, the first invader could not but be victorious, because
 he found recruits in every house. The kingdom deserved to
 fall, and it fell.

Do.—l. 9.
 t. 1. l. 20.

The Mahommedans made many proselytes in Spain as well as everywhere else where they established themselves. But the growth and decline of all Mahommedan empires are necessarily connected with the civil and religious institutions of Islamism, and may be traced to them.

In forming a new religion, Mahommed aimed at making its ritual less burdensome, its morality more indulgent, and its creed more rational than those of other nations. It was not however enough to appeal to the reason, nor even to the passions of mankind, without at the same time profiting by their credulity. To the Jews he announced himself as the Messiah, the conqueror in whom their prophecies centered ; to the Christians as the Paraclete who was to accom-

plish the yet unfulfilled system of revelation. The mere robber would soon have been crushed, the mere philosopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity either among Pagan or Christian Idolaters, would hardly have escaped death as a blasphemer. God is God, was a tenet to which none would have listened without the daring addition that Mahommed was his prophet. The impiety of one reasonable doubt would have shocked and terrified those who believed the impudence of an asserted mission. Reason was too weak to stand alone, and clung to fanaticism for support.

No traces of a disordered mind are discoverable either in the life or in the doctrines of Mahommed. The pure theism which he preached he probably believed; but his own claims proceeded from ambition, not from self-deceit. Persevering in his object, he varied the means, and never scrupled at accommodating his institutions to the established prejudices of the people. At first Jerusalem was chosen to be the metropolis of his religion, and the point toward which all the faithful should turn their faces in prayer. This privilege he transferred to Mecca, and though he destroyed the Idols of the Caaba, he suffered the black stone which was the great object of idolatrous worship, to retain its honors. Those founders or reformers of religion who were inspired, and those who believed themselves to be so, have spared neither the prejudices, nor passions, nor feelings, nor instincts, which opposed them. Mahommed attempted no such conquest over human nature: he did not feel himself strong enough to conquer. His conduct displayed the versatility of a statesman, not the inflexibility of an honest fanatic.

The Moslem, in proof of their religion, appeal to the plenary and manifest inspiration of the Koran. They rest the divinity of their holy Book upon its inimitable excellence; but instead of holding it to be divine because it is excellent, they believe its excellence because they admit its divinity. There is nothing in the Koran which affects the

feelings, nothing which elevates the imagination, nothing which enlightens the understanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wisdom or axioms of morality; it is a chaos of detached sentences, a mass of dull tautology. Not a solitary passage to indicate the genius of a poet can be found in the whole volume. Inspired by no fanaticism, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has effected a revolution which in its ruinous consequences still keeps in barbarism the greatest and finest part of the old world. His were common talents, and it is by common talents that great revolutions have most frequently been effected; when the train is ready there needs no lightning to kindle it, any spark suffices. That his character was not generally mistaken, is evident from the number of imitators who started up: there is also reason to suspect that it was as well understood by many of his friends as by his enemies. Ali indeed believed in him with all the ardor of youth and affection; but they who were convinced by the sword are suspicious converts, and among these are Abbas and Amrou and Caled, the holiest heroes of Islamism. Ambition and the hope of plunder soon filled his armies, and they who followed him for these motives could teach their children what they did not believe themselves.

The political and moral system of the Impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and his institutions have spread together is not to be attributed to him: this great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated; its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society: he took abuses as he found them. The continuance of polygamy was his

great and ruinous error ; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection ; and hence the unnatural murders with which Asiatic history abounds. The Mahommedan imprisons his wives, and sometimes knows not the faces of his own children ; he believes that despotism must be necessary in the state, because he knows it to be necessary at home : thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes ; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristic of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East : not climate, or the mountaineers would be free and virtuous ; not religion, for through all the changes of belief which the East has undergone, the evil and the effect have remained the same.

Mahommed inculcated the doctrine of fatalism, because it is the most useful creed for a conqueror. The blind passiveness which it causes has completed the degradation, and for ever impeded the improvement of all Mahommedan nations. They will not struggle against oppression, for the same reason that they will not avoid the infection of the plague. If from this state of stupid patience they are provoked into a paroxysm of brutal fury, they destroy the tyrant ; but the tyranny remains unaltered. Oriental revolutions are like the casting a stone into a stagnant pool ; the surface is broken for a moment, and then the green weeds close over it again.

Such a system can produce only tyrants and slaves, those who are watchful to commit any crime for power, and those who are ready to endure any oppression for tranquillity. A barbarous and desolating ambition has been the sole motive

of their conquering chiefs ; the wisdom of their wisest sovereigns has produced nothing of public benefit : it has ended in idle moralizings, and the late discovery that all is vanity.

Elmacin.
p. 185.

One Tyrant at the hour of death asserts the equality of mankind ; another, who had attained empire by his crimes, exposes his shroud at last, and proclaims that now nothing but that is left him. I have slain the Princes of men, said Azzud ad Dowlah, and have laid waste the palaces of Kings. I have dispersed them to the East and scattered them to the West, and now the Grave calls me, and I must go ! And he died with the frequent exclamation, What avails my wealth ? my empire is departing from me ! . . . When Mahmoud, the great Gaznevide, was dying of consumption in his Palace of Happiness, he ordered that all his treasures should be brought out to amuse him. They were laid before him, silk and tapestry, jewels, vessels of silver and gold, coffers of money, the spoils of the nations whom he had plundered : it was the spectacle of a whole day, . . . but pride yielded to the stronger feeling of nature ; . . . Mahmoud recollected that he was in his mortal sickness, and wept and moralized upon the vanity of the world.

Elmacin.
p. 298.

Marigny.
Rev. des
Arbes. t. 1.
p. 298.

It were wearying to dwell upon the habitual crimes of which their history is composed ; we may estimate their guilt by what is said of their virtues. Of all the Abbassides, none but Mutaded equalled Almanzor in goodness. A slave one day, when fanning away the flies from him, struck off his turban, upon which Mutaded only remarked that the boy was sleepy ; but the Vizir who was present fell down and kissed the ground, and exclaimed, O Commander of the Faithful, I never heard of such a thing ! I did not think such clemency had been possible ! . . . for it was the custom of this Caliph, when a slave displeased him, to have the offender buried alive.

Elmacin.
p. 226.
Abul. Pha-
rajius.
p. 183.

The Mahommedan sovereigns have suffered their just punishment ; they have been miserable as well as wicked. For others they can feel no sympathy, and have learned to take

no interest : for themselves there is nothing but fear ; their situation excludes them from hope, and they have the perpetual sense of danger, and the dread of that inevitable hour wherein there shall be no distinction of persons. This fear they have felt and confessed ; in youth it has embittered enjoyment, and it has made age dreadful. A dream, or the chance words of a song, or the figures of the tapestry, have terrified them into tears. Haroun Al Raschid opened a volume of poems, and read, Where are the Kings, and where are the rest of the world ? They are gone the way which thou shalt go. O thou who chooseth a perishable world, and callest him happy whom it glorifies, take what the world can give thee, but death is at the end ! And at these words, he who had murdered Yahia and the Barmecides, wept aloud.

Elmacin.
p. 153.

In these barbarous monarchies the people are indolent, because if they acquire wealth they dare not enjoy it. Punishment produces no shame, for it is inflicted by caprice not by justice. They who are rich or powerful become the victims of rapacity or fear. If a battle or fortress be lost, the Commander is punished for his misfortune ; if he become popular for his victories, he incurs the jealousy and hatred of the ruler. Nor is it enough that wealth, and honor, and existence are at the Despot's mercy ; the feelings and instincts must yield at his command. If he take the son for his eunuch, and the daughter for his concubine ; if he order the father to execute the child, it is what Destiny has appointed, and the Mahommedan says, . . . God's will be done. But insulted humanity has not unfrequently been provoked to take vengeance ; the monarch is always in danger, because the subject is never secure ; these are the consequences of that absolute power and passive obedience which have resulted from the doctrines of Mahommed ; and this is the state of society wherever his religion has been established.

But when Islamism entered Spain, it was in its youth and vigor ; its destructive principles had not yet had time to de-

velop themselves; and its military apostles could safely challenge corrupted Christianity to a comparison of creeds. No nation had yet been able to resist them; they had gone on from victory to victory. With the majority of mankind the successful cause passes for the right one; and when there were so many motives for conversion, it is not to be wondered at that the greater number of the Spanish Goths became converts to a triumphant faith. When in the first years of that faith Amrou led an army against Gaza, the Governor asked, for what reason the city was attacked. Our Master, replied Amrou, has sent us to conquer you, unless ye receive our religion; do this and ye shall be our companions and brethren. If ye refuse this, pay a yearly tribute forever, and we will protect you against all invaders. If neither of these terms be accepted, there can be only the sword between us, and we must war upon you in obedience to the command of the Lord. This was the system of the Mahommedans, and hitherto no policy could have succeeded better. The Christians who retained their religion became a kind of Helots, who supplied the revenue and cultivated the land; they were everywhere the minority, and as Mahommedan states grew round them on all sides, it was not long before they disappeared. The Moors found the same obsequiousness in Spain as they had done in Africa and in the East. The main part of the men apostatized, and the women contentedly learnt a new creed, to qualify themselves for foreign husbands, or for the renegadoes who profited by the ruin of their country. But there yet remained Gothic valor and Gothic genius. Pelayo baffled them with a troop of mountaineers, the wreck and remnant of the nation. This hero was strengthened by the accident of his royal descent; but it was not for his birth that his fellow soldiers lifted him upon a shield, and in the hour of difficulty and danger acclaimed him King. In a strong country, with the defiles of which he was well acquainted, he maintained himself against the neighboring Moors. His own weakness

was his best security; foes like these were beneath the notice of the conqueror; he who had overthrown the kingdom of the Goths did not stop to exterminate a handful of banditti. Once already had Musa cross the Pyrenees and advanced as far as Carcassonne: he now proposed to overrun France, proceed through Germany and Hungary to Constantinople, and by this line of conquests, connect Spain with the Saracen empire. For this enterprise he was preparing when a courier seized the bridle of his horse, and commanded him in the Caliph's name to set out for Damascus. There was retribution in this. Musa had imprisoned Tarif because he envied his glory; he himself was now arrested in his own career, and detained in Syria, while secret orders were sent to destroy his whole family. All who were in Africa were cut off. His son Abdalazis, a man worthy of a better fate, had been left governor in Spain; but the commanders of every town at this time exercised independent authority, and his power was little more than nominal. To strengthen himself by conciliating the Christians, he married Egilona, widow of the late King; her foolish bigotry was one occasion of his ruin. Finding it impossible to convert her husband, she placed saint-images in all her apartments, and made the doors so low that he could not enter, without bowing his head before her idols. The Moorish Chiefs interpreted this as an artifice on his part to entrap them into a gesture which was an acknowledgment of their inferiority. His views were too generous for their comprehension. He wished to introduce the Gothic forms of freedom, and with that view assembled them in a Cortes. They murdered him, that the anarchy might continue. His head was sent to Damascus, and the Caliph bade Musa look, if he knew the face. The broken hearted old man retired to Mecca, seeking there for that consolation, which, such is the blessed nature of religion, every religion however corrupted, can in some degree bestow; and there he ended his days.

Bleda. 1. 3.
c. 3.

Cardonne.
1. p. 93—
113.

Spain was so distant from the capital of the Caliphs, that they were continually exerting their authority there, lest their weakness should be discovered. For this reason it was their policy frequently to change the Governor, a system every way pernicious, which allowed integrity no time to be useful, and hurried avarice into rapacity. A few plundering expeditions were made beyond the Pyrenees, while tyranny and extortion provoked frequent commotions at home. At length Abderrahman, as well to employ a restless people as to gratify his own ambition, collected a prodigious army, and burst into France. The cause of civilized society has never been exposed to equal danger, since the Athenians preserved it at Salamis. Charles Martel met him by Tours, and destroyed him and his army. To revenge this defeat was for awhile the great object of the Moors, and Christendom was still saved by the same hero. Dissensions broke out between the original conquerors, and the Moors who had flocked over from Africa: an army of Syrians was called in, and they soon became a third party. Meantime Pelayo and the Spaniards strengthened themselves in Asturias. Wherever they advanced they found a number of Christians ready to assist in recovering their country. Under Alonzo the Catholic, they became formidable, and then in their turn weakened themselves. His successor, Froyla, murdered one brother, and was himself murdered by another, who seized the throne. The insecure Usurper made himself vassal to the Moors, and his only wars were against the slaves in his own kingdom, who had risen upon their Christian masters.

Cardonne.
1. 136.
Ferrerias.
t. 4. p. 60.

Morales.
13. 13. 3.

Bleda. 3. 8.

A. D. 749.

The revolution which established the Abbassides in Syria, erected another dynasty and a new empire in Spain. Abdoulrahman, one of the Ommiades, fled from the massacre of his family, and hid himself, with his child and his brother, in a forest beside the Euphrates. They were discovered, the boy was slain, the two brethren rode into the river. One, allured by the promise of his pursuers to spare him,

turned back from the dangerous passage, and was immediately murdered. Abdoulrahman swam on, and effected his escape. He got into Africa, and had found adherents there who promised to protect him against the Governor, when deputies came over from the Spanish Moors to invite him to the kingdom of Spain as his inheritance. His reign was a perpetual warfare against those who transferred their loyalty with the throne of the Caliphs, or against chiefs who fought for their own aggrandizement, and called it the cause of the Abbassides. Almanzor made one direct effort, and sent Ala with troops from Africa, and the whole weight of his authority, to destroy the last of a rival race. He was at Mecca when the head of Ala, salted and filled with camphor, was nailed against his palace door, and the sight made him rejoice that the sea rolled between him and his enemy. The Ommiade triumphed over every opposer; established his throne at Cordova, and left the undisputed sovereignty of all the Spanish Moors to his son. The race of Abdoulrahman should not go without their fame. An astrologer predicted to his successor Haccham, a happy and glorious reign, but only of eight years. In the belief of this prediction he reigned with the wholesome fear of death before his eyes, and no act of injustice or cruelty is of him recorded. Two elder brethren, to whom he had been wisely preferred by his father, attempted to dethrone him: he subdued them, and then settled ample revenues upon these dangerous rivals, when they were at his mercy. Haccham's armies were filled by soldiers who loved him; and when a father died, the sons received his pay till they also were of an age to serve. The Christians resisted him with courage; but he pursued them into their mountains, and burnt the palace of their Kings, and so reduced them, that when a wealthy Moor bequeathed his treasures to ransom his countrymen who were in captivity among the Spaniards, none could be found to profit by the bequest. The Pyrenees did not bound his exploits; he completed the great Mosque at Cordova with

Cardonne.
1. 181.

Cardonne.
1. 196.

A. D. 787.

the spoils of Narbonne. The liberality of this Caliph was as dangerous to the Christians as his arms. Of his body guard, which consisted of five thousand men, three thousand were renegadoes.

Cordonne.
1. 225-229.
Rod. Xim.
Hist. Ar.
p. 38.

The reign of the second Haccham was more troubled. Always in arms either against the Leonese, or his own rebellious subjects, he was alike terrible to both. A revolt threw Toledo into the hands of the Christians, who were too feeble to keep the metropolis which they had thus recovered. Another mutiny of the citizens incensed Haccham, and the vengeance which he planned was in the spirit and upon the scale of Asiatic barbarity. Their fellow citizen Amrouz was made Governor; he lured the affections of the people, and tempted them to plot another rebellion in which he should be their leader; and he persuaded them that a citadel would be necessary for their defence. They built one, and within it, a palace for their new chief. This citadel was designed to keep the people in obedience, and Amrouz made the workmen dig a pit secretly within the walls, deep and wide and long. When everything was prepared, Haccham sent his son to Toledo, on some specious pretext. Amrouz entertained him and invited all who possessed either authority or influence in the town to a feast. As they entered, they were seized; the massacre lasted from morning till mid-day, and the ready grave was filled with five thousand bodies. No provocation can palliate a crime like this; yet all that his subjects complained of in Haccham, were his sloth, his excesses at table, and above all his love of wine. New mutinies excited him to new cruelty: meantime the Christians insulted his border. A female Moor, as she was led away into captivity, called upon Haccham to deliver her. Her appeal was reported to him, and it roused his pride. He entered the Christian territories at the head of a victorious army, sought out the woman, and with his own hand broke her chains.

Rod. Xim.
Hist. Arat.
c. 22. 23.
Cardonne.
1. 245.
Mariana. 7.
12.

Cardonne.
1. 255.

A second Abdoulrahman succeeded. He is called the

Victorious, though he was more fortunate against his own rebellious subjects than against the Christians, who gained upon his frontier, or the Normans who plundered his coast. Mahommed, the next in succession, left thirty-three sons; one of his forty-four brethren broke the line of inheritance and seized his nephew's throne. The Usurper was the third Abdoulrahman, the most magnificent of the Moorish Kings of Spain. His history is like a tale of Eastern splendor, with an Eastern moral at the end. To gratify the vanity of a favorite slave, he built a town and called it after her name, Zehra, which signifies the ornament of the world. There were in its palace a thousand and fourteen columns of African and Spanish marble, nineteen from Italian quarries, and a hundred and forty beautiful enough to be presents from the Greek Emperor. The marble walls of the hall of the Caliph were inlaid with gold; birds and beasts of gold, studded with jewels, spouted water into a marble bason in its centre; the bason was the work of the best Greek sculptors, and above it hung the great pearl which had been sent to Abdoulrahman by the Emperor Leon. The extent of the buildings may be imagined by the size of his seraglio, which contained six thousand three hundred persons. This was his favorite abode. After the chase, to which twelve thousand horsemen always accompanied him, he used to rest in a pavilion in the gardens; the pillars were of pure white marble, the floor of gold and steel and jewelry, and in the midst there was a fountain of quicksilver. Yet Abdoulrahman left a writing which contained this testimony against the vanity of the world. From the moment when I began to reign, I have recorded those days in which I enjoyed real and undisturbed pleasure: they amount to fourteen. Mortal man, consider what this world is, and what dependence is to be placed upon its enjoyments! Nothing seems wanting to my happiness; . . . riches, honors, to say everything, sovereign power. I am feared and esteemed by my contemporary princes, they envy my good fortune, they are

jealous of my glory, they solicit my friendship. Fifty years have I reigned, and in so long a course of time can count but fourteen days which have not been poisoned by some vexation.

Cardonne.
1. 329.

The reign of his son Haccham was short and splendid and peaceful. He wanted to enlarge his palace at Zehra: the ground adjoining was the property of a poor woman, who would not for any price sell the inheritance of her fathers; the workmen took possession by force, and she went to the Cadi Ibn Bechir with her complaint. Ibn Bechir took a large sack, mounted his ass, and rode to the Caliph, whom he found sitting in a pavilion which had been built upon the place; he prostrated himself and asked permission to fill the sack with earth. Having obtained leave, he filled it, and then requested the Prince would help him to lift it up upon the ass. Haccham attempted, but found it too heavy. Prince, then said the Cadi, this is but a small part of that land whereof you have wrongfully deprived one of your subjects; . . . how will you at the last judgment bear the burthen of the whole? He restored the ground, and gave with it the buildings which had already been erected there.

Cardonne.
1. 349.

The Christians acquired strength during the disturbed reign of the second Haccham. A race of able kings succeeded Alfonso the Chaste. Ramiro, Ordoño, and another Alfonso, called the Great: then came a feebler line, and the Christians were divided. New states were erected in Navarre, in Catalonia, and in Aragon: if these sometimes rivalled the Kings of Leon they were more dangerous to the Moors, and the common cause was strengthened. But the separation of Castille from Leon, was a dismemberment, an actual loss of strength. The bond of unity once broken, jealousies and wars followed, and the example was mischievous. Galicia was ambitious of becoming independent like Castille, and frequent rebellions were the consequence. Abdoulrahman profited little by these dissensions: his power was employed in gratifying a passion for splendor, for which he is better

remembered than he would have been for a life of greater activity. His son made only one campaign. A sickly boy succeeded him. Mahommed, who was appointed his guardian, was called after the manner of the Orientals, Alhagib, or the Eyelid; he soon acquired and deserved the name of Almanzor, the Victorious, by which he is remembered in history. The genius of this man well nigh proved fatal to the Spanish Christians, weakened as they were by their own divisions. The Leonese looked on with unconcern or with satisfaction while he ravaged Castille, and the Castillians were consoled when Leon suffered in its turn. Two and fifty times did he lead his armies into their country, and return with their spoils. Such terror had he struck into them, that Bermudo retreated with the seat of government from Leon back among the mountains to Oviedo, the bodies of the Kings his predecessors were taken from their graves and removed, and the relics of the Saints and Martyrs packed up for flight. This fear was not without cause. Almanzor appeared before the walls. Count Guillen was in the city, so far spent with sickness that he could not stand; nevertheless when he heard that the Moors had made a breach, he ordered his men to arm him and carry him in his bed to the place of danger. There he encouraged the Leonese, more by his presence than by his weak efforts; but there he maintained the breach three days, and there, when another quarter had been forced, he perished, sword in hand, in his bed. The conqueror carried his arms farther and ravaged Galicia. Santiago, the tutelary saint of Spain, the god of their battles, could not defend his own church. Almanzor sent the great bells from Compostella to be his trophies, and hung them up as lamps in the mosque of Cordova. During one of his expeditions, the Christians took advantage of a fall of snow, and occupied the mountain passes to intercept his return. The Moor calmly pitched his camp in the valley, and prepared to make it his dwelling place. He ploughed and sowed the ground, and so harassed the country behind him,

Rod. Xim. that the Christians offered him a price for his coming harvest,
 Hist. Arab. and implored him to depart.
 51.

They who could not triumph over him while living, insulted him with lying legends when he was no more. They asserted that the Saints whose churches he had profaned, struck him with his mortal sickness, and that when he died the Devil was heard bewailing him along the banks of the Guadalquivir. But the Moors wrote truly upon his monument, What he was is seen in his actions ; such a Defender of Spain will not be found after him.

Cor. Gen.
 3. 52 Ebn
 Haian apud
 Casiri. t. 2.
 p. 49.

Yet the ascendancy which Almanzor obtained by these triumphs eventually ruined the Spanish Moors. Their King had still the nominal authority ; whatever splendor his state required, and whatever luxuries could tend to amuse or effeminate him, were amply afforded him ; but he was actually a prisoner ; he never went beyond the precincts of the palace, and none except the governor's friends were admitted to see him. For a character thus helpless and enfeebled, the people could feel no respect ; and they repeatedly offered the throne to Almanzor ; he was satisfied with the substantial sovereignty which he enjoyed, nor could he be tempted by the wish of leaving a legitimate title to his son Abdalmelic, a man not unworthy of such a father. That son was supported during a short administration by his own moderation and his father's fame. His brother, who succeeded, had less talent and less virtue ; he usurped the royal title, abused his power, and was soon destroyed. Civil wars ensued ; the Spanish Moors espoused the cause of one adventurer, the Africans who had flocked to follow Almanzor's victories, fought for another ; the race of Abdoulrahman was cut off, and his empire was divided. The petty tyrant of every town now called himself King, and crimes and miseries multiplied with the title. The lower the sceptre sunk, the more hands were stretched out to reach it. Ambition takes no warning from example. Hy-meya, one of these wretches, asked the Cordovans to make

Moret.
 Ann. de
 Navar. l.
 10. c. 2. § 2.

Moret. l.
 12. 2. § 4.

him King, just as the last puppet had been murdered. They replied, Do you not see the tumultuous state of the city ? The populace will destroy you. Obey me to-day, said he, and kill me to-morrow. Such was the drunken lust for power. Rod. Xim.
Hist. Ar.
p. 72.

The Moors brought with them into Spain the causes of their own destruction, . . . despotism and polygamy ; consumptive principles, which suffered indeed the body to mature, but when the growing energy had ceased, immediately began their morbid and mortal action. These causes produced their inevitable effects, the war of brother against brother, the revolt of towns and provinces, the breaking up of kingdoms. The Spaniards meantime were free ; they were inferior in numbers, they were less civilized than their enemies, and their history is sullied by acts of worse barbarity ; . . . but they were a Christian and a free people. The moral institutions of Christianity gave them a decided and increasing advantage. Even its corruptions were in their favor. Mahommed won his first victory by calling for an army of Angels, when his troops were giving way. He galloped forward, and casting a handful of sand among the enemy, exclaimed, Let their faces be covered with confusion ! The Moslem believed that the armies of God obeyed his call, and in that faith they were victorious. The deliverers of Spain encouraged their followers by coarser frauds ; a hermit had promised them victory, . . . or they had seen visions, . . . or the Cross which was their banner, had appeared to them in the sky. The invention of a tutelary Saint to fight their battles, not metaphorically, but in person, was a bolder and more animating fiction. Ramiro had fought a whole day long with the Moors ; he kept the field at night with a broken and dispirited army, who were compelled to abide the next morning's danger, because they were surrounded and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with them in the bat-

tle, visibly and bodily, on a white steed, bearing a white banner with a red cross. The Leonese, who before this had lost all hope, began the attack, shouting God and Santiago. A knight led them on, riding a white steed, and bearing a white banner with a bloody cross. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church forever, and a knight's portion from the spoils of every victory which the Christians should gain.

This pious fraud was the resource of genius in distress ; but it had been precluded by deceit, and was systematized into a national mythology. The body of Santiago had been discovered under Ramiro's predecessor ; his grandson Alfonso rebuilt the church of the Apostle with greater magnificence than the Christian Kings before him had ever displayed ; and its priesthood exercised their ingenuity, in inventing legends to the honor of their patron Saint, and to their own emolument. This they did so successfully, that Compostella became the great point of European pilgrimage. The merit of this pilgrimage was enhanced by the difficulty and danger of the journey ; the pilgrims soon became so numerous that parties of Moorish, and perhaps also of Christian banditti, associated to plunder them. On the other hand, the Canons of St. Eloy erected guest-houses for their accommodation along the road from France, and money and estates were often bequeathed to endow them by individuals and princes. After their example a few hidalgos who were equally devout and warlike, joined their property, and formed themselves into a religious brotherhood for the purpose of protecting the pilgrims. War never stops at defence. They soon found it their duty to attack the Misbelievers : and hence, about fourscore years after the death of the Cid, arose the order of Santiago, which was so long the scourge of the Moors.

A. D. 1175.

Mariana.
l. 11. c. 12.

A regular system of deceit practised by the priests for their own immediate interest, continually freshened and

invigorated the enthusiasm of the people. To obtain the profits of a favorite altar, was the motive which influenced the inventor of a Martyr's body, or of an Image; but when Chapels were thus founded, cities sometimes grew. A shepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, she seemed to invite him: there he had discovered a cavern and an image of the Virgin, at whose feet the Dove remained undisturbed, being conscious of divine protection. Such was the devotion of the people that a town was soon built there. St. Maria la Blanca was deserted by all its inhabitants for this holier place of residence, but the priests and people go yearly among its ruins to perform a service for the souls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compostella, opening thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrims' gratitude did not cease when their benefactor died. His tomb became a place of popular devotion; a splendid church was at length erected over it, and that church is now the Cathedral of a City, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its summits, and dedicated it to John the Baptist. Four other Monks joined him: the fame of their piety was bruited abroad, and their chapel became the chosen spot for the devotion of the Christians round about. When Juan died, a great multitude assembled at his funeral; six hundred hidalgos were among them; they saw their numbers, and the strength of the country; the feeling which had brought them together excited them; they elected a leader, and founded the kingdom of Navarre.

Moret.
Ann. de
Nav. t. 1.
p. 164.

Morales. 9.
7. Mariana.
Garibay.
638.

Mariana.
l. 8. c. 1.

The local deities whom their Pagan ancestors had worshipped were less numerous than the Saints who had pa-

tronized the churches of the Spanish Christians. Every town, almost every village, had been hallowed by the death or burial of Martyrs, to whose wonder-working bodies the faithful were led sometimes by the song of Angels, more frequently by lights hovering over their holy graves. Above all, the Virgin Mother was lavish in her favors to Spain. Once, she descended in person upon a stone pillar, which she left behind her, and which is held at this day in as high veneration by thousands and tens of thousands of Catholics, as the black stone at Mecca is by the Mahommedans. Sometimes she sent her image down from Heaven. Sometimes a dove guided the chosen discoverer to the cavern where she had been hidden; or the hunted beast who ran to her ruined altar was protected by her pity, or struck dead for his intrusion. In the number of her titles the deified Mary exceeded the many-named Diana, as well as in the extent and effect of her worship. In perusing the attested history of any one of her images, the reader might think she had imparted to it all her power, did not the Goddess of the next great shrine afford a catalogue of wonders, equally splendid, equally attested, and equally authentic. These miracles were easily managed in darkness, and amid the wilds and ruins of a desolated country. The clergy sometimes, in the confidence of talent, ventured upon a more public and general exhibition. Fernando the Great sent to Benabet King of Seville, requesting that he would let him have the body of St. Justa to remove to Leon. Three Counts and two Bishops were the ambassadors to beg this boon. Benabet said he knew nothing about it, he had never heard of St. Justa, but they were very welcome to her body if they could find it. Upon this Alvito the Bishop of Leon said they would pray three days for a revelation. At the close of the third day Alvito fell asleep at his prayers, and there appeared to him in a dream an old man, who told him that St. Justa must not be removed. Seville was not to be deprived of a treasure reserved for its

glory when it should again become a Christian city, . . . but they might have his body instead. . . . And who was he? . . . He was St. Isidore. Alvito humbly intreated him to be dreamt of twice more, that he might be sure this was not merely a dream; and the dead Bishop gave the desired proof. At his last appearance he struck the ground thrice with his crosier, saying, You will find me here, here, here. In the morning three holes were seen in the ground, and upon digging there they discovered his body in full odor. The court and clergy went out from Leon in procession to meet the relics; the King and his three sons bore the body barefooted; all the Monks and Clergy of the city were feasted upon the occasion, and Fernando and the Queen served them at the board.

Sandoval.
ff. 9.

Acta Sanc-
torum.
Apr. 4.

The zeal with which these patron saints were worshipped was proportionate to the beneficial power which they possessed. They could preserve their own district from pestilence, and if for the sins of the people they sometimes suffered the Infidels to violate their sanctuaries, they never failed to punish the violation. In their beatitude they were still influenced by human feelings, by gratitude, and by national and local affection. A Saint was the representative of his townsmen in Heaven where he was supposed to receive their prayers, and exert all his influence in their behalf.

The religious fervor of the Moors meanwhile was abating. Fanaticism in a few generations becomes bigotry. The belief which the first Mahommedans had chosen was inherited by their children; in the fathers it had the life and ardor of a new passion; in the sons it was become habit, inveterate indeed, but cold. This process has been exemplified in every age, and by every sect. The Dominicans and Franciscans of the present day profess the same tenets which their predecessors practised at the massacre and the auto da fe. There are analogies in nature; the wolf has been tamed into the dog: and swine were once formidable in the forest.

In the first years of the Moorish conquest the Christians carried on a perpetual war against their invaders. There was no alternative between hostilities and submission; but during the anarchy which soon weakened the conquerors, their little kingdom acquired a respectable strength, and they could venture to rest from war when peace was convenient. A righteous national hatred was encouraged by their leaders, and this hatred was increased by religious contempt and abhorrence. Yet even these feelings readily gave way whenever either public or individual interest required their sacrifice. A frequent intercourse necessarily subsisted between the two people; discontented chiefs fled to a Moorish Court for protection, and the Christian princes, when at war with each other, scrupled not to invite Moorish assistance. It has even been said, that when the kingdom of Aragon was founded, and that compact established between the sovereign and the people which the Aragonese have struggled so nobly, but unsuccessfully to maintain, one of the privileges proposed to them was, that they might choose either a Christian, or a Mahomedan King, at pleasure; but they rejected it as a thing which ought not to be thought of.

Zurita l. 1.
c. 5.

Still the war between the two nations was a war of extermination. Peace was never named, never thought of as a thing possible; but because perpetual hostilities would have destroyed both by famine, they made occasional truces by common consent, to recover strength for renewing the contest: or the weaker power purchased a respite by paying tribute, till he believed himself strong enough to revolt. These intervals were short; the Spaniards could never long endure to be idle; they had to recover the country of their fathers, an honorable and a holy object: and war also was the business, the amusement, the passion of the age. It was in war that the chiefs found their sport and their spoil; that the King at once employed and gratified a turbulent nobility; that the people indulged their worst passions, and believed that they were at the same time atoning for their sins. And

what a warfare ! it was to burn the standing corn, to root up the vine and the olive, to hang the heads of their enemies from the saddle-bow, and drive mothers and children before them with the lance ; to massacre the men of a town in the fury of assault ; to select the chiefs that they might be murdered in cold blood ; to reserve the women for violation, and the children for slavery ; . . . and this warfare year after year, till they rested from mere exhaustion. The soldiers of Ferran Gonzalez complained that they led a life like Devils, like those in Hell, who rested neither day nor night : Our Lord, said they, is like Satan, and we are like his servants, whose whole delight is in separating soul from body. Cor. Gen. p. 3. ff. 54. The Spaniards on their part suffered retaliated cruelties, and the perpetual sense of danger. At one time Knights, Nobles, and Kings, never slept without having the war-horse ready-saddled in the chamber.

Do. ff. 93.

In the beginning of the eleventh century, Navarre, Aragon, and Castille, were united under Sancho the Great. But experience had not taught the Christian Kings good policy, and when accident had joined the separate states, the possessor divided them at his death, desirous that his sons should all be Kings, though thereby they inevitably became enemies. Sancho left Navarre to his eldest son Garcia, Aragon to his bastard son Ramiro, and Castille to Fernando ; and these latter states, which had long been independent, now first received the appellation of kingdom.

Zurita. l. 1. c. 13.

Sancho had compelled Bermudo the King of Leon to give his sister in marriage to Fernando ; the King of Leon had no children, his sister was his heir, and the kingdom therefore would fall to her husband. Leon had long been declining ; but when the territories of Sancho were divided at his death, Bermudo hoped to recover its old ascendancy, and declared war against his brother-in-law. Fernando called Garcia to his aid, and an obstinate battle was fought. Bermudo, who was a brave man, confident in his own strength, and in that of his horse Pelayuelo, rode into the Castilian

army, meaning to engage Fernando man to man ; he was slain in the attempt, and Fernando possessed himself of Leon by the double right of conquest and inheritance.

The elder brother regarded with impatience the division of his father's kingdoms. Fernando had excited some dispute respecting their boundary, and though no enmity was yet avowed, no fraternal affection existed. It happened that Garcia fell sick ; the Castilian went to visit him at Najara ; he discovered that his brother designed to imprison him, and extort a cession of territory for his ransom, and he hastily departed, and then sent to excuse his departure on the plea of urgent business. He soon feigned sickness and requested Garcia to come and see him ; the king of Navarre came, and was immediately made prisoner : by the help of money he effected his escape, and open war followed. Garcia invited the Moors to his assistance, and entered Castille. The armies met about four leagues from Burgos, near Atapuerca. St. Iñigo, the Abbot of Oña, endeavored to persuade Garcia to peace ; the good old man was revered by him, and though his persuasions were vain, still continued in the camp, hoping he might yet succeed in his mediation. An old knight called Fortun Sanchez tried also to reconcile the brethren ; he was Garcia's foster-father, and had loved them both from infancy. When he found that his advice and entreaties were of no avail, knowing the danger of Garcia, and that he could not prevent it, the old man threw off his defensive armor, and with only his sword and spear, went foremost among the enemy to die, that he might not behold the overthrow and destruction of his foster-child. Before the battle began, two knights whom Garcia had unjustly stript of their possessions came to him, and demanded that he would redress their wrongs, and for the future respect their privileges. The demand was just, but Garcia gave no ear to it, perhaps provoked that it should be made like a menace in his hour of need. They then renounced their allegiance, and went over to the Castilian army. The other knights who

had joined with them in their remonstrance, did not indeed desert the king, but they served him without good will, and without exertion. There was a band of Leonese, who directed their efforts against him to revenge Bermudo; the two knights whom Garcia had wronged, fought in their company, and one of them thrust him through with a lance. The wound was mortal. He died upon the field with his head between the Abbot's knees, the pious old man holding it, and praying and weeping over him as he expired. A great stone was set up as a monument, by the brook side where he was slain. In consequence of this victory Sandoval. ff. 6. Fernando became the most powerful of all the Kings of Spain, Moor or Christian. It was in his days that the Cid began to distinguish himself.

The first thing that I observed when I stepped out of the
 carriage was a heavy, cold rain falling in straight lines
 from a grey, overcast sky. The streets were slick with
 water, reflecting the dim light of the gas lamps. I
 pulled my coat tighter around me and hurried towards
 the entrance of the grand building. The porters, dressed
 in dark uniforms with top hats, stood in a line, their
 faces stern and unsmiling. One of them stepped
 forward, his hand held out to take my trunk. I
 handed it over with a nod, feeling a sense of
 duty and responsibility. The porter then led me
 through a long, dimly lit hallway towards a large, open
 door. Beyond the door, a bright light shined down
 on a wide, polished floor. A man in a dark suit
 and a top hat stood waiting for me. He bowed
 slightly and gestured for me to follow him. I
 followed him through a series of rooms, each more
 grand and ornate than the last. The walls were
 covered in tapestries and paintings, and the
 ceiling was high and vaulted. The man led me
 to a large, round table set with a white tablecloth
 and silverware. He pulled out a chair for me and
 I sat down. He then turned and walked towards
 a doorway at the end of the room. I watched
 him go, feeling a sense of anticipation and
 nervousness. The room was silent except for
 the soft clinking of silverware on the table. I
 looked at the clock on the wall, which showed
 that it was late in the evening. I felt a
 pang of hunger and a desire for something to
 eat. I looked at the man who had led me
 here, but he was no longer in the room. I
 stood up and walked towards the doorway, my
 hand on the door handle. I opened the door
 and stepped out into a bright, sunlit courtyard.
 The air was fresh and the sound of birds
 chirping was heard in the distance. I felt a
 sense of relief and freedom. I walked towards
 a large, arched gateway and stepped through it.
 The gateway led to a wide, tree-lined path that
 stretched out into the distance. I walked
 along the path, feeling a sense of peace and
 tranquility. The sun was shining brightly, and
 the shadows of the trees were cast long and
 dark on the path. I felt a sense of
 accomplishment and a sense of purpose. I
 knew that I had found what I was looking
 for. I walked on, my heart full of joy and
 hope.

HERE BEGINNETH THE FIRST BOOK

OF THE

CHRONICLE OF THE CID.

I. KING DON Ferrando succeeded to the states of Castille after the death of his father King Don Sancho el Mayor, in the era 1072, which was the year of the Incarnation 1034, and from the coming of the Patriarch Tubal to settle in Spain 3197, and from the general deluge 3339, and from the creation of the world 4995, according to the computation of the Hebrews, and from the beginning of the false sect of the Moors 413. And in the year 1037 Ferrando slew Bermudo the King of Leon in battle, who was his wife's brother, and conquered his kingdom, and succeeded to it in right of his wife Doña Sancha. So he was the first person who united the states of Castille and Leon, and the first who was called King of Castille; for till this time the lords of that country had been called Counts. He was a good king, and one who judged justly and feared God, and was bold in all his doings. Before he reigned he had by Doña Sancha his wife the Infanta Doña Urraca, his eldest daughter, who was a right excellent lady, of good customs and bounty and beauty; and after her he had the Infante Don Sancho, his eldest son and heir; and then the Infanta Doña Elvira, whom after the death of the King her father,

BOOK
I.

How King
Ferrando
reigned in
Castille.

BOOK
I.

her brother King Don Alfonso married to the Count Don Garci de Cabra. And after he became King he had the Infante Don Alfonso, and the Infante Don Garcia, who was the youngest of all. And he put his sons to read, that they might be of the better understanding, and he made them take arms, and be shown how to demean themselves in battle, and to be huntsmen. And he ordered that his daughters should be brought up in the studies beseeming dames, so that they might be of good customs, and instructed in devotion and in all things which it behoved them to know.

Chronica
del Cid.
cap. 1.
Chron. Gen.
ff. 193.
Garibay,
lib. 11. cap.
1. Rod. Tol.
lib. 6. cap.
9.

Of the
lineage of
Rodrigo of
Bivar.

II. In those days arose Rodrigo of Bivar,¹ who was a youth strong in arms and of good customs; and the people rejoiced in him, for he bestirred himself to protect the land from the Moors. Now it behoves that ye should know whence he came, and from what men he was descended, because we have to proceed with his history. Ye are to know therefore, that after the treason which King Don Ordoño the Second committed upon the Counts of Castille, that country remained without a chief: the people therefore chose two judges, of whom the one was called Nuño Rasuera, and the other Layn Calvo, who married Nuño's daughter, Elvira Nuñez. From Nuño Rasuera King Don Ferrando descended, and from Layn Calvo, Diego Laynez, who took to wife Doña² Teresa Rodriguez, the daughter of Don Rodrigo Alvarez, Count and Governor of Asturias, and

¹ He was lord of the town of that name, now a small place about two leagues North of Burgos. Berganza conjectures that he was called from it to distinguish him from his cousin Rodrigo Diaz, son of Count Don Diego de Asturias.

² The Chr. del Cid calls her Doña Teresa Nuñez, and her father Count Nuño Alvarez de Amaya. Berganza (5. 10. § 117.) quotes two ancient MSS. to prove that her name was Teresa Rodriguez; and the Cid's own name, Rodrigo, must be admitted as some presumption in their favor. One of these authorities states that Diego Laynez and his wife were buried at S. Pedro de Cardeña.

had by her this Rodrigo. In the year of the Incarnation 1026 was Rodrigo born, of this noble lineage, in the city of Burgos, and in the street of St. Martin, hard by the palace of the Counts of Castille, where Diego Laynez had his¹ dwelling. In the church of St. Martin was he baptized, a good priest of Burgos, whose name was Don Pedro de Pernegas, being his godfather: and to this church Rodrigo was always greatly affectionate, and he built the belfry tower² thereof.

BOOK
I.

Chr. del
Cid. cap. 1.
2. Berganza,
l. 5. c.
10. § 129.

III. At this time it came to pass that there was strife between Count Don Gomez the Lord of Gormaz, and Diego Laynez the father of Rodrigo; and the Count insulted Diego and gave him a blow. Now Diego was a man in years, and his strength had passed from him, so that he could not take vengeance, and he retired to his home to dwell there in solitude and lament over his dishonor. And he took no pleasure in his food, neither could he sleep by night, nor would he lift up his eyes from the ground, nor stir out of his house, nor commune with his friends, but turned from them in silence, as if the breath of his shame would taint them. Rodrigo was yet but a youth, and the Count was a mighty man in arms, one who gave his voice first in the Cortes, and was held to be the best in the war, and so powerful that he had a thousand friends among the mountains. Howbeit all these things appeared as nothing to Rodrigo when he thought of the wrong done to his father, the first which had ever been offered to the blood of

Of the
strife be-
tween
Count Go-
mez and
Diego Lay-
nez, and
how Rodri-
go slew
him.

¹ In Berganza's days the *Casas del Cid* were shown at Burgos, and probably are so at this day. The Monastery of Cardeña, to which he had given them, granted them to the city upon a low rent, and on condition that the arms of Rodrigo should always be preserved over the gateway, in token of respect to him who was so great an honor to the city, and by them the arms of the Monastery, in memory that it had been his inheritor. *Berganza*, 5. 10. § 129.

² For this Berganza quotes the *Historia de Burgos* of P. Fray Melchior Prieto.

BOOK I. Layn Calvo. He asked nothing but justice of Heaven, and of man he asked only a fair field ; and his father seeing of how good heart he was, gave him his sword and his blessing. The sword had been the sword of Mudarra in former times, and when Rodrigo held its cross in his hand, he thought within himself that his arm was not weaker than Mudarra's. And he went out and defied the Count and slew him, and smote off his head and carried it home to his father. The old man was sitting at table, the food lying before him untasted, when Rodrigo returned, and pointing to the head which hung from the horse's collar, dropping blood, he bade him look up, for there was the herb which would restore to him his appetite ; the tongue, quoth he, which insulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man arose and embraced his son, and placed him above him at the table, saying, that he who had brought home that head should be the head of the house of Layn¹ Calvo.

Escobar,
Rom. 1, 2,
3, 4.

How Ro-
drigo took
the five
Moorish
kings.

IV. After this Diego being full of years fell asleep and was gathered to his fathers. And the Moors entered Castille, in great power, for there came with them five Kings, and they passed above Burgos, and crossed the mountains of Oca, and plundered Carrion, and Vilforado, and Saint Domingo de la Calzada, and Logroño, and Najara, and all that land ; and they carried away many captives both male and female, and brood mares, and flocks of all kinds. But as they were returning with all speed, Rodrigo of Bivar raised the country, and came up with them in the mountains of Oca, and fell upon them and discomfited them, and won back all their booty, and took all the five Kings prisoners.

¹ The death of Count Gomez is mentioned by the Chronicles, Garibay, and Mariana, but not the cause of the quarrel. This, with the circumstances which follow it, is given from the first four Ballads in Escobar's collection.

Then he went back to his mother, taking the Kings with him, and there he divided the whole spoil with the hidalgos and his other companions, both the Moorish captives and all the spoil of whatever kind, so that they departed right joyfully, being well pleased with what he had done. And he gave thanks to God for the grace which had been vouchsafed to him, and said to his mother, that he did not think it good to keep the Kings in captivity, but to let them go freely; and he set them at liberty and bade them depart. So they returned each to his own country, blessing him for their deliverance, and magnifying his great bounty; and forthwith they sent him tribute and acknowledged themselves to be his vassals.

BOOK
I.

Chr. del
Cid. cap. 2.
Cron. Gen.
ff. 194.

V. King Don Ferrando was going through Leon, putting the Kingdom in order, when tidings reached him of the good speed which Rodrigo had had against the Moors. And at the same time there came before him Ximena Gomez, the daughter of the Count, who fell on her knees before him and said, Sir, I am the daughter of Count Don Gomez of Gormaz, and Rodrigo of Bivar has slain the Count my father, and of three daughters whom he has left I am the youngest. And Sir, I come to crave of you a boon, that you will give me Rodrigo of Bivar to be my husband, with whom I shall hold myself well married, and greatly honored; for certain I am that his possessions will one day be greater than those of any man in your dominions. Certes Sir, it behoves you to do this, because it is for God's service and because I may pardon Rodrigo with a good will. The King held it good to accomplish her desire; and forthwith ordered letters to be drawn up to Rodrigo of Bivar, wherein he enjoined and commanded him that he should come incontinently to Palencia, for he had much to communicate to him, upon an affair which was greatly to God's service, and his own welfare and great honor.

How Ximena Gomez asked Rodrigo of the King in marriage.

Chr. del
Cid. cap. 3.
Chr. Gen.
ff. 194.

VI. When Rodrigo saw the letters of his Lord the King he greatly rejoiced in them, and said to the messengers that

How Rodrigo accepted her for his wife.

BOOK
I:

he would fulfil the king's pleasure, and go incontinently at his command. And he dight himself full gallantly and well, and took with him many knights, both his own and of his kindred and of his friends, and he took also many new arms, and came to Palencia to the King with two hundred of his peers in arms, in festival guise; and the King went out to meet him, and received him right well, and did him honor; and at this were all the Counts displeased. And when the King thought it a fit season, he spake to him and said, that Doña Zimena Gomez, the daughter of the Count whom he had slain, had come to ask him for her husband, and would forgive him her father's death; wherefore he besought him to think it good to take her to be his wife, in which case he would show him great favor. When Rodrigo heard this it pleased him well, and he said to the King that he would do his bidding in this, and in all other things which he might command; and the King thanked him much. And he sent for the Bishop of Palencia, and took their vows and made them plight¹ themselves each to the

¹ This marriage, with all its circumstances, has been doubted. The marriage settlement of the Cid to Ximena Diaz, daughter of his cousin Count Don Diego de Asturias, is extant among the archives of Burgos, and has been printed by Sandoval. This author, however, who is sufficiently, and more than sufficiently, sceptical concerning the history of the Cid, admits that the marriage with Ximena Gomez is asserted in so many manuscripts, and her tomb shown with such evident authenticity in the monastery of St. Juan de Peña, that there is evidence enough to prove two marriages, both wives having the same baptismal name, and the first dying young. — *Ay bastantes indicios; y digo provança suficiente, para dezir, que Rodrigo Diaz fue casado dos vezes, una en tiempo del Rey Don Fernando con Ximena Gomez, como dizen las historias*, ff. 54.

“I do not,” says Berganza, (5. 11. § 132.) hold for very certain what is related of this match; because of the suspicion there is that the ancients intermixed in their histories some marriage adventures taken from the Joculars (*Juglares*); just as in these times the composers of Comedies are wont to invent such, even when they are treating of the histories of saints.” If however it be admitted, as it is, that Rodrigo had a wife named Ximena Gomez, the circumstances of that marriage are not to be

other according as the law directs. And when they were espoused the King did them great honor, and gave them many noble gifts, and added to Rodrigo's lands more than he had till then possessed: and he loved him greatly in his heart, because he saw that he was obedient to his commands, and for all that he had heard him say.

BOOK
I.

Chr. del
Cid. cap. 4.
Chr. Gen.
ff. 194.

VII. So Rodrigo departed from the king, and took his spouse with him to the house of his mother, and gave her to his mother's keeping. And forthwith he made a vow in her hands that he would never accompany with her, neither in the desert nor in the inhabited place, till he had won five battles in the field. And he besought his mother that she would love her even as she loved him himself, and that she would do good to her and show her great honor, for which he should ever serve her with the better good will. And his mother promised him so to do; and then he departed from them and went out against the frontier of the Moors.

How Rodri-
go took his
wife home,
and of the
vow which
he made.

Chr. del Cid.
cap. 4.
Chr. Gen.
ff. 194.

VIII. Now the history relates that King Don Ferrando contended with King Don Ramiro of Aragon, for the city of Calahorra, which each claimed as his own; in such guise that the King of Aragon placed it upon the trial by combat, confiding in the prowess of Don Martin Gonzalez, who was at that time held to be the best knight in all Spain. King Don Ferrando accepted the challenge, and said that Rodrigo of Bivar should do battle on his part, but that he was not then present. And they plighted homage on both parts to meet and bring each his knight, and the knight who conquered should win Calahorra for his Lord. Having ratified this engagement, they returned into their own lands. And immediately Ferrando sent for Rodrigo of Bivar, and told him all the matter as it then stood, and that he was to do battle. Well pleased was Rodrigo when he heard this, and

Of the dis-
pute con-
cerning Ca-
lahorra.

disbelieved for their singularity; had such circumstances appeared incredible, or repugnant to common feeling, they would not have been invented; — whether therefore they be true or false, they are equally characteristic of the state of manners.

BOOK
I.

Chr. del.
Cid. cap. 6.
Chr. Gen.
ff. 195.

Of the char-
ity of Rod-
rigo to-
wards the
leper.

he accorded to all that the King had said that he should do battle for him upon that cause; but till the day arrived he must needs, he said, go to Compostella, because he had vowed a pilgrimage; and the King was content therewith, and gave him great gifts.

IX. Rodrigo forthwith set out upon the road, and took with him twenty knights. And as he went he did great good, and gave alms, feeding the poor and needy. And upon the way they found a leper, struggling in a quagmire, who cried out to them with a loud voice to help him for the love of God; and when Rodrigo heard this, he alighted from his beast and helped him, and placed him upon the beast before him, and carried him with him in this manner to the inn where he took up his lodging that night. At this were his knights little pleased. And when supper was ready he bade his knights take their seats, and he took the leper by the hand, and seated him next himself, and ate with him out of the same dish. The knights were greatly offended at this foul sight, insomuch that they rose up and left the chamber. But Rodrigo ordered a bed to be made ready for himself and for the leper, and they twain slept together. When it was midnight and Rodrigo was fast asleep, the leper breathed against him between his shoulders, and that breath was so strong that it passed through him, even through his breast; and he awoke, being astounded, and felt for the leper by him, and found him not; and he began to call him, but there was no reply. Then he arose in fear, and called for light, and it was brought him; and he looked for the leper and could see nothing; so he returned into the bed, leaving the light burning. And he began to think within himself what had happened, and of that breath which had passed through him, and how the leper was not there. After awhile, as he was thus musing, there appeared before him one in white garments, who said unto him, Sleepest thou or wakest thou, Rodrigo? and he answered and said, I do not sleep: but who art thou that bringest with thee such bright-

ness and so sweet an odor? Then said he, I am Saint Lazarus, and know that I was the leper to whom thou didst so much good and so great honor for the love of God; and because thou didst this for his sake hath God now granted thee a great gift; for whensoever that¹ breath which thou hast felt shall come upon thee, whatever thing thou desirest to do, and shalt then begin, that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honor shall go on increasing from day to day; and thou shalt be feared both by Moors and Christians, and thy enemies shall never prevail against thee, and thou shalt die an honorable death in thine own house, and in thy renown, for God hath blessed thee;—therefore go thou on, and evermore persevere in doing good; and with that he disappeared.² And Rodrigo arose and prayed to our lady

BOOK
I.

¹ *E por el bien que tu por el su amor me feziste, otorgate Dios un gran don, que quando el bazo que sentiste ante te veniere, que comiences la cosa que quisieres fazer; assi como en lides, o en otras cosas, todas las acabaras complidamente.*

Both the *Chronica del Cid* and the *Chronica General* have this passage. It is remarkable that the promised token is never afterwards referred to. The Ballad which appears to be one of the more ancient ones, omits the circumstance altogether. *Sepulveda*, ff. 66. *Escobar. Rom.* 12.

² This miracle of the leper is sufficiently common in hagiology. Simam Rodriguez, who introduced the Jesuits into Portugal, took one in like manner into his bed, who disappeared during the night; *por ventura, sem saber quem agasalhava, recolhia ao mesmo Christo*, says Tellez. In most of these miraculous stories charity is carried to an excess at once loathsome and ridiculous. Thus in the Chronicle, *diz que les semejava que caya la gafedad en la escudilla en que comia.*

Berganza displays some right Catholic logic upon this subject. We believe, he says, the cruelty of Dives towards Lazarus in refusing him the crumbs which fell from his table; why then should we not believe that the human heart is capable of an equal degree of charity? And as if to show there was nothing extraordinary in the miracle, he relates three such, one of which happened “about, if not at the very same time, to Pope Leo IX.” The devotion of the Cid to St. Lazarus is brought forward in proof of the truth of the story. He gave certain houses in Palencia to form a parish and hospital under his invocation, and estab-

BOOK
I.

Chr. del
Cid. cap. 7.
Chr. Gen.
195.

Of the com-
bat which
was fought
for Cala-
horra.

and intercessor St. Mary, that she would pray to her blessed son for him to watch over both his body and soul in all his undertakings; and he continued in prayer till the day broke. Then he proceeded on his way, and performed his pilgrimage, doing much good for the love of God and of St. Mary.

X. Now the day came which had been appointed for the combat concerning Calahorra, between Rodrigo and Don Martin Gonzalez, and Rodrigo was not arrived; therefore his cousin Alvar Fañez Minaya undertook the battle in his stead, and ordered his horse to be harnessed¹ right well. While he was arming himself Rodrigo came up and took the horse of Alvar Fañez, and entered the lists; Don Martin Gonzalez did the same, and the judges placed them fairly, each in his place, so that neither should have the sun in his eyes.² They ran their career, one against the other, and met so fiercely that their lances brake, and both were sorely

lished a brotherhood (*Cofradia*) of knights in the hospital to attend to the lepers. This institution was revived by Don Alonzò Martinez de Olivera, one of his descendants, as appears by his will, and by a privilege of Fernando IV. granted in 1296. Another proof is, that the promise of perpetual success made by the Saint was accomplished.

Leprosy is a disease so loathsome, and was considered as so dreadfully infectious, that it is easy to conceive how charity towards a leper should be considered as an effort of heroic piety.— Why was there a sort of infamy attached to it? A clergyman becoming a leper was to be superseded, and just enough allowed him from his former preferment to subsist upon; but if he were disabled by any other disease, a coadjutor was allowed him, and he was to receive half his income, and retain his rank. 1 *Partida. Tit. 16. l. 18.*

¹ *Mando armar su cavallo muy bien.* Harness, it may be remembered, is a word used in our Bible for armor.

² *Partieronles el sol.* The phrase is remarkable, and may best be rendered by explaining it. Many battles, in what the Spaniards call the days of the shield and lance, have been lost because the conquered army had their faces towards the sun.

“Equally without any favor distributed to them the sun—” is the way in which Anthony Munday expresses this. *Primaleon, P. 1. page 201.*

wounded; but Don Martin began to address Rodrigo, thinking to dismay him: Greatly dost thou now repent, Don Rodrigo, said he, that thou hast entered into these lists with me; for I shall so handle thee that never shalt thou marry Doña Ximena thy spouse, whom thou lovest so well, nor ever return alive to Castille. Rodrigo waxed angry at these words, and he replied, You are a good knight, Don Martin Gonzalez, but these words are not suitable to this place, for in this business we have to contend with hands and not with empty speeches; and the power is in God who will give the honor as he thinketh best. And in his anger he made at him, and smote him upon his helmet, and the sword cut through and wounded as much of the head as it could reach, so that he was sorely hurt and lost much blood. And Don Martin Gonzalez struck at Rodrigo, and the sword cut into the shield, and he plucked it towards him that with main force he made Rodrigo lose the shield; but Rodrigo did not forget himself, and wounded him again in the face. And they both became greatly enraged, and cruel against each other, striking without mercy, for both of them were men who knew how to demean themselves. But while they thus struggled Don Martin Gonzalez lost much blood, and for very weakness he could not hold himself upon his horse, but fell from his horse upon the ground; and Rodrigo alighted and went to him and slew him: and when he had slain him he asked the judges if there was any thing more to be done for the right of Calahorra: and they made answer that there was not. Then came the King Don Ferrando to him, and alighted by him, and helped to disarm him, and embraced him much; and when he was disarmed he went with him from the field, he and all the Castilians greatly rejoicing; but as great as was the pleasure of King Don Ferrando and his people, so great was the sorrow of King Don Ramiro of Aragon and of his. And he ordered them to take up Don Martin Gonzalez, and they carried the body into his own lands, and he went with it, and Calahorra remained in the power of King Don Ferrando.

BOOK

I.

How the
Counts
plotted
against
Rodrigo.

XI. But when the Counts of Castille saw how Rodrigo increased day by day in honor, they took counsel together that they should plot with the Moors, and fix a day of battle with them, on the day of the Holy Cross in May, and that they should invite Rodrigo to this battle, and contrive with the Moors that they should slay him ; by which means they should be revenged upon him, and remain masters of Castille, which now because of him they could not be. This counsel they sent to communicate to the Moors and to the Moorish Kings who were Rodrigo's vassals, being those whom he had made prisoners and set at liberty. But they, when they saw this counsel and the falsehood which was devised, took the letters of the Counts, and sent them to Rodrigo their Lord, and sent to tell him all the secret of the treason. And Rodrigo thanked them greatly for their good faith, and took the letters and carried to the King, and showed him all the enmity of the Counts, and especially of the Count Don Garcia, who was afterwards called of Cabra. When the King saw this as it was, he was astonished at their great falsehood, and he issued his letters in which he ordered them to leave his dominions ; then he went to Santiago on a pilgrimage, and ordered Rodrigo to cast these Counts out of the land ; and Rodrigo did as the King commanded him. Then Doña Elvira his kinswoman, the wife of the Count Don Garcia, came and fell on her knees before him ; but Rodrigo took her by the hand and raised her up, and would not hear her till she was arisen. And when he had raised her up she said, I beseech you Cousin, since you have banished me and my husband, that you would give us a letter to some King who is one of your vassals, enjoining him to befriend us, and give us something for your sake, whereon we may live. So he gave her a letter to the King of Cordova, who received her and her husband well for the love of Rodrigo, and gave Cabra to him, that he and his people might dwell therein. This Count was afterwards so ungrateful to the

King of Cordova, that he made war upon him from Cabra which the King had given him, till Rodrigo ¹ came and took it.

BOOK
I.

Chr. del
Cid. cap. 9.
Chr. Gen.
196.

XII. The history relateth that at this time, while the King was in Galicia, the Moors entered Estremadura, and the people called upon Rodrigo of Bivar to help them. And when he heard the summons he made no delay, but gathered together his kinsmen and his friends, and went against the Misbelievers. And he came up with them between Atienza and San Estevan de Gormaz, as they were carrying away a great booty in captives and in flocks, and there he had a brave battle with them in the field; and in fine Rodrigo conquered, smiting and slaying, and the pursuit lasted for seven leagues, and he recovered all the spoil, which was so great that two hundred horses were the fifth, for the whole spoil was worth a hundred times a thousand maravedis. Rodrigo divided the whole among his people without covetousness, and returned with great honor.

How Rodrigo obtained a great victory over the Moors.

Chr. del
Cid. cap.
11. Chr.
Gen. 197.

XIII. Now the greater part of these Moors had been they of Merida, Badajoz, Beja, and Evora, and the King was minded to requite them in their own land according to their deeds; and he entered into the heart of their country, carrying with him fire and sword, and pressed them sorely so that they yielded vassalage. Then turning through Portugal, he won the town of Sea, which was upon the western slope of the Serra da Estrella; and also another town called Gamne, the site whereof cannot now be known, for in course of years names change and are forgotten. And proceeding with his conquests he laid siege to the city of Viseu, that he might take vengeance for the death of King Don Alfonso, his wife's father, who had been slain before that city. But the people of Viseu, as they lived with this

Of the taking of Viseu.

¹ *Como vos lo contara adelante la hystoria* says the *Chronica del Cid*, and the promise is repeated in the *Chronica General*; but no such account is to be found in either.

BOOK I. fear before their eyes, had fortified their city well, and stored it abundantly with all things needful, and moreover, they put their trust in their Alcayde, who was an African, by name Cid Alafum, a man tried in arms. He encouraged them, saying that the city could not be taken in ten years, by a greater power than the Christians; and there were many good arbalisters in the city, who shot so strong that neither shield nor armor availed against their quarrels. King Don Ferrando therefore ordered mantles to be made, and also pavaises to protect his people; and moreover he enjoined them to fasten boards upon their shields, so that the quarrels from the cross-bows might not pierce through. And he continued for eighteen days to combat the city, keeping such good watch, that neither could they within receive help from without, nor themselves issue forth; and on the eighteenth day, which was the Vesper of St. Peter's, he won the city by force of arms; and few were they who escaped from the sword of the conquerors, except those who retreated with Alafum into the eastle. And on the following day at the hour of tierce they also came to terms, and yielded themselves to his mercy, saving their lives. In this manner was Viseu¹ recovered by the Christians, and never after did that city fall into the hands of the barbarians. And the Moor who had slain King Don² Alfonso fell into

¹ The particulars of this siege are recorded in a MS. Chronicle, which belonged to Andre de Resende, better known to antiquarians by his latinized name, Resendius. Both Brito and Sandoval relate them from this source.

The Alcayde had lands given him by Ferrando, where his name is still preserved, a *Serra* being still called Monte Alafom, and the whole district the Concelho de Alafuens, from whence the ducal title, lately extinct in the person of Don Joam Carlos de Braganza, Sousa, e Ligne, the third Duke. *Brito, P. 2. L. 7. C. 28.*

² Alfonso V. Having laid siege to Viseu, he rode out one day to reconnoitre, with nothing on but his shirt and his cloak, on account of the heat. This Moor took aim at him, and though he was at a considerable distance

Ferrando's power, and the King took vengeance and punished him in all the parts which had offended; he cut off the foot which had pressed down the ¹ Armatost, and lopped off the hands which had held the bow and fitted the quarrel, and plucked out the eyes which had taken the mark; and the living trunk was then set up as a butt for the archers.

BOOK
I.

Brito. Mon.
Lusitana.
Par. 2. lib.
7. cap. 28.
Sandoval,
ff. 4.
Chr. del
Cid. cap. 12.
Chr. Gen.
198.

Of the taking
of La-
mego.

XIV. In all these wars there was not a man who bore greater part, or did better feats in arms, than Rodrigo of Bivar. And the King went up against Lamego, and besieged it. Now Zadan Aben Huim, son of Huim Alboazem, the King thereof, was mightier than all the Kings who had reigned before him in Lamego, and he had peopled many places from the Douro ² even to the rivers Tavora and Vouga. And because he was well beloved and his city well stored and strong, all the chief Moors in that district being dismayed by the fall of Viseu, retired into it, to be under his protection. But maugre all their power, King Don Ferrando girt the city round about, and brought against it so many engines, and so many bastilles, that Zadan submitted, and opened his gates on the twenty-second of July, the day of St. Mary Magdalene, being twenty-five days after the capture of Viseu. And Zadan became tributary to the King, and the King took with him many of the Moors, to be employed in building up the churches which had fallen to ruin since the land was lost.

Brito Mon.
Lusit. P. 2.
l. 7. c. 28.
Chr. del Cid.
cap. 13.
Chr. Gen.
ff. 198.

from the walls, shot him between the shoulders, — being, says Morales, the first and last of our kings who died in war against the Moors. He was slain in the year 1027.

¹ The *Armatoste* was an instrument made for charging the cross-bow at this time, as they were not made of steel, says Brito. According to this author, the foot was used to press the bow down; but in the original document it is called the foot of the Armatost, which seems as if it acted upon the instrument like a lever.

² *Duero* is the Spanish orthography. I prefer the Portugeze, because, though the river rises in Spain, it falls into the sea in Portugal; and it seems right to adopt that name by which it is known where it is of most importance.

BOOK

I.

Of the siege
of Coimbra.

XV. All this while was Coimbra in the power of the misbelievers. And the Abbot of Lorvam took counsel with his Monks, and they said, Let us go to King Ferrando and tell him the state of the city. And they chose out two of the brethren for this errand. When the Moors therefore who came to hunt among the mountains took up their lodging in the monastery, as they were wont to do, these twain said unto them, We would go to the holy *Dominicum*, to say prayers there for our sins. So feigning this to be their errand they set forth, and came to the King in the town of Carrion, and spake unto him in council, saying, Sir King, we come to you through waters and over mountains and by bad ways, to tell you concerning Coimbra in what plight it is, if you desire to know, and in what guise the Moors dwell therein, what they are and how many, and with how little heed they keep the city. And he said unto them, I beseech ye, for the love of God, say on. Then told they him what they knew: and the King took counsel upon this matter with Rodrigo of Bivar, and Rodrigo said, that certes the Lord would help him to win the city: and he said he would fain be knighted by the King's hand, and that it seemed to him now that he should receive knighthood at his hand in Coimbra. A covenant was then made with the two Monks, that they should go with the army against the city in the month of January without fail. Now this was in October. Incontinently the King sent to summon his knights and people, and when one part of them had assembled at Santa Maria, he bade them do all the damage they could against Coimbra, and ravage the country, which accordingly they did. In the mean time the King made a pilgrimage to Santiago, as Rodrigo had exhorted him to do; and he remained there three days and nights in prayer, offering great gifts, and taking upon himself great devotion, that it might please God to fulfil his desire. And with the help of Santiago he gathered together a great host, and went up against Coimbra in the month of January, even as he had covenanted, and laid siege to it. And he

fought against the city all February, and March, and April, May and June, five months did he fight, and could not prevail against it. And when July came the food of the besiegers failed them, insomuch that they had only the dole for a few days left; then the baggage was made ready, and the sumpter-beasts and serving men were ordered to depart for Leon, and proclamation was made in the camp that the army should remain yet four days, and on the fifth they might break up and depart every one to his own house. But then the Monks of Lorcva and the Abbot consulted together and said, Let us now go to the King and give him all the food which we have, both oxen and cows, and sheep and goats and swine, wheat and barley and maize, bread and wine, fish and fowl, even all that we have; for if the city, which God forbid, should not be won by the Christians, we may no longer abide here. Then went they to the King and gave him all their stores,¹ both of flocks and herds, and pulse, and wine beyond measure, which they had for a long time stored. Then was there abundance in the camp; but they who were within the city waxed feeble for hunger and long suffering, because the Christians beset them on all sides, and warred upon them hotly, and brought their engines to bear on every part, and the walls of the city were broken down. When the Moors saw this they came to the King, and fell at his feet, and besought him of his mercy that he would let them depart, leaving to him the city and all that they had therein, for they asked for nothing but their lives. And the King had compassion upon them and granted their prayer; and the city was yielded to him on a Sunday at the hour of tierce, which was before a week had run out since the Monks of Lorcva had succored the host.

Brito Mon.
Lus. P. 2.
l. 7. c. 28.
Chr. del
Cid. cap. 14.
Chr. Gen.
ff. 198.

XVI. Now it came to pass that while the King lay before Coimbra, there came a pilgrim from the land of Greece on pilgrimage to Santiago; his name was Estiano, and he

How Santi-
ago appear-
ed to
the Greek
Bishop.

¹ Berganza intimates a possibility that these stores were miraculously increased by the prayers of the Monks.

BOOK
I.

was a Bishop. And as he was praying in the church he heard certain of the townsmen and of the pilgrims saying that Santiago was wont to appear in battle like a knight, in aid of the Christians. And when he heard this it nothing pleased him, and he said unto them, Friends, call him not a knight, but rather a fisherman. Upon this it pleased God that he should fall asleep, and in his sleep Santiago appeared to him with a good and cheerful countenance, holding in his hand a bunch of keys, and said unto him, thou thinkest it a fable that they should call me a knight, and sayest that I am not so: for this reason am I come unto thee that thou never more mayest doubt concerning my knighthood; for a knight of Jesus Christ I am, and a helper of the Christians against the Moors. While he was thus saying a horse was brought him the which was exceeding white, and the Apostle Santiago mounted upon it, being well clad in bright and fair armor, after the manner of a knight. And he said to Estiano, I go to help King Don Ferrando who has lain these seven months before Coimbra, and to-morrow, with these keys which thou seest, will I open the gates of the city unto him at the hour of tierce, and deliver it into his hand. Having said this he departed. And the Bishop when he awoke in the morning called together the clergy and people of Compostella, and told them what he had seen and heard. And as he said, even so did it come to pass; for tidings came that on that day, and at the hour of tierce, the gates of the city had been opened.

Chr. del
Cid, cap. 14.
Chr. Gen.
ff. 198.
Escobar.
Rom. 13.

Of the
grant made
by the King
to the
monks of
Lorvam.

XVII. King Don Ferrando then assembled his Counts and chief captains, and told them all that the Monks of Lorvam had done, in bringing him to besiege the city, and in supplying his army in their time of need: and the Counts and chief captains made answer and said, Certes, O King, if the Monks had not given us the stores of their Monastery, thou couldest not have taken the city at this time. The King then called for the Abbot and the brethren, for they were with him in the host, and said the hours to him daily, and mass in

St. Andre's, and buried there and in their Monastery as many as had died during the siege, either of arrow-wounds or by lances, or of their own infirmities. So they came before him and gave him joy of his conquest; and he said unto them, Take ye now of this city as much as ye desire, since by God's favor and your council I have won it. But they made answer, Thanks be to God and to you, and to your forefathers, we have enough and shall have, if so be that we have your favor and dwell among Christians. Only for the love of God, and for the remedy of your own soul, give us one church with its dwelling houses within the city, and confirm unto us the gifts made to us in old times by your forefathers, and the good men to whom God give a happy rest. With that the King turned to his sons and his soldiers, and said, Of a truth, by our Creator, these who desire so little are men of God. I would have given them half the city, and they will have only a single church! Now therefore, since they require but this, on the part of God Almighty let us grant and confirm unto them what they ask, to the honor of God and St. Mamede. And the brethren brought him their charters of King Ramiro, and King Bermudo, and King Alfonso, and of Gonzalo Moniz, who was a knight and married a daughter of King Bermudo, and of other good men. And the King confirmed them, and he bade them make a writing of all which had passed between him and them at the siege of Coimbra; and when they brought him the writing, they brought him also a crown of silver and of gold, which had been King Bermudo's, and which Gonzalo Moniz had given to the Monastery in honor of God and St. Mamede. The King saw the crown, how it was set with precious stones, and said to them, To what end bring ye hither this crown? And they said, That you should take it, Sire, in return for the good which you have done us. But he answered, Far be it from me that I should take from your Monastery what the good men before me have given to it! Take ye back the crown, and also ten marks of

BOOK I. silver, and make with the money a good cross, to remain with you forever. And he who shall befriend you, may God befriend him; but he who shall disturb you or your Monastery, may he be cursed by the living God and by his Saints. So the King signed the writing which he had commanded to be made, and his sons and chief captains signed¹ it also, and in the writing he enjoined his children and his children's children, as many as should come after him, to honor and protect the Monastery of Lorum, upon his blessing he charged them so to do, because he had found the brethren better than all the other Monks in his dominions.

Brito Mon.
Lus. 2.7.28.

¹ The history of the siege of Coimbra, as far as the Monks of Lorum are concerned, is preserved in this very writing, to which among other witnesses, the name of Rodrigo Diaz appears. Brito has printed the original Latin in the *Monarchia Lusitana*. P. 2. L. 7. C. 28. Its authenticity has never I believe been called in question; the Latin is barbarous, and contains one Arabic word, which was disused at a very early period; it differs from the Ballads and Chronicles, in assigning seven months to the siege, instead of seven years, and is in other respects authenticated by other records.

There is however one passage which at first appears suspicious. The Monks in asking leave of the Moors to make their pilgrimage say, — *Volumus ire ad SANCTUM DOMINICUM facere orationem pro peccatis nostris*. *Sanctum Dominicum* has been literally rendered St. Domingo; but Brito has perceived the error, for neither of the St. Domingos were then born. *Dominicum*, he says, is here used in its ancient signification, for a church; and the church thus called for distinction, is probably that of San Salvador at Oviedo, then the most famous in Spain for its treasury of relics. Sandoval explains it in the same manner, but accounts less satisfactorily for his explanation. He translates the words Santo Domingo, and says in a marginal note, *Santo Domingo seria Oviedo, que por excelencia se diria Sanctum Dominicum, primer Santo del Señor*.

The document is very valuable, and that not merely because it gives a fuller and more authentic account of the conquest of Coimbra than is elsewhere to be found. It proves that the Kings of Leon had possession of this district at an early age; that the Christians were tolerated with the utmost freedom by the Moorish conquerors;—and that the conquerors had good reason to repent of their toleration.

XVIII. Then King Don Ferrando knighted Rodrigo of Bivar in the great mosque of Coimbra, which he dedicated to St. Mary. And the ceremony was after this manner: the King girded on his sword, and gave him the kiss,¹ but not the blow. To do him more honor the Queen gave him his horse, and the Infanta, Doña Urraca fastened on his spurs; and from that day forth he was called Ruydiez.² Then the King commanded him to knight nine noble squires with his own hand; and he took his sword before the altar, and knighted them. The King then gave Coimbra to the keeping of Don Sisnando, Bishop of Iria; a man, who having more hardihood than religion, had by reason of his misdeeds gone over to the Moors, and sorely infested the Christians in Portugal. But during the siege he had come to the King's service, and bestirred himself well against the Moors; and therefore the King took him into his favor, and gave him the city to keep, which he kept, and did much evil to the Moors till the day of his death. And the King departed and went to Compostella to return thanks to Santiago.

BOOK
I.How Ro-
drigo was
knighted.Chr. del
Cid. cap. 14.
Cr. Gen.
ff. 199.
Escobar
Rom. 13.

XIX. But then Benalfagi, who was the Lord of many lands in Estremadura, gathered together a great power of the Moors and built up the walls of Montemor, and from thence waged war against Coimbra, so that they of Coimbra called upon the King for help. And the King came up

Of the tak-
ing of Mon-
temor.

¹ The blow was given with the hand upon the neck, and with these words, *Despertad, y no os durmais en las cosas de Cavalleria*. — Awake, and sleep not in affairs of knighthood. *Berganza*. 5. 11. § 142. He adds that the King omitted this, knowing well that the Cid needed no such exhortation.

² Ruy is merely the abbreviation of Rodrigo. *Berganza* (5. 11. § 142.) infers from this passage, that they who aspired to knighthood were called only by their baptismal names, and did not assume the patronymic till they had received the order; — in signification that they were not to pride themselves upon hereditary honor till they were able to support it.

BOOK
I.

Brito Mon.
Lus. 2.7.28.
Chr. del
Cid. cap. 17.
Chr. Gen.
ff. 200.

How Ruy-
diez was
called the
Cid.

Chr. del
Cid. cap. 19.
Chr. Gen.
ff. 201.

How the
Emperor
demanded
tribute of
Spain.

against the town, and fought against it, and took it. Great honor did Ruydiez win at that siege ; for having to protect the foragers, the enemy came out upon him, and thrice in one day was he beset by them ; but he, though sorely pressed by them, and in great peril, nevertheless would not send to the camp for succor, but put forth his manhood and defeated them. And from that day the King gave more power into his hands, and made him head over all his household.

XX. Now the men of Leon besought the King that he would repeople Zamora, which had lain desolate since it was destroyed by Almanzor. And he went thither and peopled the city, and gave to it good privileges. And while he was there came messengers from the five Kings who were vassals to Ruydiez of Bivar, bringing him their tribute ; and they came to him, he being with the King, and called him Cid, which signifyeth Lord, and would have kissed his hands, but he would not give them his hand till they had kissed the hand of the King. And Ruydiez took the tribute, and offered the fifth thereof to the King, in token of his sovereignty ; and the King thanked him, but would not receive it, and from that time he ordered that Ruydiez should be called the Cid, because the Moors had so called him.

XXI. In those days Pope Victor II. held a council at Florencé, and the Emperor Henry there made his complaint against King Don Ferrando, that he did not acknowledge his sovereignty, and pay him tribute, like all other Kings ; and he besought the Pope to admonish him so to do. And the Pope being a German, and the friend of Henry, sent to the King to admonish him, and told him that unless he obeyed he would proclaim a crusade against him ; and in like manner the Emperor, and the King of France, and the other Kings, sent to exhort him to obedience, defying him if he should refuse. When the King saw their letters he was troubled, for he knew that if this thing were

done, great evil would follow to Castille and Leon. And he took counsel with his honorable men. They seeing on the one hand the great power of the Church, and on the other the great evil that it would be if Castille and Leon should be made tributary, knew not what counsel to give; howbeit at length they said to him that he should do the Pope's bidding. At this council the Cid was not present, for he had lately completed his marriage with Doña Ximena Gomez, and was then with her; but at this time he arrived, and the King showed him the letters, and told him the matter how it then stood, and what had been the advice of his good men, and besought him to speak his advice, as a good and true vassal to his Lord. When the Cid heard what had passed it grieved him to the heart, more for the counsel which had been given to the King, than because of the Pope's commands; and he turned to the King and said, In an ill day, Sir, were you born in Spain, if it be in your time to be made tributary, which it never was before; for all the honor which God hath given you, and whatever good he hath done to you, is lost if it should be so. And, Sir, whoever hath given you this counsel is not a true man, neither one who regardeth your honor nor your power. But send to defy them since they will have it so, and let us carry the war home to them. You shall take with you five thousand knights, all of whom are hidalgos, and the Moorish Kings who are your vassals will give you two thousand knights; and, Sir, you are such a one as God loves, and he will not that your honor should perish. And the King thought that he was well counselled by him, for the King was of a great heart.

BOOK
I.

Chr. del
Cid. cap. 21.
Chr. Gen.
ff. 202.

XXII. Then the King ordered letters to be written, in which he besought the Pope not to proceed farther against him without just cause, for Spain had been conquered by those who dwelt therein, by the blood of them and of their fathers, and they had never been tributary, and never would be so, but would rather all die. Moreover he sent his letters

Of the answer which the King sent.

BOOK I. to the Emperor and to the other Kings, telling them that they well knew the wrong which the Emperor did him, having no jurisdiction over him, nor lawful claim; and he besought them to let him alone that he might continue to wage war against the enemies of the faith; but if they persisted to speak against him he then sent them back their friendship, and defied them, and where they all where there would he go seek them. While this reply was on its way he gathered together his people, as he and the Cid had advised, and set forward with eight thousand and nine hundred knights, both of his own and of the Cid, and the Cid led the advanced guard. When they had passed the passes of Aspa they found that the country was up, and the people would not sell them food; but the Cid set his hand to, to burn all the country before him, and plunder from those who would not sell, but to those who brought food he did no wrong. And after such manner did he proceed, that wherever the King and his army arrived they found all things of which they could stand in need; and the news went sounding throughout all the land, so that all men trembled.

Chr. del
Cid. cap. 22.
Chr. Gen.
f. 202.

How the
Cid defeat-
ed the Lord
of Savoy.

XXIII. Then Count Remon, Lord of Savoy, with the power of the King of France, gathered together twenty thousand knights and came beyond Tolosa, to hold the road against King Don Ferrando. And he met with his harbinger¹ the Cid, who went before him to prepare lodgings, and they had a hard battle; and the men of the Count were discomfited, and he himself made prisoner and many with him, and many were slain. And the Count besought the Cid of

¹ *Aposentador*. Harbinger is the corresponding word: an officer of the Prince's court, that alloteth the noblemen and those of the household their lodgings in time of progress. *Minsheu*.

Anthony Munday (*Primaleon*, Part 1. p. 58.) speaks of the *Fourriers* and *Harbingers* of the Emperor. The former of these terms is found in French, Spanish, Italian, Dutch, and German. Its etymology is doubtful, and it seems in England to have given place to a word of more obvious meaning, as *Furriel* has done in Spain.

his mercy to set him free, saying that he would give him a daughter he had, the which was right fair ; and the Cid did as he besought him, and the daughter was given to him, and he set the Count free. And by this woman King Don Ferrando had his son the Cardinal Ferrando, who was so honorable a man.

BOOK
I.

Chr. del
Cid. cap. 22.
Chr. Gen.
ff. 202.

XXIV. After this the Cid had another battle with all the power of France, and discomfited them, and at neither of these battles did the King and his main army arrive. So the news went sounding before them to the council, of the fierceness of the Cid ; and as they all knew that he was the conqueror of battles, they knew not what to advise ; and they besought the Pope that he would send to them, begging them to turn back, and saying that they did not require tribute. These letters came to the King when he had past Tolosa, and he took counsel with the Cid and with his good men, and they advised that he should send two of his good men to the Pope, who should tell him to send a Cardinal with power to make a covenant, that this demand should never again be made upon Spain ; and that persons from the Emperor and from the other Kings also should come to ratify this, and meanwhile he would abide where he was. But if they did not come he would go on to them. Count Don Rodrigo, and Alvah Fañez Minaya, and certain learned men, were sent with this bidding. And when they came to the Pope and gave him their letters, he was much dismayed, and he assembled the good and honorable men of the council, and asked of them what he should do. And they made answer that he must do as the King willed him, for none was so hardy as to fight against the good fortune of his vassal the Cid. Then the Pope sent Master Roberto, the Cardinal of St. Sabina, with full powers, and the representatives of the Emperor and of the other Kings came also and signed the covenant, that this demand should never again be made upon the King of Spain. And the writings which they made were confirmed by the Pope and by the Emperor and the other Kings, and sealed with their seals.

How the
Pope and
the Empe-
ror yielded
their de-
mand.

Chr. del
Cid. cap. 22.
Chr. Gen.
ff. 202.

BOOK
I.

How the King returned into his own land.

XXV. While this was doing the King abode where he was, beyond Tolosa; six months did he abide there. And the Pope sent to ask of him the daughter of Count Remon; and she was then five months gone with child; and by the advice of his vassal the Cid the King sent her, and sent to tell the Pope the whole truth, requesting that he would see she was taken care of; and the Pope ordered that she should be taken care of till the event should be. And she was delivered of the Abbot Don Ferrando; the Pope was his godfather, and brought him up right honorably, and dispensed with his bastardry that he might hold any sacred dignity; and in process of time he was made an honorable Cardinal. So the King¹ returned with great honor into his own land, and from that time he was called Don Ferrando the Great, the Emperor's Peer; and it was said of him in songs that he had passed the passes of Aspa in despite of the Frenchmen.

Chr. del Cid, cap. 22.
Chr. Gen. ff. 203.

How the King divided his dominions.

XXVI. Many other things did King Don Ferrando, which are written in the book of the Chronicles of the Kings of Spain, enriching churches and monasteries, and honoring the saints and martyrs, and making war upon the misbelievers. And it came to pass when he was waxed old, that as he was one day saying his prayers, the confessor St. Isidro appeared unto him, and told him the day and hour when he should die, to the intent that he might make ready and confess his sins, and make atonement for them, and take thought for his soul, that so he might appear

¹ Berganza believes everything in the history of this expedition, except the episode of the Lord of Savoy's daughter, which he attributes with good reason to the Joculars. That Ferrando had no bastard son of that name, or that dignity, is certain; and to suppose, as the Chronicle does, that this son was old enough at the King's death to have his brethren confided to his care, is a manifest absurdity. Berganza guesses that there was such a Cardinal Abbot, but that he was the King's nephew; this is a mere guess, for there is no other intimation of the existence of any such person than in this story, which is so evidently false in all its parts.

clean from offence before the face of God. From that day he, being certain that his end was at hand, began to discharge his soul. And he devised within himself how to dispose of the kingdoms which God had given him, that there might be no contention between his sons after his death; and he thought it best to divide his lands among them; but this which he thought best proved to be the worst, and great evil came thereof, for better had it been that he had left all to the eldest. Howbeit it was his pleasure to divide them: he had three sons, Don Sancho who was the eldest, and Don Alfonso who was the second born, and Don Garcia who was the youngest; and two daughters, Doña Urraca and Doña Elvira. The manner in which he divided his lands was this; he gave to Don Sancho the kingdom of Castille as far as to the river Pisuerga, on the side of Leon, with the border,¹ which included the dioceses of Osma, and Segovia, and Avila, and on the side of Navarre as far as the Ebro, as he had won it from his nephew Don Sancho Garcia, King of Navarre. To Don Alfonso he gave the kingdom of Leon, and in Asturias as far as the river Deva, which runs by Oviedo, and part of Campos as far as Carrion, and the river Pisuerga, with the border, which contained the dioceses of Zamora, Salamanca, and Ciudad Rodrigo, and the city of Astorga, and other lands in Galicia, with the town of Zebreros. To Don Garcia he gave the kingdom of Galicia, and all the lands which he had won in Portugal, with the title of King of Galicia, which country had had no King of its own since the kingdom of the Suevi had been overthrown by King Leovegildo. And to Doña Urraca he gave the city of Zamora, with all

Chr. del
Cid. cap. 27.
Chr. Gen.
ff. 204.

¹ *Estremadura* is the word which I have rendered Border. It is now the name of two provinces, one in Spain, the other in Portugal. Border was its original meaning, as the word implies; and the country designated by that name varied, as the Christians extended their conquests.

BOOK
I.

Sandoval.
ff. 15.
Garibay,
l. 11. c. 9.

How the
Infante D.
Sancho
complained
of the
wrong
which was
done him.

Chr. del
Cid, cap. 28.
Chr. Gen.
ff. 205.

Of the
death of the
King.

its dependencies, and with half the Infantazgo ; and the other half, with the city of Toro and its dependencies, to Doña Elvira.

XXVII. When the Infante Don Sancho knew that the King his father had made this allotment, it displeased him, for he was the eldest son ; and he said to his father that he neither could nor ought to make this division ; for the Gothic Kings had in old times made a constitution for themselves, that the kingdom and empire of Spain should never be divided, but remain one dominion under one Lord. But the King replied that he would not for this forbear to do as he had resolved, for he had won the kingdom : then the Infante made answer, Do as you will, being my father and Lord ; but I do not consent unto it. So the King made this division against the right of the Infante Don Sancho, and it displeased many in the kingdom, and many it pleased ; but they who were of good understanding perceived the evil which would arise.

XXVIII. After this the King fell sick with the malady whereof he died. And he made himself be carried to Leon, and there on his knees before the bodies of the saints he besought mercy of them. And putting his crown upon his head before the holy body of St. Isidro, he called upon God, saying, O Lord Jesus Christ, thine is the power over all, and thine is the kingdom, for thou art King of all kingdoms, and of all Kings, and of all nations, and all are at thy command. And now Lord I return unto thee the kingdom which thou hast given me, but I beseech thee of thy mercy that my soul may be brought to the light which hath no end. Having said thus, he stript himself of the royal robes adorned with gold in which he was arrayed, and took the crown from his head and placed it upon the altar ; and he put sackcloth¹

¹ In this instance I have rendered *cilicio* by sackcloth, a familiar word in this sense, and here sufficiently accurate. *CILICIUM, a cilicibus populis dictum, apud quos (ut inquit VARRO de re rusticâ, cap. 11.) Cilicia pri-*

upon the carrion of his body, and prayed to God, confessing all the sins which he had committed against him, and took his acquittal from the bishops, for they absolved him from his sins; and forthwith he there received extreme unction, and strewed ashes upon himself. After this by his own order he was carried to St. Mary of Almazan in pilgrimage, and there he remained thrice nine days, beseeching St. Mary that she would have mercy upon him and intercede with her blessed Son for his soul. From thence they carried him to Cabezon, and there the Abbot Don Ferrando came to him, an honorable man, and many other honorable men of his realms, and the Cid Ruydiez, whom the King commended to the Infante Don Sancho, his son. And after he had put all his affairs in order he remained three days lamenting in pain, and on the fourth, being the day of St John the Evangelist, he called for the Cardinal Abbot, and commended Spain and his other sons to him, and gave him his blessing, and then at the hour of sexts¹ he rendered up his soul

A. D. 1065.

mum confecta sunt. Cilicia Arabes nuncupant velamenta pellibus caprarum contexta, ex quibus sibi tentoria faciunt. ISID. Est autem vestis e pilis hircorum et caprarum tonsilibus texta, quâ monachi et eremicole dum penitentiam agebant uti consueverunt. Gr. κίλιον, a Lat. ut alia plura græca vocabula a latinis eodem modo formantur. Minshew.

The *cilicio* was however sometimes made of such materials that to call it either haircloth or sackcloth would be a contradiction in terms. In a future work therefore, wherein it will frequently be necessary to mention it, I shall venture to anglicize the original word, which in all probability has already been done by some of our Catholic writers. I believe there are few words in any European language for which a precise term may not be found in our own; but our Dictionaries are miserably imperfect. The Reviews have more than once censured me for having introduced new words, when not my English but their own ignorance was in fault.

Our word in the Bible is literally from the Hebrew שַׂק *sak*, — a word which is said to be the same in almost every known language.

¹ Berganza (5. 12. § 155.) in examining this account of the King's death, admits as beyond all doubt, that St. Isidro warned him of it; — shews by good proof that he might receive extreme unction before the Viaticum, and says that Cabezon has been wrongly understood to mean

BOOK
I.

without stain to God, being full of years. So they carried him to Leon, and buried him near his father, in the Church of St. Isidro, which he had built. Thirty and one years did King Don Ferrando the Great, who was peer with the Emperor, reign over Castille. The Queen his wife lived two years after him, leading a holy life; a good Queen had she been and of good understanding, and right loving to her husband: always had she counselled him well, being in truth the mirror of his kingdoms, and the friend of the widows and orphans. Her end was a good end, like that of the King her husband: God give them Paradise for their reward. Amen.

Chr. del
Cid. cap.
29. 30. 31.
Chr Gen.
ff. 205.

the name of a place, *E lo llevaron a cabezon* meaning that he was carried in men's arms, being unable to stand.

HERE BEGINNETH THE SECOND BOOK

OF THE

CHRONICLE OF THE CID.

I. THE history relates how after the death of King Don Ferrando, the three Kings his sons reigned each in his kingdom, according to the division made by their father, who had divided that which should all by right have descended to the King Don Sancho. Now the Kings of Spain were of the blood of the Goths, which was a fierce blood,¹ for it had many times come to pass among the Gothic Kings that brother had slain brother upon this quarrel ; from this

BOOK
II.

How King Don Sancho was wroth at the partition of the kingdoms.

¹ The *Chronica General* refers here to the Archbishop Rodrigo, whose words are these : *Sed licet ipse regnum filiis divisisset, et partem suam unicuique assignasset, quia omnis potestas impatiens est consortis, et quia Reges Hispania a feroci Gotthorum sanguine contraxerunt, ne majores aliquem velint parem, nec minores superiorem, sæpius inter Gotthos regalia funera fraterno sanguine maduerunt. Rex itaque Sancius, Castellæ et Navarræ finibus non contentus, inhumanitatis Gotthicæ successor et hæres, et sanguinem fratrum sitire, et ad eorum regnam cæpit cupidus anhelare, &c. L. 6. C. 15.*

The Archbishop himself seems to have had before him the observation which the Monk of Silos makes on the same occasion. *Porro Hispanicæ Reges tantæ ferocitatis dicuntur fore, quod quum ex eorum stirpe quilibet Regulus adultû atate jam arma primo sumpserit, sive in fratres, seu in parentes, si superstites fuerint, ut jus regale solus obtineat, pro viribus contendere parat. Chronicon Monachi Siliensis, C. 2. § 10.*

BOOK
II.

blood was King Don Sancho descended, and he thought that it would be a reproach unto him if he did not join together the three kingdoms under his own dominion, for he was not pleased with what his father had given him, holding that the whole ought to have been his. And he went through the land setting it in order, and what thing soever his people asked at his hand that did he grant them freely, to the end that he might win their hearts.

Chr. del
Cid. cap.
32. 33.
Chr. Gen.
ff. 205.

How the
Kings of
Navarre
and Aragon
came
against
Castille.

II. Now when King Don Sancho of Navarre saw that there was a new King in Castille, he thought to recover the lands of Bureva and of Old Castille as far as Laredo, which had been lost when the King his father was defeated and slain at Atapuerca in the mountains of Oca. And now seeing that the kingdom of Ferrandò was divided, he asked help of his uncle Don Ramiro, King of Aragon; and the men of Aragon and of Navarre entered Castille together. But King Don Sancho gathered together his host, and put the Cid at their head; and such account did he give of his enemies, that he of Navarre was glad to enjoy Rioja in peace, and lay no farther claim to what his father had lost. Now the King of Castille was wroth against the King of Aragon, that he should thus have joined against him without cause; and in despite of him he marched against the Moors of Zaragoza, and laying waste their country with fire and sword, he came before their city, and gave orders to assault it, and began to set up his engines. When the King of Zaragoza saw the great will which the King had to do evil unto him, and that there was none to help him, he thought it best to come to his mercy, paying tribute, or serving him, or in any manner whatsoever. And he sent interpreters to King Don Sancho saying, that he would give him much gold and silver, and many gifts, and be his vassal, and pay him tribute yearly. The King received them right honorably, and when he had heard their bidding he answered resolutely, being of a great heart, All this which the King of Zaragoza sends to say unto me is well, but he hath another thing in

his heart. He sends to bid me break up the siege and depart from his land, and as soon as I should have departed, he would make friends unto himself among Christians and among Moors, and fail me in all which he covenants. Nevertheless I will do this thing which your King requires of me; but if in the end he lie, I will come back upon him and destroy him, trusting in God that he cannot defend himself against me. And when the interpreters heard this they were greatly dismayed, and they returned and told their King all that he had said. And the Moors seeing that they could not help themselves, made such terms with him as it pleased him to grant, and gave him hostages that they might not be able to prove false. And they gave him gold and silver and precious stones in abundance, so that with great riches and full honorably did he and all his men depart from the siege.

Chr. del
Cid. cap. 33.
Chr. Gen.
ff. 206.
Sandoval.
ff. 21.

III. Greatly was the King of Aragon displeased at this which King Don Sancho had done, thinking that it was to his great injury and abasement, for Zaragoza he held to be within his conquest. And he came out with all his power to cut off the King's return, and took possession of the way, and said unto him that he should not pass till he had made amends for the great dishonor which he had wrought him, in coming into his conquest and against his vassals: the amends which he required was, that he should yield unto him all the spoil, and all which the King of Zaragoza had given him, else should he not pass without battle. When King Don Sancho heard this, being a man of great heart, he made answer, that he was the head of the kingdoms of Castille and Leon, and all the conquests in Spain were his, for the Kings of Aragon had no conquests appertaining unto them, being by right his tributaries, and bound to appear at his Cortes. Wherefore he counselled him to waive this demand, and let him pass in peace. But the King of Aragon drew up his host for battle, and the onset was made, and heavy blows were dealt on both sides, and many horses were

How King
Don Sancho
defeated
the King of
Aragon.

BOOK
II.

left without a master. And while the battle was yet upon the chance, King Don Sancho riding right bravely through the battle, began to call out Castille! Castille! and charged the main body so fiercely that by fine force he broke them; and when they were thus broken, the Castilians began cruelly to slay them, so that King Don Sancho had pity thereof, and called out unto his people not to kill them, for they were Christians. Then King Don Ramiro being discomfited, retired to a mountain, and King Don Sancho beset the mountain round about, and made a covenant with him that he should depart, and that the King of Zaragoza should remain tributary to Castille; and but for this covenant the King of Aragon would then have been slain or made prisoner. This was the battle whereof the Black Book of Santiago speaketh, saying, that in this year, on the day of the Conversion of St. Paul, was the great slaughter of the Christians in Porca. In all these wars did my Cid demean himself after his wonted manner; and because of the great feats which he performed the King loved him well, and made him his Alferez; so that in the whole army he was second only to the King. And because when the host was in the field it was his office to choose the place for encampment, therefore was my Cid called the Campeador.¹

A. D. 1065.

Chr. del
Cid. cap. 34.
Chr. Gen.
ff. 206.
Sandoval,
ff. 22.Of the be-
ginning of
the strife
between
the brethren.

IV. While King Don Sancho was busied in these wars, King Don Garcia of Galicia took by force from Doña Urraca his sister a great part of the lands which the King their father had given her. And when she heard this she began to lament aloud, saying, Ah King Don Ferrando, in an evil hour didst thou divide thy kingdom, for thereby will all the

¹ This word is variously latinized *Campiator*, *Campidator*, and *Campiductor*. Berganza, by way of explaining it, gives an account of the origin and form of judicial combats, and supposes that the title was given to Rodrigo either because he was appointed judge of the field on such occasions, or King's Champion. Sandoval's, which I have followed, is the more probable explanation.

land be brought to destruction. And now also will be accomplished that which my fosterer Arias Gonzalo said, for now that King Don Garcia who is my younger brother, hath dispossessed me and broken the oath which he made unto my father, what will not the elder do, who made the vow by compulsion, and alway made protestation against the division ! God send that as thou hast disherited me, thou mayest speedily thyself in like manner be disherited, Amen ! But when King Don Sancho heard what his brother had done he was well pleased thereat, thinking that he might now bring to pass that which he so greatly desired ; and he assembled together his Ricos-omes and his knights, and said unto them, The King my father divided the kingdoms which should have been mine, and therein he did unjustly ; now King Don Garcia my brother hath broken the oath and disherited Doña Urraca my sister ; I beseech ye therefore counsel me what I shall do, and in what manner to proceed against him, for I will take his kingdom away from him. Upon this Count Don Garcia Ordoñez arose and said, There is not a man in the world, Sir, who would counsel you to break the command of your father, and the vow which you made unto him. And the King was greatly incensed at him and said, Go from before me, for I shall never receive good counsel from thee. The King then took the Cid by the hand and led him apart, and said unto him, Thou well knowest, my Cid, that when the King my father commended thee unto me, he charged me upon pain of his curse that I should take you for my adviser, and whatever I did that I should do it with your counsel, and I have done so even until this day ; and thou hast alway counselled me for the best, and for this I have given thee a county in my kingdom, holding it well bestowed. Now then I beseech you advise me how best to recover these kingdoms, for if I have not counsel from you I do not expect to have it from any man in the world.

BOOK
II.

How King
Don San-
cho had a
meeting
with his
brother
King Don
Alfonso.

V. Greatly troubled at this was the Cid, and he answered and said, Ill, Sir, would it behove me to counsel you that you should go against the will of your father. You well know that when I went to Cabezon unto him, after he had divided his kingdoms, how he made me swear to him that I would alway counsel his sons the best I could, and never give them ill counsel ; and while I can, thus must I continue to do. But the King answered, My Cid, I do not hold that in this I am breaking the oath made to my father, for I ever said that the partition should not be, and the oath which I made was forced upon me. Now King Don Garcia my brother hath broken the oath, and all these kingdoms by right are mine : and therefore I will that you counsel me how I may unite them, for from so doing there is nothing in this world which shall prevent me, except it be death. Then when the Cid saw that he could by no means turn him from that course, he advised him to obtain the love of his brother King Don Alfonso, that he might grant him passage through his kingdom to go against Don Garcia : and if this should be refused, he counselled him not to make the attempt. And the King saw that his counsel was good ; and sent his letters to King Don Alfonso, beseeching him to meet him at Sahagun. When King Don Alfonso received the letters, he marvelled to what end this might be : howbeit he sent to say that he would meet him. And the two Kings met in Sahagun. And King Don Sancho said, Brother, you well know that King Don Garcia our brother hath broken the oath made unto our father, and disherited our sister Doña Urraca : for this I will take his kingdom away from him, and I beseech you join with me. But Don Alfonso answered that he would not go against the will of his father, and the oath which he had sworn. Then King Don Sancho said, that if he would let him pass through his kingdom he would give him part of what he should gain : and King Don Alfonso agreed to this. And upon this matter they fixed another day to meet ; and then forty knights were named,

twenty for Castille and twenty for Leon, as vouchers that this which they covenanted should be faithfully fulfilled on both sides.

BOOK
II.

Chr. del
Cid. cap. 36.
Chr. Gen.
ff. 208.

VI. Then King Don Sancho gathered together a great host, Castilians and Leonese, and they of Navarre and Biscay, Asturians, and men of Aragon and of the border. And he sent Alvar Fañez, the cousin of the Cid, to King Don Garcia, to bid him yield up his kingdom, and if he refused to do this, to defy him on his part. Alvar Fañez, albeit unwillingly, was bound to obey the bidding of his Lord, and he went to King Don Garcia and delivered his bidding. When King Don Garcia heard it he was greatly troubled, and he cried out in his trouble and said, Lord Jesus Christ, thou rememberest the oath which we made to our father ! for my sins I have been the first to break it, and have disherited my sister. And he said to Alvar Fañez, Say to my brother that I beseech him not to break the oath which he made to our father ; but if he will persist to do this thing, I must defend myself as I can. And with this answer Alvar Fañez returned. Then King Don Garcia called unto him a knight of Asturias, whose name was Ruy Ximenez, and bade him go to his brother King Don Alfonso, and tell him what had passed, and how King Don Sancho would take away his kingdom from him ; and to beseech him as a brother that he would not let him pass through his dominions. And King Don Alfonso replied, Say to my brother that I will neither help King Don Sancho, nor oppose him : and tell him that if he can defend himself I shall be well pleased. And with this answer Ruy Ximenez returned, and bade the King look to himself for defence, for he would find no help in his brother.

How King
Don Garcia
sent to ask
aid from his
brother
King Don
Alfonso.

Chr. del
Cid. cap. 37.
Chr. Gen.
ff. 208.

VII. Now Don Garcia was not beloved in his kingdom of Galicia, neither in Portugal, for as much as he showed little favor to the hidalgos, both Galegos and Portuguese, and vexed the people with tributes, which he had newly

How Don
Rodrigo
Frojaz slew
Verna.

BOOK
II.

imposed. The cause of all this was a favorite,¹ by name Verna, to whom the King gave so much authority, that he displeased all the chief persons in his dominions, and hearkened unto him in all things; and by his advice it was that he had despoiled his sister Doña Urraca of her lands, and his sister Doña Elvira also, and had done other things, whereby Portugal and Galicia were now in danger to be lost. And the knights and hidalgos took counsel together, how they might remedy these evils, and they agreed that the King should in the name of them all be advised how ill he was served, and entreated to put away his favorite. Don Rodrigo Frojaz was the one named to speak unto the King; for being a man of approved valor, and the lord of many lands, it was thought that the King would listen more to him than to any other. But it fell out otherwise than they had devised, for Verna had such power over the mind of the King, that the remonstrance was ill received, and Don Rodrigo and the other hidalgos were contumeliously treated in public by the King. Don Rodrigo would not bear this, being a right loyal and valiant man; and he went one day into the palace, and finding Verna busied in affairs of state, he drew forth his sword and slew him; then leaving the palace, for none cared to lay hands on him, he left Portugal, and took the road towards France; many of his vassals and kinsmen and friends following him, to seek their fortunes in a country where valor would be esteemed, for they were weary of the bad government of King Don Garcia.

Nobiliario,
del Conde
Don Pedro,
p. 45.
Chr. del
Cid. cap. 38.
Chron. Gen.
ff. 208.

Of the bat-
tle at Ahoa
de Mayas.

VIII. But when King Don Garcia knew of the league which his brethren had made to divide his kingdom between them, it was a greater trouble to him than the death of Verna, and he called his chief captains together and consulted with

¹ Garibay says a female favorite; in this he differs from all other authorities, otherwise the manners of the age would not render his account improbable. The story of Iñez de Castro is well known.

them; and they advised him that he should send to recall Don Rodrigo Frojaz, for having him the realm would be secure, and without him it was in danger to be lost. So two hidalgos were sent after him, and they found him in Navarre, on the eve of passing into France. But when he saw the King's letters, and knew the peril in which he then stood, setting aside the remembrance of his own wrongs, like a good and true Portugueze, he turned back, and went to the King at Coimbra. In good time did he arrive, for the captains of King Don Sancho had now gained many lands in Galicia and in the province of Beira, finding none to resist them, and the Count Don Nuño de Lara, and the Count of Monzon, and Don Garcia de Cabra, were drawing nigh unto Coimbra. When Don Rodrigo heard this and knew that the Castilians were approaching, and who they were, he promised the King either to maintain his cause, or die for it; and he besought him not to go into the battle himself, having so many vassals and so good; for it was not fitting that he should expose himself when there was no king coming against him. And it came to pass that when the scouts gave notice that the Castilians were at hand, he ordered the trumpets to be sounded, and the Portugueze sallied, and a little below the city, at the place which is now called Agoa de Mayas, the two squadrons met. Then was the saying of Arias Gonzalo fulfilled, that kinsmen should kill kinsmen, and brother fall by his brother's hand. But the Portugueze fought so well, and especially Don Rodrigo, and his brothers Don Pedro and Don Vermui Frojaz, that at length they discomfited the Castilians, killing of them five hundred and forty, of whom three hundred were knights, and winning their pennons and banners. Howbeit this victory was not obtained without great loss to themselves; for two hundred and twenty of their people were left upon the field, and many were sorely wounded, among whom, even to the great peril of his life, was Don Rodrigo Frojaz, being wounded with many and grievous wounds. In this battle was

Nobiliario,
p. 46. Do.
211.
Chr.delCid.
cap. 30.
Chron.Gen.
ff. 208.

BOOK II. slain the Count Don Fafes Sarracem de Lanhoso, with many of his vassals, he from whom the Godinos are descended: he was a right good knight.

How King
Don Garcia
fled to the
Moors.

IX. A sorrowful defeat was that for King Don Sancho; more for the quality of the slain than for their number; and he put himself at the head of his army, and hastened through the midst of Portugal, to go against his brother. And King Don Garcia hearing of his approach, called together his knights and hidalgos, and said unto them, Friends, we have no land whereunto to fly from the King Don Sancho my brother, let us therefore meet him in battle, and either conquer him, or die; for it is better to die an honorable death than to suffer this spoiling in our country. And to the Portugeze he said, Friends, ye are right noble and haughty knights, and it is your custom to have among you few lords and good ones; now therefore make me a good one, which will be to your own great honor and profit; and if I come out of this struggle well, I shall guerdon ye well, so that ye shall understand the will I have to do good towards ye. And they made answer and said that they would stand by him to the last, and that he should not be put down by their default. Then spake he to the Galegos and said, Friends, ye are right good and true knights, and never was it yet said that lord was forsaken by you in the field. I put myself in your hands, being assured that ye will well and loyally advise me, and help me to the utmost of your power. Ye see how King Don Sancho my brother presses upon us, and we have nothing left us but to die or to conquer; but if ye know any other counsel, I beseech ye tell it me. And the Galegos answered, that they would serve and defend him loyally, and that they held it best to fight. Nevertheless they were too few in number to stand against the King Don Sancho: so they retired before him. And Don Garcia took with him three hundred horsemen, and went to the Moors, and besought them to lend him aid against his brother, saying that he would give them the

kingdom of Leon. And the Moors made answer, O King, thou canst not defend thyself; how then canst thou give unto us the kingdom of Leon? Howbeit they did him honor and gave him great gifts, and he returned to his people and recovered many of the castles which he had lost.

BOOK
II.

Chr. del
Cid. Cap.
40 Chr.
Gen. ff. 209
Rod. Tol.
l. 6. c. 18.

X. Then King Don Sancho came against his brother, to besiege him in Santarem. And the Portugueze and Galegos took counsel together what they should do; for some were of advice that it was better to defend the cities and fortresses which they held, and so lengthen out the war; others that they should harass the army of the Castilians with frequent skirmishes and assaults, and never give them battle power to power, thinking that in this manner they might baffle them till the winter came on. Don Rodrigo Frojaz was at this time recovering of the wounds which he had received at Agoa de Mayas, and he said unto the King that it behoved him above all things to put his kingdom upon the hazard of a battle; for his brother being a greater lord of lands than he, and richer in money and more powerful in vassals, could maintain the war longer than he could do, who peradventure would find it difficult another year to gather together so good an army as he had now ready. For this cause he advised him to put his trust in God first, and then in the hidalgos who were with him, and without fear give battle to the King his brother, over whom God and his good cause would give him glorious victory. And to show his own good will to the King, he besought of him the leading of the van for himself and the Counts Don Pedro and Don Vermui Frojaz his brethren, and his two nephews. Greatly was the King Don Garcia encouraged by his gallant cheer, and he bade his host make ready to give battle to King Don Sancho, as soon as he should arrive; and he marched out from the city, and took his stand near unto it in a field where afterwards were the vineyards of the town. And when the banners of the Castilians were

How King
Don Garcia
went out
from Santa-
rem to bat-
tle.

BOOK II. seen advancing, the Galegos and Portugueze drew up in battle array, Don Rodrigo and his brethren having the van, and as he had requested, and a body of chosen knights with them.

Brito Mon.
Lus. 2.7.29.
Nobiliario,
p. 47.

How Alvar
Fanes ask-
ed the King
for a horse
and arms.

XI. Count Don Garcia came in the front of King Don Sancho's army, and in the one wing was the Count de Monzon and Count Don Nuño de Lara; and the Count Don Fruela of Asturias in the other; and the King was in the rear, with Don Diego de Osma, who carried his banner: and in this manner were they arrayed on the one side and on the other, being ready for the onset. And King Don Garcia bravely encouraged his men, saying, Vassals and friends, ye see the great wrong which the King my brother doth unto me, taking from me my kingdom; I beseech ye help me now to defend it; for ye well know that all which I had therein I divided among ye, keeping ye for a season like this. And they answered, Great benefits have we received at your hands, and we will serve you to the utmost of our power. Now when the two hosts were ready to join battle, Alvar Fañez came to King Don Sancho and said to him, Sir, I have played away my horse and arms; I beseech you give me others for this battle, and I will be a right good one for you this day; if I do not for you the service of six knights, hold me for a traitor. And the Count Don Garcia, who heard this, said to the King, Give him, Sir, what he asketh; and the King ordered that horse and arms should be given him. So the armies joined battle bravely on both sides, and it was a sharp onset; many were the heavy blows which were given on both sides, and many were the horses that were slain at that encounter, and many the men. Now my Cid had not yet come up into the field.

Chr. del
Cid. cap. 41.
Chr. Gen.
ff. 209.
Sandoval,
ff. 26.

How King
Don Sancho
was taken,
and of the
death of
Don Rodri-
go Frojaz.

XII. Now Don Rodrigo Frojaz and his brethren and the knights who were with them had resolved to make straight for the banner of the King of Castille. And they broke through the ranks of the Castilians, and made their way into the middle of the enemy's host, doing marvellous

feats of arms. Then was the fight at the hottest, for they did their best to win the banner, and the others to defend it; the remembrance of what they had formerly done, and the hope of gaining more honors, heartened them; and with the Castilians there was their King, giving them brave example as well as brave words. The press of the battle was here; here died Gonzalo de Sies, a right valiant Portuguese, on the part of Don Garcia; but on Don Sancho's part the Count Don Nuño was sorely wounded and thrown from his horse; and Count Don Garcia Ordoñez was made prisoner, and the banner of King Don Sancho was beaten down, and the King himself also. The first who encountered him was Don Gomes Echiguis, he from whom the old Sousas of Portugal derived their descent; he was the first who set his lance against King Don Sancho, and the other one was Don Moninho Hermigis, and Don Rodrigo made way through the press and laid hands on him and took him. But in the struggle his old wounds burst open, and having received many new ones he lost much blood, and perceiving that his strength was failing, he sent to call the King Don Garcia with all speed. And as the King came, the Count Don Pedro Frojaz met him and said, An honorable gift, Sir, hath my brother Don Rodrigo to give you, but you lose him in gaining it. And tears fell from the eyes of the King, and he made answer and said, It may indeed be that Don Rodrigo may lose his life in serving me, but the good name which he hath gained, and the honor which he leaveth to his descendants, death cannot take away. Saying this, he came to the place where Don Rodrigo was, and Don Rodrigo gave into his hands the King Don Sancho his brother, and asked him three times if he was discharged of his prisoner; and when the King had answered Yes, Don Rodrigo said, For me, Sir, the joy which I have in your victory is enough; give the rewards to these good Portuguese, who with so good a will have put their lives upon the hazard to serve you, and in all things follow their counsel, and you will not

BOOK II. err therein. Having said this he kissed the King's hand, and lying upon his shield, for he felt his breath fail him, with his helmet for a pillow, he kissed the cross of his sword in remembrance of that on which the incarnate Son of God had died for him, and rendered up his soul into the hands of his Creator. This was the death of one of the worthy knights of the world, Don Rodrigo Frojez. In all the conquests which King Don Ferrando had made from the Moors of Portugal, great part had he borne, insomuch that that King was wont to say that other Princes might have more dominions than he, but two such knights as his two Rodrigos, meaning my Cid and this good knight, there was none but himself who had for vassals.

Brito Mon.
Lus.2.7.29.
Nobiliario,
48.

How Alvar
Fañez res-
cued the
King.

XIII. Then King Don Garcia being desirous to be in the pursuit himself, delivered his brother into the hands of six knights that they should guard him, which he ought not to have done. And when he was gone King Don Sancho said unto the knights, Let me go and I will depart out of your country and never enter it again; and I will reward ye well as long as ye live; but they answered him, that for no reward would they commit such disloyalty, but would guard him well, not offering him any injury, till they had delivered him to his brother the King Don Garcia. While they were parleying Alvar Fañez Minaya came up, he to whom the King had given horse and arms before the battle; and he seeing the King held prisoner, cried out with a loud voice, Let loose my Lord the King: and he spurred his horse and made at them; and before his lance was broken he overthrew two of them, and so bestirred himself that he put the others to flight; and he took the horses of the two whom he had smote down, and gave one to the king, and mounted upon the other himself, for his own was hurt in the rescue; and they went together to a little rising ground where there was yet a small body of the knights of their party, and Alvar Fañez cried out to them aloud, Ye see here the King our Lord, who is free; now then remember the good name of

the Castilians, and let us not lose it this day. And about four hundred knights gathered about him. And while they stood there they saw the Cid Ruydiez coming up with three hundred knights, for he had not been in the battle, and they knew his green pennon. And when King Don Sancho beheld it his heart rejoiced, and he said, Now let us descend into the plain, for he of good fortune cometh: and he said, Be of good heart, for it is the will of God that I should recover my kingdom, for I have escaped from captivity, and seen the death of Don Rodrigo Frojaz who took me, and Ruydiez the fortunate one cometh. And the King went down to him and welcomed him right joyfully, saying, In happy time are you come, my fortunate Cid; never vassal succored his Lord in such season as you now succor me, for the King my brother had overcome me. And the Cid answered, Sir, be sure that you shall recover the day, or I will die; for wheresoever you go, either you shall be victorious or I will meet my death.

BOOK
II.

Chr. del
Cid. cap. 41.
Chr. Gen.
ff. 209.
Nobiliario,
49.

XIV. By this time King Don Garcia returned from the pursuit, singing as he came full joyfully, for he thought that the King his brother was a prisoner, and his great power overthrown. But there came one and told him that Don Sancho was rescued and in the field again, ready to give him battle a second time. Bravely was that second battle fought on both sides; and if it had not been for the great prowess of the Cid, the end would not have been as it was: in the end the Galegos and Portugeze were discomfited, and the King Don Garcia taken in his turn. And in that battle the two brethren of Don Rodrigo Frojaz, Don Pedro and Don Vermui, were slain, and the two sons of Don Pedro, so that five of that family died that day. And the King Don Sancho put his brother in better ward than his brother three hours before had put him, for he put him in chains and sent him to the strong castle of Luna.¹

How King
Don Garcia
was taken.

Chr. Gen.
ff. 210.
Chr. del
Cid. cap. 42.
Brito. Mon.
Lus. P. 2.
7. 29.
Sandoval,
ff. 27.

¹ The history of Garcia's captivity is defective. His epitaph says that he was taken by stratagem. The Castle of Luna was in Alfonso's do-

BOOK
II.

How King
Don Sancho
went
against his
brother
Alfonso.

XV. When King Don Sancho had done this he took unto himself the kingdom of Galicia and of Portugal, and without delay sent to his brother King Don Alfonso, commanding him to yield up to him the kingdom of Leon, for it was his by right. At this was the King of Leon troubled at heart; howbeit he answered that he would not yield up his kingdom, but do his utmost to defend it. Then King Don Sancho entered Leon, slaying and laying waste before him, as an army of infidels would have done; and King Don Alfonso sent to him to bid him cease from this, for it was inhuman work to kill and plunder the innocent: and he defied him to a pitched battle, saying that to whichever God should give the victory, to him also would he give the kingdom of Leon: and the King of Castille accepted the defiance, and a day was fixed for the battle, and the place was to be Lantada, which is near unto Carrion. The chief counsellor of King Don Alfonso was Don Peço Ansures, a notable and valiant knight, of the old and famous stock of

minions, and from hence Sandoval infers that he aided Sancho. Berganza adduces two early MSS. to prove that Sancho set him free, and that he was afterwards taken by Alfonso; and it should be remarked in corroboration of his opinion, that the Archbishop Rodrigo makes the defeat and flight of Alfonso anterior to Garcia's capture: but whether or not Alfonso assisted one brother in ruining the other, he profited by the crime. Seventeen years after his own succession he suffered Garcia to remain a prisoner and in chains. At the end of that time Garcia fell sick and desired to be bled. The King then either felt or affected compassion, and ordered his brother's irons to be taken off. But Garcia would not submit to this tardy and unavailing humanity; he knew that his sickness was mortal, and said that as he had worn those irons so long, he would die in them, and all that he requested of his brother now, was that he might be buried in them. This was not refused, and he was buried in his chains beside the King his father, in the church of St. Isidro, at Leon. *Chronica General*, ff. 234.

His monument represents him in these fetters. This is the epitaph: *H. R. Dnmus Garcia Rex Portugale et Galicie, filius Regis Magni Ferdinandi: hic ingenio captus a fratre suo, in vinculis obiit. Era m.c.xxviii. xi Kal. Aprilis. Sandoval*, ff. 27.

the Ansuers, Lords of Monzon, which is nigh unto Palencia; the same who in process of time was Count of Carrion and of Saldaña and Liebana, and Lord of Valladolid, a city which was by him greatly increased. This good knight commanded the army of his King Don Alfonso, and on the part of King Don Sancho came Ruydiez the Cid. Both Kings were in the field that day, and full hardily was the battle contested, and great was the mortality on either side, for the hatred which used to be between Moors and Christians was then between brethren. And that day also was the saying of Arias Gonzalo fulfilled. But in the end the skill and courage of my Cid prevailed, and King Don Alfonso was fain to avail himself of his horse's feet to save himself.

BOOK
II.

Chr. del
Cid. cap. 43.
Chr. Gen.
ff. 201.
Sandoval,
ff. 29.

XVI. Nevertheless the power of King Don Alfonso was not yet destroyed, and he would not yield up his kingdom; and he sent to his brother a second time to bid him battle, saying that whosoever conquered should then certainly remain King of Leon; and the place appointed was at Vulpegera, beside the river Carrion. And the two armies met and joined battle, and they of Leon had the victory, for my Cid was not in the field. And King Don Alfonso had pity upon the Castilians because they were Christians, and gave orders not to slay them; and his brother King Don Sancho fled. Now as he was flying, my Cid came up with his green pennon; and when he saw that the King his Lord had been conquered, it grieved him sorely; howbeit he encouraged him saying, This is nothing, Sir! to fail or to prosper is as God pleases. But do you gather together your people who are discomfited, and bid them take heart. The Leonese and Galegos are with the King your brother, secure as they think themselves in their lodging, and taking no thought of you; for it is their custom to extol themselves when their fortune is fair, and to mock at others, and in this boastfulness will they spend the night, so that we shall find them sleeping at break of day, and will fall upon

Of the battle at Vulpegera.

BOOK II. them. And it came to pass as he had said. The Leonese lodged themselves in Vulpegera, taking no thought of their enemies, and setting no watch; and Ruydiez arose betimes in the morning and fell upon them, and subdued them before they could take their arms. King Don Alfonso fled to the town of Carrion, which was three leagues distant, and would have fortified himself there in the Church of St. Mary, but he was surrounded and constrained to yield.

Chr. del
Cid. cap.
44. 45.
Chr. Gen.
ff. 210.
Sandoval.
ff. 29.

How the
Cid deliv-
ered King
Don San-
cho.

XVII. Now the knights of Leon gathered together in their flight, and when they could not find their King they were greatly ashamed, and they turned back and smote the Castilians; and as it befell, they encountered King Don Sancho and took him prisoner, not having those in his company whom he should have had, for his people considered the victory as their own, and all was in confusion. And thirteen knights took him in their ward, and were leading him away,—but my Cid beheld them, and galloped after them: he was alone, and had no lance, having broken his in the battle. And he came up to them and said, Knights, give me my Lord, and I will give unto you yours. They knew him by his arms, and they made answer, Ruydiez, return in peace and seek not to contend with us, otherwise we will carry you away prisoner with him. And he waxed wroth and said, Give me but a lance and I will, single as I am, rescue my Lord from all of ye: by God's help I will do it. And they held him as nothing, because he was but one, and gave him a lance. But he attacked them therewith so bravely, that he slew eleven of the thirteen, leaving two only alive, on whom he had mercy; and thus did he rescue the King. And the Castilians rejoiced greatly at the King's deliverance: and King Don Sancho went to Burgos, and took with him his brother prisoner.

Chr. del
Cid. cap. 45.
Chr. Gen.
ff. 210.
A. D. 1072.

How King
Don Al-
fonso fled
to the
Moors.

XVIII. Great was the love which the Infanta Doña Urraca bore to her brother King Don Alfonso, and when she heard that he was made prisoner, she feared lest he

should be put to death : and she took with her the Count Peransures, and went to Burgos. And they spake with the Cid, and besought him that he would join with them, and intercede with the King that he should release his brother from prison, and let him become a monk at Sahagun. Full willing was the Cid to serve in anything the Infanta Doña Urraca, and he went with her before the King. And she knelt down before the King her brother, and besought mercy for Don Alfonso, his brother and hers. And the King took her by the hand, and raised her from her knees, and made her sit beside him, and said unto her, Now then, my sister, say what you would have. And she besought him that he would let their brother Don Alfonso take the habit of St. Benedict, in the royal Monastery of Sahagun, and my Cid, and Count Peransures and the other chief persons who were there present, besought him in like manner. And the King took my Cid aside, and asked counsel of him what he should do ; and the Cid said, that if Don Alfonso were willing to become a Monk, he would do well to set him free upon that condition, and he besought him so to do. Then King Don Sancho, at my Cid's request, granted to Doña Urraca what she had asked. And he released King Don Alfonso from prison, and Don Alfonso became a Monk in the Monastery at Sahagun, more by force than of free will. And being in the Monastery, he spake with Don Peransures, and took counsel with him, and fled away by night from the Monks, and went among the Moors to King Alimaymon of Toledo. And the Moorish King welcomed him with a good will, and did great honor to him, and gave him great possessions and many gifts.

BOOK
II.

Chr. del
Cid. cap. 42.
Chr. Gen.
ff. 211.

XIX. When Doña Urraca knew that her brother King Don Alfonso had fled to Toledo, she sent to him three good men of the kingdom of Leon, that they should be his counsellors, for she loved him well. These were Don Pero Ansuers, and Don Ferran Ansuers, and Don Gonzalo Ansuers, all three brethren : and they went with King Don

Of the
friendship
which Alimaymon
shewed to
King Don
Alfonso.

BOOK
II.

Sancho's permission, for it was God's pleasure. Now Alimaymon rejoiced in the King Don Alfonso, and loved him as if he had been his own son. And Don Alfonso made a covenant with him to love him and defend him and serve him alway, so long as he should remain with him, and not to depart from him without his leave; and the King covenanted on his side to love him and honor him, and defend him to the utmost of his power. And Alimaymon ordered fair palaces to be edified for him, by the wall of the Alcazar, on the outer part, that the Moors of the city might do no displeasure neither to him nor to his companions: and they were hard by a garden of the King's, that he might go out and disport himself therein whensoever it pleased him. And for these things King Don Alfonso loved to serve King Alimaymon. Nevertheless when he saw the great honor of the King of Toledo, and how powerful he was, and that he was the Lord of so great chivalry, and of the noblest city which had belonged unto the Gothic Kings, from whom he himself was descended, it grieved him in his heart to see that city in the hand of the Moors: and he said within his heart, Lord God and Father Jesus Christ, it is wholly in thy power to give and to take away, and right it is that thy will should be done, even as thou hast done it to me, to whom thou gavest a kingdom, and it was thy will to take it away from me, and thou hast made me come hither to serve the enemies who were at the service of the King my father. Lord, I put my hope in thee that thou wilt deliver me from this servitude, and give me a land and kingdom to command, and that thou wilt show unto me such favor that this land and this city shall by me be won, that thy holy body may be sacrificed in it to the honor of Christendom. This prayer he made with great devotion and with many tears; and the Lord God heard him, as hereafter you shall hear in this history. In those days King Alimaymon was at war with other Moorish Kings his enemies, and King Don Alfonso fought against them on his side, and did such

good service that he quelled their power, and they durst no longer offend him. And in time of peace Don Alfonso and his companions went fowling along the banks of the Tagus, for in those days there was much game there, and venison of all kinds; and they killed venison among the mountains. And as he was thus sporting he came to a place which is now called Brihuega, and it pleased him well, for it was a fair place to dwell in, and abounded with game, and there was a dismantled castle there, and he thought that he would ask the King for this place. And he returned to Toledo and asked it of the King, and King Alimaymon gave it him, and he placed there his huntsmen and his fowlers who were Christians, and fortified the place as his own. And the lineage of these people continued there till Don Juan, the third archbishop of Toledo, enlarged it, and peopled the parish of St. Pedro.

BOOK
II.

Chr. del
Cid. cap.
48. 49.
Chr Gen.
ff. 211.

XX. It came to pass after this that both the Kings one day came out of Toledo, and past over the bridge of Alcantara, and went into the royal garden to disport themselves therein and take their pleasure. And at evening Don Alfonso lay down upon a bed to sleep, and King Alimaymon fell in talk with his favorites concerning his city of Toledo, how strong it was and how well provided with all things, and that he feared neither war of Moor nor Christian against it; and he asked them if it could by any means be lost in war. Then one of them answered and said, Sir, if you would not hold it ill, I would tell you how it might be lost, and by no other manner in the world could it be so. And the King bade him say on. And the favorite then said, If this city were beset for seven years, and the bread and the wine and the fruits should be cut down year by year, it would be lost for lack of food. All this King Don Alfonso heard, for he was not sleeping, and he took good heed of it. Now the Moors knew not that he was lying there. And when they had thus spoken Alimaymon arose to walk in the palace, and he saw King Don Alfonso lying there as if he were

Of the talk
which the
Moors held,
in what
manner To-
ledo could
be taken.

BOOK
II.

sleeping: and it troubled him, and he said to his favorites, We did not heed Alfonso who is lying there, and has heard all that we have said. And the favorites made answer, Kill him, Sir. But the King said, How shall I go against my true promise? Moreover he sleepeth, and peradventure hath heard nothing. And they said to him, Would you know whether or not he sleepeth? And he answered, Yea: and they said, Go then and wake him, and if he have drived he hath slept, but if not, he hath been awake, and hath heard us. Then King Don Alfonso immediately wetted the pillow,¹ and feigned himself hard to be awakened, so that Alimaymon thought he slept.

Chr. del
Cid.cap.50.

How Alimaymon took an oath from King Don Alfonso.

XXI. And when the Easter of the Sheep¹ was come, which the Moors celebrate, the King of Toledo went out of the city to kill the sheep at the place accustomed, as he was

¹ Garibay relates with due discredit an old story, in which Alfonso is put to a more painful proof. To try whether he is really asleep, they propose to pour melted lead upon his hand; he resolutely lets the proof be made, and his hand is burnt through, from whence, it is added, he was called *El de la mano oradada*, — he of the pierced hand. But this appellation was in reality given him for his liberality, *como oy dia dezimos maniroto, a los que mucho gastan, como lo noto bien Alcocer sobre el mesmo punto*. L. 11. C. 12. The *Chronica General* has neither of these stories.

² The Bairam of the Turks. "This festival consisteth of four days successively, days of satisfaction, rejoicing, and content, wherein both soul and body are exhilarated. This sacrifice must be of a creature lawfully to be eaten, elected from the drove or flock of those who have them, or purchased by those who have none of their own; and it ought to be in good case, sound and healthy, and the ceremony performed at the hour of *Adoah*, (in the forenoon, when the sun is half way advanced towards the meridian,) the feet of the victim fast tied, the head to the *Kebba*, and when the weapon passeth over the creature's throat, *Bismillah Allahu Akbar* must be pronounced aloud. If possible this ought to be performed in a clear unpolluted place, rather in private than otherwise, and accompanied with fumigations of odoriferous drugs. This must be constantly observed once a year on this day, and every Mussulman must then sacrifice a sheep if he is able, or if not, that which he can most conveniently procure; for God receiveth and accepteth of offerings according to the intention with which they are rendered by the offerer." *Morgan's Mahometism Explained*, Vol. 2. P. 188.

wont to do, and King Don Alfonso went with him. Now Don Alfonso was a goodly personage and of fair demeanor, so that the Moors liked him well. And as he was going by the side of the King, two honorable Moors followed them, and the one said unto the other, How fair a knight is this Christian, and of what good customs! well doth he deserve to be the lord of some great land. And the other made answer, I dreamed a dream last night, that this Alfonso entered the city riding upon a huge boar, and many swine after him, who rooted up all Toledo with their snouts, and even the Mosques therein: Certes, he will one day become King of Toledo. And while they were thus communing every hair upon King Don Alfonso's head stood up erect, and Alimaymon laid his hand upon them to press them down, but so soon as his hand was taken off they rose again; and the two Moors held it for a great token, and spake with each other concerning it, and one of King Alimaymon's favorites heard all which they said. And after the sheep had been sacrificed they returned into the city, and the favorite told the King what he had heard the two Moors say; and the king sent for them forthwith, and questioned them, and they repeated to him what they had said, even as ye have heard. And King Alimaymon said unto them, What then shall I do? and they made answer, that he should put Don Alfonso to death; but the King replied, that this he would not do, nor go against the true promise which he had given him, but that he would so deal that no evil should ever come towards himself from Alfonso. So, he sent for Don Alfonso and bade him swear that he would never come against him, nor against his sons, and that no evil should come against them from him; and King Don Alfonso did as Alimaymon required, and did him homage to this effect. And thenceforth was the King of Toledo more secure of him, and held him even in greater favor than before. All this while did King Don Alfonso govern himself by the advice of Count Peransures, who alway advised him discreetly and well.

Chr. del
Cid. cap. 51.
Chr Gen.
ff. 211.

BOOK
II.

How King
Don San-
cho crown-
ed himself
King of the
three king-
doms.

XXII. But when King Don Sancho heard how his brother had fled from the Monastery, he drew out his host and went against the city of Leon. The Leonese would fain have maintained the city against him, but they could not, and he took the city of Leon, and all the towns and castles which had been under the dominion of his brother King Don Alfonso. And then he put the crown upon his head, and called himself King of the three kingdoms. He was a fair knight and of marvellous courage, so that both Moors and Christians were dismayed at what they saw him do, for they saw that nothing which he willed to take by force could stand against him. And when the Infanta Doña Urraca, and the men of Zamora, saw that he had quiet possession of both his brothers' kingdoms, they feared that he would come against them and disherit his sister also. And for this reason they took Don Arias Gonzalo to be their chief captain, Doña Urraca's foster-father, that by his means they might protect themselves, if need should be. And it came to pass as they had feared, for King Don Sancho knew that his sisters greatly loved Don Alfonso, and he thought that by their counsel he had fled from the Monastery, especially by Doña Urraca's, because Don Alfonso guided himself in all things by her counsel, holding her in place of a mother, for she was a lady of great understanding. And he went forth with his army, and took from the Infanta Doña Elvira the half of the Infantazgo which she possessed, and also from Doña Urraca the other half. And he went against Toro, the city of Doña Elvira, and took it; and then he went to Zamora to Doña Urraca, bidding her yield him up the city, and saying that he would give her lands as much as she required in the plain country. But she returned for answer that she would in no manner yield unto him that which the King her father had given her; and she besought him that he would suffer her to continue to dwell peaceably therein, saying that no disservice should ever be done against him on her part.

Chr. Gen.
ff. 212.
Chr. del
Cid. cap.
52. 53.

XXIII. Then King Don Sancho went to Burgos, because it was not the season for besieging a town, being winter. And he sent his letters through all the land, calling upon his vassals to assemble together, upon the first day of March, in Sahagun, upon pain of forfeiting his favor. Now though the King was yet but a young man, whose beard was but just coming, he was of so great courage that the people feared him, and dared not do otherwise than as he commanded. And they assembled together in Sahagun on the day appointed; and when the King heard in what readiness they were, it gladdened him, and he lifted up his hands to God and said, Blessed be thy name, O Lord, because thou hast given me all the kingdoms of my father. And when he had said this, he ordered proclamation to be made through the streets of Burgos, that all should go forth to protect the host and the body of the King their Lord. And the day in which they left Burgos, they took up their lodging at Fromesta; and the next day they came to Carrion, but the King would not lodge there, and he went on to Sahagun, where the army awaited him, and took up his lodging without the town; and on the following morning he bade the host advance, and they made such speed that in three days they arrived before Zamora, and pitched their tents upon the banks of the Douro; and he ordered proclamation to be made throughout the host that no harm should be done until he had commanded it. And he mounted on horseback with his hidalgos, and rode round the town, and beheld how strongly it was situated upon a rock, with strong walls, and many and strong towers, and the river Douro running at the foot thereof; and he said unto his knights, Ye see how strong it is, neither Moor nor Christian can prevail against it; if I could have it from my sister either for money or exchange, I should be Lord of Spain.

XXIV. Then the King returned to his tents, and incontinently he sent for the Cid, and said unto him, Cid, you well know how manifoldly you are bound unto me, both by

BOOK
II.

How King
Don Sancho
went
against
Zamora.

Chr. Gen.
ff. 212.
Chr. del
Cid. cap.
53. 54.

Of the mes-
sage which
the King
sent to
Doña Ur-
raca.

BOOK
II.

nature, and by reason of the breeding which the King my father gave you; and when he died he commended you to me, and I have ever shown favor unto you, and you have ever served me as the loyalest vassal that ever did service to his Lord; and I have for your good deserts given unto you more than there is in a great county, and have made you the chief of all my household. Now therefore I beseech you as my friend and true vassal, that you go to Zamora to my sister Doña Urraca, and say unto her again, that I beseech her to give me the town either for a price, or in exchange, and I will give to her Medina de Rio-seco, with the whole Infantazgo, from Villalpando to Valladolid, and Tiedra also, which is a good Castle; and I will swear unto her, with twelve knights of my vassals, never to break this covenant between us; but if she refuseth to do this I will take away the town from her by force. And my Cid kissed the hand of the King and said unto him, This bidding, Sir, should be for other messenger, for it is a heavy thing for me to deliver it; for I was brought up in Zamora by your father's command, in the house of Don Arias Gonzalo, with Doña Urraca and with his sons, and it is not fitting that I should be the bearer of such bidding. And the King persisted in requiring of him that he should go, inso-much that he was constrained to obey his will. And he took with him fifteen of his knights and rode towards Zamora, and when he drew nigh he called unto those who kept guard in the towers not to shoot their arrows at him, for he was Ruydiez of Bivar, who came to Doña Urraca with the bidding of her brother King Don Sancho. With that there came down a Knight who was nephew to Arias Gonzalo, and had the keeping of the gate, and he bade the Cid enter, saying that he would order him to be well lodged while he went to Doña Urraca to know if she would be pleased to see him. So the Cid went in, and the knight went to the Infanta, and told her that Ruydiez of Bivar was come with a message from King Don Sancho; and it pleased her well

that he should be the messenger, and she bade him come before her that she might know what was his bidding ; and she sent Arias Gonzalo and the other knights of her party to meet him and accompany him. And when the Cid entered the palace Doña Urraca advanced to meet him, and greeted him full well, and they seated themselves both upon the Estrado. And Doña Urraca said unto him, Cid, you well know that you were brought up with me here in Zamora, in the house of Don Arias Gonzalo, and when my father was at the point of death he charged you that you should always counsel his sons the best you could. Now therefore tell me I beseech you what is it which my brother goes about to do, now that he has called up all Spain in arms, and to what lands he thinks to go, whether against Moors or Christians. Then the Cid answered and said, Lady, to messenger and a letter no wrong should be done ; give me safe assurance and I will tell unto you that which the King your brother hath sent me to say. And she said she would do as Don Arias Gonzalo should advise her. And Don Arias answered that it was well to hear what the King her brother had sent to say : Peradventure, said he, he goeth against the Moors, and requires aid of you, which it would be right to give ; and for such service I and my sons would go with him, and I would give fifteen of my people well mounted and armed, and supply them with food for ten years, if he needed them. Doña Urraca then said to the Cid, that he might speak his bidding safely. Then said my Cid, the King your brother sends to greet you, and beseeches you to give him this town of Zamora, either for a price or in exchange ; and he will give to you Medina de Rio-seco, with the whole Infantazgo, from Villalpando to Valladolid, and the good castle of Tiedra, and he will swear unto you, with twelve knights his vassals, never to do you hurt or harm ; but if you will not give him the town, he will take it against your will.

Chr. Gen.
ff. 213.
Chr. del
Cid, cap. 55.

BOOK

II.

Of the council which D. Urraca held, and the answer which she gave.

XXV. When Doña Urraca heard this she was sorely grieved, and in her great sorrow she lamented aloud, saying, Wretch that I am, many are the evil messages which I have heard since my father's death! He hath disherited my brother King Don Garcia of his kingdom, and taken him, and now holds him in irons as if he were a thief or a Moor: and he hath taken his lands from my brother King Don Alfonso, and forced him to go among the Moors, and live there exiled, as if he had been a traitor; and would let none go with him except Don Peransures and his brethren, whom I sent: and he hath taken her lands from my sister Doña Elvira against her will, and now would he take Zamora from me also! Now then let the earth open and swallow me, that I may not see so many troubles! And with that, in her strong anger against her brother King Don Sancho, she said, I am a woman, and well know that I cannot strive with him in battle; but I will have him slain either secretly or openly. Then Don Arias Gonzalo stood up and said, Lady Doña Urraca, in thus complaining and making lamentation you do inconsiderately; for in time of trouble it befits us to take thought of what best is to be done, and so must we do. Now then, Lady, give order that all the men of Zamora assemble in St. Salvador's and know of them whether they will hold with you, seeing that your father gave them to you to be your vassals. And if they will hold with you, then give not you up the town, neither for a price, nor in exchange; but if they will not, let us then go to Toledo among the Moors, where your brother King Don Alfonso abideth. And she did as her foster-father had advised, and it was proclaimed through the streets that the men of Zamora should meet in council at St. Salvador's. And when they were all assembled, Doña Urraca arose and said, Friends and vassals, ye have seen how my brother King Don Sancho hath disherited all his brethren, against the oath which he made to the King my father, and now he

would disherit me also. He hath sent to bid me give him Zamora, either for a price or in exchange. Now concerning this I would know whereunto ye advise me, and if you will hold with me as good vassals and true, for he saith that he will take it from me whether I will or no; but if ye will keep my career I think to defend it by God's mercy and with your help. Then by command of the council there rose up a knight who was called Don Nuño, a man of worth, aged, and of fair speech; and he said, God reward you, Lady, this favor which you have shown us in thinking good to come to our council, for we are your vassals, and should do what you command. And we beseech you give not up Zamora, neither for price nor for exchange, for he who besieges you upon the rock would soon drive you from the plain. The council of Zamora will do your bidding, and will not desert you neither for trouble nor for danger which may befall them, even unto death. Sooner, Lady, will we expend all our possessions, and eat our mules and horses, yea sooner feed upon our children and our wives, than give up Zamora, unless by your command. And they all with one accord confirmed what Don Nuño had said. When the Infanta Doña Urraca heard this she was well pleased, and praised them greatly; and she turned to the Cid and said unto him, You were bred up with me in this town of Zamora, where Don Arias Gonzalo fostered you by command of the King my father, and through your help it was that the King my father gave it unto me to be my inheritance. I beseech you help me now against my brother, and intreat him that he will not seek to disherit me; but if he will go on with what he hath begun, say to him that I will rather die with the men of Zamora, and they with me, than give him up the town, either for price or exchange. And with this answer did the Cid return unto the King.

Chr. Gen.
ff. 213.
Chr. del
Cid. cap. 56.

XXVI. When King Don Sancho heard what the Cid said, his anger kindled against him, and he said, You have

How the
King was
wroth with
the Cid.

BOOK
II.

given this counsel to my sister because you were bred up with her. And my Cid answered and said, Faithfully have I discharged your bidding, and as a true vassal. Howbeit, O King, I will not bear arms against the Infanta your sister, nor against Zamora, because of the days which are past ;¹— and I beseech you do not persist in doing this wrong. But then King Don Sancho was more greatly incensed, and he said unto him, If it were not that my father left you commended to me, I would order you this instant to be hanged. But for this which you have said I command you to quit my kingdom within nine days. And the Cid went to his tent in anger, and called for his kinsmen and his friends, and bade them make ready on the instant to depart with him. And he set forth with all the knights and esquires of his table, and with all their retainers horse and foot, twelve hundred persons, all men of approved worth, a goodly company ;— and they took the road to Toledo, meaning to join the King Don Alfonso among the Moors. And that night they slept at Castro Nuño. But when the Counts and Ricos-omes, and the other good men of the host saw this, they understood the great evil and disservice which might arise to the King, and to the land, from the departure of the Cid, who went away in wrath. And they went to the King and said unto him, Sir, wherefore would you lose so good a vassal, who has done you such great service ? If he should go unto your brother Don Alfonso among the Moors, he would not let you besiege this city thus in peace. And the King perceived that they spake rightly, and he called for Don Diego Ordoñez, the son of Count Don Bermudo, who was the son of the

¹ I have ventured to insert in this place the declaration of the Cid that he would not bear arms against Zamora, which is nowhere to be found, neither in the Chronicles nor Ballads, though referred to by some, and implied in all. This seemed the fittest place, as it would account for the violence of King Sancho's resentment, which would hardly have been so excited by the failure of his embassy, or a mere suspicion that the Cid had not faithfully discharged it.

Infante Don Ordoño of Leon, and bade him follow the Cid, and beseech him in his name to return; and whatever covenant he should make it should be confirmed unto him; and of this he ordered his letters of credence to be made out. And Don Diego Ordoñez went to horse, and rode after the Cid, and overtook him between Castro Nuño and Medina del Campo. And when it was told unto the Cid that Don Diego Ordoñez was coming, he turned to meet him, and greeted him well, and asked him wherefore he was come. And he delivered the King's bidding, and showed unto him his letters of credence, and said unto him that the King besought him not to bear in mind the words which he had spoken unto him, being in anger. Then the Cid called together his kinsmen and friends, and asked them what they should do. And they counselled him that he should return to the King, for it was better to remain in his land and serve God, than to go among the Moors. And he held their counsel good, and called for Don Diego, and said unto him that he would do the will of the King: and Don Diego sent to the King to tell him how he had sped. And when the Cid drew nigh unto the host, the King went out with five hundred knights to meet him, and received him gladly, and did him great honor. And the Cid kissed his hand and asked him if he confirmed what Don Diego had said; and the King confirmed it before all the knights who were there present, promising to give him great possessions. And when they came to the army great was the joy because of the Cid's return, and great were the rejoicings which were made: but as great was the sorrow in Zamora, for they who were in the town held that the siege was broken up by his departure. Nevertheless my Cid would not bear arms against the Infanta, nor against the town of Zamora, because of the days which were past.

Sandoval.
ff. 33.
Chr. Gen.
ff. 214.
Chr. del
Cid. cap. 57.

XXVII. And the King ordered proclamation to be made throughout the host that the people should make ready to attack the town. And they fought against it three days and

How Doña
Urraca re-
solved to
yield the
town.

BOOK
II.

three nights so bravely that all the ditches were filled up, and the barbicans thrown down, and they who were within fought sword in hand with those without, and the waters of the Douro, as they past below the town, were all discolored with blood. And when Count Don Garcia de Cabra saw the great loss which they were suffering, it grieved him; and he went unto the King and told him that many men were slain, and advised him to call off the host that they should no longer fight against the town, but hold it besieged, for by famine it might soon be taken. Then the King ordered them to draw back, and he sent to each camp to know how many men had died in the attack, and the number was found to be a thousand and thirty. And when the King knew this he was greatly troubled for the great loss which he had received, and he ordered the town to be beleaguered round about, and in this manner he begirt it, that none could enter into it, neither go out therefrom; and there was a great famine within the town. And when Don Arias Gonzalo saw the misery, and the hunger, and the mortality which were there, he said to the Infanta Doña Urraca, You see, Lady, the great wretchedness which the people of Zamora have suffered, and do every day suffer to maintain their loyalty; now then call together the Council, and thank them truly for what they have done for you, and bid them give up the town within nine days to the King your brother. And we, Lady, will go to Toledo to your brother King Don Alfonso, for we cannot defend Zamora; King Don Sancho is of so great heart and so resolute, that he will never break up the siege, and I do not hold it good that you should abide here longer. And Doña Urraca gave orders that the good men of Zamora should meet together in Council; and she said unto them, Friends, ye well see the resoluteness of King Don Sancho my brother; and already have ye suffered much evil and much wretchedness for doing right and loyally, losing kinsmen and friends in my service. Ye have done enough, and I do not hold it good that ye should perish; I command ye

therefore give up the town to him within nine days, and I will go to Toledo to my brother King Don Alfonso. The men of Zamora when they heard this had great sorrow, because they had endured the siege so long, and must now give up the town at last; and they determined all to go with the Infanta, and not remain in the town.

BOOK
II.

Chr. del
Cid. cap.
58. 59.
Chr. Gen.
ff. 214.

XXVIII. When Vellido Dolfos¹ heard this, he went to Doña Urraca and said, Lady, I came here to Zamora to do you service with thirty knights, all well accoutred, as you know; and I have served you long time, and never have I had from you guerdon for my service, though I have demanded it: but now if you will grant my demand I will relieve Zamora, and make King Don Sancho break up the siege. Then said Doña Urraca, Vellido, I shall repeat to thee the saying of the wise man, A man bargains well with the slothful and with him who is in need; and thus you would deal with me. I do not bid thee commit any evil thing, if such thou hast in thy thought; but I say unto you, that there is not a man in the world to whom if he should relieve Zamora, and make the King my brother raise the siege, I would not grant whatsoever he might require. And when Vellido heard this he kissed her hand, and went to a porter who kept one of the gates of the town, and spake with him, saying, that he should open the gate unto him when he saw him flying toward it, and he gave him his cloak. Then went he to his lodging and armed himself, and mounted his horse, and rode to the house of Don Arias Gonzalo, and cried with a loud voice, We all know the reason, Don Arias Gonzalo; why you will not let Doña Urraca exchange Zamora with her brother; it is because you deal with her as with a harlot, like an old traitor. When Arias Gonzalo heard this, it grieved him to the heart, and he said, In an evil day was I born, that so shameful a falsehood as this

How Vellido Dolfos fled out of the town.

¹ Dolfos is the corrupted patronymic of Ataulpho, the Adolphus of modern Germany.

BOOK
II.

should be said to me in mine old age, and there should be none to revenge me! Then his sons arose and armed themselves hastily, and went after Vellido, who fled before them toward the gate of the town. The porter when he saw him coming opened the gate, and he rode out and galloped into the camp of the King Don Sancho, and the others followed him till they were nigh the camp, but farther they did not venture. And Vellido went to the King and kissed his hand, and said unto him these false words with a lying tongue: Sir, because I said to the Council of Zamora that they should yield the town unto you, the sons of Arias Gonzalo would have slain me, even as you have seen. And therefore come I to you, Sir, and will be your vassal, if I may find favor at your hands. And I will shew you how in a few days you may have Zamora, if God pleases; and if I do not as I have said, then let me be slain. And the King believed all that he said, and received him for his vassal, and did him great honor. And all that night they talked together of his secrets, and he made the King believe that he knew a postern by means of which he would put Zamora into his hands.

Chr. del
Cid. cap. 60.
Chr. Gen.
ff. 215.

How the
men of Zamora warned King Don Sancho of the treason which was designed.

XXIX. On the morrow in the morning, one of the knights who were in the town went upon the wall, and cried out with a loud voice, so that the greater part of the host heard him, King Don Sancho, give ear to what I say; I am a knight and hidalgo, a native of the land of Santiago; and they from whom I spring were true men and delighted in their loyalty, and I also will live and die in my truth. Give ear, for I would undeceive you, and tell you the truth, if you will believe me. I say unto you, that from this town of Zamora there is gone forth a traitor to kill you; his name is Vellido Dolfos; he is the son of Adolfo, who slew Don Nuño like a traitor, and the grandson of Laino, another traitor, who killed his gossip and threw him into the river; and this is as great a traitor as the rest of his race; look to yourself therefore and take heed of him. I say this to you,

that if peradventure evil should befall you by this traitor, it may not be said in Spain that you were not warned against him. Now the name of this knight was Bernal Díaz de Ocampo. And the men of Zamora sent also to the King to bid him beware of Vellido, and the King took their warning in good part, and sent to say unto them, that when he had the town he would deal bountifully with them, for this which they had done; nevertheless he gave no heed to the warning. And Vellido, when he heard this, went to the King, and said, Sir, the old Arias Gonzalo is full crafty, and hath sent to say this unto you, because he knows that by my means you would have won the town. And he called for his horse, feigning that he would depart because of what had been said. But the King took him by the hand, and said, Friend and vassal, take no thought for this; I say unto you, that if I may have Zamora, I will make you chief therein, even as Arias Gonzalo is now. Then Vellido kissed his hand and said, God grant you life, Sir, for many and happy years, and let you fulfil what you desire. But the traitor had other thoughts in his heart.

XXX. After this Vellido took the King apart and said to him, If it please you, Sir, let us ride out together alone; we will go round Zamora, and see the trenches which you have ordered to be made; and I will show unto you the postern which is called the Queen's, by which we may enter the town, for it is never closed. When it is night you shall give me a hundred knights who are hidalgos, well armed, and we will go on foot, and the Zamorans because they are weak with famine and misery, will let us conquer them, and we will enter and open the gate, and keep it open till all your host shall have entered in; and thus shall we win the town of Zamora. The King believed what he said, and they took horse and went riding round the town, and the King looked at the trenches, and that traitor showed him the postern whereof he had spoken. And after they had ridden round the town the King had need to alight upon the side

BOOK
II.

Sandoval,
ff. 34.
Chr. del
Cid. cap. 61.
Chr. Gen.
ff. 215.

How King
Don Sancho
was slain
by treason.

BOOK
II.

of the Douro and go apart; now he carried in his hand a light hunting spear which was gilded over, even such as the Kings from whom he was descended were wont to bear; and he gave this to Vellido to hold it while he went aside, to cover his feet. And Vellido Dolfos, when he saw him in that guise, took the hunting spear and thrust it between his shoulders, so that it went through him and came out at his breast. And when he had stricken him he turned the reins and rode as fast as he could toward the postern; this was not the first treason which he had committed, for he had killed the Count Don Nuño treacherously. Now it chanced that the Cid saw him riding thus, and asked him wherefore he fled, and he would not answer; and then the Cid understood that he had done some treason, and his heart misgave him that he had slain the King; and he called in haste for his horse, but while they were bringing it, Vellido had ridden far away; and the Cid being eager to follow him, took only his lance and did not wait to have his spurs buckled on. And he followed him to the postern and had well nigh overtaken him, but Vellido got in; and then the Cid said in his anger, Cursed be the knight who ever gets on horseback without his spurs. Now in all the feats of the Cid never was fault found in him save only in this, that he did not enter after Vellido into the town; but he did not fail to do this for cowardice, neither for fear of death, or of imprisonment; but because he thought that peradventure this was a device between him and the King, and that he fled by the King's command; for certes, if he had known that the King was slain, there was nothing which would have prevented him from entering the town, and slaying the traitor in the streets, thereright.

Chr. del
Cid. cap. 62.
Chr. Gen.
ff. 215.
Sandoval,
ff. 36.

How Velli-
do Dolfos
fled to D.
Urraca for
protection.

XXXI. Now the history saith, that when Vellido Dolfos had got within the postern, he was in such fear both of those who were in the town and of those who were without, that he went and placed himself under the mantle of the Infanta Doña Urraca. And when Don Arias Gonzalo knew this,

he went unto the Infanta and said, Lady, I beseech you that you give up this traitor to the Castilians, otherwise be sure that it will be to your own harm ; for the Castilians will impeach all who are in Zamora, and that will be greater dishonor for you and for us. And Doña Urraca made answer, Counsel me then so that he may not die for this which he hath done. Don Arias Gonzalo then answered, Give him unto me, and I will keep him in custody for three days, and if the Castilians impeach us we will deliver him into their hands ; and if they do not impeach us within that time, we will thrust him out of the town so that he shall not be seen among us. And Don Arias Gonzalo took him from thence, and secured him with double fetters, and guarded him well.

Chr. del
Cid. cap. 63.
Chr. Gen.
ff. 216.

XXXII. Meantime the Castilians went to seek their King, and they found him by the side of the Douro, where he lay sorely wounded, even unto death ; but he had not yet lost his speech, and the hunting spear was in his body, through and through, and they did not dare to take it out, lest he should die immediately. And a master of Burgos came up, who was well skilled in these things, and he sawed off the ends of the spear, that he might not lose his speech, and said that he should be confessed, for he had death within him. Then Count Don Garcia de Cabra, the curly-haired one of Grañon, said unto him, Sir, think of your soul, for you have a desperate wound. And the King made answer, Blessed be you, Count, who thus counsel me, for I perceive that I am slain : the traitor Vellido has killed me, and I well know that this was for my sins, because I broke the oath which I made unto the King my father. And as the King was saying this the Cid came up and knelt before him and said, I, Sir, remain more desolate than any other of your vassals, for for your sake have I made your brethren mine enemies, and all in the world who were against you, and against whom it pleased you to go. The King your father commended me to them as well as to you, when he

Of the
death of
the King.

BOOK
II.

divided his kingdoms, and I have lost their love for your sake, having done them great evil. And now neither can I go before King Don Alfonso, your brother, nor remain among the Christians before Doña Urraca your sister, because they hold that whatsoever you have done against them was by my counsel. Now then, Sir, remember me before you depart. The King then commanded that they should raise him up in the bed, and the Counts and Ricos-omes stood round about him, and the Bishops and Archbishops who had come thither to make accord between him and his sister Doña Urraca, and they heard what the Cid said, and knew that he said truly; for whatever good speed King Don Sancho had had in his doings was all by means of my Cid. And the King said unto them, I beseech all ye who are here present, Counts and Ricos-omes, and all my other vassals, that if my brother King Don Alfonso should come from the land of the Moors, ye beseech him to show favor unto you, my Cid, and that he always be bountiful unto you, and receive you to be his vassal; and if he alway doth this and listen unto you, he will not be badly advised. Then the Cid arose and kissed his hand, and all the chief persons who were there present did the like. And after this the King said unto them, I beseech ye intreat my brother King Don Alfonso to forgive me whatever wrong I have done him, and to pray to God to have mercy upon my soul. And when he had said this he asked for the candle, and presently his soul departed. And all who were there present made great lamentation for the King.

A. D. 1072.

Oct. 4.

Chr. Gen.

f. 216.

Chr. del

Cid. cap. 64.

HERE BEGINNETH THE THIRD BOOK

OF THE

CHRONICLE OF THE CID.

I. Now when the King was dead, the townsmen who were in the camp forsook their tents and fled, and much did they lose in their flight ; but the noble Castilians, thinking rather of what they were bound to do as men who had always preserved their loyalty, like their ancestors before them, would not depart from Zamora, nor break up the siege thereof, but remained bravely before it, though they had lost their Lord. And they summoned all the Bishops, and took the body of the King and sent it full honorably to the Monastery of Oña, and buried him there as beseemed a King ; and while one part of the chief men of the host accompanied the body, the rest remained in the camp before Zamora. And when the prelates and good men had returned to the army, they took counsel together how they should proceed against the men of Zamora, for this great treason which had been committed. Then Count Don Garcia de Cabra arose and said, Friends, ye see that we have lost our Lord the King Don Sancho ; the traitor Vellido, being his vassal, slew him, and they of Zamora have received and harbored him within their walls ; and therefore as we think, and as has been said unto us, he did this

BOOK
III.

How it was
resolved to
impeach
the city of
Zamora.

BOOK
III.

treason by their counsel. Now then if there be one here who will impeach them for this thing, we will do whatever may be needful that he may come off with honor, and the impeachment be carried through. Then Don Diego Ordoñez arose, the son of Count Don Ordoño, a man of royal lineage and great hardihood ; and he said unto them, If ye will all assent unto this which ye have heard, I will impeach the men of Zamora, for the death of the King our Lord : and they all assented, promising to fulfil what had been said. Now my Cid did not make this impeachment against the people of Zamora, because of the oath which he had sworn.

Chr. del
Cid. cap.
64. 65.
Sandoval.
ff. 35.
Chr. Gen.
ff. 217.
Escobar
Rom. 30. 31.

How Don
Diego Ordoñez made
the im-
peachment.

II. Then Don Diego Ordoñez went to his lodging and armed himself well, and armed his horse also, and mounted and rode toward Zamora. And when he drew nigh unto the town, he covered himself with his shield, that they might not hurt him from the walls, and began to cry aloud, asking if Don Arias Gonzalo were there, for he would speak with him. A squire who was keeping guard upon the wall went to Don Arias and told him that there was a knight well armed calling for him, without the walls, and he said that if it pleased Don Arias he would shoot at him with a cross-bow, and strike him or kill his horse : but Don Arias forbade him, saying that he should no ways harm him. And Don Arias Gonzalo went with his sons upon the wall, to see who called for him, and he spake to the knight, saying, Friend, what wouldst thou ? And Don Diego Ordoñez answered, The Castilians have lost their Lord ; the traitor Vellido slew him, being his vassal, and ye of Zamora have received Vellido, and harbored him within your walls. Now therefore I say that he is a traitor who hath a traitor with him, if he knoweth and consenteth unto the treason. And for this I impeach the people of Zamora, the great as well as the little, the living and the dead, they who now are, and they who are yet unborn ; and I impeach the waters which they drink, and the garments which they put

on; their bread and their wine, and the very stones in their walls. If there be any one in Zamora to gainsay what I have said, I will do battle with him, and with God's pleasure conquer him, so that the infamy shall remain upon you. Don Arias Gonzalo replied, If I were what thou sayest I am, it had been better for me never to have been born; but in what thou sayest thou liest. In that which the great do the little have no fault, nor the dead for the deeds of the living, which they neither see nor hear: but setting aside these and the things which have no understanding, as to the rest I say that thou liest, and I will do battle with thee upon this quarrel, or give thee one in my stead. But know that you have been ill advised, in making this impeachment, for the manner is, that whosoever impeacheth a Council must do battle with five, one after another, and if he conquer the five, he shall be held a true man, but if either of the five conquer him, the Council is held acquitted and he a liar. When Don Diego heard this it troubled him; howbeit he dissembled this right well, and said unto Don Arias Gonzalo, I will bring twelve Castilians, and do you bring twelve men of Zamora, and they shall swear upon the Holy Gospel to judge justly between us, and if they find that I am bound to do battle with five, I will perform it. And Don Arias made answer that he said well, and it should be so. And truce was made for three times nine days, till this should have been determined and the combat fought.

BOOK
III.

Chr. Gen.
ff. 217.
Chr. del
Cid. cap. 66.

III. Then when the truce was made, Don Arias Gonzalo went out from the town into the host of the Castilians, and his sons with him, and many of the knights of the town, and all the Ricos-omes and knights who were in the host assembled together with them, and consulted what was to be done in this impeachment. And they chose out twelve alcaldes on the one part, and twelve on the other, who should decide in what manner he was bound to perform combat who impeached a Council. And the four and twenty

Of the man-
ner in
which the
combat was
to be per-
formed.

BOOK III. alcaldes accorded concerning what was the law in this case ; and two of them who were held the most learned in these things arose, the one being a Castilian and the other of Zamora, and said that they had found the law as it was written to be this : That whosoever impeacheth the Council of a town which was a bishop's seat, must do battle with five in the field, one after another ; and that after every combat there should be given unto him fresh arms and horse, and three sops of bread, and a draught either of wine or of water, as he chose. And in this sentence which the twain pronounced, the other twenty and two accorded.

Chr. Gen.
ff. 218.
Chr. del
Cid. cap. 69.

How Don
Arias and
his sons re-
solved to do
combat for
Zamora.

IV. On the morrow before the hour of tierce, the four and twenty alcaldes marked out the lists upon the sand beside the river, at the place which is called Santiago, and in the middle of the lists they placed a bar, and ordained that he who won the battle should lay hand on the bar, and say that he had conquered : and then they appointed a term of nine days for the combatants to come to those lists which had been assigned. And when all was appointed as ye have heard, Don Arias returned to Zamora, and told the Infanta Doña Urraca all that had been done, and she ordered a meeting to be called, at which all the men of the town assembled. And when they were gathered together, Don Arias Gonzalo said unto them, Friends, I beseech ye, if there be any here among ye who took counsel for the death of King Don Sancho, or were privy thereunto, that ye now tell me, and deny it not ; for rather would I go with my sons to the land of the Moors, than be overcome in the field, and held for a traitor. Then they all replied, that there was none there who knew of the treason, nor had consented unto it. At this was Don Arias Gonzalo well pleased, and he bade them go each to his house ; and he went to his house also with his sons, and chose out four of them to do combat, and said that he would be the fifth himself ; and he gave them directions how to demean themselves in the lists, and said, that he would enter

first; and if, said he, what the Castilian saith be true, I would die first, not to see the infamy; but if what he saith be false, I shall conquer him, and ye shall ever be held in honor.

BOOK
III.
Chr. del
Cid. cap. 70.
Chr. Gen.
ff. 218.

V. When the day appointed was come, Don Arias Gonzalo early in the morning armed his sons, and they armed him; and it was told him that Don Diego Ordoñez was already in the lists. Then he and his sons mounted their horses, and as they rode through the gates of their house, Doña Urraca, with a company of dames met them, and said to Don Arias, weeping, Remember now how my father, King Don Ferrando, left me to your care, and you swore between his hands that you would never forsake me; and lo! now you are forsaking me. I beseech you remain with me, and go not to this battle; for there is reason enough why you should be excused, and not break the oath which you made unto my father. And she took hold on him, and would not let him go, and made him be disarmed. Then came many knights around him, to demand arms of him, and request that they might do battle in his stead; nevertheless he would give them to none. And he called for his son Pedro Arias, who was a right brave knight, though but of green years, and who had greatly intreated his father before this, that he would suffer him to fight in his stead. And Don Arias armed him completely with his own hands, and instructed him how to demean himself, and gave him his blessing with his right hand, and said unto him, that in such a point he went to save the people of Zamora, as when our Lord Jesus Christ came through the Virgin Mary, to save the people of this world, who were lost by our father Adam. Then went they into the field, where Don Diego Ordoñez was awaiting them, and Pedrarias entered the lists, and the judges placed them each in his place, and divided the sun between them, and went out, leaving them in the lists.

How Don
Arias was
persuaded
that his son
Pedrarias
should do
battle in
his stead.

Chr. Gen.
ff. 219.
Chr. del
Cid. cap. 71.

BOOK
III.
Of the first
combat.

VI. Then they turned their horses one against the other, and ran at each other full bravely, like good knights. Five times they encountered, and at the sixth encounter their spears brake, and they laid hands upon their swords, and dealt each other such heavy blows that the helmets failed; and in this manner the combat between them continued till noon. And when Don Diego Ordoñez saw that it lasted so long, and he could not yet conquer him, he called to mind that he was there fighting to revenge his Lord, who had been slain by a foul treason, and he collected together all his strength. And he lifted up his sword and smote Pedrarias upon the helmet, so that he cut through it, and through the hood of the mail also, and made a wound in the head. And Pedrarias with the agony of death, and with the blood which ran over his eyes, bowed down to the neck of the horse; yet with all this he neither lost his stirrups, nor let go his sword. And Don Diego Ordoñez seeing him thus, thought that he was dead, and would not strike him again; and he called aloud, saying, Don Arias, send me another son, for this one will never fulfil your bidding. When Pedrarias heard this, grievously wounded as he was, he wiped the blood away with the sleeve of his mail, and went fiercely against him: and he took the sword in both hands, and thought to give it him upon his head; but the blow missed, and fell upon the horse, and cut off great part of his nostrils, and the reins with it; and the horse immediately ran away because of the great wound which he had received. And Don Diego had no reins wherewith to stop him, and perceiving that he should else be carried out of the lists, he threw himself off. And while he did this, Pedrarias fell down dead, just without the mark. And Don Diego Ordoñez laid hand on the bar, and said, Praised be the name of God, one is conquered. And incontinently the judges came and took him by the hand, and led him to a tent and disarmed him,

and gave him three sops,¹ and he drank of the wine and rested awhile. And afterwards they gave him other arms, and a horse that was a right good one, and went with him to the lists.

BOOK
III.

Chr. Gen.
ff. 219.

Chr. del
Cid. cap. 72.

Of the se-
cond com-
bat.

VII. Then Don Arias Gonzalo called for another son, whose name was Diego Arias, and said unto him, To horse! and go fight to deliver this Council and to revenge the death of your brother: and he answered, For this am I come hither. Then his father gave him his blessing and went with him to the lists. And the judges took the reins of the two champions and led them each to his place, and went out and left them in the lists. And they ran against each other with such force that both shields failed, and in another career they brake their lances. Then laid they hand on their good swords, and delivered such blows that their helmets were cut away, and the sleeves of the mail. And at length Diego Arias received such a blow near the heart that he fell dead. And Don Diego Ordoñez went to the bar and laid hold on it, and cried out to Don Arias Gonzalo, Send me another son, for I have conquered two, thanks be to God. Then the judges came and said that the dead knight was not yet out of the lists, and that he must alight and cast him out. And Don Diego Ordoñez did as they had directed him, and alighted from his horse and took the dead man by the leg, and dragged him to the line, and then letting the leg fall he thrust him out of the lists with his feet. And then he went and laid hand upon the bar again, saying that he had liefer fight with a living man than drag a dead one out of the field. And then the judges came to him, and led him to the tent, and disarmed him, and gave him the three sops and the

¹ So in one of the Scotch Metrical Romances —

Thre soppes de mayn
Thei brought to Schir Gawayn,
For to confort his brayn,
The King gared commaunde.

Sir Gawan and Sir Galaron. 2. xi.

BOOK wine, as they had done before, and sent to say to Don Arias
 III. Gonzalo that this son also was slain, and that he should send
 another.

Chr. Gen.
 ff. 219.
 Chr. del
 Cid. cap. 73.

Of the third
 combat, and
 how it was
 left unde-
 termined.

VIII. Then Don Arias Gonzalo, in great rage and in great trouble called for his son Rodrigo Arias, who was a good knight, right hardy and valiant, the elder of all the brethren; he had been in many a tournament, and with good fortune. And Don Arias said unto him, Son, go now and do battle with Diego Ordoñez, to save Doña Urraca your Lady, and yourself, and the Council of Zamora; and if you do this, in happy hour were you born. Then Rodrigo Arias kissed his hand and answered, Father, I thank you much for what you have said, and be sure that I will save them, or take my death. And he took his arms and mounted, and his father gave him his blessing, and went with him to the lists; and the judges took his reins and led him in. And when the judges were gone out, they twain ran at each other, and Don Diego missed his blow, but Rodrigo Arias did not miss, for he gave him so great a stroke with the lance that it pierced through the shield, and broke the saddle-bow behind, and made him lose his stirrups, and he embraced the neck of his horse. But albeit that Don Diego was sorely bested with that stroke, he took heart presently, and went bravely against him, and dealt him so great a blow that he broke the lance in him; for it went through the shield and all his other arms, and great part of the lance remained in his flesh. After this they laid hand to sword, and gave each to the other great blows, and great wounds with them. And Rodrigo Arias gave so great a wound to Diego Ordoñez, that he cut his left arm through to the bone. And Don Diego Ordoñez, when he felt himself so sorely wounded, went against Rodrigo Arias and delivered him a blow upon the head which cut through the helmet and the hood of the mail, and entered into his head. When Rodrigo Arias felt himself wounded to death, he let go the reins and took his sword in both

hands, and gave so great a blow to the horse of Don Diego that he cut his head open. And the horse in his agony ran out of the lists, and carried Don Diego out also, and there died. And Rodrigo Arias fell dead as he was following him. Then Don Diego Ordoñez would have returned into the field to do battle with the other two, but the judges would not permit this,¹ neither did they think good to decide whether they of Zamora were overcome in this third duel or not. And in this manner the thing was left undecided. Nevertheless though no sentence was given, there remained no infamy upon the people of Zamora. But better had it been for Don Arias Gonzalo if he had given up Vellido to the Castilians, that he might have died the death of a traitor; he would not then have lost these three sons, who died like good men, in their duty. Now what was the end of Vellido the history sayeth not, through the default of the Chroniclers;¹ but it is to be believed, that because the im-

¹ The Emperor Palmerin de Oliva, lest any good knight should some day lose the guerdon of his valor, (as Don Diego Ordoñez in this instance) encircled the lists at Constantinople with a palisade, sufficiently high; a precaution of which Palmerin of England found the benefit when he and his brother and Dramuziando fought with the three giants. The reins of his horse were cut, and if it had not been for the palisade he would have been carried out of the lists. *Palmeirim de Inglaterra*, P. 2. C. 94.

The costume of the Spanish romances is very ill preserved in the various translations. Every translator seems to have thought himself privileged to make what omissions and additions he pleased in the manner of narration. No trace of the passage to which I have just referred is to be found in the English Palmerin.

² All the Chronicles, Histories and Ballads, are silent as to the fate of Vellido Dolfos. An account however, which is manifestly fabulous, is to be found in the interpolations made by an anonymous writer in the *Sumario de los Reyes de España por el Despensero* Mayor de la Reyna Doña Leonor*.

This fable states that Vellido exacted from Doña Urraca a promise to lie

* His name is said by the Marques de Mondejar to been Juan Rodriguez de Cuenca.

BOOK
III.

peachment was not made within three days. Don Arias Gozalo thrust him out of the town as Doña Urraca had requested, and that he fled into other lands, peradventure among the Moors. And though it may be that he escaped punishment in this world, yet certes he could not escape it in hell where he is tormented with Dathan and Abiram, and with Judas the Traitor, for ever and ever.

Chr Gen.
ff. 220.
Sandoval.
ff. 37.
Chr.delCid.
cap. 74.

How King
DonAlfonso
departed
from Toledo.

IX. In the meantime the Infanta Doña Urraca wrote letters secretly and sent messengers with them to Toledo to King Don Alfonso, telling him that King Don Sancho his brother was dead, and had left no heir, and that he should come as speedily as he could to receive the kingdoms. And she bade her messengers deliver these privately that the Moors might not discover what had taken place, lest they should seize upon King Don Alfonso, whom she dearly loved. Moreover the Castilians assembled together and found that as King Don Sancho had left no son to succeed him they were bound by right to receive King Don Alfonso as their Lord; and they also sent unto him in secret. Howbeit, certain of those spies who discover to the Moors whatever the Christians design to do, when they knew the death of King Don Sancho, went presently to acquaint the Moors therewith. Now Don Peran-sures, as he was a man of great understanding and understood the Arabic tongue, when he knew the death of King Don Sancho, and while he was devising how to get his Lord away from Toledo, rode out every day, as if to

with him;—accordingly, after he had committed the treason, she had him bound hand and foot, put into a sack, tied in it, and laid in her bed, where she herself lay down in her clothes and past the night beside him. As soon as it was day-break he was by her orders fastened to four wild horses, and so torn in pieces.

This anonymous interpolator wished to make the Sumario of the *Despensero* pass for his own, and altered it for that purpose. Many of his additions are as fabulous as the one which is here related; and they have been singularly mischievous, having misled such truly able men and excellent historians as Zurita, Mariana, Garibay, and Gil Gonzalez Davila.

solace himself, on the way towards Castille, to see whom he might meet, and to learn tidings. And it fell out one day that he met a man who told him he was going with news to King Alimaymon, that King Don Sancho was dead; and Don Peransures took him aside from the road as if to speak to him, and cut off his head. And Peransures returned into the road and met another man coming with the same tidings to the King, and he slew him in like manner. Nevertheless the tidings reached King Alimaymon. Now Peransures and his brethren feared that if the Moor knew this he would not let their Lord depart, but would seize him and make hard terms for his deliverance; and on the other hand they thought that if he should learn it from any other than themselves, it would be yet worse. And while they were in doubt what they should do, King Don Alfonso, trusting in God's mercy, said unto them, When I came hither unto this Moor, he received me with great honor, and gave to me abundantly all things of which I stood in need, even as if I had been his son; how then should I conceal from him this favor which it hath pleased God to show me? I will go and tell it unto him. But Don Peransures besought him not to tell him of his brother's death. And he went to King Alimaymon and said unto him, that he would fain go into his own country, if it pleased him, to help his vassals, who stood greatly in need of him, and he besought him that he would give him men. The death of King Don Sancho he did not make known. And King Alimaymon answered that he should not do this, because he feared that King Don Sancho his brother would take him. And King Don Alfonso said, that he knew the ways and customs of his brother, and did not fear him, if it pleased the king to give him some Moors to help him. Now Alimaymon had heard of the death of King Don Sancho, and he had sent to occupy the roads and the passes, that King Don Alfonso might be stopped if he should attempt to depart without his knowledge. Howbeit he did not fully believe the tidings,

BOOK
III.

seeing that King Don Alfonso did not speak of it; and he rejoiced in his heart at what the King said, and he said unto him, I thank God, Alfonso, that thou hast told me of thy wish to go into thine own country; for in this thou hast dealt loyally by me, and saved me from that which might else have happened, to which the Moors have always importuned me. And hadst thou departed privily, thou couldst not have escaped being slain or taken. Now then go and take thy kingdom; and I will give thee whatever thou hast need of to give to thine own people, and win their hearts that they may serve thee. And he then besought him to renew the oath which he had taken, never to come against him nor his sons, but always to befriend them; and this same oath did the King of Toledo make unto him. Now Alimaymon had a grandson whom he dearly loved, who was not named in the oath, and King Don Alfonso therefore was not bound to keep it towards him. And King Don Alfonso made ready for his departure, and Alimaymon and the chief persons of the court went out from the city with him, and rode with him as far as the Sierra del Dragon, which is now called Valtome; and he gave him great gifts, and there they took leave of each other with great love.¹

Chr. del
Cid. cap. 67.
Chr. Gen.
ff. 217. 218.
Rod. Tol.
l. 6. c. 20.

How the
Cid would
not kiss the
King's
hand.

X. As soon as King Don Alfonso arrived at Zamora, he pitched his tents in the field of Santiago, and took counsel with his sister. And the Infanta Doña Urraca, who was a

¹ The Chronicle of the Cid relates this differently; that Alimaymon, after giving him leave to depart, detained him day after day, upon various pretexts, and that at last Alfonso and his followers let themselves down from the castle by ropes, and escaped in the night. In the morning Alimaymon asked his favorites if they knew why Alfonso was in such haste to depart, and they said they thought his brother was dead; upon which he sent to seize him, meaning to detain him prisoner.

I have preferred the Archbishop Rodrigo's account, because, if the previous narrative be authentic, Alfonso knew that the roads were guarded to prevent his flight, and because, by the after transactions between him and Alimaymon, it is evident that they parted in friendship.

right prudent lady and a wise, sent letters throughout the land, that a Cortes should assemble and receive him for their Lord. And when the Leonese and the Gallegos knew that their Lord King Don Alfonso was come, they were full joyful, and they came to Zamora and received him for their Lord and King. And afterwards the Castilians arrived, and they of Navarre,¹ and they also received him for their Lord and King, but upon this condition, that he should swear that he had not taken counsel for the death of his brother King Don Sancho. Howbeit they did not come forward to receive the oath, and they kissed his hands in homage, all, save only Ruydiez, my Cid. And when King Don Alfonso saw that the Cid did not do homage and kiss his hand, as all the other chief persons and prelates and Councils had done, he said, Since now ye have all received me for your Lord, and given me authority over ye, I would know of the Cid Ruydiez why he will not kiss my hand and acknowledge me ; for I would do something for him, as I promised unto my father King Don Ferrando, when he commended him to me and to my brethren. And the Cid arose and said, Sir, all whom you see here present, suspect that by your counsel the King Don Sancho your brother came to his death ; and therefore, I say unto you that, unless you clear yourself of this, as by right you should do, I will never kiss your hand, nor receive you for my Lord. Then said the King, Cid, what you say pleases me well ; and here I swear to God and to Saint Mary, that I never slew him, nor took counsel for his death, neither did it please me, though he had taken my kingdom from me. And I beseech ye therefore all, as friends and true vassals, that ye tell me how I may clear myself. And the chiefs who were present said, that he and twelve of the knights who came with him from Toledo, should make this oath in the Church of St. Gadea² at Burgos, and that so he should be cleared.

Chr. del
Cid. cap.
75. 76.
Chr. Gen.
ff. 220.

¹ The people of Rioja are meant.

² There were in these times, says Garibay, and for many ages after,

BOOK
III.

Of the oath
which the
King Don
Alfonso.
took.

XI. So the King and all his company took horse and went to Burgos. And when the day appointed for the oath was come, the King went to hear mass in the church of Gadea, and his sisters the Infantas Doña Urraca and Doña Elvira with him, and all his knights. And the King came forward upon a high stage that all the people might see him, and my Cid came to him to receive the oath; and my Cid took the book of the Gospels and opened it, and laid it upon the altar, and the King laid his hands upon it, and the Cid said unto him, King Don Alfonso, you come here to swear concerning the death of King Don Sancho your brother, that you neither slew him nor took counsel for his death; say now you and these hidalgos, if ye swear this. And the King and the hidalgos, answered and said, Yea, we swear it. And the Cid said, If ye knew of this thing, or gave command that it should be done, may you die even such a death as your brother the King Don Sancho, by the hand of a villain whom you trust; one who is not a hidalgo, from another land, not a Castilian; and the King and the knights who were with him said Amen. And the King's color changed; and the Cid repeated the oath unto him a second time, and the King and the twelve knights said Amen to it in like manner, and in like manner the countenance of the King was changed again. And my Cid repeated the oath unto him a third time, and the King and the Knights said Amen; but the wrath of the King was exceeding great, and he said to the Cid, Ruydiez, why dost

particular churches in the chief places of these kingdoms, where the sacraments of the oath were wont to be taken, for the greater awe and terror, when any one had to purge himself by oath from some great and atrocious crime, whereof he was accused. Such a church, under the advocacy of St. Mary Magdalene, there is, he adds, in this town of Mondragon, where in times past people used to come from the whole district for such purposes. Some, he adds, are even remembered in the present age. *L. 11. C. 13.*

These expurgatory oaths were forbidden by the *Leyes de Toro*. *Berganza* 5. 14. 191.

thou thus press me man? To-day thou swearest me, and to-morrow thou wilt kiss my hand. And from that day forward there was no love towards my Cid¹ in the heart of the King.

BOOK
III.
Chr Gen.
ff. 220.
Chr. del
Cid. cap.
77. 78. 79.
How Don
Alfonso
was crown-
ed King.

XII. After this was King Don Alfonso crowned King of Castille, and Leon, and Galicia, and Portugal; and he called himself King and Emperor of all Spain, even as his father had done before him. And in the beginning of his reign he did in all things according to the counsel of the Infanta Doña Urraca his sister; and he was a good King, and kept his kingdom so well, that rich and poor alike dwelt in peace and security, neither did one man take arms

¹ The Cid when he repeated the oath seems only to have enforced the law of Castille. A case of debt might be decided by the oath of the defendant, as in our Court of Chancery, and he was bound to repeat the oath three times: *Devele responder fasta la tercera vegada sin refierta; e si' refierta la jura, es vencido. Fuero Viejo. Lib. 3. Tit. 2. § 7. § 9.*

The threat of Urraca, that she would have her brother Sancho slain, either secretly or openly, and the escape of Vellido, give some color to the suspicion, which all the Castilians, and especially the Cid, entertained. They accused Urraca in the King's epitaph:

*Sanctius formâ Paris, et ferox Hector in armis
Clauditur hâc tumbâ, jam factus pulvis & umbra;
Femina mente dirâ, soror, hunc vitâ expoliavit,
Jure quidem dempto non flevit, fratre perempto.*

Rex iste occisus est proditore, consilio sororis suæ Urracæ, apud Numantiam Civitatem, per manum Belliti Adelfis, magni traditoris, in era M. C. X. Nonis Octobris, rapuit me cursus ab horis.

Berganza, 5. 13. 184. This author, whose judgment is of great value when there is no miracle, to mislead it, inclines, on the oldest and best authorities, to this suspicion, which is strengthened by Alfonso's conduct towards Garcia. He who kept one brother so many years in chains, would have little scruple in instigating the assassin of another.

A place of penance was shown in Philip II.'s time, in the cloisters of a church at Bamba near Valladolid, said to have been made by Urraca in atonement for having occasioned Sancho's death. The tombs of the sons of Arias Gonzalo were also shown there — both, as Morales thinks, without any good authority. *Morales, 12. 40. 7.*

BOOK III. against another, nor dare to do it, if he valued the eyes in his head. And if the King was noble and high of lineage, much more was he of heart; and in his days justice abounded in the land so, that if a woman had gone alone throughout the whole of his dominions, bearing gold and silver in her hand, she would have found none to hurt her, neither in the waste, nor in the peopled country. The merchants and pilgrims also who passed through his lands were so well protected, that none durst do them wrong. Never while the kingdom was his, had they of his land to do service to any other Lord. And he was a comforter of the sorrowful, and an increaser of the faith, and a defender of the churches, and the strength of the people; a judge without fear; there was not in Spain a consoler of the poor and of those who were oppressed, till he came. Now there was a mortal enmity between my Cid and Count Garcia Ordoñez, and in this year did my Cid gather together those of his table, and all his power, and entered into the lands of Longroño, and Navarre, and Calahorra, burning and spoiling the country before him. And he laid siege to the Castle of Faro and took it. And he sent messengers to the Count his enemy, to say that he would wait for him seven days, and he waited. And the mighty men of the land came to the Count Don Garcia, but come against my Cid that they dared not do, for they feared to do battle with him.

Chr. Gen.
ff. 221.
Chr. del Cid.
cap. 80.
Sandoval,
ff. 39. 42.
Diario de
Cardeña.

How King
Don Alfonso
went to
succor Aly-
maymon.

XIII. In the second year of the reign of King Don Alfonso, the King of Cordova made war upon Alimaymon King of Toledo, and did great damage in his land, and held him besieged in Toledo; and King Don Alfonso drew forth a great host and went to help the King of Toledo. When Alimaymon knew that he was coming with so great a power, he was greatly dismayed, thinking that he came against him; and he sent to remind him of the love and the honor which he had shown unto him in the days of his brother King Don Sancho, and of the oath which he had taken; and to beseech him that he would continue in peace

with him. And the King detained his messengers, giving them no reply, and went on advancing into the land, doing no hurt therein. And when he came to Olias, he ordered the whole army to halt. And when the King of Cordova knew that King Don Alfonso was coming, he rose up from before Toledo, and fled away, and the men of Toledo pursued him, and inflicted great loss upon him in his flight.

BOOK
III.

Chr. del
Cid. cap. 82.
Chr. Gen.
ff. 222.

XIV. And when the army had halted at Olias, the King called for the messengers of Alimaymon, and took with him five knights, and rode to Toledo. And when they came to the gate which is called Visagra, the messengers who went with him made him enter the town, and he sent one of them to tell the King that he was there, and went on in the mean time towards the Alcazar. And when King Alimaymon heard this, he would not wait till a beast should be brought him that he might ride, but set out on foot and went to meet him; and as he was going out he met King Don Alfonso, and they embraced each other. And the King of Toledo kissed King Don Alfonso's shoulder, for the joy and pleasure that he had in his heart at seeing him; and he gave thanks to God for what he had done to King Don Alfonso, and thanked him also for the truth which was in him, in coming thus to his deliverance, and for remembering the oath which they had made each to the other. And they rejoiced together all that night, and great was the joy of the people of Toledo, because of the love which King Don Alfonso bore toward their Lord. But great was the sorrow in the host of the Castilians, for they never thought to see their Lord again; and they thought that he had committed a great folly in thus putting himself into the power of the Moors.

How the
King went
into Toledo.

Chr. del
Cid. cap. 83.
Chr. Gen.
ff. 222.

XV. On the morrow, King Don Alfonso besought King Alimaymon that he would go and eat with him at Olias, and see how he came to help him. And they went both together with a little company, and when they of the host saw their lord they were all right joyful, and the two Kings

Of the noble
dealing
of the King
with Aly-
maymon.

BOOK
III.

went through the camp, and they sat down to eat in the tent of the King, which was a large one. And while they were at meat King Don Alfonso gave order in secret that five hundred knights should arm themselves and surround the tent. And when the King of Toledo saw these armed knights, and that the tent was surrounded, he was in great fear, and he asked of King Don Alfonso what it should be; and the King bade him eat, and said, that afterwards they would tell him. And after they had eaten, King Don Alfonso said to Alimaymon, You made me swear and promise when you had me in Toledo in your power, and no evil should ever come against you on my part: now since I have you in my power I will that you release me from this oath and covenant. And the King of Toledo consented to release him, and besought him to do him no other wrong, and he acquitted him from the promise three times. And when he had done this King Don Alfonso called for the book of the Gospels, and said unto him, Now then that you are in my power, I swear and promise unto you, never to go against you, nor against your son, and to aid you against all other men in the world. And I make this oath unto you because there was reason why I should have broken that other one, seeing that it was made when I was in your hands; but against this I must not go, for I make it when you are in mine, and I could do with you even whatever pleased me; and he laid his hands upon the book, and swore even as he had said. Right joyful was the King of Toledo at this which King Don Alfonso had done, for the loyalty which he had shown towards him. And they remained that night together; and on the morrow Alimaymon returned to his city full gladly, and King Don Alfonso made his host move on towards Cordova, and Alimaymon went with him; and they overran the land, and burnt towns and villages, and destroyed castles, and plundered whatever they could find; and they returned each into his own country with great spoils. And from thenceforward the King of Cordova durst no more attack the King of Toledo.

XVI. In the following years nothing is found to be related, save that my Cid did battle by command of the King, with a knight called Ximen Garcia de Tiogelos, who was one of the best of Navarre : they fought for the castle of Pazluengas, and for two other castles, and my Cid conquered him, and the King Don Alfonso had the castles. And after this my Cid did battle in Medina Celi, with a Moor called Faras, who was a good knight in arms, and he defeated and slew him and another also. And in the fifth year of the reign of King Don Alfonso, the King sent the Cid to the Kings of Seville and of Cordova, for the tribute which they were bound to pay him. Now there was at this time war between Almocanis King of Seville, and Almundafar King of Granada, and with Almundafar were these men of Castille, the Count Don Garcia Ordoñez, and Fortun Sanchez, the son-in-law of King Don Garcia of Navarre, and Lope Sanchez his brother, and Diego Perez, one of the best men of Castille ; and they aided him all that they could, and went against the King of Seville. And when my Cid knew this it troubled him, and he sent unto them requiring them not to go against the King of Seville, nor to destroy his country, because he was King Don Alfonso's vassal ; otherwise the King must defend him. And the King of Granada and the Ricos-omes who were with him, cared nothing for his letters, but entered boldly into the land of Seville, and advanced as far as Cabra, burning and laying waste before them. When the Cid saw this, he gathered together what Christians he could, and went against them. And the King of Granada and the Christians who were with him, sent to tell him that they would not go out of the country for him. And the wrath of the Cid was kindled, and he went against them, and fought with them in the field, and the battle lasted from the hour of tierce even until the hour of sexts ; and many died upon the part of the King of Granada, and at length my Cid overcame them, and made them take to flight. And Count Garcia Ordoñez was taken

BOOK
III.How my
Cid won
many bat-
tles.

BOOK
III.

prisoner, and Lope Sanchez, and Diego Perez, and many other knights, and of other men so many that they were out of number; and the dead were so many that no man could count them; and the spoils of the field were very great. And the Cid held these good men prisoners three days,¹ and then set them free, and he returned with great honor and great riches to Seville. And King Almoçanis received him full honorably, and gave him great gifts for himself, and paid him the full tribute for the King; and he returned rich to Castille, and with great honor. And King Don Alfonso was well pleased² with the good fortune of the Cid in all his feats; but there were many who wished ill to him, and sought to set the King against him.

Chr. del
Cid. cap.
86. 87.
Chr. Gen.
ff. 223.

How King
Don Alfon-
so was
made wroth
with the
Cid.

XVII. After this King Don Alfonso assembled together all his power and went against the Moors. And the Cid should have gone with him, but he fell sick and perforce therefore abode at home. And while the King was going through Andalusia, having the land at his mercy, a great power of the Moors assembled together on the other side, and entered the land, and besieged the castle of Gormaz, and did much evil. At this time the Cid was gathering strength; and when he heard that the Moors were in the country, laying waste before them, he gathered together

¹ It was a custom that the victor should remain three days upon the field of battle, in proof of his victory: and this seems to have been the Cid's reason for detaining his prisoners thus long. A disgraceful instance of this custom will be found in the history of Alfonso V. of Portugal, who remained three days upon the field at Alfarrobeira, after he had slain the Infante Don Pedro, his uncle, guardian, and father in law, the best and ablest man that ever Portugal produced.

² In recompense for these services, Alfonso granted a privilege to the Cid, confirming to him all his possessions, and declaring them free from all imposts: the town of Bivar is especially mentioned. This privilege bears date July 28, 1075; it is preserved at Bivar, and in reverence for the Cid's memory has been confirmed by all the subsequent kings of Castille, down to Philip V. and is probably continued to this day. *Berganza* 5. 14. § 196.

what force he could, and went after them; and the Moors, when they heard this, dared not abide his coming, but began to fly. And the Cid followed them to Atienza, and to Siguenza, and Fita, and Guadalajara, and through the whole land of St. Esteban, as far as Toledo, slaying and burning, and plundering and destroying, and laying hands on all whom he found, so that he brought back seven thousand prisoners, men and women; and he and all his people returned rich and with great honor. But when the King of Toledo heard of the hurt which he had received at the hands of the Cid, he sent to King Don Alfonso to complain thereof, and the King was greatly troubled. And then the Ricos-omes who wished ill to the Cid, had the way open to do him evil with the King, and they said to the King, Sir, Ruydiez hath broken your faith, and the oath and promise which you made to the King of Toledo: and he hath done this for no other reason but that the Moors of Toledo may fall upon us here, and slay both you and us. And the King believed what they said, and was wroth against the Cid, having no love towards him because of the oath which he had pressed upon him at Burgos concerning the death of King Don Sancho his brother. And he went with all speed to Burgos, and sent from thence to bid the Cid come unto him.

Chr. del
Cid. cap.
88. 89.
Chr. Gen.
ff. 224.

XVIII. Now my Cid knew the evil disposition of the King towards him, and when he received his bidding, he made answer that he would meet him between Burgos and Bivar. And the King went out from Burgos and came nigh unto Bivar; and the Cid came up to him and would have kissed his hand, but the King withheld it, and said angrily unto him, Ruydiez, quit my land. Then the Cid clapt spurs to the mule upon which he rode, and vaulted into a piece of ground which was his own inheritance, and answered, Sir, I am not in your land, but in my own. And the King replied full wrathfully, Go out of my kingdoms without any delay. And the Cid made answer, Give me then thirty days time, as is the right of the hidalgos; and the King said he would

How the
Cid was
wrongfully
banished.

BOOK III. not, but that if he were not gone in nine days time he would come and look for him. The Counts were well pleased at this; but all the people of the land were sorrowful. And then the King and the Cid parted. And the Cid sent for all his friends and his kinsmen and yassals, and told them how King Don Alfonso had banished him from the land, and asked of them who would follow him into banishment, and who would remain at home. Then Alvar Fañez, who was his cousin-german, came forward and said, Cid, we will all go with you, through desert and through peopled country, and never fail you. In your service will we spend our mules and horses, our wealth and our garments, and ever while we live be unto you loyal friends and vassals. And they all confirmed what Alvar Fañez had said; and the Cid thanked them for their love, and said that there might come a time in which he should guerdon them.

Chr. del
Cid, cap.
89. 90.
Chr. Gen.
ff. 224.

How the
Cid depart-
ed from his
own house,
being a ba-
nished
man.

XIX. And as he was about to depart he looked back upon his own home, and when he saw his hall deserted, the household chest unfastened, the doors open, no cloaks hanging up, no seats in the porch, no hawks upon the perches, the tears came into his eyes and he said, My enemies have done this . . . God be praised for all things. And he turned toward the East, and knelt and said, Holy Mary Mother, and all Saints, pray to God for me, that he may give me strength to destroy all the Pagans, and to win enough from them to requite my friends therewith, and all those who follow and help me. Then he called for Alvar Fañez and said unto him, Cousin, the poor have no part in the wrong which the King hath done us; see now that no wrong be done unto them along our road; and he called for his horse. And then an old woman who was standing at her door said, Go in a lucky minute and make spoil of whatever you wish. And with this proverb he rode on, saying, Friends, by God's good pleasure we shall return to Castille with great honor and great gain. And as they went out from Bivar they had a crow on their right hand, and when they came to Burgos they had a crow on the left.

Chr. del
Cid, Cap.
91. Poema
del Cid v.
1—12.

XX. My Cid Ruydiez entered Burgos, having sixty streamers in his company. And men and women went forth to see him, and the men of Burgos and the women of Burgos were at their windows, weeping, so great was their sorrow; and they said with one accord, God, how good a vassal if he had but a good Lord! and willingly would each have bade him come in, but no one dared so to do. For King Don Alfonso in his anger had sent letters to Burgos, saying that no man should give the Cid a lodging; and that whosoever disobeyed should lose all that he had, and moreover the eyes in his head. Great sorrow had these Christian folk at this, and they hid themselves when he came near them because they did not dare speak to him; and my Cid went to his Posada, and when he came to the door he found it fastened, for fear of the King. And his people called out with a loud voice, but they within made no answer. And the Cid rode up to the door, and took his foot out of the stirrup, and gave it a kick, but the door did not open with it, for it was well secured; a little girl of nine years old then came out of one of the houses and said unto him, O Cid, the King hath forbidden us to receive you. We dare not open our doors to you, for we should lose our houses and all that we have, and the eyes in our head. Cid, our evil would not help you, but God and all his Saints be with you. And when she had said this she returned into the house. And when the Cid knew what the King had done he turned away from the door and rode up to St. Mary's, and there he alighted and knelt down, and prayed with all his heart; and then he mounted again and rode out of the town, and pitched his tent near Arlanzon, upon the Glera, that is to say, upon the sands. My Cid Ruydiez, he who in a happy hour first girt on his sword, took up his lodging upon the sands, because there was none who would receive him within their door. He had a good company round about him, and there he lodged as if he had been among the mountains.

BOOK
III.

 How the Burgalese dared not receive him.

 Poema del
 Cid. v. 15.
 61. Chr. del
 Cid. cap.
 91. Chr.
 Gen. ff. 224.

BOOK
III.

How the
Cid sent to
borrow mo-
ney of the
Jews.

XXI. Moreover the King had given orders that no food should be sold them in Burgos, so that they could not buy even a pennyworth. But Martin Antolinez, who was a good Burgalese, he supplied my Cid and all his company with bread and wine abundantly. Campeador, said he to the Cid, to-night we will rest here, and to-morrow we will be gone ; I shall be accused for what I have done in serving you, and shall be in the King's displeasure ; but following your fortunes, sooner or later, the King will have me for his friend, and if not, I do not care a fig¹ for what I leave behind. Now this Martin Antolinez was nephew unto the Cid, being the son of his brother, Ferrando Diaz.² And the Cid said unto him, Martin Antolinez, you are a bold Lancier ; If I live I will double you your pay. You see I have nothing with me, and yet must provide for my companions. I will take two chests and fill them with sand, and do you go in secret to Rachel and Vidas, and tell them to come hither privately ; for I cannot take my treasures with me, because of their weight, and will pledge them in their hands. Let

¹ Literally —

Si non, quanto dexo non lo precio un figo.

Poema del Cid. V. 77.

The probable origin of this common phrase I have remarked in a note upon Thalaba, *Vol. 1. p. 309.* Ancient Pistol is good authority for its Spanish descent.

² Diego Laynez, the father of Rodrigo, riding out when a young man upon Santiago's Day, met a woman who was carrying food to her husband at the threshing floor, and forced her. She conceived a son, proceeded to her husband, and told him what had befallen her ; and she conceived another son by him also, the same day. The child of the knight came into the world first, and was baptized Ferrando Diez. This Don Ferrando married the daughter of Anton Antolinez of Burgos, and had by her Martin Antolinez, Fernand Alfonso Pero Bermudez, Alvar Salvadores, and Ordoño. *Chronica del Cid. Cap. 2.*

How the son of the knight was distinguished from the son of the peasant, is not specified by the Chronicler. It was perhaps believed that the young *Cavallero* would insist upon taking precedence.

them come for the chests at night, that no man may see them. God knows that I do this thing more of necessity than of wilfulness; but by God's good help I shall redeem all. Now Rachel and Vidas were rich Jews, from whom the Cid used to receive money for his spoils.¹ And Martin Antolinez went in quest of them, and he passed through Burgos and entered into the Castle; and when he saw them he said, Ah Rachel and Vidas, my dear friends! now let me speak with ye in secret. And they three went apart. And he said to them, Give me your hands that you will not discover me neither to Moor nor Christian! I will make you rich men forever. The Campeador went for the tribute and he took great wealth, and some of it he has kept for himself. He has two chests full of gold; ye know that the King is in anger against him, and he cannot carry these away with him, without their being seen. He will leave them therefore in your hands, and you shall lend him money upon them, swearing with great oaths and upon your faith, that ye will not open them till a year be past. Rachel and Vidas took counsel together and answered, We well knew he got something when he entered the land of the Moors; he who has treasures does not sleep without suspicion; we will take the chests, and place them where they shall not be seen. But tell us with what will the Cid be contented, and what gain will he give us for the year? Martin Antolinez answered, like a prudent man, My Cid requires what is reasonable; he will ask but little to leave his treasures in safety. Men come to him from all parts. He must have six hundred marks. And the Jews said, We will advance him so much. Well then, said Martin Antolinez, ye see that the night is advancing; the Cid is in haste, give us the marks. This is not the way of business, said they; we must take first, and then give. Ye say well, replied the Burgalese; come then to the Campeador, and we

¹ *Con quien el solia fazer sus manllenas.*

BOOK
III.Poema del
Cid. v. 62
—152.How the
Jews lent
the money,
and took
home the
chests.

will help you to bring away the chests, so that neither Moors nor Christians may see us. So they went to horse and rode out together, and they did not cross the bridge, but rode through the water that no man might see them, and they came to the tent of the Cid.

XXII. Meantime the Cid had taken two chests, which were covered with leather¹ of red and gold, and the nails which fastened down the leather were well gilt; they were ribbed with bands of iron, and each fastened with three locks; they were heavy, and he filled them with sand. And when Rachel and Vidas entered his tent with Martin Antolinez, they kissed his hand; and the Cid smiled and said to them, Ye see that I am going out of the land, because of the King's displeasure; but I shall leave something with ye. And they made answer, Martin Antolinez has covenanted with us, that we shall give you six hundred marks upon these chests, and keep them a full year, swearing not to open them till that time be expired, else shall we be perjured. Take the chests, said Martin Antolinez; I will go with you, and bring back the marks, for my Cid must move before cock-crow. So they took the chests, and though they were both strong men they could not raise them from the ground; and they were full glad of the bargain which they had made. And Rachel then went to the Cid and kissed his hand and said, Now, Campeador, you are going from Castille among strange nations, and your gain will be great, even as your fortune is. I kiss your hand, Cid, and have a gift for you, a red skin; it is Moorish and honorable. And the Cid said, It pleases me: give it me if ye have brought it, if not, reckon it upon the chests. And they departed with the chests, and Martin Antolinez and his people helped them, and went with

¹ *Guadamacel. Tapetum coriaceum pictum & deauratum.* So called, according to Covarrubias, because it was first manufactured near the river Guadameci in Andalusia. Hangings of this were used in Spain. Beckmann speaks of the 'now old-fashioned leather tapestry.'

them. And when they had placed the chests in safety they spread a carpet in the middle of the hall, and laid a sheet upon it, and they threw down upon it three hundred marks of silver. Don Martin counted them, and took them without weighing. The other three hundred they paid in gold. Don Martin had five squires with him, and he loaded them all with the money. And when this was done he said to them, Now Don Rachel and Vidas, you have got the chests, and I who got them for you well deserve a pair of hose. And the Jews said to each other, Let us give him a good gift for this which he has done ; and they said to him, We will give you enough for hose and for a rich doublet and a good cloak ; you shall have thirty marks. Don Martin thanked them and took the marks, and bidding them both farewell, he departed right joyfully.

BOOK
III.

Poema del
Cid. v. 153.
200. Chr.
del Cid.
cap. 90. 91.
Chr. Gen.
ff. 224.

XXIII. When Martin Antolinez came into the Cid's tent he said unto him, I have sped well, Campeador ! you have gained six hundred marks, and I thirty. Now then strike your tent and be gone. The time draws on, and you may be with your Lady Wife at St. Pedro de Cardena, before the cock crows. So the tent was struck, and my Cid and his company went to horse at this early hour. And the Cid turned his horse's head toward St. Mary's, and with his right hand he blest himself on the forehead, and he said, God be praised ! help me, St. Mary. I go from Castille because the anger of the King is against me, and I know not whether I shall ever enter it again in all my days. Help me, glorious Virgin, in my goings, both by night and by day. If you do this and my lot be fair, I will send rich and goodly gifts to your altar, and will have a thousand masses sung there. Then with a good heart he gave his horse the reins. And Martin Antolinez said to him, Go ye on ; I must back to my wife and tell her what she is to do during my absence. I shall be with you in good time. And back he went to Burgos, and my Cid and his company pricked on. The cocks were crowing amain, and the day began to break,

How the
Cid went to
D. Ximena
at Cardena.

BOOK
III.

when the good Campeador reached St. Pedro's. The Abbot Don Sisebuto¹ was saying matins, and Doña Ximena and five of her ladies of good lineage were with him, praying to God and St. Peter to help my Cid. And when he called at the gate and they knew his voice, God, what a joyful man was the Abbot Don Sisebuto! Out into the court yard they went with torches and with tapers, and the Abbot gave thanks to God that he now beheld the face of my Cid. And the Cid told him all that had befallen him, and how he was a banished man; and he gave him fifty marks for himself, and a hundred for Doña Ximena and her children. Abbot, said he, I leave two little girls behind me; whom I commend to your care. Take you care of them and of my wife and of her ladies: when this money be gone, if it be not enough, supply them abundantly; for every mark which you expend upon them I will give the Monastery four. And the Abbot promised to do this with a right good will. Then Doña Ximena came up and her daughters with her, each of them borne in arms, and she knelt down on both her knees before her husband, weeping bitterly, and she would have kissed his hand; and she said to him, Lo now you are banished from the land by mischief-making men, and here am I with your daughters, who are little ones and of tender years, and we and you must be parted, even in your life time. For the love of St. Mary tell me now what we shall do. And the Cid took the children in his arms, and held them to his heart and wept, for he dearly loved them. Please God and St. Mary, said he, I shall yet live to give these my daughters in marriage with my own hands, and to do you service yet, my honored wife, whom I have ever loved, even as my own soul.

Poema del
Cid. v.
202. 285.

¹ On the unquestionable authority of Berganza I restore his true name to the Abbot, who is called in the Chronicle and in the Poem, Sancho;—*Acaso*, he says by a fortunate conjecture, *por aver encontrado en la Historia Latina Sanctus, y despues traduxeron Sancho.* 5. 15. § 201.

XXIV. A great feast did they make that day in the Monastery for the good Campeador, and the bells of St. Pedro's rung merrily. Meantime the tidings had gone through Castille how my Cid was banished from the land, and great was the sorrow of the people. Some left their houses to follow him, others forsook their honorable offices which they held. And that day a hundred and fifteen knights assembled at the bridge of Arlanzon, all in quest of my Cid; and there Martin Antolinez joined them, and they rode on together to St. Pedro's. And when he of Bivar knew what a goodly company were coming to join him, he rejoiced in his own strength, and rode out to meet them and greeted them full courteously; and they kissed his hand, and he said to them, I pray to God that I may one day requite ye well, because ye have forsaken your houses and your heritages for my sake, and I trust that I shall pay ye twofold. Six days of the term allotted were now gone, and three only remained: if after that time he should be found within the King's dominions, neither for gold nor for silver could he then escape. That day they feasted together, and when it was evening the Cid distributed among them all that he had, giving to each man according to what he was; and he told them that they must meet at mass after matins, and depart at that early hour. Before the cock crew they were ready, and the Abbot said the mass of the Holy Trinity, and when it was done they left the church and went to horse. And my Cid embraced Doña Ximena and his daughters, and blest them; and the parting between them was like separating the nail from the quick flesh: and he wept and continued to look round after them. Then Alvar Fañez came up to him and said, Where is your courage, my Cid? In a good hour were you born of woman. Think of our road now; these sorrows will yet be turned into joy. And the Cid spake again to the Abbot, commending his family to his care;—well did the Abbot know that he should one day receive good guerdon. And as he took leave of the Cid, Alvar

BOOK
III.

How the
Cid took
leave of his
wife and
daughters.

BOOK III. Fañez said to him, Abbot, if you see any who come to follow us, tell them what route we take, and bid them make speed, for they may reach us either in the waste or in the peopled country. And then they loosed the reins and pricked forward.

Poema del
Cid. v.
234. 394.

How the
Cid left the
kingdom of
King Don
Alfonso.

XXV. That night my Cid lay at Spinar de Can, and people flocked to him from all parts, and early on the morrow he set out; Santestevan lay on his left hand, which is a good city, and Ahilon on the right, which belongs to the Moors, and he passed by Alcobiella; which is the boundary of Castille. And he went by the Calzada de Quinea, and crossed the Douro upon rafts.¹ That night, being the eighth, they rested at Figeruela, and more adventurers came to join him. And when my Cid was fast asleep, the Angel Gabriel appeared to him in a vision, and said, Go on boldly and fear nothing; for everything shall go well with thee as long as thou livest, and all the things which thou beginnest, thou shalt bring to good end, and thou shalt be rich and honorable. And the Cid awoke and blessed himself; and he crost his forehead and rose from his bed, and knelt down and gave thanks to God for the mercy which he had vouchsafed him, being right joyful because of the vision. Early on the morrow they set forth; now this was the last day of the nine. And they went on towards the Sierra de Miedes. Before sunset the Cid halted and took account of his company; there were three hundred lances, all with streamers, beside foot soldiers. And he said unto them, Now take and eat, for we must pass this great and wild Sierra, that we may quit the land of King Alfonso this night. To-morrow he who seeks us may find us. So they passed the Sierra that night.

Poema del
Cid. v.
395. 428.
Chr. del
Cid. cap. 93.
Chron Gen.
ff. 225.

¹ *Sobre navas de palos al Duero va pasar.*

In the *Chronica General*, this is made the name of a place — *Nava de Palos*. The *Chronica del Cid* says, *barca de Palos*, agreeing with the Poem, which is better authority than either.

HERE BEGINNETH THE FOURTH BOOK

OF THE

CHRONICLE OF THE CID.

I. Now hath my Cid left the kingdom of King Don Alfonso, and entered the country of the Moors. And at daybreak they were near the brow of the Sierra, and they halted there upon the top of the mountains, and gave barley to their horses, and remained there until evening. And they set forward when the evening had closed, that none might see them, and continued their way all night, and before dawn they came near to Castrejon, which is upon the Henares. And Alvar Fañez said unto the Cid, that he would take with him two hundred horsemen, and scour the country as far as Fita and Guadalajara and Alcalá, and lay hands on whatever he could find, without fear either of King Alfonso or of the Moors. And he counselled him to remain in ambush where he was, and surprise the castle of Castrejon: and it seemed good unto my Cid. Away went Alvar Fañez, and Alvar Alvarez with him, and Alvar Salvadores, and Galin Garcia, and the two hundred horsemen; and the Cid remained in ambush with the rest of his company. And as soon as it was morning, the Moors of Castrejon, knowing nothing of these who were so near them, opened the castle gates, and went out to their work

BOOK
IV.

How the
Cid won
the Castle
of Castre-
jon.

BOOK
IV.

as they were wont to do. And the Cid rose from ambush and fell upon them, and took all their flocks, and made straight for the gates, pursuing them. And there was a cry within the castle that the Christians were upon them, and they who were within ran to the gates to defend them, but my Cid came up sword in hand; eleven Moors did he slay with his own hand, and they forsook the gate and fled before him to hide themselves within, so that he won the castle presently, and took gold and silver, and whatever else he would.

Poema del
Cid. v. 428
—479.
Chr. del Cid.
cap. 94.
Chr. Gen.
ff. 225.

How the
Cid sold
his spoil to
the Moors.

II. Alvar Fañez meantime scoured the country along the Henares as far as Alcala, and he returned driving flocks and herds before him, with great stores of wearing apparel, and of other plunder. He came with the banner of Minaya, and there were none who dared fall upon his rear. And when the Cid knew that he was nigh at hand he went out to meet him, and praised him greatly for what he had done, and gave thanks to God. And he gave order that all the spoils should be heaped together, both what Alvar Fañez had brought, and what had been taken in the castle; and he said to him, Brother, of all this which God hath given us, take you the fifth, for you well deserve it; but Minaya would not, saying, You have need of it for our support. And the Cid divided the spoil among the knights and foot-soldiers, to each his due portion; to every horseman a hundred marks of silver, and half as much to the foot-soldiers: and because he could find none to whom to sell his fifth, he spake to the Moors of Castrejon, and sent to those of Fita and Guadalajara, telling them that they might come safely to purchase the spoil, and the prisoners, also whom he had taken, both men-prisoners and women, for he would have none with him. And they came, and valued the spoil and the prisoners, and gave for them three thousand marks of silver, which they paid within three days: they bought also much of the spoil which had been divided, making great gain, so that all who were in my Cid's company were

Poema del
Cid. v. 484
—531.
Chr. del
Cid. cap. 94.
Chr. Gen.
ff. 225.

full rich. And the heart of my Cid was joyous, and he sent to King Don Alfonso, telling him that he and his companions would yet do him service upon the Moors. BOOK
IV.

III. Then my Cid assembled together his good men and said unto them, Friends; we cannot take up our abode in this Castle, for there is no water in it, and moreover the King is at peace with these Moors, and I know that the treaty between them hath been written; so that if we should abide here he would come against us with all his power, and with all the power of the Moors, and we could not stand against him. If therefore it seem good unto you, let us leave the rest of our prisoners here, for it does not beseem us to take any with us, but to be as free from all encumbrance as may be, like men who are to live by war, and to help ourselves with our arms. And it pleased them well that it should be so. And he said to them, Ye have all had your shares; neither is there anything owing to any one among ye. Now then let us be ready to take horse betimes on the morrow, for I would not fight against my Lord the King. So on the morrow they went to horse and departed, being rich with the spoils which they had won: and they left the Castle to the Moors, who remained blessing them for this bounty which they had received at their hands. Then my Cid and his company went up the Henares as fast as they could go, and they passed by the Alcarias,¹ and by the caves of Anquita, and through the waters, and they entered the plain of Torancio, and halted between Fariza and Cetina: great were the spoils which they collected as they went along. And on the morrow they passed Alfama, and leaving the Gorge below them they passed Bobierca, and Teca which is beyond it, and came against Alcocer. There my Cid pitched his tents upon a round hill, which was a

How the
Cid went
against
Alcocer.

¹ Alcaria signifies a cottage. The word however is used in the Poem as the name of a place, as we should speak of a few dwelling houses standing together in an open country.

BOOK
IV.

Poema del
Cid. v. 532
—571.
Chr. del
Cid. cap. 95.
Chr. Gen.
ff. 226.

Of the tak-
ing of
Alcocer.

great hill and a strong; and the river Salon ran near them, so that the water could not be cut off. My Cid thought to take Alcocer: so he pitched his tents securely, having the Sierra on one side, and the river on the other, and he made all his people dig a trench, that they might not be alarmed, neither by day nor by night.

IV. When my Cid had thus encamped, he went to look at the Alcazar, and see if he could by any means enter it. And the Moors offered tribute to him if he would leave them in peace; but this he would not do, and he lay before the town. And news went through all the land that the Cid was come among them, and they of Calatayud were in fear. And my Cid lay before Alcocer fifteen weeks; and when he saw that the town did not surrender, he ordered his people to break up their camp, as if they were flying, and they left one of their tents behind them, and took their way along the Salon, with their banners spread. And when the Moors saw this they rejoiced greatly, and there was a great stir among them, and they praised themselves for what they had done in withstanding him, and said, that the Cid's bread and barley had failed him, and he had fled away, and left one of his tents behind him. And they said among themselves, Let us pursue them and spoil them, for if they of Teruel should be before us the honor and the profit will be theirs, and we shall have nothing. And they went out after him, great and little, leaving the gates open and shouting as they went; and there was not left in the town a man who could bear arms. And when my Cid saw them coming he gave orders to quicken their speed, as if he was in fear, and would not let his people turn till the Moors were far enough from the town. But when he saw that there was a good distance between them and the gates, then he bade his banner turn, and spurred towards them, crying, Lay on, knights, by God's mercy the spoil is our own. God! what a good joy was theirs that morning! My Cid's vassals laid on without mercy; — in one hour, and

in a little space, three hundred Moors were slain, and the Cid and Alvar Fañez had good horses, and got between them and the Castle, and stood in the gateway sword in hand, and there was a great mortality among the Moors; and my Cid won the place, and Pero Bermudez planted his banner upon the highest point of the Castle. And the Cid said, Blessed be God and all his Saints, we have bettered our quarters both for horses and men. And he said to Alvar Fañez and all his knights, Hear me, we shall get nothing by killing these Moors; — let us take them, and they shall show us their treasures which they have hidden in their houses, and we will dwell here and they shall serve us. In this manner did my Cid win Alcocer, and take up his abode therein.

Poema del
Cid. v. 572
—632.
Chr. del
Cid. cap. 96.
Chr. Gen.
ff. 226.

V. Much did this trouble the Moors of Teca, and it did not please those of Teruel, nor of Calatayud. And they sent to the King of Valencia to tell him that one who was called Ruydiez the Cid, whom King Don Alfonso had banished, was come into their country, and had taken Alcocer; and if a stop were not put to him, the King might look upon Teca and Teruel and Calatayud as lost, for nothing could stand against him, and he had plundered the whole country, along the Salon on the one side, and the Siloca on the other. When the King of Valencia, whose name was Alcamín, heard this, he was greatly troubled. And incontinently he spake unto two Moorish Kings who were his vassals, bidding them take three thousand horsemen and all the men of the border, and bring the Cid to him alive, that he might make atonement to him for having entered his land.

How the
King of
Valencia
sent orders
to take the
Cid alive.

Poema del
Cid v. 633
—650.
Chr. del
Cid. cap. 97.
Chr. Gen.
ff. 227.

VI. Faris and Galve were the names of these two Moorish Kings, and they set out with the companies of King Alcamín from Valencia, and halted the first night in Segorve, and the second night at Celfa de Canal. And they sent their messengers through the land to all the Councils thereof, ordering all men at arms, as well horsemen as

How the
Cid was be-
sieged in
Alcocer.

BOOK
IV.

footmen, to join them, and the third night they halted at Calatayud, and great numbers joined them; and they came up against Alcocer, and pitched their tents round about the Castle. Every day their host increased, for their people were many in number, and their watchmen kept watch day and night; and my Cid had no succor to look for except the mercy of God, in which he put his trust. And the Moors beset them so close that they cut off their water, and albeit the Castilians would have sallied against them, my Cid forbade this. In this guise were my Cid and his people besieged for three weeks, and when the fourth week began, he called for Alvar Fañez, and for his company, and said unto them, Ye see that the Moors have cut off our water, and we have but little bread; they gather numbers day by day, and we become weak, and they are in their own country. If we would depart they would not let us, and we cannot go out by night because they have beset us round about on all sides, and we cannot pass on high through the air, neither through the earth which is underneath. Now then if it please you let us go out and fight with them, though they are many in number, and either defeat them or die an honorable death.

Poema del
Cid. v. 651
—678.
Chr. del
Cid. cap. 98.
Chr. Gen.
ff. 227.

How the
Cid went
out to give
them battle.

VII. Then Minaya answered and said, We have left the gentle land of Castille, and are come hither as banished men, and if we do not beat the Moors, they will not give us food. Now though we are but few, yet are we of a good stock, and of one heart and one will; by God's help let us go out and smite them to-morrow, early in the morning, and you who are not in a state of penitence, go and shrieve yourselves, and repent ye of your sins. And they all held that what Alvar Fañez had said was good. And my Cid answered, Minaya, you have spoken as you should do. Then ordered he all the Moors, both men and women, to be thrust out of the town, that it might not be known what they were preparing to do; and the rest of that day and the night also, they passed in making ready for the battle.

And on the morrow at sunrise, the Cid gave his banner to Pero Bermudez, and bade him bear it boldly like a good man as he was, but he charged him not to thrust forward with it without his bidding. And Pero Bermudez kissed his hand, being well pleased. Then leaving only two foot soldiers to keep the gates, they issued out; and the Moorish scouts saw them and hastened to the camp. Then was there such a noise of tambours, as if the earth would have been broken, and the Moors armed themselves in great haste. Two royal banners were there, and five city ones, and they drew up their men in two great bodies, and moved on, thinking to take my Cid and all his company alive; and my Cid bade his men remain still, and not move till he should bid them.

BOOK
IV.

Poema del
Cid. v. 679.
711.
Chr. del
Cid. cap.
93. 99.
Chr. Gen.
ff. 227.

VIII. Pero Bermudez could not bear this, but holding the banner in his hand, he cried, God help you, Cid Campeador; I shall put your banner in the middle of that main body; and you who are bound to stand by it—I shall see how you will succor it. And he began to prick forward. And the Campeador called unto him to stop as he loved him, but Pero Bermudez replied he would stop for nothing, and away he spurred and carried his banner into the middle of the great body of the Moors. And the Moors fell upon him that they might win the banner, and beset him on all sides, giving him many and great blows to beat him down; nevertheless his arms were proof, and they could not pierce them, neither could they beat him down, nor force the banner from him, for he was a right brave man and a strong, and a good horseman, and of great heart. And when the Cid saw him thus beset he called to his people to move on and help him. Then placed they their shields before their hearts, and lowered their lances with the streamers thereon, and bending forward, rode on. Three hundred lances were they, each with its pendant, and every man at the first charge slew his Moor. Smite them, knights, for the love of charity, cried the Campeador. I am Ruydiez, the Cid of

How Pero
Bermudez
carried the
banner into
the middle
of the
Moors.

BOOK
IV.

Bivar ! Many a shield was pierced that day, and many a false corselet was broken, and many a white streamer dyed with blood, and many a horse left without a rider. The Misbelievers called on Mahomet, and the Christians on Santiago, and the noise of the tambours and of the trumpets, was so great that none could hear his neighbor. And my Cid and his company succored Pero Bermudez, and they rode through the host of the Moors, slaying as they went, and they rode back again in like manner ; thirteen hundred did they kill in this guise. If you would know who they were, who were the good men of that day, it behoves me to tell you, for though they are departed, it is not fitting that the names of those who have done well should die, nor would they who have done well themselves, or who hope so to do, think it right ; for good men would not be so bound to do well if their good feats should be kept silent. There was my Cid, the good man in battle, who fought well upon his gilt saddle ; and Alvar Fañez Minaya, and Martin Antolinez the Burgalese of prowess, and Muno Gustios, and Martin Munos who held Montemayor, and Alvar Alvarez, and Alvar Salvadores, Galin Garcia the good one of Aragon, and Felez Munos the nephew of the Campeador. Wherever my Cid went, the Moors made a path before him, for he smote them down without mercy. And while the battle still continued, the Moors killed the horse of Alvar Fañez, and his lance was broken and he fought bravely with his sword afoot. And my Cid, seeing him, came up to an Alguazil who rode upon a good horse, and smote him with his sword under the right arm, so that he cut him through and through, and he gave the horse to Alvar Fañes, saying, Mount, Minaya, for you are my right hand.

Poema del
Cid. 712.
763. Chr.
del Cid.
cap. 99.
Chr. Gen.
ff. 223.

Of the
great victo-
ry won by
the Cid.

IX. When Alvar Fañez was thus remounted, they fell upon the Moors again, and by this time the Moors were greatly disheartened, having suffered so great loss, and they began to give way. And my Cid, seeing King Fariz, made towards him, smiting down all who were in his way ; and

he came up to him, and made three blows at him; two of them failed, but the third was a good one, and went through his cuirass, so that the blood ran down his legs. And with that blow was the army of the Moors vanquished, for King Fariz, feeling himself so sorely wounded, turned his reins and fled out of the field, even to Teruel. And Martin Antolinez the good Burgalese came up to King Galve, and gave him a stroke on the head, which scattered all the carbuncles out of his helmet, and cut through it even to the skin; and the King did not wait for another such, and he fled also. A good day was that for Christendom, for the Moors fled on all sides. King Fariz got into Teruel, and King Galve fled after him, but they would not receive him within the gates, and he went on to Calatayud. And the Christians pursued them even to Calatayud. And Alvar Fañez had a good horse; four and thirty did he slay in that pursuit with the edge of his keen sword, and his arm was all red, and the blood dropt from his elbow. And as he was returning from the spoil he said, Now am I well pleased, for good tidings will go to Castille, how my Cid has won a battle in the field. My Cid also turned back; his coif was wrinkled, and you might see his full beard; the hood of his mail hung down upon his shoulders, and the sword was still in his hand. He saw his people returning from the pursuit, and that of all his company fifteen only of the lower sort was slain, and he gave thanks to God for this victory. Then they fell to the spoil, and they found arms in abundance, and great store of wealth; and five hundred and ten horses. And he divided the spoil, giving to each man his fair portion, and the Moors whom they had put out of Alcocer before the battle, they now received again into the castle, and gave to them also a part of the booty, so that all were well content. And my Cid had great joy with his vassals.

BOOK
IV.

X. Then the Cid called unto Alvar Fañez and said, Cousin, you are my right hand, and I hold it good that you should take of my fifth as much as you will, for all would be

Poema del
Cid 764.
811.
Chr. del
Cid. cap.
100. Chr.
Gen. ff.
228.

How the
Cid sent a
present to
King Don
Alfonso.

BOOK
IV.

well bestowed upon you ; but Minaya thanked him, and said, that he would take nothing more than his share. And the Cid said unto him, I will send King Don Alfonso a present from my part of the spoils. You shall go into Castille, and take with you thirty horses, the best which were taken from the Moors, all bridled and saddled, and each having a sword hanging from the saddle-bow ; and you shall give them to the King, and kiss his hand for me, and tell him that we know how to make our way among the Moors. And you shall take also this bag of gold and silver, and purchase for me a thousand masses in St. Mary's at Burgos, and hang up there these banners of the Moorish Kings whom we have overcome. Go then to St. Pedro's at Cardena, and salute my wife Doña Ximena, and my daughters, and tell them how well I go on, and that if I live I will make them rich women. And salute for me the Abbot Don Sisebuto, and give him fifty marks of silver ; and the rest of the money, whatever shall be left, give to my wife, and bid them all pray for me. Moreover the Cid said unto him, This country is all spoiled, and we have to help ourselves with sword and spear. You are going to gentle Castille ; if when you return you should not find us here, you will hear where we are.

Poema del
Cid. 818.
843.
Chr. del
Cid. cap.
101. Chr.
Gen. ff.
228.

How Alvar
Fanez pre-
sented the
horses to
the King.

XI. Alvar Fañez went his way to Castille, and he found the King in Valladolid, and he presented to him the thirty horses, with all their trappings, and swords mounted with silver hanging from the saddle-bows. And when the King saw them, before Alvar Fañez could deliver his bidding, he said unto him, Minaya, who sends me this goodly present ; and Minaya answered, My Cid Ruydiez, the Campeador, sends it, and kisses by me your hands. For since you were wroth against him, and banished him from the land, he being a man disherited, hath helped himself with his own hands, and hath won from the Moors the Castle of Alcocer. And the King of Valencia sent two Kings to besiege him there, with all his power, and they begirt him round about, and cut off the water and bread from us so that we could not subsist.

And then holding it better to die like good men in the field, than shut up like bad ones, we went out against them, and fought with them in the open field, and smote them and put them to flight; and both the Moorish Kings were sorely wounded, and many of the Moors were slain, and many were taken prisoners, and great was the spoil which we won in the field, both of captives and of horses and arms, gold and silver and pearls, so that all who are with him are rich men. And of his fifth of the horses which were taken that day, my Cid hath sent you these, as to his natural Lord, whose favor he desireth. I beseech you, as God shall help you, show favor unto him. Then King Don Alfonso answered, This is betimes in the morning for a banished man to ask favor of his Lord; nor is it befitting a King, for no Lord ought to be wroth for so short a time. Nevertheless, because the horses were won from the Moors, I will take them, and rejoice that my Cid hath sped so well. And I pardon you, Minaya, and give again unto you all the lands which you have ever held of me, and you have my favor to go when you will, and come when you will. Of the Cid Campeador, I shall say nothing now, save only that all who choose to follow him may freely go, and their bodies and goods and heritages are safe. And Minaya said, God grant you many and happy years for his service. Now I beseech you, this which you have done for me, do also to all those who are in my Cid's company, and show favor unto them also, that their possessions may be restored unto them. And the King gave order that it should be so. Then Minaya kissed the King's hand and said, Sir, you have done this now, and you will do the rest hereafter.

BOOK
IV.

Poema del
Cid. 879.
904.
Chr. del
Cid. cap.
103.
Chr. Gen.
ff. 229.

XII. My Cid remained awhile in Alcocer, and the Moors of the border waited to see what he would do. And in this time King Fariz got well of his wound, and my Cid sent to him and to the Moors, saying, that if they would give him three thousand marks of silver, he would leave Alcocer and go elsewhere. And King Fariz and the Moors of Techa,

How the
Cid depart-
ed from
Alcocer.

BOOK
IV.

and of Teruel, and of Calatayud, were right glad of this, and the covenant was put in writing, and they sent him the three thousand marks. And my Cid divided it among his company, and he made them all rich, both knights and esquires and footmen, so that they said to one another, He who serves a good Lord, happy man is his dole. But the Moors of Alcocer were full sorry to see him depart, because he had been to them a kind master and a bountiful; and they said unto him, Wherever you go, Cid, our prayers will go before you: and they wept both men and women when my Cid went his way. So the Campeador raised his banner and departed, and he went down the Salon, and crossed it; and as he crossed the river they saw good birds, and signs of good fortune. And they of Za and of Calatayud were well pleased, because he went from them. My Cid rode on till he came to the knoll above Monte-Real; it is a high hill and strong, and there he pitched his tents, being safe on all sides. And from thence he did much harm to the Moors of Medina and of the country round about; and he made Daroca pay tribute, and Molina also, which is on the other side, and Teruel also, and Celfa de Canal, and all the country along the river Martin. And the news went to the King of Zaragoza, and it neither pleased the King nor his people.

Poema del
Cid. v.
845. 878.
Chr. del
Cid. cap.
102.
Chr. Gen.
ff. 229.

How the
Cid was
received at
Zaragoza.

XIII. Ever after was that knoll called the Knoll of the Cid. And when the perfect one had waited a long time for Minaya and saw that he did not come, he removed by night, and passed by Teruel and pitched his camp in the pine-forest of Tebar. And from thence he infested the Moors of Zaragoza, insomuch that they held it best to give him gold and silver and pay him tribute. And when this covenant had been made, Almudafar, the King of Zaragoza, became greatly his friend, and received him full honorably into the town. In three weeks time after this came Alvar Fañez from Castille. Two hundred men of lineage came with him, every one of whom wore sword girt to his side, and

the foot-soldiers in their company were out of number. When my Cid saw Minaya he rode up to him, and embraced him without speaking, and kissed his mouth and the eyes in his head. And Minaya told him all that he had done. And the face of the Campeador brightened, and he gave thanks to God and said, It will go well with me, Minaya, as long as you live! God, how joyful was that whole host because Alvar Fañez was returned! for he brought them greetings from their kinswomen and their brethren, and the fair comrades whom they had left behind. God, how joyful was my Cid with the fleecy beard, that Minaya had purchased the thousand masses, and had brought him the bidings of his wife and daughters! God, what a joyful man was he!

BOOK
IV.

Poema del
Cid. v. 915.
941.
Chr. del
Cid. cap.
104. Chr.
Gen. ff. 230.

XIV. Now it came to pass that while my Cid was in Zaragoza the days of King Almudafar were fulfilled: and he left his two sons Zulema and Abenalfange, and they divided his dominions between them; and Zulema had the kingdom of Zaragoza, and Abenalfange the kingdom of Denia. And Zulema put his kingdom under my Cid's protection, and bade all his people obey him even as they would himself. Now there began to be great enmity between the two brethren, and they made war upon each other. And King Don Pedro of Aragon, and the Count Don Ramon Berenguer of Barcelona, helped Abenalfange, and they were enemies to the Cid because he defended Zulema. And my Cid chose out two hundred horsemen and went out by night, and fell upon the lands of Alcañiz; and he remained out three days in this inroad, and brought away great booty. Great was the talk thereof among the Moors; and they of Monzon and of Huesca were troubled, but they of Zaragoza rejoiced, because they paid tribute to the Cid, and were safe. And when my Cid returned to Zaragoza he divided the spoil among his companions, and said to them, Ye know, my friends, that for all who live by their arms, as we do, it is not good to remain long in one place. Let us be off again to-

How the
Cid spoiled
the country.

BOOK
IV.

Poema del
Cid. v. 943.
966.
Chr. del
Cid. cap.
105. Chr.
Gen. ff. 230.

morrow. So on the morrow they moved to the Puerto de Alucant, and from thence they infested Huesca and Montalban. Ten days were they out upon this inroad; and the news was sent every where how the exile from Castille was handling them, and tidings went to the King of Denia and to the Count of Barcelona, how my Cid was overrunning the country.

How Don
Ramon
Berenguer
came to
take away
his spoil
from the
Cid.

XV. When Don Ramon Berenguer the Count of Barcelona heard this, it troubled him to the heart, and he held it for a great dishonor, because that part of the land of the Moors was in his keeping. And he spake boastfully saying, Great wrong doth that Cid of Bivar offer unto me; he smote my nephew¹ in my own court and never would make amends for it, and now he ravages the lands which are in my keeping, and I have never defied him for this nor renounced his friendship; but since he goes on in this way I must take vengeance. So he and King Abenalfange gathered together a great power both of Moors and Christians, and went in pursuit of the Cid, and after three days and two nights they came up with him in the pine-forest of Tebar, and they came on confidently, thinking to lay hands on him. Now my Cid was returning with much spoil, and had descended from the Sierra into the valley when tidings were brought him that Count Don Ramon Berenguer and the King of Denia were at hand, with a great power, to take away his booty, and take or slay him. And when the Cid heard this he sent to Don Ramon saying, that the booty which he had won was none of his, and bidding him let him go on his way in peace: but the Count made answer, that my Cid should now learn whom he had dishonored, and make amends once for all. Then my Cid sent the booty forward, and bade his knights make ready. They are coming upon us, said he, with a great power both of Moors and Chris-

¹ Nothing more than this incidental mention of this circumstance is to be found.

tians, to take from us the spoils which we have so hardly won, and without doing battle we cannot be quit of them; for if we should proceed they would follow till they overtook us: therefore let the battle be here, and I trust in God that we shall win more honor, and something to boot. They come down the hill, drest in their hose, with their gay saddles, and their girths wet; we are with our hose covered and on our Galician saddles;—a hundred such as we ought to beat their whole company. Before they get upon the plain ground let us give them the points of our lances; for one whom we run through, three will jump out of their saddles; and Ramon Berenguer will then see whom he has overtaken to-day in the pine-forest of Tebar, thinking to despoil him of the booty which I have won from the enemies of God and of the faith.

BOOK
IV.

Poema del
Cid. v. 967.
1007.
Chr. del
Cid. cap.
105. 106.
Chr. Gen.
ff. 231.

XVI. While my Cid was speaking, his knights had taken their arms, and were ready on horseback for the charge. Presently they saw the pendants of the Frenchmen coming down the hill, and when they were nigh the bottom, and had not yet set foot upon the plain ground, my Cid bade his people charge, which they did with a right good will, thrusting their spears so stiffly, that by God's good pleasure not a man whom they encountered but lost his seat. So many were slain and so many wounded, that the Moors were dismayed forthwith, and began to fly. The Count's people stood firm a little longer, gathering round their Lord; but my Cid was in search of him, and when he saw where he was, he made up to him, clearing the way as he went, and gave him such a stroke with his lance that he felled him down to the ground. When the Frenchmen saw their Lord in this plight they fled away and left him; and the pursuit lasted three leagues, and would have been continued farther if the conquerors had not had tired horses. So they turned back and collected the spoils, which were more than they could carry away. Thus was Count Ramon Berenguer made prisoner, and my Cid won from

Of the
great bounty
of the
Cid toward
Don Ramon
Berenguer.

BOOK
IV.

him that day the good sword Colada, which was worth more than a thousand marks of silver. That night did my Cid and his men make merry, rejoicing over their gains. And the Count was taken to my Cid's tent, and a good supper was set before him; nevertheless he would not eat, though my Cid besought him so to do. And on the morrow my Cid ordered a feast to be made, that he might do pleasure to the Count, but the Count said that for all Spain he would not eat one mouthful, but would rather die, since he had been beaten in battle by such a set of ragged fellows.¹ And Ruydiez said to him, Eat and drink, Count, of this bread and of this wine, for this is the chance of war; if you do as I say you shall be free; and if not you will never return again into your own lands. And Don Ramon answered, Eat you, Don Rodrigo, for your fortune is fair and you deserve it; take you your pleasure, but leave me to die. And in this mood he continued for three days, refusing all food. But then my Cid said to him, Take food, Count, and be sure that I will set you free, you and any two of your knights, and give you wherewith to return into your own country.² And when Don Ramon heard this, he took

¹ *Tales malcalzados*. A term of reproach, not unlike *Sans-culottes*.

² Fr. Francisco Diago, in his *Historia de los Victoriosissimos Antiguos Condes de Barcelona*, Barcelona, 1603, attempts to disprove this part of the Cid's history, by showing that the dates cannot possibly be accurate. *Lib. 2. Cap. 63*. He was in duty bound not to allow that any of the *Victoriosissimos* had been taken prisoner. But as the dates in old chronicles are seldom so accurate as to be implicitly relied on, little weight is to be laid upon any trifling inaccuracy in them. The *Annals of Santiago* (the same I believe which Sandoval often refers to by the name of the Black Book, and which are of great authority, — *cuyas noticias se tienen por seguras*, says Berganza,) affirm the fact. So does the Conde Dom Pedro in his *Nobiliario*, P. 67; though this adds little support to the story, not being older authority than the Chronicles. Zurita, *L. 1, C. 22*, devotes half a chapter to show the discordance of historians upon this subject; but he quotes *una relacion muy antigua de los successos y hazañas del Cid* in proof of it. His own opinion seems to be that the

comfort and said, If you will indeed do this thing, I shall marvel at you as long as I live. Eat then, said Ruydiez, and I will do it ; but mark you, of the spoil which we have taken from you I will give you nothing ; for to that you have no claim neither by right nor custom, and besides we want it for ourselves, being banished men, who must live by taking from you and from others, as long as it shall please God. Then was the Count full joyful, being well pleased that what should be given him was not of the spoils which he had lost ; and he called for water and washed his hands, and chose two of his kinsmen to be set free with him ; the one was named Don Hugo, and the other Guillen Bernalto. And my Cid sate at the table with them, and said, If you do not eat well, Count, you and I shall not part yet. Never since he was Count did he eat with better will than that day. And when they had done he said, Now Cid, if it be your pleasure, let us depart. And my Cid clothed him and his kinsmen well with goodly skins and mantles, and gave them each a goodly palfrey, with rich caparisons, and he rode out with them on their way. And when he took leave of the Count he said to him, Now go freely, and I thank you for what you have left behind ; if you wish to play for it again let me know, and you shall either have something back in its stead, or leave what you bring to be added to it. The Count answered, Cid, you jest safely now, for I have paid you and all your company for this twelvemonths, and shall not be coming to see you again so soon. Then Count Ramon pricked on more than apace, and many times looked behind him, fearing that my Cid would repent what he had done, and send to take him back to prison, which the Perfect one would not have done for the whole world, for never did he do disloyal thing.

BOOK
IV.

Poema del
Cid. v. 1008.
1039.
Chr. del
Cid. cap.
106. 107.
Chr. Gen.
ff. 231.

story was invented by the ballad-makers. The uniform testimony of all the histories of the Cid, both in prose and verse, supported by these early authorities, seems to me of more weight than the silence of the Catalan writers.

BOOK
IV.

How the
Cid won all
the lands of
Borriana.

XVII. Then he of Bivar returned to Zaragoza, and divided the spoil, which was so great that none of his men knew how much they had. And the Moors of the town rejoiced in his good speed, liking him well, because he protected them so well that they were safe from all harm. And my Cid went out again from Zaragoza, and rode over the lands of Monzon and Huerta and Onda and Buenar. And King Pedro of Aragon came out against him, but my Cid took the Castle of Monzon in his sight; and then he went to Tamarit: and one day as he rode out hunting from thence with twelve of his knights, he fell in with a hundred and fifty of the King of Aragon's people, and he fought with them and put them to flight, and took seven knights prisoners, whom he let go freely. Then he turned towards the sea-coast, and won Xerica and Onda and Almenar, and all the lands of Borriana and Murviedro; and they in Valencia were greatly dismayed because of the great feats which he did in the land. And when he had plundered all that country he returned to Tamarit, where Zulema then was.

Poema del
Cid. v.
1090. 1005.
Chr. del
Cid. cap.
108.
Chr. Gen.
ff. 232.

How the
Cid de-
feated King
Abenalfange
and
Don Ramon
Berenguer.

XVIII. Now Zulema had sent for my Cid, and the cause was this. His brother the King of Denia had taken counsel with Count Ramon Berenguer, and with the Count of Cardona, and with the brother of the Count of Urgel, and with the chiefs of Balsadron and Remolin and Cartaxes, that they should besiege the Castle of Almenar, which my Cid had re-fortified by command of King Zulema. And they came up against it while my Cid was away, besieging the Castle of Estrada, which is in the rivers Tiegio and Sege, the which he took by force. And they fought against it and cut off the water. And when my Cid came to the King at Tamarit, the King asked him to go and fight with the host which besieged Almenar; but my Cid said it would be better to give something to King Abenalfange that he should break up the siege and depart; for they were too great a power to do battle with, being as many in number as the sands on the sea-shore. And the King did as he counselled him, and sent

to his brother King Abenalfange, and to the chiefs who were with him, to propose this accord, and they would not. Then my Cid, seeing that they would not depart for fair means, armed his people, and fell upon them. That was a hard battle and well fought on both sides, and much blood was shed, for many good knights on either party were in the field; howbeit he of good fortune won the day at last, he who never was conquered. King Abenalfange and Count Ramon and most of the others fled, and my Cid followed, smiting and slaying for three leagues; and many good Christian knights were made prisoners. Ruydiez returned with great honor and much spoil, and gave all his prisoners to King Zulema, who kept them eight days, and then my Cid begged their liberty and set them free. And he and the King returned to Zaragoza, and the people came out to meet them, with great joy, and shouts of welcome. And the King honored my Cid greatly, and gave him power in all his dominions.

BOOK
IV.

Chr. del
Cid. cap.
109.
Chr. Gen.
ff. 232.

XVIII. At this time it came to pass that Almofalez, a Moor of Andalusia, rose up with the Castle of Rueda, which was held for King Don Alfonso. And because he held prisoner there the brother of Adefir, another Moor, Adefir sent to the King of Castille, beseeching him to come to succor him, and recover the Castle. And the King sent the Infante Don Ramiro his cousin, and the Infante Don Sancho, son to the King of Navarre, and Count Don Gonzalo Salvadores, and Count Don Nuño Alvarez, and many other knights with them; and they came to the Castle, and Almofalez said he would not open the gates to them, but if the King came he would open to him. And when King Don Alfonso heard this, incontinently he came to Rueda. And Almofalez besought him to enter to a feast which he had prepared; howbeit the King would not go in, neither would his people have permitted him so to have risked his person. But the Infante Don Sancho entered, and Don Nuño, and Don Gonzalo, and fifteen other knights; and as soon as they were within

Of the great
treason
which was
committed
at Rueda.

BOOK IV. the gate, the Moors threw down great stones upon them and killed them all. This was the end of the good Count Don Gonzalo Salvadores, who was so good a knight in battle that he was called He of the Four Hands. The bodies were ransomed, seeing that there was no remedy, the Castle being so strong, and Don Gonzalo was buried in the Monastery of Oña, according as he had appointed in his will; and the Infante Don Sancho with his forefathers the Kings of Navarre, in the royal Monastery of Naxara.¹

Sandoval,
ff. 232.
Chr. del
Cid. cap.
110.
Chr. Gen.
ff. 232.

How the
Cid took
the castle of
Rueda.

XIX. Greatly was King Don Alfonso troubled at this villany, and he sent for the Cid, who was in those parts; and the Cid came to him with a great company. And the King told him the great treason which had been committed, and took the Cid into his favor, and said unto him that he might return with him into Castille. My Cid thanked him for his bounty, but he said he never would accept his favor unless the King granted what he should request; and the King bade him make his demand. And my Cid demanded, that when any hidalgo should be banished, in time to come, he should have the thirty days, which were his right, allowed him, and not nine only, as had been his case; and that neither hidalgo nor citizen should be proceeded against till they had been fairly and lawfully heard; also, that the King should not go against the privileges and charters and good customs of any town or other place, nor impose taxes upon them against their right; and if he did, that it should be lawful for the land to rise against him, till he had amended the misdeed. And to all this the King accorded, and said to my Cid that he should go back into Castille with him; but my Cid said he would not go into Castille till he had won that Castle of Rueda, and delivered the villanous Moors thereof into his hands, that he might do justice upon them. So the

¹ The Black Book of Santiago notices this. *Era* 1121. (A. D.) 1083. *fuit interfectio apud Rodam, ubi et Gundisalvus Comes interfectus. Sandoval.*

King thanked him greatly, and returned into Castille, and my Cid remained before the Castle of Rueda. And he lay before it so long, and beset it so close, that the food of the Moors failed, and they had no strength to defend themselves; and they would willingly have yielded the Castle, so they might have been permitted to leave it and go whither they would; but he would have their bodies, to deliver them up to the King. When they saw that it must be so, great part of them came out, and yielded themselves prisoners; and then my Cid stormed the Castle, and took Alfofalez and they who held with him, so that none escaped; and he sent him and his accomplices in the treason to the King. And the King was right glad when they were brought before him, and he did great justice upon them, and sent to thank my Cid for having avenged him.

BOOK
IV.

Chr. del
Cid. cap.
110. 111.
Chr. Gen.
ff. 233.

XX. After my Cid had done this good service to King Don Alfonso, he and King Zulema of Zaragoza entered Aragon, slaying, and burning, and plundering before them, and they returned to the Castle of Monzon with great booty. Then the Cid went into King Abenalfange's country, and did much mischief there; and he got among the mountains of Moriella, and beat down every thing before him, and destroyed the Castle of Moriella. And King Zulema sent to bid him build up the ruined Castle of Alcala, which is upon Moriella; and the Cid did so. But King Abenalfange being sorely grieved hereat, sent to King Pedro of Aragon, and besought him to come and help him against the Campeador. And the King of Aragon gathered together a great host in his anger, and he and the King of Denia, came against my Cid, and they halted that night upon the banks of the Ebro; and King Don Pedro sent letters to the Cid, bidding him leave the Castle which he was then edifying. My Cid made answer, that if the King chose to pass that way in peace, he would let him pass, and show him any service in his power. And when the King of Aragon saw that he would not forsake the work, he marched against him, and attacked him.

How the
Cid took
King Don
Pedro of
Aragon
prisoner.

BOOK
IV.

Then was there a brave battle, and many were slain; but my Cid won the day, and King Abenalfange fled, and King Don Pedro was taken prisoner,¹ and many of his Counts and knights with him. My Cid returned to Zaragoza with this great honor, taking his prisoners with him; and he set them all freely at liberty, and having tarried in Zaragoza a few days, set forth for Castille, with great riches and full of honors.

Chr. del
Cid. cap.
112.
Chr. Gen.
ff. 233.

How the
Cid re-
turned into
Castille.

XXI. Having done all these things in his banishment, my Cid returned to Castille, and the King received him well, and gave him the Castle of Dueñas, and of Orcejon, and Ybia, and Campo, and Gaña, and Berviesca, and Berlanga, with all their districts. And he gave him privileges with leaden seals appendant, and confirmed with his own hand, that whatever castles, towns, and places, he might win from the Moors, or from any one else, should be his own, quit and free for ever, both for him and for his descendants. Thus was my Cid received into the King's favor, and he abode with him long time, doing him great services as his Lord.

Chr. del
Cid. cap.
113.
Chr. Gen.
ff. 234.

¹ The Aragonian writers, not contented with denying this, insist that the Cid was taken prisoner. They rest upon the authority of the *Historia del Monasterio de San Juan de la Peña*. This authority is both late and bad. Berganza (*L. 5. C. 17. § 222.*) quotes Zurita to show its worthlessness — *Vetus rerum Aragonensium Author, qui ante C. C. annos, Regum facta composuit, in artificio et operâ quam tenui et exili, cum alias nullam adhibuisse diligentiam videatur in recensendi regni originibus, longe se et ceteros omnes superat, sed falso quæsitæ propriæ gentis laus leviolem authorem facit.* Such authority would be of little force, even if it were not opposed by the concurrent testimony of so many earlier documents.

HERE BEGINNETH THE FIFTH BOOK

OF THE

CHRONICLE OF THE CID.

I. In these days King Yahia reigned in Toledo, the grandson of King Alimaymon, who had been the friend of King Don Alfonso; for Alimaymon was dead, and his son Hicem also. Now Yahia was a bad King, and one who walked not in the ways of his fathers. Insolent he was towards the elders, and cruel towards his people: and his yoke was so heavy that all men desired to see his death, because there was no good in him. And the people seeing that he did not protect them, and that their lands were ravaged safely, went to him and said, Stand up, Sir, for thy people and thy country, else we must look for some other Lord who will defend us. But he was of such lewd customs that he gave no heed to their words. And when they knew that there was no hope of him, the Moors sent to the King of Badajoz, inviting him to come and be their protector, saying that they would deliver the city into his hands in spite of Yahia: And the Muzarabes who dwelt in the city sent to King Don Alfonso, exhorting him to win Toledo, which he might well do, now that he was no longer bound by his oath. Then both Kings came, thinking to have the city: and the King of Badajoz came first, and the

BOOK
V.

How the
King of
Badajoz
would have
taken To-
ledo.

BOOK V. gates were opened to him in despite of Yahia. Howbeit King Don Alfonso speedily arrived, and the King of Badajoz, seeing that he could not maintain Toledo against him, retreated, and King Don Alfonso pursued him into his own dominions, and gave orders that he should be attacked along the whole of his border, and did not leave him till he had plainly submitted. In this manner was Yahia delivered from the King of Badajoz; but King Don Alfonso knowing how that city was to be taken, contented himself with overrunning the country, and despoiling it, even to the walls of the city; and thus he did for four years, so that he was master of the land.

Garibay,
xi. 16.
Chr. del Cid.
cap. 115.
116.
Chr. Gen.
ff. 234.

How Diego
Rodriguez
the son of
the Cid
was slain.

II. In all this time did my Cid do good service to King Don Alfonso. And in these days King Don Alfonso fought at Consuegra with King Abenalfange of Denia, and in this battle the Christians were defeated,¹ and Diego Rodriguez, the son of my Cid, was slain. Greatly was his death lamented by the Christians, for he was a youth of great hope, and one who was beginning to tread in the steps of his father. And King Don Alfonso was fain to retire into the Castle of that town. And Abenalfange gathered together the greatest power of the Moors that he could, and entered the land of the Christians, and past the mountains, and came even to Medina del Campo, and there Alvar Fañez Minaya met him. Minaya had but five and twenty hundred horse with him, and of the Moors there were fifteen thousand; nevertheless by God's blessing he prevailed against them. And by the virtue of God Alvar Fañez gave King Abenalfange a cruel wound in the face, so that he fled away. Great honor did Manaya win for this victory.

Chr. del Cid.
cap. 116.
Chr. Gen.
ff. 234.
Bleda. l. 3.
c. 30.
Mariana.
l. 9. c. 14.

How King
Don Alfonso
went
against To-
ledo.

III. Now had King Don Alfonso for many years cut down the bread and the wine and the fruits in all the coun-

¹ Bleda, following the *Chronica General*, makes the Christians victorious in this battle. But where two writers of equal authority record the one the victory, the other the defeat of his countrymen, the latter is obviously to be preferred.

try round about Toledo, and he made ready to go against the city. The tidings of this great enterprize spread far and wide, and adventurers came from all parts to be present; not only they of Castille and Leon, Asturias and Nagera, Galicia and Portugal, but King Sancho Ramirez of Aragon came also, with the flower of Aragon and Navarre and Catalonia, and Franks and Germans and Italians, and men of other countries, to bear their part in so great and catholic a war. And the King entertained them well, being full bountiful, insomuch that he was called He of the Open Hand. Never had so goodly a force of Christians been assembled in Spain, nor so great an enterprize attempted, since the coming of the Moors. And of this army was my Cid the leader. So soon as the winter was over, they began their march. And when they came to a ford of the Tagus, behold the river was swoln, and the best horseman feared to try the passage. Now there was a holy man in the camp, by name Lesmes, who was a monk of St. Benedict's; and he being mounted upon an ass, rode first into the ford, and passed safely through the flood; and all who beheld him held it for a great miracle.

BOOK
V.

A. D. 1085.

Garibay,
xi. 17.
Sandoval.
ff. 227.

IV. Greatly to be blamed are they who lived in those days, for not handing down to everlasting remembrance the worthy feats which were atchieved at this siege. For not only was Toledo a strong city, both by nature and in its walls and towers, but the flower of the chivalry of all Spain and of all Christendom was there assembled, and the Moors of Spain also, knowing that this was, as it were, the heart of their empire, did all they could to defend it: greatly to be blamed are they who neglected to transmit to us the memory of their deeds, and greatly have they wronged the worthy knights, whose exploits should else have gained for them a never-dying renown. Nothing more, owing to their default, can we say of this so notable a siege, than that when Don Cabrian, the Bishop of Leon, was earnestly engaged in prayer for the success of the Christian arms, the glorious

Of the tak-
ing of To-
ledo.

BOOK St. Isidro appeared unto him, and certified that in fifteen
V. days the city should be surrendered; and even so it came to pass, for the gates were opened to the King on Thursday the twenty-fifth of May, in the year of the æra 1123, which is the year of Christ 1085. The first Christian banner which entered the city was the banner of my Cid, and my Cid was the first Christian Alcayde of Toledo. Of the terms granted unto the Moors, and how they were set aside for the honor of the Catholic faith, and of the cunning of the Jews who dwelt in the city, and how the Romish ritual was introduced therein, this is not the place to speak; all these things are written in the Chronicles of the Kings of Spain.

Garibay.
 xi. 17.
 Sandoval.
 ff. 76.

How Yahia
 sent to spy
 the state of
 Valencia.

V. Now Yahia, when he saw that he could by no means hold Toledo, because on the one hand the Moors would give it to the King of Badajoz, and on the other King Don Alfonso warred against it, he made a covenant with King Don Alfonso to yield the city to him, if he with the help of Alvar Fañez would put him in possession of Valencia, which had belonged unto Hicem and Alimaymon his fathers, but which the Guazil Abdalla Azis held now as his own, calling himself King thereof. And he covenanted that King Don Alfonso should also put into his hand Santa Maria Albarrazin, and the kingdom of Denia; and the King assented to the covenant, thinking that in this manner the land would be all his own. Yahia therefore sent Abenfarat, who was his cousin, to Valencia, to spy out what the Guazil would do, whether he would peaceably deliver up the kingdom unto him, or whether he would oppose his coming, which he greatly doubted, because it was rumored that he was about to give his daughter in marriage to the King of Zaragoza. Abenfarat went his way, and took up his abode in the house of a Moor who was called Abenlupo; and while he sojourned there, the marriage of the Guazil's daughter was effected, and the Guazil himself fell sick and died. Then Abenfarat tarried yet awhile, to see what

would be the issue, for the men of Valencia were greatly troubled because of the death of their King. He left two sons, between whom there was no brotherly love during his life, and now that he was dead there was less. And they divided between them all that he had left, even the least thing did they divide, each being covetous to possess all that he could; and they made two factions in the town, each striving to possess himself of the power therein. But the men of Valencia who were not engaged on their side, and they also who held the castles round about were greatly troubled because of this strife which was between them; and they also were divided between two opinions, they who were of the one wishing to give the kingdom to the King of Zaragoza, and they who were of the other, to yield themselves unto Yahia, the grandson of Alimaymon, because of the covenant which King Don Alfonso had made with him. When Abenfarat knew these things he returned unto Yahia, and told him all even as it was; and Yahia saw that he should have the city, because of the discord which was therein.

BOOK
V.Chr. del
Cid. cap.
132. 133.
Chr. Gen.
ff. 241.

VI. Then Yahia gathered together all his people, knights, and cross-bowmen, and foot soldiers, and they of his board, and the officers of his household, which are the eunuchs; and he set forward on the way toward Valencia, and Alvar Fañez and his body of Christians with him. And he sent to the townsmen greeting them, and saying that he was coming to dwell among them and to be their King, and that he would deal bountifully by them; and that he should wait awhile in the town which was called Sera. The chief men of the town took counsel together what they should do, and at length they agreed to receive him for their Lord; and this they did more in fear of King Don Alfonso and of Alvar Fañez than for any love towards him. This answer they sent him by Aboeza the Alcayde. Now Aboeza would fain have departed from Valencia when the Guazil Abdalla Azis died, because of the strife which was in the city, and

How Yahia
was received
into Va-
lencia.

BOOK
V.

he thought to betake himself to his own castle of Monviedro and dwell there, away from the troubles which were to come. Upon this purpose he took counsel with his friend Mahomed Abenhayen the Scribe, for there was great love between them; and when the Scribe heard what he purposed to do he was grieved thereat, and represented unto him that it was not fitting for him to forsake the city at such a time, so that Aboeza was persuaded. And they twain covenanted one to the other, to love and defend each other against all the men in the world, and to help each other with their persons and possessions; and Aboeza sent trusty men of his kinsfolk and friends to keep the Castles of Monviedro and Castro and Santa Cruz, and other Castles which were in his possession, and he himself abode in Valencia. And now he went out to Yahia, to give unto him the keys of the city, and the good men of the city went out with him, and they made obeisance to him, and promised to serve him loyally. Then Yahia, the grandson of Alimaymon, set forth with all his company from Sera, and all the people of Valencia, high and low, went out to meet him with great rejoicings. And Aboeza adorned the Alcazar right nobly, that Yahia and his women and they of his company might lodge within. The most honorable of his knights took up their lodging in the town, and the cross-bow men, and others of low degree, lodged round about the Alcazar, and in certain dwellings which were between it and the Mosque, and Alvar Fañez, and the Christians who were with him, in the village which was called Ruzaf.

Chr. del
Cid. cap.
133. 134.
Chr. Gen.
ff. 242.

Of the tax
which was
raised for
barley for
the Chris-
tians.

VII. Yahia being now King in Valencia, made Aboeza his Guazil, and gave him authority throughout all his kingdom. Nevertheless he bore displeasure against him in his heart, because he had served Abdalla Azis; and on his part also Aboeza secretly feared the King, and knew not whether it were better to depart from him, or not; howbeit he thought it best to remain and serve him right loyally and

well, that so he might win his good will; and when the King perceived this, his anger abated and was clean put out of mind. And he made Aboeza his favorite, and made a vow unto him and confirmed it by a writing, that he would never take away his favor from him, nor change him for another, nor do any thing in his dominions without him. With this was Aboeza satisfied, and the fear which he felt in his heart was removed. And they who held the castles brought great gifts to Yahia, with much humility and reverence, such as the Moors know how to put on. This they did to set his heart at rest, that he might confide in them, and send away Alvar Fañez into his own country, and not keep him and his people at so great a charge, for it cost them daily six hundred maravedis, and the King had no treasure in Valencia, neither was he so rich that he could support his own company and supply this payment; and for this reason the Moors complained of the great cost. But on the other hand, Yahia feared that if he should send away Alvar Fañez, the Moors would rise against him; and to maintain him he laid a great tax upon the city and its district, saying that it was for barley. This tax they levied upon the rich, as well as the poor, and upon the great as well as the little, which they held to be a great evil and breach of their privileges, and thought that by his fault Valencia would be lost, even as Toledo had been. This tribute so sorely aggrieved the people, that it became as it were a by-word in the city, Give the barley. They say there was a great mastiff, with whom they killed beef in the shambles, who, whenever he heard, 'Give the barley,' began to bark and growl: upon which a Trobador said, Thanks be to God, we have many in the town who are like the mastiff.

BOOK
V.

VIII. When they who held the Castles sent presents to King Yahia, there was one among them, by name Abenmazot, who held Xativa, who neither sent him gifts, nor came to offer obedience. And the King sent to bid him come before him. But then Abenmazot sent a messenger

Chr. del
Cid. cap.
134. 135.
Chr. Gen.
ff. 242.How Yahia
went
against
Abenmazot
in Xativa.

BOOK
V.

with letters and full of rich presents, saying that he could by no means come himself, and not this from any feigning, and that he would alway do him service with a true good will. And he besought him as his Lord to let him remain in Xativa, and he would give him the rents thereof; but if it was his pleasure to appoint some other in his stead, he besought that he would then give him something for himself and his company to subsist upon, seeing that he desired nothing but the King's favor to be well with him. Then the King took counsel with Aboeza the Guazil, and the Guazil advised him to do unto Abenmazot even as he had requested, and let him keep Xativa; and to send away Alvar Fañez because of the great charge it was to maintain him, and to live in peace, and put his kingdom in order; in all which he advised him like a good counsellor and a true. But the King would not give heed to him; instead thereof he communicated his counsel to the two sons of Abdalla Azis who had submitted unto him, and whom he had taken into his favor, and they told him that Aboeza had advised him ill, and that it behoved him to lead out his host and bring Abenmazot to obedience. And the King believed them and went out and besieged Xativa. And the first day he entered the lower part of the town, but Abenmazot retired to the Alcazar and the fortresses, and defended the upper part; and the King besieged him there for four months, attacking him every day, till food began to fail both in the army of the King and in the town. And they of Valencia could not supply what was to be paid to Alvar Fañez and his company, much less what the King wanted. Then the King understood that he had been ill advised, and for this reason he condemned one of the sons of Abdalla Azis to pay Alvar Fañez for thirty days; and he seized a Jew who was one of his Al-moxarifes in Valencia, that is to say, one who collected the taxes, and took from him all that he had, because he had advised him ill, and while this lasted the people of Valencia had some respite.

IX. When Abenmazot saw that the King was bent upon destroying him, and that every day he prest him more and more, he sent to Abenalfange who was King of Denia and Tortosa, saying, that if he would come and help him, he would make him Lord of Xativa and of all his other Castles, and would be at his mercy; and this he did to escape from the hands of Yahia. When Abenalfange heard this it pleased him well, and he sent one of his Alcaydes, who was called the Left-handed, to enter the Alcazar, and help to defend it till he could collect a company of Christians who might deal with Alvar Fañez. So that Left-handed one entered the Alcazar with his company, and the Lord of the Castle which was called Almenar, was already there to help Abenmazot, and encourage him that he should not submit. Then Abenalfange gathered together all his host and his cavalry, and brought with him Giralte the Roman, with a company of French knights, and came towards Xativa, as a hungry lion goes against a sheep, or like the coming of a flood in its hour; so that Yahia was dismayed at the tidings of his approach, and fled as fast as he could to the Isle of Xucar, and though that Isle was so near, he thought he had done a great thing; and from thence he went to Valencia, holding himself greatly dishonored. Then Abenalfange had Xativa and all its Castles, so that it was all one kingdom as far as Denia. And he took Abenmazot with all his women and his household and all that he had, to Denia, and gave him possessions there, and did him much honor. And when it was seen that King Yahia was thus dishonored, and that Alvar Fañez had not helped him as had been looked for, they who held the Castles lost all fear of him, so that their hearts were changed towards him, as well they of Valencia as of the other Castles, and they said that they would rather belong to Abenalfange than to him, because the town could not bear the charge of the Christians, nor the oppressions which they suffered because of them.

BOOK
V.

How Abenalfange came to help Abenmazot.

Chr. del
Cid. cap.
137.
Chr. Gen.
ff. 243.

BOOK
V.

How Alvar
Fañez
plundered
the coun-
try.

X. Abenalfange abode some days in Xativa, and then moved on towards Valencia, thinking to win the city; for he knew how greatly the people were oppressed because of the Christians, and that they could not bear it, and that there was no love between them and their Lord. And he passed by a place which was an oratory of the Moors in their festivals, which they call in Arabic Axera, or Araxea; and he halted near Valencia, so that they in the town might see him; and he went round about the town, to the right and to the left, wheresoever he would. The King of Valencia with his knights was near the wall watching him, and Alvar Fañez and his company were in readiness lest the French should defy them. And after Abenalfange had staid there awhile he drew off and went his way to Tortosa. And Yahia was perplexed with Alvar Fañez, and sought for means to pay him; and he threw the two sons of Abdalla Azis into prison, and many other good men of the town also, and took from them great riches. Then he made a covenant with Alvar Fañez, that he should remain with him, and gave him great possessions. And when the Moors saw that Alvar Fañez was in such power, all the ruffians and lewd livers in the town flocked unto him, so that Valencia was in the hands of him and his followers; and the Moors being desperate of remedy deserted the town, and went whither they could, setting at nought their inheritances, for no man was safe, neither in his goods nor person. Then Alvar Fañez made an inroad into the lands of Abenalfange, and overran the lands of Buriana, and other parts; and there went with him a great company of those Moorish desperadoes who had joined him, and of other Moorish Almogavares,¹ and they stormed towns and castles, and slew many

Chr. del
Cid. cap.
137. 138.
Chr. Gen.
ff. 244.

¹ Miedes says that Almogavares means — Of dust — i. e. Men sprung from the dust of the earth; or because, being the best of the army, they, in Arabic phrase, trod their enemies to dust. Bluteau explains it to mean men covered with dust, — he is strangely mistaken in supposing them to be old garrison soldiers. Fr. Joam de Sousa, in his *Lexicon Etymolo-*

Moors, and brought away flocks and herds, both of cattle and of brood mares, and much gold and silver, and store of wearing apparel, all which they sold in Valencia. BOOK
V.

XI. Now when one of the sons of Abdalla Azis was loosed from prison, he placed his love upon Alvar Fañez, and gave him goodly gifts, and upon Aboeza, the King's Guazil, and upon a Jew who was a messenger from King Don Alfonso. And they all sent to King Don Alfonso, to beseech him that he would take the son of Abdalla Azis and all that he had under his protection, so that Yahia might do no evil unto him, neither take by force from him anything that was his; and for this protection he promised to give the King thirty thousand maravedis yearly. This request King Don Alfonso granted, and incontinently he took him under his protection, and sent to the King of Valencia to request that he would do him no wrong. Therefore the son of Abdalla Azis was from that time held in more honor, because of the love of King Don Alfonso; nevertheless he was still kept under a guard in his own house, that he should not

Of the covenant which one of the sons of Abdalla Azis made with King Don Alfonso.

gico, makes it merely warriors or fighting men. An incursion into an enemy's country was called *almogauria*.

Winter and summer they lay upon the bare earth, they consorted in the camp with none but their fellows, their manners were sullen like savages, they spake little, but when they went to battle were like wild beasts let loose, and kindled with joy. Winter and summer they wore the same dress of skins, girt with a cord of *esparto*. Shoes, bonnet, and scrip, were of the same skin as their dress; they carried spear, sword, and dagger, some of them a mace, (*porrimaza*) and without any defensive armor attacked horse or foot, generally the horse. The Almogavar, when a horseman ran at him, rested the end of his lance against his right foot, bent forward, and let the horse spit himself; — in a moment he was upon the fallen horseman with his dagger, or rather knife. If he could kill the man and save the horse, his reward was to become a horse-soldier himself, for they were as skilful when mounted as when a-foot.

The French in Sicily thought little of the Spanish men at arms, but stood in great fear of the Almogavares. *Miedes, Historia del Rey D. Janye el Conquistador. L. 11. C. 7.*

BOOK
V.

issue forth. And because of this confinement not thinking himself safe, he made a hole through the wall and got out by night in woman's apparel, and lay hid all the next day in a garden, and on the following night mounted on horseback and rode to Monviedro. When the Guazil knew this he took his son and his uncle as sureties for him for the thirty thousand maravedis, which the Jew was now come to receive for King Don Alfonso. And they went to Monviedro to him, and communed with him, and accorded with him that he should pay the one half immediately, and whenever he returned to Valencia and was safe there in possession of all his rents and inheritances, that then he should pay the remainder: so he paid the fifteen thousand forthwith in silver, and in rings of gold, and in cloth, and in strings of pearls, and the Jew returned therewith to King Don Alfonso. At this time his brother was released from prison by desire of the King of Zarragoza, and he went unto him; and many of the rich men of the city also betook themselves to Monviedro, because they were not secure neither in their possessions nor in their bodies.

Chr. del
Cid. cap.
139. 140.
Chr. Gen.
ff. 244.

How Alvar
Fañez was
called
away from
Valencia.

XII. In these days the Almoravides arose in Barbary. The rise of this people and all that they did in Spain are not for me to relate in this place. Suffice it to say, that King Don Alfonso being in great Danger, sent for Alvar Fañez and all his company; and that he had so much to do for himself that he took no thought for Valencia. And when they who had the keeping of Yahia's Castles saw this they rose against him, so that few remained unto him, and they of his vassals in whom he put the most trust proved false, so that the heart of the King of Denia and Tortosa grew, and he thought to win Valencia. The chief persons of the town also sent unto him, saying that if he would come they would give the city into his hands. So he gathered together his host, and a company of French also, and sent them forward under the command of his uncle, saying that he would follow and join them on a certain day. But they went for-

ward, and Yahia thinking that if he should conquer them he should be secure, went out and fought against them; and he was defeated and lost a great part of his people and of his arms, and returned into the city with great loss. When Abenalfange, who was a day's journey off, heard this, he marched all night, and came before Valencia. And King Yahia knew not what to do, and was minded to yield up the town. And he took counsel with his people, and they advised him to send for help to King Don Alfonso, and also to the King of Zaragoza, and he did accordingly. And an Arrayaz of Cuenca, whose name was Abencaño, who was a native of Valencia went to Zaragoza, and told the King that if he would go thither he would deliver the city into his hands, for it appertained unto him rather than to Abenalfange.

BOOK
V.

Chr. del Cid.
cap. 150.
Chr. Gen.
ff. 249.

XIII. And in those days my Cid gathered together a great force, and went to the borders of Aragon, and crost the Douro, and lodged that night in Fresno. From thence he went to Calamocho, where he kept Whitsuntide. While he lay there the King of Albarrazin, being in great fear of him, sent to him requesting that they might meet. And when they saw each other they established great love between them, and the King from that day became tributary to the Cid. Then the Cid went to Zaragoza, where he was full honorably received. And when Abencaño came to Zaragoza inviting King Almescahen to go and take Valencia, and King Yahia sent also to beg succor at his hands, the King asked the Cid to go with him, and gave him whatever he demanded. So greatly did this King desire to have Valencia, that he looked not whether his force was great or little, nor whether that of the Cid was greater than his own, but went on as fast as he could. When the King of Denia heard that he was coming and the Cid with him, he durst not abide them. And he thought that the King of Zaragoza by the Cid's help would win the city, and that he should remain with the labor he had undergone, and the costs. Then he placed his love upon King Yahia, and sent him all the

How the
Cid went to
Zaragoza.

BOOK
V.

Chr. del
Cid. cap.
151. Chr.
Gen. ff.
249.

How the
King of
Zaragoza
could not
win the
city as he
thought.

food he had, and besought him to help him, saying that he would supply him with whatever he needed. King Yahia was well pleased with this, though he well understood the reason, and firm writings were made to this effect, and then Abenalfange went to Tortosa.

XIV. And when the King of Zaragoza and the Cid drew nigh unto Valencia, Yahia went out to welcome them, and thanked them greatly for coming to his assistance ; and he lodged them in the great garden, which was called the Garden of Villa Nueva, and honored them greatly, and sent them great presents ; and he invited them afterwards to come with their honorable men and be his guests in the Alcazar. But the King of Zaragoza all this while had his eye upon the town, thinking that it would be given up to him as Abencaño had promised ; but he saw no sign of this, neither knew he how he could win it. Moreover Yahia had placed his love upon the Cid, and had sent him full noble gifts when he was upon the road, in secret, so that the King of Zaragoza knew not thereof. And the King of Zaragoza asked counsel of the Cid how he might get Valencia into his hands, and besought the Cid to help him. But the Cid made answer, how could that be, seeing that Yahia had received it from the hands of King Don Alfonso, who had given it unto him that he might dwell therein. If indeed King Don Alfonso should give it to the King of Zaragoza, then might the King win it, and he would help him so to do ; otherwise he must be against him. When the King heard this, he perceived how the Cid stood in this matter ; and he left an Alcayde with a body of knights to assist King Yahia, and also to see if he could win the town ; and he himself returned to Zaragoza.

Chr. del
Cid. cap.
152.
Chr. Gen.
ff. 250.

How Count
Ramon Be-
renguer
came
against Va-
lencia.

XV. Then the Cid went to besiege the Castle called Xerica, by advice of the King of Zaragoza, that he might have a frontier against Monviedro. This he did because, when the King came to relieve Valencia, Aboeza had covenanted to give up Monviedro unto him, the which he had

not done ; and the King thought that if he made war upon these Castles, they must either yield unto him, or be at his mercy, because they did not belong to the King of Denia. But when Aboeza knew this, he sent to Abenalfange the King of Denia, saying that he would give him the Castle ; and the King of Denia incontinently came and took possession of it, and Aboeza became his vassal. When the Cid saw this, he understood that Valencia must needs be lost, and thought in his heart that he could win the city for himself, and keep it. Then sent he letters to King Don Alfonso, in which he besought him of his mercy not to think it ill that the people who were with him should remain with him, for he would do God service, and maintain them at the cost of the Moors, and whensoever the King stood in need of their service, he and they would go unto him and serve him freely ; and at other times they would make war upon the Moors, and break their power, so that the King might win the land. Well was King Don Alfonso pleased at this, and he sent to say that they who were in the Cid's company might remain with him, and that as many as would might go join him. And my Cid went to the King to commune with him, and while my Cid was with him, Don Ramon Berenguer, Lord of Barcelona, came to Zaragoza ; and the King gave him great gifts, that he might not place his love upon any other for want ; for the King had now put away his love from the Cid, thinking that because of him he had lost Valencia. And presently he sent a force to besiege Valencia, under Don Ramon Berenguer ; and he had two Bastilles built, one in Liria, which King Yahia had given him when he came to relieve him, and the other in Juballa, and he thought to build another on the side of Albuhera, so that none might enter into the city, neither go out from it. And he reëdified the Castle of Cebolla, that the Count might retire thither, if it should be needful ; and every day the Count attacked the city, and King Yahia defended himself, looking for the coming of the

BOOK Cid to help him, according to the covenant which was be-
V. tween them.

Of the
covenant
which was
made be-
tween King
Yahia and
the Cid.

XVI. When the Cid returned from Castille, and knew that Valencia was besieged by the French, he went to Tares which is near Monviedro, and encamped there with his people, who were many in number. And when the Count knew that the Cid was so near, he feared him, holding him to be his enemy. And the Cid sent to him, to bid him move from that place and raise the siege of Valencia. The Count took Counsel with his knights, and they said that they would rather give battle to the Cid. Howbeit the Cid had no wish to fight with them, because the Count was related to King Don Alfonso, and moreover he had defeated him and made him prisoner heretofore : so he sent a second time, bidding him depart. And the Count seeing that he could not abide there in the Cid's despite, broke up the siege and went his way by Requena, for he would not pass through Zaragoza. Then the Cid went to Valencia, and King Yahia received him full honorably, and made a covenant with him to give him weekly four thousand maravedis of silver, and he on his part was to reduce the Castles to his obedience, so that they should pay the same rents unto him, as had been paid unto the former kings of Valencia ; and that the Cid should protect him against all men, Moors or Christians, and should have his home in Valencia, and bring all his booty there to be sold, and that he should have his granaries there. This covenant was confirmed in writing, so that they were secure on one side and on the other. And my Cid sent to all those who held the Castles, commanding them to pay their rents to the King of Valencia as they had done aforetime, and they all obeyed his command, every one striving to have his love.

Chr. del
Cid. cap.
154. 155.
Chr. Gen.
ff. 251.

How Count
Ramon
came with
a great
power of
Frenchmen
against the
Cid.

XVII. When the Cid had thus set the land in order he went against the King of Denia, and warred against Denia and against Xativa ; and he abode there all the winter, doing great hurt, insomuch that there did not remain a wall

standing from Orihuela to Xativa, for he laid everything waste; and all booty and his prisoners he sold in Valencia. Then he went towards Tortosa, destroying every thing as he went; and he pitched his camp near unto the city of Tortosa, in a place which in Arabic is called Maurelet, and he cut down every thing before him, orchards and vines and corn. When King Abenalfange saw that the land was thus destroyed, and that neither bread, nor wine, nor flocks would be left him, he sent to Count Ramon Berenguer, beseeching him to gather together a great force, and drive the Cid out of the land, for which service he would give him whatever he might stand in need of. And the Count, thinking now to be revenged of the Cid for his former defeat, and because he had taken from him the rents which he used to receive from the land of Valencia, took what the King gave him, and assembled a great host of the Christians. This was so great a power when the Moors had joined, that they surely thought the Cid would fly before them; for the Moors held that these Frenchmen were the best knights in the world, and the best appointed, and they who could bear the most in battle. When the Cid knew that they came resolved to fight him, he doubted that he could not give them battle because of their great numbers, and sought how he might wisely disperse him. And he got among the mountain valleys, whereunto the entrance was by a narrow strait, and there he planted his barriers, and guarded them well that the Frenchmen might not enter. The King of Zaragoza sent to tell him to be upon his guard, for Count Ramon Berenguer would without doubt attack him: and the Cid returned for answer, Let him come. On the morrow the Count came nearer, and encamped a league off, in sight of him, and when it was night he sent his spies to view the camp of Ruydiez the Cid. The next day he sent to bid him come out and fight, and the Cid answered, that he did not want to fight nor to have any strife with him, but to pass on with his people. And they drew nearer and

BOOK V. invited him to come out, and defied him, saying that he feared to meet them in the field; but he set nothing by all this. They thought he did it because of his weakness, and that he was afraid of them: but what he did was to wear out their patience.

Chr. del
Cid. cap.
155.
Chr. Gen.
ff. 252.

Of the letter which Count Raymon sent unto the Cid.

XVIII. Then the Count sent a letter to the Cid after this fashion: I Count Don Ramon Berenguer of Barcelona, and all my vassals with me, say unto thee, Ruydiez, that we have seen thy letter to King Almescahen of Zaragoza, which thou toldest him to show unto us, that we might have the more cause of quarrel against thee. Before this thou hast done great displeasure unto us, so that we ought at all times to bear ill will against thee. And now while thou hast our goods in thy possession as booty, thou sendest thy letter to King Almescahen, saying that we are like our wives. God give us means to show thee that we are not such. And thou saidst unto him, that before we could be with thee thou wouldst come to us; now we will not alight from our horses till we have taken vengeance on thee, and seen what sort of Gods these mountain crows and daws are, in whom thou puttest thy trust to fight with us; whereas we believe in one God alone, who will give us vengeance against thee. Of a truth, to-morrow morning we will be with thee, and if thou wilt leave the mountain and come out to us in the plain, then wilt thou be, as they call thee, Rodrigo the Campeador. But if thou wilt not do this, thou wilt then be what according to the custom of Castille is called *alevoso*, and *bauzador* according to the custom of France; that is to say, a false traitor. And if thou wilt not come down from the mountain it shall not avail thee, for we will not depart from hence till we have thee in our hands, either dead or alive, and we will deal with thee as thou hast done by us, and God in his mercy now take vengeance upon thee for his churches which thou hast destroyed.

Chr. del
Cid. cap.
156.
Chr. Gen.
ff. 252.

Of the letter which the Cid sent in reply.

XIX. When the Cid had read this letter he wrote another in reply after this manner: I Ruydiez and my vassals: God

save you Count! I have seen your letter in which you tell me that I sent one to King Almescahen of Zaragoza, speaking contumeliously of you and of all your vassals; and true it is that I did so speak, and I will tell you for what reason. When you were with him you spake contumeliously of me before him, saying of me the worst you could, and affirming that I did not dare enter the lands of Abenalfange for fear of you. Moreover Ramon de Bajaran, and other of your knights who were with him, spake ill of me and of my vassals before King Don Alfonso of Castille, and you also after this went to King Don Alfonso, and said that you would have fought with me, and driven me out of the lands of Abenalfange, but that I was dismayed, and did not dare do battle with you; and you said unto him, that if it had not been for the love of him, you would not have suffered me to be one day in the land. Now then I say that I thank you because you no longer let me alone for the love of him. Come! here I am; this is the plainest ground among these mountains, and I am ready to receive you. But I know you dare not come, for Moors and Christians know that I conquered you once, and took you and your vassals, and took from ye all that ye had with ye: and if ye come now ye shall receive the same payment at my hands as heretofore. As for what thou sayest that I am a false traitor, thou liest, and art a false traitor thyself.

XX. Greatly was the Count enraged when he read this letter, and he took counsel with his vassals, and in the night time took possession of the mountain above the camp of the Cid, thinking that by this means he might conquer him. On the morrow the Cid sent away certain of his company as if they were flying, and bade them go by such ways that the French might see them, and instructed them what to say when they should be taken. When the French saw them, they pursued and took them, and carried them before the Count, and he asked of them what the Cid would do. Then made they answer that he meant to fly, and had only re-

BOOK
V.

Chr. del
Cid. cap.
156.
Chr. Gen.
ff. 252.

How the
Cid defeat-
ed Count
Ramon.

BOOK
V.

mained that day to put his things in order for flight, and as soon as night came he would make his escape by way of the mountain. Moreover they said that the Cid did not think Count Ramon had it so much at heart to give him battle, or he would not have awaited till his coming; and they counselled the Count to send and take possession of the passes by which he meant to escape, for so he might easily take him. Then the Frenchmen divided their host into four parts, and sent them to guard the passes, and the Count himself remained with one part at the entrance of the straits. The Cid was ready with all his company, and he had sent the Moors who were with him forward to the passes whither his men had directed the Frenchmen, and they lay in ambush there; and when the Frenchmen were in the strong places, and had begun to ascend, little by little, as they could, they rose upon them from the ambush and slew many, and took others of the best, and among the prisoners was Guirabent the brother of Giralte the Roman, who was wounded in the face. And the Cid went out and attacked the Count, and the battle was a hard one; the Count was beaten from his horse, nevertheless his men remounted him, and he bade them stand to it bravely, and the battle lasted long time; but at the end, he who was never conquered won the day. And the Cid took a good thousand prisoners; among them was Don Bernalte de Tamaris, and Giralte the Roman, and Ricarte Guillen. And he put them all in irons, and reproached them saying, that he well knew what his chivalry was, and his hardihood, and that he should thus beat them all down; and he said to them that he was in God's service, taking vengeance for the ills which the Moors had done unto the Christians, and had done them no wrong; but they being envious of him, had come to help the Moors, therefore God had helped him, because he was in his service. And he took their tents, and their horses, and their arms, which were many and good; and much gold and silver, and fine linen, and all that they had, so that he and all his company were rich men with the spoils. And when

Count Ramon heard in his flight that the Cid had taken all his chief captains, and that well nigh all his power was either slain or taken, he thought it best to come unto the Cid and trust unto his mercy, and he came full humbly and put himself into his hands. And the Cid received him full well and honored him greatly, and let him go into his own country. And the Count offered a price for the prisoners which was a full great ransom, and moreover the swords precious above all others, which were made in other times.¹ Bountiful was the Cid when he received this ransom, and great part of it he returned unto them again, and showed them great courtesy, and they did homage to him never to come against him with any man in the world.

BOOK
V.Chr. del
Cid. cap.
157. 158.
Chr Gen.
ff. 253.

XXI. When Abenalfange the King of Denia and Tortosa heard this, he was so sorely grieved that he fell sick and died. He left one son who was a little one, and the sons of Buxar were his guardians. One of these held Tortosa for the child, and the other held Xativa, and one who was their cousin held Denia. And they knowing that they could neither live in peace, nor yet have strength for war, unless they could have the love of the Cid, sent humbly to say unto him that if he would do no hurt to their lands they would do whatever he pleased, and pay him yearly what he should think good. And the Cid demanded of them fifty thousand maravedis of silver, every year: and the covenant was made between them, and the whole country from Tortosa to Orihuela was under his protection and at his command. And he fixed the tribute which each Castle was to pay, that it should be certain: and it was as you shall be told. The Lord of Albar-

Of the
death of
Aben-
fange, and
how the
Cid became
master in
the land.

¹ *El mas las espadas preciadas de todos, que fueran de otro tempo.* Ber-ganza labors to prove that this is not the former story of the Count of Barcelona told over again, and that the only error in the Chronicle is that of mistaking Berenguer Ramon for his brother Ramon Berenguer, — a mistake sufficiently easy. But this circumstance of the swords makes against him, for Colada must be meant, and Colada is mentioned as part of the spoils in the former battle.

BOOK V. razin was to pay ten thousand, according to covenant as you heard heretofore, and the Lord of Alfiente ten thousand, and Monviedro eight thousand, and Segorbe six thousand, and Xerica four thousand, and Almenara three thousand. Liria at that time paid nothing, for it was in the Lordship of Zaragoza; but the Cid had it in his heart to fight with that King. For every thousand maravedis a hundred more were paid for a Bishop, whom the Moors called Alat Almarian. And you are to know that whatever my Cid commanded in Valencia was done, and whatever he forbad was forbidden. And because the King was sick of a malady which continued upon him long time, so that he could not mount on horseback, and was seen by none, Valencia remained under the command of his Guazil Abenalfarax, whom the Cid had appointed. And then the Cid appointed trusty men in the city who should know to how much the rents amounted, as well those of the land as of the sea; and in every village he placed a knight to protect it, so that none dared do wrong to another, nor take anything from him. Each of these knights had three maravedis daily. And the people complained greatly of what they gave these knights, and of that also which they paid to King Yahia. Yet were they withal abundantly supplied with bread, and with flocks which the Christians brought in, and with captives both male and female, and with Moorish men and women, who gave great sums for their ransom.

Chr. del
Cid. cap.
15. 159.
Chr. Gen.
ff. 253.

How the
Cid went to
Requena,
thinking to
meet the
King.

XXII. Then the Cid sent to the King of Zaragoza, bidding him yield up the Bastilles which he had built against Valencia; and the King returned for answer that he would not until King Yahia had paid him the whole cost which he had been at, when he came to his succor against King Abenalfange. Then the Cid besieged Liria, and the people submitted unto him, that they should pay him yearly two thousand maravedis. And he overran the whole of the King of Zaragoza's country, and brought great spoils to Valencia. Now at this time a Moor called Ali Abenaxa,

the Adelantado of the Almoravides, that is to say, of the Moors from beyond sea, came with a great power of the Moors of Andalusia to besiege the Castle of Aledo. This he did because he knew that King Don Alfonso would come to its relief, and he thought that peradventure the King would bring with him so small a force that he might slay or take him. But when the King heard of it he assembled a great host, and sent to the Cid, bidding him come and aid him. And the Cid went to Requena, believing that he should meet the King there; but the King went another way, and the Cid not knowing this tarried some days in Requena expecting him, because that was the road. And when the Moors knew that King Don Alfonso was coming with so great a host to relieve the Castle, they departed, flying. And King Don Alfonso came to the Castle, and when he came there he found that he was short of victuals, and returned in great distress for want of food, and lost many men and many beasts who could not pass the Sierra. Nevertheless he supplied the castle well with arms, and with such food as he could.

BOOK
V.Chr.delCid.
cap. 160.

XXIII. Now they who hated the Cid spake leasing of him to King Don Alfonso, saying that he had tarried in Requena, knowing that the King was gone another way, that so he might give the Moors opportunity to fall upon him. And the King believed them, and was wroth against the Cid, and ordered all that he had in Castille to be taken from him, and sent to take his wife, and his daughters. When the Cid heard this he sent presently a knight to the King to defend himself, saying, that if there were Count or Rico-ome or knight who would maintain that he had a better and truer will to do the King service than he had, he would do battle with him body to body,¹ but the King being greatly

How King
DonAlfonso
banished
the Cid a
second
time.

¹ Berganza refers to Fr. Juan Gil de Zamora, who wrote about five centuries before him, for a fuller account of this part of the Cid's history; and he quotes from him four different forms of defiance delivered in the

BOOK
V.

incensed would not hear him. And when they who hated the Cid saw this, and knew that the Cid was gone against a Castle near Zaragoza, they besought the King to give them force to go against him; howbeit this the King would not. At this time Ali Abenaxa, the Adelantado of the Almora-vides, besieged Murcia, and there was a dearth in the city, and Alvar Fañez who should have relieved them did not, and they were so closely beset that they were compelled to yield up the town. As soon as he had taken Murcia he went against the Castle of Aledo, of which you have heard, and assaulted it vigorously, and took it by force and by famine. And when he had won Murcia and Aledo, he wished to have Valencia also, and they of Valencia, because of the yoke of the Cid, longed to be his vassals, even as the sick man longeth after health. When King Don Alfonso heard what Ali Abenaxa had done, he made ready to go against him. And the Queen his wife, and certain knights who were friends to the Cid, wrote to him that he should now come and serve the King in such a season, that the King might thank him greatly and lay aside his wrath. Having seen these letters the Cid set out from Zaragoza where he was, and went his way with a great host, and advanced as far as Martos, where he found the King. And the King received him honorably, and they continued together till the King passed the Sierra de Elvira, and the Cid went in the plain below before him. And they who wished ill to him said to the King, The Cid came after you like one who was wearied, and now he goes before you. And after this manner they set the King again against him, so that his displeasure was greatly moved. And the Moors did not venture to give him battle, but left the Castle of Aledo and retreated to Murcia, and the King returned to Ubeda. And

Chr. del
Cid. cap.
161.

Cid's name by one of his people before the King; upon which the King set Doña Ximena and her daughters at liberty, but would do the Cid no farther justice. *L. 5. C. 22. § 274. 275.*

when the Cid saw that the heart of the King was changed, he returned to Valencia, and the King went back to Toledo. BOOK
V.

XXIV. After this King Don Alfonso drew forth a great host and went towards Valencia, and sent to all the Castles in that land, saying that for five years they should pay him the tribute which they were wont to pay unto the Cid. When the Cid knew this he sent to the King, saying, he marvelled why the King should thus seek to dishonor him, and that he trusted in God soon to make him know how ill he was advised by those about him. And presently the Cid gathered together a full great host both of Moors and of Christians, and entered the land of King Don Alfonso, burning and destroying whatever he found, and he took Logroño, and Alfaro also, and sacked it. While he was at Alfaro, Count Garci Ordoñez and certain other Ricos-omes of Castille sent to say to him, that if he would tarry for them seven days, they would come and give him battle. He tarried for them twelve days, and they did not dare to come; and when the Cid saw this he returned to Zaragoza. Now when King Don Alfonso knew what the Cid had done in his land, and that the Ricos-omes had not dared fight against him, he saw that he had taken an evil counsel when he set his heart against him. And he sent his letters to the Cid saying, that he forgave him all that he had done, seeing that he himself had given the occasion; and he besought him to come to Castille, where he should find all things free which appertained unto him. Much was the Cid rejoiced at these tidings, and he wrote to the King thanking him for his grace, and beseeching him not to give ear to bad counsellors, for he would alway be at his service. How the
Cid laid
waste the
lands of
King Don
Alfonso,
and the
King did
him justice.

XXV. Now it came to pass, that by reason of certain affairs the Cid tarried a long time in Zaragoza. And they of Valencia being no longer kept in awe by his presence, complained one to another of the oppressions and wrongs which they endured from him and from his servants, and from Abenalfarax, the Guazil whom he had appointed; Chr. del
Cid. cap.
162.
How Aben-
iaf sent to
the Almo-
rvides
to come
against Va-
lencia.

BOOK
V.

and they conspired with an Alcayde who was called Aben-iaf. And when Abenalfarax the Guazil understood how Aben-iaf cast about to disturb the peace of the city, he would have taken him and cast him into prison ; but this he dared not do till the Cid should come, and moreover he weened that upon his coming the disturbance would cease. Now Aben-iaf knew that the Guazil was minded to seize him if he could have dared so to do, and he sent his messengers to Ali Abenaxa the Adelantado of the Almoravides, who was now Lord of Murcia, telling him to come to Valencia, and he would deliver the city into his hands. Moreover he took counsel with the Alcayde of Algezira de Xucar, that the Alcayde also should send to Ali Abenaxa, exhorting him to make good speed himself, or to send an Alcayde with a fitting power, and to come to Algezira, which was near, and then presently proceed to Valencia. So soon as Ali Abenaxa had received this message, he made speed to come, and as many castles as were upon his road submitted unto him. When the Alcayde of Denia heard of his coming, and that all these Castles had submitted, he durst not abide there, but fled to Xativa ; and Ali Abenaxa took possession of Denia, and he sent his Alcayde to Algezira de Xucar, and took possession of that also. When these tidings came to Valencia, the Bishop who was there, and the forty knights who were with the messenger of the King of Aragon because of the friendship between their King and the Cid, and all the other Christians who were in the city, would no longer abide there, but took of their goods each as much as he could, and went away in fear. And the Guazil was greatly dismayed, neither knew he what course to take, and Yahia the King, though he was now healed of his malady, neither mounted on horseback, nor appeared abroad. Abenalfarax went unto him, and told him the peril in which they stood. And their counsel was, that they should remove all that they had from Valencia, and go to the Castle of Segorbe. Then they sent away many beasts laden with goods and with

riches, under the care of a nephew of the Guazil and many others, to the Castle of Benaecab, that is to say, the Castle of the Eagle, to be in charge of the Alcayde thereof. And the King and the Guazil bestirred themselves, and gathered together foot soldiers and cross-bowmen to defend the Alcazar, and sent speedily to Zaragoza, telling the Cid to come; but he could not set forth so speedily as need was: and the stir which was in the city endured for full twenty days. Then that Alcayde of Ali Abenaxa who was in Algezira de Xucar, set forward in the first of the night with twenty horsemen of the Almoravides, and as many more of Algezira, all clad alike in green, that they might all be taken for Almoravides; and they came by day-break to Valencia to the gate of Tudela, and sounded their drums, and the rumor in the town was, that there were full five hundred knights of the Almoravides, and the Guazil was in great fear. And he went to the Alcazar to take counsel with the King, and they gave order that the gates of the town should be barred, and that the walls should be manned.

BOOK
V.
Chr. Gen.
ff. 254.
Chr. del
Cid. cap.
163.

XXVI. Then the King's soldiers went to the house of Abeniaf the Alcayde who had sent for the Almoravides, and called unto him to come forth that they might take him before the King; but he was trembling in great fear, and would not come out. And the men of the town came to his help, and when he saw the company that were on his side, he came forth and went with them to the Alcazar, and entered it and took the Guazil of the Cid. And the townsmen ran to the gates and drove away those of the King's party who guarded them; and they strove to beat the gates down, but they could not, and they set fire to them and burnt them. And others let down ropes from the walls, and drew up the Almoravides. King Yahia put on woman's apparel, and fled with his women, and hid himself in a dwelling near unto a bath. And the Almoravides took possession of the Alcazar, and plundered it. One Christian they slew who guarded the gates, and another who was of St. Maria de

How Va-
lencia was
won by the
Almoravi-
des.

Chr. Gen.
ff. 254.
Chr. del
Cid. cap.
163. 164.

BOOK Albarrazin, who guarded one of the towers of the wall.
V. In this manner was Valencia lost.

How Aben-
niaf put
King Yahia
to death.

XXVII. Now when Abeniaf saw that all the people were on his side, and obeyed him, his heart grew and he was puffed up, insomuch that he despised those who were as good as himself or better. Albeit he was of good parentage, for his fathers before him had all been Alcaydes ever since Valencia was in the hands of the Moors. And because he knew that the King had not fled out of the town, he made search for him, and found him in the house where he had hidden himself with his women. Now the King when he fled from the Alcazar had taken with him the best of his treasures, pearls, among which was one the most precious and noble that could be, so that no where was there a better one to be found, nor so good; and precious stones, sapphires and rubies and emeralds; he had with him a casket of pure gold full of these things; and in his girdle he had hidden a string of precious stones and of pearls, such that no King had so rich and precious a thing as that carkanet. They say that in former times it had belonged to Queen Seleyda, who was wife to Abanarredit King of Belcab, which is beyond sea; and afterwards it had come to the Kings called Benivoyas, who were Lords of Andalusia; after that King Alimaymon of Toledo possessed it, and gave it to his wife, and she gave it to the wife of her son, who was the mother of this Yahia. Greatly did Abeniaf covet these treasures and this carkanet, and incontinently he thought in his heart that he might take them and none know thereof, which could no ways be done unless he slew King Yahia. When therefore it was night he gave order to cut off his head, and throw it into a pond near the house in which he had been taken. This was done accordingly, and Abeniaf took the treasures, and they who were set over King Yahia to guard him and murder him, took also each what he could, and concealed it. And the body lay where it had been slain till the following day; but then a good

man who grieved for the death of his Lord took it up, and laid it upon the cords of a bed, and covered it with an old horsecloth, and carried it out of the town, and made a grave for it in a place where camels were wont to lie, and buried it there, without graveclothes and without any honors whatsoever, as if the corpse had been the corpse of a villain.

BOOK
V.

Chr. Gen.
ff. 255.
Chr. del
Cid. cap.
165.

HERE BEGINNETH THE SIXTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK
VI.

How Aben-
niaf was
greatly
puffed up.

I. WHEN Abeniaf had slain his Lord, as you have heard, he became haughty like a King, and gave no thought to any thing save to building his own houses, and setting guards round about them by day and by night; and he appointed secretaries who should write his secret letters, and chose out a body from among the good men of the city to be his guard. And when he rode out he took with him many knights and huntsmen, all armed, who guarded him like a King; and when he went through the streets the women came out to gaze at him, and shouted and rejoiced in him; and he being elated and puffed up with these vanities, demeaned himself in all things after the manner of a King. This he did for the sake of abasing a certain kinsman of his, who was chief Alcajde, and who was better and wiser than he. Moreover he made no account of the Alcajde of the Almoravides who held the Alcazar, neither took counsel with him concerning any thing, and he gave no heed to him except to supply him and his company with their charges, which he did right sparingly.

Chr. del
Cid. cap.
166.
Chr. Gen.
ff. 255.

II. But when King Yahia was slain, his servants and eunuchs and they of his household fled to Juballa, a Castle which was held by a kinsman of the Guazil Abenalfarax, who lay in prison; other some fled to Zaragoza, and told the Cid all that had befallen. The Cid was greatly grieved when he heard it, and without delay he set forth with all his people, and went as fast as he could go to Juballa, and there they who had escaped from Valencia met him, and besought him to help them to revenge the death of their Lord, saying that they would follow him for life or for death, and do whatsoever he commanded them. Then the Cid sent letters to Abeniaf, saying disdainfully unto him, that by God's help he had kept his Lent well, and accomplished his fast with a worthy sacrifice by murdering the King his master! and he reproached him for the shame he had done the King in casting his head into the pond and letting the body be buried in a dunghill; and at the end of the letter he bade Abeniaf give him his corn which he had left in his granaries at Valencia. Abeniaf returned for answer that his granaries had all been plundered, and that the city now belonged to the King of the Almoravides; and he said that if the Cid would serve that King he would do his best to help him that he might win his love. When the Cid read this letter he saw that Abeniaf was a fool, for he had sent to reproach him for the death of his Lord, and the answer which he had returned was concerning another matter; and he then knew that Abeniaf was not a man to keep the power which he coveted. So he sent other letters to him, calling him and all who were with him traitors, and saying that he would never leave from making war against them till he had taken vengeance for the death of King Yahia.

BOOK
VI.How the
Cid sent
letters to
Abeniaf.Chr. del
Cid. cap.
167.
Chr. Gen.
ff. 255.

III. And the Cid sent letters to all the Castles round about, bidding them supply his host with victuals, and do it speedily, or or he would do all he could to destroy them. And there was none to gainsay him: and all obeyed his com-

How the
Cid laid
siege to
Juballa.

BOOK
VI.

mands in this matter, saving Abocza Abenlupo, for he was a discreet man, and perceived what was to come, and in what this was to end: moreover he feared that if he should not do as the Cid commanded, the Cid would put him out of the world, and no one would be able to protect him; and if he should do it, then he feared lest he should be banished. So he sent to the Cid to say he would do his pleasure, and he sent also to Abenrazin, the Lord of Albarrazin, saying that he would give him Monviedro and the other Castles in his possession, and bidding him make his terms with the Cid, for as touching himself, he desired to have no dispute, but to come off with his company and his own person in peace. When Abenrazin heard this he was well pleased; and he went to Monviedro with all speed, and took possession of the Castle. From the time that King Yahia was slain till this time, was twenty and six days. And when Abenrazin had got possession of the Castle of Monviedro he came to the Cid, and established love with him, and made a covenant that there should be buying and selling between his Castles and the host, and that he would provide food, and that the Cid should not make war upon him. And upon this they made their writings, which were full fast; and Abenrazin returned to his own land, and left one to keep Monviedro for him; and Abenlupo went with him, taking with him his wives and his children and his people and all that he had, and he thought himself well off that he had escaped with his body, for he desired to have nothing to do with the Cid. And the Cid lay before Juballa, and sent out his foragers towards Valencia twice a day; one party went in the morning, and another towards night; and they slew many Moors, and made many prisoners, and made prey of all the flocks which they found without the walls; nevertheless the Cid commanded that no hurt should be done to those of the land of Moya, nor to the husbandmen, but that they who labored to produce bread and wine should be protected and encouraged; and this he did thinking that what they raised

would be for him when he should lay siege unto the town ; and he said this to his knights and Adalides and Almocadenes, and took homage of them that they should obey him therein. All this time the Cid held that Castle besieged, so that none could enter in nor come out thereof ; and it is said that terms had secretly been made with him to yield it up, but that it was so to be done that the other Moors might believe that they had yielded from great necessity, for it was not stored so as to be able to hold out long. And while the Cid lay before Juballa, all the spoil which his Almagavares took they brought to the host, and from the host it was taken and sold at Monviedro. Many laden beasts came every day, and there was plenty in the host.

BOOK
VI.

Chr Gen.
ff. 256.
Chr. del
Cid. cap.
167. 168.

IV. Abeniaf gathered together the knights who were natives of the city and vassals to the King whom he had slain, and sept for others who were in Denia, so that in all they were three hundred knights, and maintained them with the bread which was in the granaries of the Cid Ruydiez, and with the rents and possessions of those who had been the King's officers, and who were gone from Valencia, and with the customs ; from all these did he give these knights whatsoever they stood in need of. And he took no counsel with the Alcayde of the Almoravides concerning anything which he did, neither with any one, nor did he care a jot for them. And when the Alcayde and the Almoravides saw that he made himself master in the city, and how everything that he did was by his own will, they were offended therewith. The sons of Aboegib were offended also : and they and the Almoravides placed their love upon each other, and took counsel together against him, and became of one party, and they bare great hatred against him, and he against them. All this while the Cid lay before Juballa, and every day he scoured the country to the gates of Valencia, early in the morning, and at noon-day, and at night, so that he never let them rest. And the three hundred knights whom Abeniaf had collected went out against his foragers, with

How the
Cid warred
against Va-
lencia.

BOOK VI. the men of the town, and the Christians slew many of them, so that there were lamentations daily within the walls, and wailings over the dead that were brought in. And in one of these skirmishes a rich Moor was taken who was Alcayde of Acala, which is near Toralva, and they gave him grievous torments till he ransomed himself for ten thousand marks of silver; and moreover he gave the houses which he had in Valencia, which were called the houses of Añaya, to be theirs if peradventure the town should be yielded up.

Chr. del
Cid. cap.
169.
Chr. Gen.
ff. 256.

How the
Cid offered
to support
Abeniaf,
who agreed
to send
away the
Almoravides.

V. When the Cid knew that there was great hatred between Abeniaf, and the Almoravides and the sons of Abocgib, he devised means how to set farther strife between them, and sent privily to proffer his love to Abeniaf on condition that they should expel the Almoravides out of the town; saying, that if he did this, he would remain Lord thereof, and the Cid would help him in this, and would be good to him, as he knew he had been to the King of Valencia, and would defend him. When Abeniaf heard this he was well pleased, thinking that he should be King of Valencia. And he took counsel with Abenalfarax, the Guazil of the Cid, whom he held prisoner, and Abenalfarax, with the hope of getting out of prison, counselled him to do thus, and to accept the love of the Cid. Then sent he to the Cid, saying that he would do all which he commanded to gain his love, and he began to stop the allowance of the Almoravides, saying that he could give them nothing, for he had nothing whereof to give; this did he to the end that they might go their way, for he lacked not means.

Chr. del
Cid. cap.
170.
Chr. Gen.
ff. 257.

How Abeniaf sent great treasures to the Miramamolín.

VI. At this time Ali Abenaxa, the Alcayde who was in Denia, sent to Abeniaf, saying unto him that he should send of that treasure, and of those jewels which he had taken from King Yahia, to the Miramamolín beyond sea; with the which he would gather together a great power, and cross the sea, and come against the Cid, to help the people of Valencia, and protect them against the Cid, who did so

much evil to them all. And Abeniaf took counsel with the men of Valencia, concerning this matter, whether he should send this to the Miramamolin beyond sea or not. And the old men advised him that he should, and the others that he should not. And Abeniaf took the treasures, and hid the best part thereof for himself, for none knew what it was; and the rest he sent by his messengers, Abenalfarax the Guazil of the Cid being one; and they took their departure from Valencia with great secrecy, lest the Cid should know it and overtake them upon the road. But Abenalfarax devised means to let the Cid know, and sent him a messenger. And the Cid sent horsemen to follow their track, who caught them, and took the treasure, and brought it to the Cid. Greatly did he thank Abenalfarax for having served him so well at that season, and putting the treasure into his hands, and he promised him goodly guerdon; and he made him chief over all the Moors who were his subjects. At this time the Alcayde of Juballa yielded up the Castle to the Cid, and the Cid placed another therein, and went up with his host against Valencia, and encamped in a village which is called Deroncada. And as the seed time was now over, he burnt all the villages round about, and wasted all that belonged to Abeniaf and his lineage, and he burnt the mills, and the barks which were in the river. And he ordered the corn to be cut, for it was now the season, and he beset the city on all sides, and pulled down the houses and towers which were round about, and the stone and wood thereof he sent to Juballa, to make a town there beside the castle.

Chr. del
Cid. cap.
170. 171.
Chr. Gen.
ff. 257.

VII. At this time there came the Guazil of the King of Zaragoza to the host of the Cid, bringing with him great treasures which the King had sent for the redemption of the captives, for ruth which he had of them, and also that he might have his reward from God in the other world. He came also to talk with Abeniaf and counsel him that he should give up the city to the King of Zaragoza, and they

How the
Cid won
the suburb
of Alcludia.

BOOK
VI.

would send away the Almoravides, and the King would protect him; but Abeniaf would give no ear to this, and the Guazil said unto him that he would repent not having taken this advice. On the second day after this Guazil had arrived, the Cid attacked the suburb which is called Villa Nueva, and entered it by force, and slew many Moors, both men of Andalusia and Almoravides, and plundered all that they found, and pulled down the houses, and the wood and stone the Cid sent to Juballa, and he set a guard there that the Moors might not recover the place. On the morrow the Cid attacked another suburb, which is called Alcudia, and there were a great body of the Moors gathered together there. And he sent a part of his host against the gate of Alcantara, bidding them attack the gate, while he fought against them in Alcudia; and he thought that by God's mercy peradventure he should enter the town. And the Cid with his company rode among that great multitude of the Moors, smiting and slaying without mercy, and the Cid's horse trampled over the dead, and stumbled among them and fell, and the Cid remained afoot. Howbeit they brought him to horse again, and he continued smiting and laying on strenuously, so that the Moors were amazed at the great mortality which he made among them, and maugre all they could do, were fain to fly into the town. And they whom he had sent against the gate of Alcantara, attacked it so bravely that they would have entered the city, if it had not been for the boys and the women, who were upon the wall and in the towers, and threw down stones upon them. And this while the cry went forth in the city, and many horsemen sallied forth and fought with the Christians before the bridge, and the battle lasted from morning until mid-day, and when they separated, the Cid returned to his camp. And when the Cid had taken food, he returned after the *siesta* to attack the suburb of Alcudia; and this attack was so vigorous that they who dwelt therein thought the place would be forced, and they began to cry out, Peace! peace! being in great

fear. Then the Cid bade his men give over the attack, and the good men of the suburb came out to him, and whatsoever terms of security they asked, he granted them; and he took possession of the suburb that night, and set his guards therein; and he commanded his people that they should do no wrong to them of Alcudia, and if any one offended he said that his head should be smitten off: so he returned that night to the camp. And on the morrow he came there, and assembled together the Moors of that place, and comforted them much with his speeches, and promised that he would favor them greatly and not oppress them, and bade them till their fields and tend their flocks securely, saying that he would take only a tenth of the fruit thereof, as their law directed. And he placed a Moor there named Yucef, to be his Almojarife, that is to say, his Receiver. And he gave orders that all Moors who would come and dwell therein might come securely, and they also who would bring food thither for sale, and other merchandize. So much food and much merchandize were brought there from all parts, and that suburb became like a city, and there was plenty therein.

Chr. del
Cid. cap.
172. 173.
Chr. Gen.
ff. 257.

VIII. Now when the Cid Ruydiez had gotten possession of the suburbs, he cut off from Valencia both the ingress and the egress, and they of the town were greatly straightened, and knew not what they should do, and they repented them that they had not listened to what the King of Zaragoza sent to counsel them, for they had none to help them; and the Almoravides were in the like straight, for they had none to look to, and the pay which they were wont to receive failed, both to them and to the other knights. All this time Abeniaf secretly continued his love with the Cid, for he had not departed from the promise which he had made him to send away the Almoravides, and put himself under his protection. And they took counsel together in this distress, both the Almoravides and the men of the town, how they might obtain the love of the Cid, in whatever manner they could, so that they might remain in peace in the city till they had sent to

How they
of Valencia
sent away
the Almora-
vides, and
made peace
with the
Cid.

BOOK VI. the Miramamolin beyond sea, and received his commands; and they sent to the Cid to say this. But he made answer that he would make no treaty with them till they had sent away the Almoravides. And they of the town told the Almoravides what the Cid had said, and these Africans were well pleased, being full weary of that place, and said that they would go their way, and that it would be the happiest day of their lives, that, wherein they should depart. So they made their covenant that the Almoravides should be placed in safety, and that they should pay the Cid for all the corn which was in his granaries at the time when King Yahia was slain. And moreover the thousand *maravedis* per week which they were wont to pay him should be paid for the whole time which they had been in arms, and also from that time forth. And that the suburb which he had won should be his; and that his host should remain in Juballa so long as they continued in that land. And upon this they made their writings, and confirmed them. And the Almoravides departed from Valencia, and horsemen were sent with them, who conducted them in safety, and the Moors of Valencia were left in peace.

Chr. del
Cid. cap.
173.
Chr. Gen.
ff. 258.

How Juballa became a great town.

IX. Then the Cid went with all his host to Juballa, leaving none but such as were to collect his rents with his Almojarife. And Abenias cast about how he might pay the Cid for the corn, and also what else was to be given him. And he made terms with those who held the Castles round about Valencia, that they should pay him the tenth of all their fruits and of all their other rents. Now this was the season for gathering in the fruit, and he appointed men in every place who should look to it, and see it valued, and receive the tenth; a Moor and a Christian did he appoint in every place, who were to receive this, and to gather the corn also into the granaries: and this was done after such manner that the Cid had his tribute well paid. At this time came tidings to Valencia, that the Almoravides were coming again with a great power, and the Cid devised how he might

prevent their coming, or if they came how he might fight against them. And he sent to tell Abeniaf to forbid them from coming, for if they should enter the town he could not be Lord thereof, which it was better he should be, and the Cid would protect him against all his enemies. Well was Abeniaf pleased at this; and he held a talk with the Alcayde of Xativa, and with him who held the Castle of Carchayra; and they agreed to be of one voice. And they came to Valencia, and the Cid came to his suburb; and they confirmed love with him in great secrecy. But he who had the Castle of Algezira would not be in this covenant with them, and the Cid sent parties into his lands, and did him much evil; and the Alcayde of Juballa went against him, and cut down all his corn and brought it to Juballa, which the Cid had made a great town with a church and with towers, and it was a goodly place; and there he had his corn and his other things, and his rents were all brought thither, and it abounded with all things; and men held it for a great marvel that in so short time he had made so great a town, which was so rich and so plentiful. And the Cid thought to have Valencia if the Almoravides did not come, and for this reason did all that he could to prevent their coming.

X. At this time Abenrazin the Lord of Albarrazin, covenanted with the King of Aragon that the King should help him to win Valencia, and he would give him great treasures; and he gave him in pledge a Castle which is called Toalba. And in this which he did he gained nothing, but he lost the Castle. Now this Abenrazin had made covenant with the Cid, so that they were friends, and the Cid had never done hurt in his lands. And when he knew this that he had done with the King of Aragon, he held himself to have been deceived and dealt falsely with; howbeit he dissembled this, and let none of his company wit, till they had gathered in all the corn from about Algezira de Xucar, and carried it to Juballa. When this was done, he bade his men make ready, and he told them not whither they were

BOOK
VI.Chr. del
Cid. cap.
174.
Chr. Gen.
ff. 258.How the
Cid made
war upon
Albarrazin.

BOOK
VI.

to go, and he set forward at night toward Albarrazin, and came to the Fountain. Now that land was in peace, and the dwellers thereof kept neither watch nor ward; and his foragers slew many, and made many prisoners, and drove great flocks and herds, sheep and kine, and brood mares, and prisoners all together, and they carried away all the corn; and they sent all the spoil to Juballa, and it was so great that Valencia and Juballa and all their dependencies were rich with cattle and with other things. While the Cid lay before Albarrazin, as he one day rode forth with five of his knights to disport himself, there came twelve knights out of the town, thinking to slay him or take him. And he pricked forward against them, and encountered them so bravely that he slew twain, and other twain he overthrew, so that they were taken, and the rest were put to flight: but he remained with a wound in his throat from the push of a spear, and they thought he would have died of that wound; and it was three weeks before it was healed.

Chr. del
Cid. cap.
175.
Chr. Gen.
ff. 259.

How Aben-
iaf sent for
the Cid.

XI. Now came true tidings to Valencia that the host of the Almoravides were coming, and that they were now at Lorca, and the son in law of the Miramamolin at their head, for he himself could not come, by reason that he ailed. They of Valencia took courage at these tidings, and waxed insolent, and began to devise how they should take vengeance upon Abeniaf, and upon all those who had oppressed them. And Abeniaf was in great trouble at this which was said openly concerning him, and he sent privily to the Cid, telling him to come as soon as might be. The Cid was then before Albarrazin, doing all the evil that he could, and he brake up his camp, and came with his host to Juballa; and Abeniaf and the Alcaydes of Xativa and Carchayra came unto him, and they renewed their covenant to stand by each other, and be of one voice. And they took counsel and made a letter for the leader of the army of the Almoravides, wherein they told him that the Cid had made a treaty with the King of Aragon, whereby the King bound

himself to help him against them; and they bade him beware how he came towards Valencia, unless he chose to do battle with eight thousand Christian horsemen, covered with iron, and the best warriors in the world. This did they, thinking that he would be dismayed and turn back: but the Moor did not cease to advance, notwithstanding this letter.

BOOK
VI.Chr. del
Cid. cap.
176.
Chr. Gen.
ff. 259.

XII. There was a garden nigh unto Valencia, which had belonged to Abenahazis, and the Cid asked Abeniaf to give it him, that he might take his pleasure there, when he was disposed to solace himself. This he did cunningly, that when the Almoravides heard how this garden had been given him, which was so nigh unto the city, they should ween that the men of Valencia had given it, and that they were better pleased with his company than with theirs. Abeniaf granted it. And the Cid was wary, and would not enter it till a gateway had been opened into the garden, for the entrance was through narrow streets, and the Cid would not trust himself in those strait places: so Abeniaf ordered the gate to be made, and told the Cid that he would be his host on a day appointed. And Abeniaf bedecked the gate of this garden full richly, and spread costly carpets, and ordered the way to be strewn with rushes, and made a great feast, and expected him all the day, but he did not come. And when it was night he sent to say that he was sick, and he could not come: and he prayed him to hold him excused. This he did to see whether they of Valencia would murmur against him. And the sons of Aboegib and all the people murmured greatly, and would fain in their hearts have risen against Abeniaf; but they durst not because of the Cid, with whom they would not fall out, least he should lay waste all that was without the walls. And they looked daily for the Almoravides, and one day they said, Lo! now they are coming: and on the morrow they said, They are coming not. And in this manner some days past on. And the murmur which there had been concerning the gar-

How the
Cid asked
Abeniaf to
give him a
garden.

BOOK
VI.

Chr. del
Cid. cap.
177. 178.
Chr. Gen.
ff. 259.

How they
of Valencia
took cour-
age because
of the ap-
proach of
the Almo-
ravides.

den died away ; and then the Cid entered it, and took possession of the whole suburb of Alcudia round about it : and this he did peaceably, for the Moors and Christians dwelt there together.

XIII. Now came true tidings that the host of the Almoravides, which was at Lorca, was coming on through Murcia, and that the tarriance which they had made had been by reason of their Captain, who had fallen sick, but he was now healed, and they were advancing fast. And the sons of Aboegib and great part of the people rejoiced in these tidings, and took heart : and Abeniaf was in great fear, and he began to excuse himself to the men of the town, and said unto them to pacify them, that they did him wrong to complain of him for the garden which the Cid had asked of him, inasmuch as he had only given it him to disport himself therein for some days and take his pleasure, and that he would make him leave it again whenever it should please them. Moreover he said, that seeing they were displeased with what he had done, he would take no farther trouble upon him ; but would send to break off his covenant with the Cid, and send to bid him look out for others to collect his payments, for he would have the charge no longer. This he said in his cunning, thinking that he should pacify them ; but they understood his heart, and they cried aloud against him that they would not stand to his covenant, nor by his counsel, but that the sons of Aboegib should counsel them, and whatsoever they should think good, that would they do. And they gave order to fasten the gates of the town, and to keep watch upon the towers and walls. When Abeniaf saw this he ceased to do as he had been wont, for fear of the people and of the sons of Aboegib, and took unto himself a greater company to be his guard. And the war was renewed between the Cid and the people of Valencia.

Chr. del
Cid. cap.
178. 179.
Chr. Gen.
ff. 260.

XIV. Now came true tidings that the host of the Almoravides was nigh unto Xativa ; and the people of Valencia

were glad and rejoiced, for they thought that they were now delivered from their great misery, and from the oppression of the Cid. And when he heard these tidings he left the garden and went to the place where his host was encamped, which was called Xarosa, and remained there in his tents, and he was at a stand what he should do; whether to abide the coming of the Almoravides, or to depart; howbeit he resolved to abide and see what would befall. And he gave order to break down the bridges and open the sluices, that the plain might be flooded, so that they could only come by one way, which was a narrow pass. Tidings now came that the host of the Almoravides was at Algezira de Xucar, and the joy of the people of Valencia increased, and they went upon the walls and upon the towers to see them come. And when night came they remained still upon the walls, for it was dark, and they saw the great fires of the camp of the Almoravides, which they had pitched near unto a place called Bacer; and they began to pray unto God, beseeching him to give them good speed against the Christians, and they resolved as soon as the Almoravides were engaged in battle with the Cid, that they would issue forth and plunder his tents. But our Lord Jesus Christ was not pleased that it should be so, and he ordered it after another guise; for he sent such a rain that night, with such a wind and flood as no man living remembered, and when it was day the people of Valencia looked from the wall to see the banners of the Almoravides and the place where they had encamped, and behold they could see nothing: and they were full sorrowful, and knew not what they should do, and they remained in such state as a woman in her time of childing, till the hour of tierce, and then came tidings that the Almoravides had turned back, and would not come unto Valencia. For the rains and floods had dismayed them, and they thought the waters would have swept them away, and that the hand of God was against them, and therefore they turned back. And when the people of Valencia heard this

BOOK
VI.

Of the great
rain and
wind which
caused the
Almoravides to
turn back.

BOOK VI. they held themselves for dead men, and they wandered about the streets like drunkards, so that a man knew not his neighbor, and they smeared their faces with black like unto pitch, and they lost all thought like one who falls into the waves of the sea. And then the Christians drew nigh unto the walls, crying out unto the Moors with a loud voice like thunder, calling them false traitors and renegadoes, and saying, Give up the town to the Cid Ruydiez, for ye cannot escape from him. And the Moors were silent, and made no reply because of their great misery.

Chr. del
Cid. cap.
179. 180.
Chr. Gen.
ff. 260.

Of the great
price of
food in
Valencia,
and how
the suburbs
were de-
stroyed.

XV. Then Abenalfarax, a Moor of Valencia, he who wrote this history in Arabic, took account of the food which was in the city, to see how long it could hold out. And he says that the *cafiz* of wheat was valued at eleven *maravedis*, and the *cafiz* of barley at seven *maravedis*, and that of pulse or other grain at six; and the *arroba* of honey at fifteen *dineros*; and the *arroba* of carobs¹ the third of a *maravedi*, and the *arroba* of onions two thirds of a *maravedi*, and the *arroba* of cheese two *maravedis* and a half, and the measure of oil which the Moors call *maron*, a *maravedi*, and the *quintal* of figs five *maravedis*, and the pound of mutton six *dineros* of silver, and the pound of beef four. These *maravedis* were silver ones, for no other money was current among them. The Moors who dwelt in the suburbs carried all the best of their goods into the city, and the rest they buried. And when the Cid was certain that the Almoravides were not coming, he returned again to lodge in the garden, and gave order to spoil the suburbs, save that of Alcudia, because the inhabitants of that had received him without resistance: and the Moors fled into the city with their wives and children. And when the Christians began to plunder the suburbs they of the town came out and plundered also

¹ *Alcarchafas* — artichokes, the *Chronica del Cid* has it; this cannot have been a common article of food. The *Chronica General* substitutes the right word.

those houses which were nearest unto the walls, so that every thing was carried away and nothing but the timbers left: and then the Christians took that to build them lodgements in the camp; and when the Moors saw this they came out, and carried away what timber they could into the city. And the Christians pulled down all the houses, save only such as could be defended with arrows, and these which they dared not pull down they set fire to by night. And when all the houses had been levelled they began to dig in the foundations, and they found great wealth there, and store of garments, and hoards of wheat; and when the Cid saw this he ordered them to dig every where, so that nothing might be lost. And when all had been dug up the Cid drew nearer to the city, and girt it round about, and there was fighting every day at the barriers, for the Moors came out and fought hand to hand, and many a sword-stroke was given and many a push with the spear. While the Moors were thus beleaguered came letters from the Captain of the Almoravides, saying that he had not turned back to Algezira de Xucar for fear, nor for cowardice, neither as one who fled, but for lack of food, and also by reason of the waters; and that it was his set purpose at all events to succor them and deliver them from the oppression which they endured, and he was preparing to do this with all diligence. And he bade them take courage, and maintain the city. And when the Moors of Valencia heard these letters they took heart, and joined with the sons of Aboegib, and their resolve was that they would be firm and maintain the city. And they said that Abeniaf had made the Almoravides retreat, because he had told them that there was discord in the town. And Abeniaf kept great watch, having a great guard to secure him, lest the people should attempt aught against him. And the price of all things in Valencia was doubled.

Chr. del
Cid. cap.
180. 181.
Chr. Gen.
ff. 261.

XVI. Then the Cid drew nearer to the walls, so that no man could either enter in or issue out, but whosoever at-

BOOK
VI.

How the Almoravides returned into their own country.

tempted it was either slain or taken. And he gave orders to till all the lands which lay round about Alcudia, for this was now become a great place, even like a city, and the Moors who dwelt there were safe; and tents and shops were made there for all kinds of merchandize, and merchants came there safely from all parts to buy and to sell, so that they who dwelt there were greatly enriched. And justice was administered to all full righteously, so that there was none who could complain of the Cid nor of his Almoxarife, nor of any of his people; and the Moors were judged by their own law, and were not vexed, and he took from them only a tenth. Now came true tidings from Denia that the Almoravides had returned into their own country, and that there was no hope of succor at their hands. And when they of Valencia heard this they were greatly troubled. And they who held the Castles round about came humbly to the Cid, to place their love upon him, and besought him that he would accept tribute from them, and have them under his protection; and he gave orders that they might travel the roads in peace: and in this manner his rents increased, so that he had plenty to give. And he sent to them who held the Castles, bidding them provide him with cross-bow men, and foot soldiers, to fight against the city; and there was none who dared disobey his bidding, and they sent him cross-bow men and foot-men in great numbers, with their arms and provisions. Thus was Valencia left desolate, and forsaken by all the Moorish people; and it was attacked every day, and none could enter in, neither could any come out; and they were sore distressed, and the waves of death compassed them round about.

Chr. del Cid. cap. 182.
Chr. Gen. ff. 261.

Of the lamentation which was made for Valencia.

XVII. Then was there a Moor in the city who was a learned man and a wise, and he went upon the highest tower, and made a lamentation, and the words with which he lamented he put in writing, and it was rendered afterwards from the Arabic into the Castilian tongue, and the lamentation which he made was this:

Valencia ! Valencia ! trouble is come upon thee, and thou art in the hour of death ; and if peradventure thou shouldst escape, it will be a wonder to all that shall behold thee.

BOOK
VI.

But if ever God hath shown mercy to any place, let him be pleased to show mercy unto thee ; for thy name was joy, and all Moors delighted in thee and took their pleasure in thee.

And if it should please God utterly to destroy thee now, it will be for thy great sins, and for the great presumption which thou hadst in thy pride.

The four corner stones whereon thou art founded would meet together and lament for thee, if they could !

Thy strong wall which is founded upon these four stones trembles, and is about to fall, and hath lost all its strength.

Thy lofty and fair towers, which were seen from far, and rejoiced the hearts of the people, . . little by little they are falling.

Thy white battlements which glittered afar off, have lost their truth, with which they shone like the sunbeams.

Thy noble river Guadalaver, with all the other waters with which thou hast been served so well, have left their channel, and now they run where they should not.

Thy water courses, which were so clear and of such great profit to so many, for lack of cleansing are choked with mud.

Thy pleasant gardens which were round about thee ; . . the ravenous wolf hath gnawn at the roots, and the trees can yield thee no fruit.

Thy goodly fields, with so many and such fair flowers, wherein thy people were wont to take their pastime, are all dried up.

Thy noble harbor, which was so great honor to thee, is deprived of all the nobleness which was wont to come into it for thy sake.

The fire hath laid waste the lands of which thou wert

BOOK VI. called the Mistress, and the great smoke thereof reacheth thee.

There is no medicine for thy sore infirmity, and the physicians despair of healing thee.

Valencia ! Valencia ! from a broken heart have I uttered all these things which I have said of thee.

And this grief would I keep unto myself, that none should know it, if it were not needful that it should be known to all.¹

Chr. Gen.
ff. 262.

How they
of Valencia
put their
trust again
in Abeniasf.

XVIII. Now all the trouble and distress which the men of Valencia endured, pleased Abeniasf well, because they had forsaken him, and followed the sons of Aboegib ; and he said that it did not behove a man to give advice unto those who would not listen to it, and that if the people had hearkened to him, they would not have been brought to this misery ; and what evil they endured was because of the sons of Aboegib, who lacked wit to be well with any one, or to do any thing. These things Abeniasf said daily to all who came to visit him ; so that the people great as well as little began to talk thereof, saying that Abeniasf spake truly. And the Christians fought against them every day, and prest them close, and the price of food increased daily : and they withdrew themselves from the love of the sons of Aboegib, and thought that they had been ill advised to follow their counsel, and that because of them all this evil was come upon them, and they held them for fools. And the people

¹ The *Chronica del Cid* contains only four verses of this lamentation ; . . . which is I think, beyond a doubt, Arabic. In the *Chronica General*, which gives the whole, a long gloss follows allegorizing away all its beauty and all its passion ; in which one of the corner stones is made the King, a second his son, a third the King of Zaragoza, and so on, for more than two pages, in the same insipid style.

Berganza, in a sneer at the *Chronica General*, praises the Chronicler of the Cid for not having inserted this curious poem. ‘ *El Recopilador de la Cronica del Cid no fue tan aficionado a llenar su historia de successos celebrados por poetas.*’

cried out upon Abeniaf that he should forgive them for having forsaken him, and that he should protect them, and devise means for their deliverance from this great trouble. And Abeniaf said that he would have nothing to do with them more than as one of them; for if they were in trouble, so was he: and what they stood in fear of, that did he fear also; and that he could not give counsel to men who were divided among themselves; and he said unto them that they must agree among themselves, and be all of one mind to do one of these two things; . . . either to forsake the sons of Aboegib and their counsel, or to stand by it. And when he should see that they no longer opposed him with their evil counsels, and the bad way in which they were going on, that he would then take counsel for them in such guise that they should be at peace; for they knew how they had sped so long as they let him direct them, and he trusted in God so to speed as that they should have no war with the Cid, neither with any other. And they made answer with one accord, that they would trust in him, and obey him, and do all which he should command, for it had always been well with them when they followed his advice.

BOOK
VI.Chr. del
Cid. cap.
183.
Chr. Gen.
ff. 263.

XIX. Then the men of Valencia made Abeniaf their Adelantado, and promised to abide by his counsel; howbeit this could not lightly be done, for many of the people held with the others. And when Abeniaf saw that they would have him for their chief, he said that they should make a writing, and the chief persons of the town confirm it with their names; and the people accorded that it should be so, and it was done accordingly. Then he made offers to the Cid that they should pay him tribute, and took counsel with him how to put the sons of Aboegib, and those who held with them, out of the town; and their counsel was, that the Cid should draw nigh to the walls, and speak unto the men of the town, saying, that so long as they followed after the ways of the sons of Aboegib, he would never grant them

How Abeniaf took the sons of Aboegib and delivered them to the Cid.

BOOK
VI.

his love; and that all the evil which he did unto them was because of them, and because they were guided by them and by their evil counsel. And if they desired to speed well they should send away the sons of Aboegib, and take Abeniaf to be their chief, and give ear unto him. And the Cid came nigh unto the walls and said these things, and moreover that he had great ruth for them, for he loved them well; and if they would do according to his words he would help them and protect them, as he had been wont to do in the days of King Yahia; and he bade them look well to what they were doing, and not suffer themselves to be brought to destruction. And Abeniaf also said these things to those of his household and to all those who talked with him, and asked of them why they would let themselves be brought to destruction by the counsel of foolish men and unwise. And this he said so often that they thought it was truth, and they besought him that as he was their Adelantado, now he would devise means for their deliverance, and how they might live in peace; and he made answer that they were not to think he had forgotten this, for he had labored greatly with the Cid to obtain his love for them, but the Cid had sworn that they should never have his love till they had put the sons of Aboegib out of the town; when they had done that, he would do whatsoever they should think good, but till they had done it there should be no covenant between him and them. But when the men of the town heard this they murmured greatly and said that he demanded a hard thing, and that it were better they should all die than do this; and they talked concerning this matter three days, being in doubt what they should do. And when Abeniaf saw that the people were thus at a stand, he took counsel privily with the Cid, and with the knights, and the good men who were on his side, how he might take them. And one of the chief persons of Abeniaf's household went out with a great company of horse and foot to seize the sons of Aboegib; and they when they knew this, took shelter in the house of an

Alfaqui, that is to say, one learned in the law, who was held in much honor by the Moors; and in this house, which was surrounded with an embattled wall, they thought with the little company that they had with them, to defend themselves, till the cry could go forth through the city, and their friends come to their succor. And they who went to take them set fire to the outer gates, and many of the baser sort gathered together to see what the stir was. And they ascended the roof and threw down tiles upon the assailants till they made them take shelter under the eaves, and then the house was forced, and they plundered all that they could find, and laid hands on the sons of Aboegib and carried them to prison. All this was done before the cry could go forth through the town; and all the kinsmen of the sons of Aboegib were taken also: they were kept that day in prison, and when it was night they were taken to the Cid, to his lodging in Alcludia, and delivered into his hands.

BOOK
VI.Chr. del
Cid. cap.
184. 185.
Chr. Gen.
ff. 264.

XX. On the morrow there was a great stir among the men of the town, and they were greatly troubled at this foul thing which Abeniaf had done. But Abeniaf thinking that he should now have his desire, and that all was done, took horse and rode forth with all his company to the Bridge-end, to see Ruydiez the Cid. And the Bishop, as he was called, of Albarrazin, came to meet him with a great company of knights, being the chiefs of the company of the Cid, and they did great honor unto him, thinking that he would give them something. And they brought him to the lodging of the Cid, which was in the Garden of the New Town; and the Cid came out to meet him at the garden gate, and embraced him, and made much of him. And the first thing which he said, was, to ask him why he had not put on kingly garments, for King he was: and he bade him take off the coif which he wore, for it was not what beseemed him now, and made semblance as if he would have held his stirrups. And they stood talking awhile. Now the Cid thought that Abeniaf would not come to him with empty hands, and

How Abeniaf went out to meet the Cid, and how he would not keep the terms which were made.

BOOK
VI.

looked that he should give him of the treasures and jewels that he had taken from King Yahia whom he had slain; but when he saw that he brought nothing, then began the Cid to talk of terms, and said unto him that if he desired to have his love, and that there should be peace between them, he must divide with him the rents of the town, as well what was collected within as without, and that he would have his own Almozarife to see to this and collect his share. And Abeniaf made answer that it should be so. And the Cid demanded of him his son as hostage, that he might keep him in Juballa, for otherwise he said he could not be secure. And Abeniaf agreed to this also; so they parted for that day, having appointed that they should meet on the morrow, and confirm this covenant by writings so that it should be good. Then Abeniaf returned into the city, full sorrowful and taking great thought; and then he saw the foolishness that he had done in sending away the Almoravides out of the land, and in putting his trust in men of another law. And on the morrow the Cid sent for him that he should come out and confirm the covenant; but Abeniaf sent him word that he would not give him his son, even though he knew he should lose his head for refusing. And the Cid sent him a letter with great threats, saying, that since he had thus deceived him, there should never more be love between them, nor would he ever believe aught which he should say. And then the hatred between them waxed very great. And the Cid sent unto that Moor who had taken the sons of Aboegib and bade him leave the town, and go unto the Castle which was called Alcala; and he obeyed and went thither, for he dared not do otherwise than as the Cid commanded. And he did great honors to the sons of Aboegib and to their kinsmen, and gave orders that they should be provided with all things which they needed, and gave them garments, and promised that he would be their great friend. At this time three good men of Valencia died, who were the most honorable of the town and of the most discretion, and Abeniaf was left as Chief, for there was none to gainsay him.

XXI. And the Cid made war afresh upon the city as cruelly as he could, and the price of bread was now three times as great as it had been at the beginning; the load of wheat was worth an hundred *maravedis* of silver, and the pound of flesh was a *maravedi*. And the Cid drew nigh unto the walls, so as to fight hand to hand with the townsmen. And Abenial waxed proud and despised the people, and when any went to make complaint before him, and ask justice at his hands, he dishonored them, and they were evil entreated by him. And he was like a King, retired apart, and trobadors and gleemen and masters disported before him which could do the best, and he took his pleasure. And they of the town were in great misery, from the Christians who warred upon them from without, and the famine whereof they died within. Moreover Abenial oppressed them greatly, and he took unto himself all the goods of those who died, and he made all persons equal, the good and the bad, and took from all all that he could; and those who gave him nothing he ordered to be tormented with stripes, and cast into rigorous prisons, till he could get something from them. And he had no respect neither for kinsman nor friend. There was but one measure for all, and men cared nothing now for their possessions, so that the sellers were many and the buyers none. And with all these miseries the price of food became exceeding great, for the *cafiz* of wheat was priced at ninety *maravedis*, and that of barley at eighty, and that of painick¹ eighty and five, and that of all pulse sixty, and the *arroba* of figs seven, and of honey twenty, and of cheese eighteen, and of carobs sixteen, and of onions twelve, and the measure of oil twenty: flesh there was none, neither of beast nor of any thing else; but if a beast died,² the pound was worth three

BOOK VI.

Of the pride and tyranny of Abenial; and how the price of food waxed more and more.

¹ *Panizo* . . . this is Minsheu's interpretation, who says it is a grain resembling millet.

² *i. e.* horse, mule, or ass.

BOOK *maravedis*. And they were so weak with hunger that the
 VI. Christians came to the walls and threw stones in with the
 Chr. del Cid. cap. 186. hand, and there was none who had strength to drive them
 Chr. Gen. ff. 265. back.

Of the
 famine
 which there
 was in Va-
 lencia.

XXII. And the Cid having it at heart to take the town, let make an engine, and placed it at one of the gates, and it did great hurt both to the walls and within the town; and the Moors made other engines, with the which they brake that of the Cid. And the Cid in his anger let make three engines, and placed them at the three gates of the town, and they did marvellous great hurt. And food waxed dearer every day, till at last dear nor cheap it was not to be had, and there was a great mortality for famine; and they eat dogs and cats and mice. And they opened the vaults and privies and sewers¹ of the town, and took out the stones of the grapes which they had eaten, and washed them, and ate them. And they who had horses fed upon them. And many men, and many women, and many children watched when the gates were open, and went out and gave themselves into the hands of the Christians, who slew some, and took others, and sold them to the Moors in Alcudia; and the price of a Moor was a loaf and a pitcher of wine: and when they gave them food and they took their fill, they died. Them that were stronger they sold to merchants who came there by sea from all parts. And the Moors of Alcudia, and of the town which

¹ Of the sewers at Valencia Miedes gives a long account, *L. 12. C. 17.* which fills the whole chapter. They were the work of the Romans, and were perfect two centuries ago, to the great comfort of the inhabitants. A canal from the river, after supplying the dye-houses, entered them, and swept away their filth to the sea, . . . fertilizing, says Miedes, the fields through which it flowed.

This mention of privies is curious. I give the original passage because it has escaped Professor Beckmann's researches. *Abrian las camaras e privadas, e los caños de la villa, e saccavan el uruso de las uvas que comian, e lavavanlo en el agua, e comianlo. Chronica del Cid. cap. 187.*

the Cid had made there, had plenty of all things, and as great as was their abundance, even so great was the misery of those in the town: and they spake the verse which saith, If I go to the right the water will destroy me, and if I go to the left the lion will kill me, and if I turn back there is the fire.

BOOK
VI.

Chr. del
Cid. cap.
187.
Chr. Gen.
ff. 265.

XXIII. Now the Moors of Valencia being in this great misery, because of the siege which the Cid laid unto the town, Abeniaf bethought him that he would send a messenger to the King of Zaragoza, and beseech him to come to his succor, even as he had succored the grandson of Ali-maymon, when the Lord of Denia and Tortosa came against him. And the good men of the town took counsel whether they should say in these letters, To you the King, or whether they should humble themselves before him and call him Lord; and they debated upon this for three days, and agreed that they would call him Lord, that he might have the more compassion upon them. And though Abeniaf was troubled at heart at this determination, nevertheless he said in the letter as they had appointed. And he called a Moor who spake the mixed language, and instructed him how to get out of the city by night, so that the Christians might not see him, and told him that when he had given that letter to the King of Zaragoza, the King would give him garments, and a horse, and a mule to ride on, and that he himself would show favor unto him as long as he lived. So the messenger departed with the letter. And the famine in the town waxed greater, and food was not now bought by the *cafiz*, neither by the *fanega*, but by ounces, or at most by the pound. And the pound of wheat cost a *maravedi* and a half, and that of barley a *maravedi*, and that of painick a *maravedi* and a quarter, and of pulse a *maravedi*, and of flax-seed three parts of a *maravedi*, and of cheese three *dineros*, and of honey three, and of figs one; and the *panilla* of oil was eight *dineros*, and the pound of colewort five, and the ounce of carobs three parts of a

How they
sent to ask
the aid of
the King of
Zaragoza.

BOOK
VI.

Chr. del
Cid. cap.
188.
Chr. Gen.
ff. 266.

Of the
answer of
the King of
Zaragoza,
and of the
search
which Abe-
niaf made
for food.

dinero, and the ounce of onions the same, and the head of garlick the same ; and a pound of beast's flesh was six *maravedis*, and grape-stones were half a *dinero* the pound, and the skins of kine and of beasts five *dineros* : the *dinero* was silver, for there was no money current save silver and gold.

XXIV. When the King of Zaragoza saw the letter which Abeniaf and the men of Valencia had sent him, he gave no heed to it, neither cared he for the messenger, neither did he give him a draught of water for his reward. And the messenger waited for his answer from day to day for three weeks, and he dared not depart without it for fear lest Abeniaf should slay him ; and he thought also that some of the King's people would come out after him, and slay him upon the way : and he was urgent for his answer, and began at last to cry aloud at the gate of the King's house, so that the King asked of what that messenger was making his complaint. Then they told the King that he wanted his answer that he might be gone. And the King wrote an answer and said, that this aid which they besought of him he could not give till he had sent to ask help of King Don Alfonso of Castille, for he could not else venture to do battle with the Cid. And he exhorted them to defend themselves the best they could, while he procured horsemen from King Don Alfonso to help them, and that they should from time to time send him word how they went on. So the messenger returned in great sorrow, that he had sped no better, and that nothing had been given him as Abeniaf had promised : and all this which the King of Zaragoza said was only delay, and meant nothing. And the famine now waxed so great that there was no food to sell, and many died of hunger. And many for great misery went out to the Christians, recking not whether they should be made captive, or slain, for they thought it better to be slain than to perish for lack of food. And Abeniaf searched all the houses in the town for food, and where he found any store,

he left only what would suffice for a fortnight, and took the rest, saying that in that time the King of Zaragoza would come and relieve them, for that he only tarried to collect great store of food, that he might bring it with him. This he said to keep the people quiet, and to encourage them. And of the food which he carried away, he took the most part for himself and for his guards, and the rest he ordered to be sold in such manner, that none should buy more than would suffice him for the day. And what he took he did not pay for, and when the people demanded payment, he put them off till another day; and he bade them not complain, for they would be relieved from this misery, and then he would pay them well. And they who had any food left buried it for fear, and for this reason there was none to be bought, neither dear nor cheap. And they who had nothing else, ate herbs, and leather, and electuaries from the apothecaries,¹ which they bought at a great price, and the poor ate the dead bodies.

BOOK
VI.Chr. del
Cid. cap.
188. 189.
Chr. Gen.
ff. 286.

XXV. Now Abenias had no hope of succor, save only from the King of Zaragoza, who had sent to bid him hold out; and he sent to him every night, to tell him of the great misery which there was in Valencia, and the King of Zaragoza returned for answer that King Don Alfonso had sent him a great body of horsemen with Garcia Ordoñez, and would come himself after them; and he sent in this letter another letter written with his own hand, and which was to be shown to the good men of the town privily; and he said therein, with great oaths to confirm it, that he would without fail come and deliver them, for it was a great grief to him to think what they endured, and that this was

How the
King of
Zaragoza
sent letters
to Valencia.

¹ The *Chronica General* has *especieros* in the place of *boticarios*, . . . a synonyme which is worthy of notice. This early mention of apothecaries was also unknown to Beekmann, and it strengthens the conjecture of that very learned and laborious writer, that the trade originated with the Saracens, and was by them introduced into Europe. *Hist. of Inventions. English translation, Vol. 2. p. 133.*

BOOK
VI.

as great sorrow to him as theirs could be. And certain of the King's favorites wrote to Abenias also after the same manner, telling him that he would surely come; howbeit one of his favorites who had compassion upon the men of Valencia, sent a covert message to warn them, saying, that the King of Zaragoza would build a tower in Alcludia de Tudela;¹ the meaning of this was, that all the King said, was only to put them off. Abenias did not understand it, and sent to ask him what it was that he had said; but the other made him no reply. Then the King of Zaragoza sent two messengers to the Cid with jewels and rich presents, and besought him that he would not distress the men of Valencia so greatly, and also that he would let his messengers enter the town that they might speak with Abenias. This the Cid would not permit; howbeit they found means to send in a letter, saying, Wit ye that I send to entreat the Cid that he will not do so great evil unto you, and I give him jewels and rich presents that he may do my will in this, and I believe that he will do it. But if he should not, I will gather together a great host, and drive him out of the land. Howbeit these were but dissembling words, for the King of Zaragoza and the Cid were friends and were of one accord, that the Cid should take Valencia and give it the King, who should give him great treasures in return.

Chr. del
Cid. cap.
190. 191.
Chr. Gen.
ff. 267.

How Aben-
moxiz rose
against
Abenias,
and how he
was taken.

XXVI. Then the Cid began to treat with a great Moor of the town, named Abenmoxiz² that he should rise up against Abenias, and kill him or deliver him into his hands,

¹ *Que querie fazer una torre de candela en el Alcludia*, . . . is what the *Chronica General* says.

² Aboegib, according to the *Chronica General*. The sons of Aboegib have appeared so much without any mention of the father, that it seems probable he was either dead or superannuated: had their father been living, and active enough to have taken the part which this Abenmoxiz did, he would certainly have been sent out of the town with the rest of his family.

and that he would make him Lord over Valencia, and the country as far as Denia. And Abenmoxiz took counsel with his friends, and they advised him that he should do this; but Abeniaf knew of their counsel, and took them, and put them in prison, and gave them in charge to two of his household in whom he had great trust. And Abenmoxiz talked with his keepers, and told them all that he purposed to do, and promised them, if they would release him, to reward them greatly when he had succeeded, saying, that he undertook this with the consent and advice of the King of Zaragoza: so they were persuaded and promised to join with him. And when it was night Abenmoxiz and his friends and the two keepers agreed to seize the Alcazar, which was the place wherein they were imprisoned, and to beat the alarm, and raise a cry for the King of Zaragoza; and they thought the men of the town would join with them, and then they would go to the house of Abeniaf and lay hands on him. And they did accordingly, and beat a drum, and sent a cryer upon the tower of the Mosque to bid all the people assemble at the Alcazar. And when the people heard that drum and that cryer they were in great fear, and knew not what to think: and they assembled some to guard their own houses, other some to guard the tower, till they knew what it was. And when Abeniaf heard it, he was greatly dismayed, and he asked of all whom he found at his gates, what the uproar was, and what this thing might be. In short time all they who were on his side, both horse and foot, assembled together, and then they knew what it was; and he bade them go to the Alcazar and take Abenmoxiz, und all that held with him. Abenmoxiz this while was at the gate of the Alcazar with his little company, thinking that the whole town would join him; and behold Abeniaf's company came up and charged him; and he thought to defend himself with the few that were with him, but the most part fled, and he with four others were taken; and they led them with great shame

BOOK
VI.

to the house of Abeniaf, who sent him to prison, and gave orders to smite off the heads of the others. And Abeniaf sent to lay hands on all whom he suspected, and took from them all that they had. And he sent messengers to the King of Zaragoza to tell him what had chanced, and they took with them Abeimoxiz prisoner, and they were charged to remain at Zaragoza, and send him true tidings from thence.

Chr. del
Cid. cap.
192. 193.
Chr Gen.
ff. 267.

How the
Cid attack-
ed the city
and was
put to the
worst, and
of the great
cruelty
which he
committed
upon the
Moors.

XXVII. Now there was no food to be bought in the city, and the people were in the waves of death: and men were seen to drop and die in the streets, and the Place of the Alcazar round about the walls thereof was full of graves, and there was no grave which had fewer than ten bodies in it. As many as could fled out of the town, and delivered themselves up to the Christians to be made prisoners. The Cid thought that they who were the Chiefs within the walls, thrust out the poor and feeble, that they might be able to hold out longer; and it troubled him, for he thought to take the town by starving it, and he feared the coming of the Almoravides. Sometimes it troubled him, and at other times he seemed pleased that the Moors should come out and give themselves prisoners to his people. Now it befel that once, at such time as it seemed to please him, some of the chief men of the town came out in this manner, and counselled him that he should attack it, for they said the men at arms were few, and weak for hunger, and that he might presently win it: and the Cid took thought upon this matter, and resolved to do as they said; and he gathered together his host and advanced against the gate which is called Belfanhanes, that is to say, the Gate of the Snake, and they drew nigh unto the wall. And all the people of the town assembled, even all the force which was therein, and threw down stones from the gate and from the wall, and shot their arrows, so that neither stone nor arrow fell in vain; and the Cid and they who had advanced with him went into a bath which was near the wall, to be under cover from the arrows. And

Abeniaf's company opened the gate and sallied out, seeing that the stones and arrows from the wall had hurt many, and made the Christians draw back; and the Cid and they who were with him remained in the bath, being shut up there, for they could not go out by the door whereat they had entered, and they broke through the wall on the other side, and the Cid escaped that way, being thus put to rout. Then he thought himself ill advised in having attacked the town, and in putting himself into a place from whence he had escaped with such great danger; and he held that the worst war which he could make upon the men of Valencia was to let them die of hunger. So he ordered proclamation to be made so loud that all the Moors upon the walls could hear, bidding all who had come out from the town to return into it, or he would burn as many as he should find; and saying also that he would slay all who came out from that time forth. Nevertheless they continued to let themselves down from the walls, and the Christians took them without his knowledge. But as many as he found he burnt alive before the walls, so that the Moors could see them; in one day he burnt eighteen, and cast others alive to the dogs, who tore them in pieces. They who could hide any sent them away by sea and by land to be sold; the most whom they sent were young men and girls, for others they would not take; and many virgins they kept for themselves. And if they knew that any who came out, had left kinsmen or friends in the town who would give any thing for them, they tortured them before the walls, or hung them from the towers of the Mosques which were without the city, and stoned them; and when they in the town saw this they gave ransom for them, that they might be permitted to dwell in Alcudia with the Moors who were in peace with the Cid. This continued for two months, till there were only four beasts left in the town, and one was a mule of Abeniaf's, and another was a horse of his son's; and the people were so wasted that there were but few who had strength to mount the wall.

BOOK
VI.Chr. del
Cid. cap.
193. 194.
Chr. Gen.
ff. 268.

BOOK XXVIII. The company of Abenias and of his kinsmen
VI. despaired now of holding out, and of the help of the King of

How the people went to an Al-faqui, and it was accorded that he should go between them and the Cid.

Zaragôza, or of the Almoravides, and they desired rather to die than endure this misery. And the good men of the city, as many as were left, went to an Alfaqui, who was a good man, and one who was held in great esteem, and besought him to give them counsel, for he saw their great distress, and how they were out of all hope of succor; and they besought him that he would go to Abenias, and know of him what he thought to do, or what hope he had, that he let them all perish thus. The Alfaqui gave ear to them, and said that if they would all hold together, and be of one heart, and show great anger at having been brought to this misery, he would do all he could to relieve them; and they promised to do whatever he should advise. Now Abenias knew of the talk which the good men of the town had had with the Alfaqui, and understood that it was because of the great misery which they endured; and he thought in his heart that he would humble himself, and do whatever his people should think good. And the Alfaqui thought that happy man was his dole now that the people had committed themselves to his guidage, and he went to Abenias and communed with him, and their accord was to give up all hope of succor. And Abenias put himself in the hands of the Alfaqui, that he should go between him and the Cid and the people of Valencia, and make the best terms for them that he could, seeing that they could no longer hold out, and maintain the town.

Chr. del Cid. cap. 194. 195. Chr. Gen. ff. 269.

How the Cid made Martin Pelaez of a coward a good knight.

XXIX. Here the history relates that at this time Martin Pelaez the Asturian came with a convoy of laden beasts, carrying provisions to the host of the Cid; and as he past near the town the Moors sallied out in great numbers against him; but he, though he had few with him, defended the convoy right well, and did great hurt to the Moors, slaying many of them, and drove them into the town. This Martin Pelaez who is here spoken of, did the Cid make a right good

knight, of a coward, as ye shall hear. When the Cid first began to lay siege to the city of Valencia, this Martin Pelaez came unto him; he was a knight, a native of Santillana in Asturias, a hidalgo, great of body and strong of limb, a well made man and of goodly semblance, but withal a right coward at heart, which he had shown in many places when he was among feats of arms. And the Cid was sorry when he came unto him, though he would not let him perceive this; for he knew he was not fit to be of his company. Howbeit he thought that since he was come he would make him brave whether he would or not. And when the Cid began to war upon the town, and sent parties against it twice and thrice a day, as ye have heard, for the Cid was alway upon the alert, there was fighting and tourneying every day. One day it fell out that the Cid and his kinsmen and friends and vassals were engaged in a great encounter, and this Martin Pelaez was well armed; and when he saw that the Moors and the Christians were at it, he fled and betook himself to his lodging, and there hid himself till the Cid returned to dinner. And the Cid saw what Martin Pelaez did, and when he had conquered the Moors he returned to his lodging to dinner. Now it was the custom of the Cid to eat at a high table, seated on his bench, at the head. And Don Alvar Fañez, and Pero Bermudez, and other precious knights, ate in another part, at high tables, full honorably, and none other knights whatsoever dared take their seats with them, unless they were such as deserved to be there; and the others who were not so approved in arms ate upon *estrados*, at tables with cushions.¹ This was the order in

BOOK
VI.

¹ *Comian en estrados, e en mesas de cabeçales. Chronica General.*

The others are said to eat at *mesas altas*. It should seem therefore, if I have not mistaken the meaning of the words, that the common and least honorable mode of eating was after the Roman fashion. The Welsh Kings had their *Pedifer*, whose office it was to chafe their feet while they were at their meals; . . . they probably retained the Roman fashion also. By whom were chairs introduced into common use? Our

BOOK
VI.

the house of the Cid, and every one knew the place where he was to sit at meat, and every one strove all he could to gain the honor of sitting to eat at the table of Don Alvar Fañez and his companions, by strenuously behaving himself in all feats of arms; and thus the honor of the Cid was advanced. This Martin Pelaez, thinking that none had seen his badness, washed his hands in turn with the other knights, and would have taken his place among them. And the Cid went unto him, and took him by the hand and said, You are not such a one as deserves to sit with these, for they are worth more than you or than me; but I will have you with me: and he seated him with himself at table. And he, for lack of understanding, thought that the Cid did this to honor him above all the others. On the morrow the Cid and his company rode towards Valencia, and the Moors came out to the tourney; and Martin Pelaez went out well armed, and was among the foremost who charged the Moors, and when he was in among them he turned the reins, and went back to his lodging; and the Cid took heed to all that he did, and saw that though he had done badly he had done better than the first day. And when the Cid had driven the Moors into the town he returned to his lodging, and as he sate down to meat he took this Martin Pelaez by the hand, and seated him with himself, and bade him eat with him in the same dish, for he had deserved more that day than he had the first. And the knight gave heed to that saying, and

Cowper has given the rise and progress of seat-making, from the joint-stool to the sofa; the subject still remains to be investigated by antiquarians. Sitting on the ground is the more natural and more convenient custom: . . . the Portugueze women of the lower ranks, who still retain it, say it keeps the feet warm. High seats may have been preferred in cold countries because it is desirable to expose the feet to the fire, and skreen the face from it; by a drunken people like the Northern conquerors, because it was convenient at their beastly banquets that a guest should fall under the table rather than on his neighbor's lap; or by a dirty people, like our ancestors, who suffered filth to accumulate upon the floors.

was abashed ; howbeit he did as the Cid commanded him : and after he had dined he went to his lodging and began to think upon what the Cid had said unto him, and perceived that he had seen all the baseness which he had done ; and then he understood that for this cause he would not let him sit at board with the other knights who were precious in arms, but had seated him with himself, more to affront him than to do him honor, for there were other knights there better than he, and he did not show them that honor. Then resolved he in his heart to do better than he had done heretofore. Another day the Cid and his company and Martin Pelaez rode toward Valencia, and the Moors came out to the tourney full resolutely, and Martin Pelaez was among the first, and charged them right boldly ; and he smote down and slew presently a good knight, and he lost there all the bad fear which he had had, and was that day one of the best knights there : and as long as the tourney lasted there he remained, smiting and slaying and overthrowing the Moors, till they were driven within the gates, in such manner that the Moors marvelled at him, and asked where that Devil came from, for they had never seen him before. And the Cid was in a place where he could see all that was going on, and he gave good heed to him, and had great pleasure in beholding him, to see how well he had forgotten the great fear which he was wont to have. And when the Moors were shut up within the town, the Cid and all his people returned to their lodging, and Martin Pelaez full leisurely and quietly went to his lodging also, like a good knight. And when it was the hour of eating the Cid waited for Martin Pelaez, and when he came, and they had washed, the Cid took him by the hand and said, My friend, you are not such a one as deserves to sit with me from henceforth, but sit you here with Don Alvar Fañez, and with these other good knights, for the good feats which you have done this day, have made you a companion for them ; and from that day forward he was placed in the company of the

BOOK
VI.

good. And the history saith that from that day forward this knight Martin Pelaez was a right good one, and a right valiant, and a right precious, in all places where he chanced among feats of arms, and he lived alway with the Cid, and served him right well and truly. And the history saith, that after the Cid had won the city of Valencia, on the day when they conquered and discomfited the King of Seville, this Martin Pelaez was so good a one, that setting aside the body of the Cid himself, there was no such good knight there, nor one who bore such part, as well in the battle as in the pursuit. And so great was the mortality which he made among the Moors that day, that when he returned from the business the sleeves of his mail were clotted with blood, up to the elbow; insomuch that for what he did that day, his name is written in this history, that it may never die. And when the Cid saw him come in that guise, he did him great honor, such as he never had done to any knight before that day, and from thenceforward gave him a place in all his actions, and in all his secrets, and he was his great friend. In this knight Martin Pelaez was fulfilled the example which saith, that he who betaketh himself to a good tree, hath good shade, and he who serves a good Lord winneth good guerdon; for by reason of the good service which he did the Cid, he came to such good state that he was spoken of as ye have heard: for the Cid knew how to make a good knight as a good groom knows how to make a good horse. The history now leaves to speak of him, and returns to the accord of the Alfaqui and Abeniaf, which they propounded unto the Cid.

Chr. del
Cid. cap.
196—9.
Chr. Gen.
ff. 269.

How the
city was to
be yielded
up, if succor
did not
come with-
in fifteen
days.

XXX. This Alfaqui sent his messengers to an Almozarife of the Cid, whose name was Abdalla Adiz, who was a good man, and one whom the Cid loved, and who never left him after he had obtained his favor. And when Abdalla Adiz heard that they wished to propose terms, he spake with the Cid upon this matter, and the Cid bade him enter the town, and speak with them, and know of them

what they would have. And he went into the town, and spake with them as the Cid had commanded, and came out again, and reported unto him what they had said, till he had made terms between them. Abeniaf sent three good men with him to confirm the terms which were made, and the covenant was after this manner, that they of Valencia should send messengers to the King of Zaragoza, and to Ali Abenaxa who was Adelantado of the Almoravides and Lord of Murcia, beseeching them to succor them within fifteen days; and if within that time they were not succored, they should then give up the city to the Cid, with such conditions, that Abeniaf should remain mighty in the town, as he had been before, his person being secure and all that he had, and his wives, and his children, and that he should remain *Veedor*, that is to say, Overseer, of all the rents of the town, he and the Almoraxife of the Cid, and a Moor who was called Musa should be Guazil of the town; this Musa had looked after the affairs of the Cid in the time of King Yahia, and never forsook him after the death of the King his Lord; and the Cid made him Alcayde of a Castle, and alway found him loyal, and at his service, and for this reason trusted he in him so as to make him Guazil, who should keep the keys of the town, with a guard of Almocadenes, and of Christian footmen of Almogavares who had been born in the land of the Moors. And it was appointed that the Cid should dwell in Juballa, in the town which he had made, and that he should alter none of their privileges, nor of their customs, nor the rents which they paid, nor their money.

BOOK
VI.Chr. del
Cid. cap.
200.
Chr: Gen.
ff. 270.

XXXI. Presently on the morrow they sent five good men as messengers to the King of Zaragoza, and as many more to Murcia; and it had been covenanted that neither of these messengers should take with him more than fifty *maravedis* for his journey, and that they should go by sea as far as Denia, in a ship of the Christians, and from thence by land. These messengers embarked with their company

Of the
riches
which were
found upon
the messen-
gers, and of
the price of
food.

BOOK
VI.

on board that ship, and the Cid sent orders to the master thereof not to sail till he came; and the Cid came himself in his own body and bade them search the messengers to see if they took with them more than had been agreed; and he found upon them great riches in gold and in silver and in pearls and in precious stones; part was their own, and part belonged to other merchants in the city, who thought to send it to Murcia, not being minded to abide in Valencia: and he took it all, leaving them no more than fifty *maravedis* each, according to the covenant. This was the price of food on the day when these messengers departed: the pound of wheat was three *maravedis*, and the pound of barley one and a half, and the pound of painick three, saving a quarter; the ounce of cheese three *dineros*, and the ounce of hemp seed four, and the pound of colewort one *maravedi* and two *dineros* of silver, and the pound of neat-skin one *maravedi*. In the whole town there was only one mule of Abeniaf's, and one horse: another horse which belonged to a Moor he sold to a butcher for three hundred and eighty *doblas* of gold, bargaining that he should have ten pounds of the flesh. And the butcher sold the flesh of that horse at ten *maravedis* the short pound, and afterwards at twelve, and the head for twenty *doblas* of gold.

Chr. Gen.
ff. 270.
Chr. del
Cid. cap.
201.

How the
city was
yielded up.

XXXII. The Moors of Valencia were now something comforted, for they weened that they should receive help, and the Christians did not now war upon them; nevertheless they kept guard, and went the rounds, as before, and waited for the day appointed, as one who looked to be released from prison. And for this reason men began to bring out the food which they had hidden, and to sell of it, and thus they went on till the time expired, and the messengers were not returned. And Abeniaf besought them that they would wait yet three days more, but they made answer that they would not, for they could bear it no longer. And the Cid sent unto them bidding them yield up the town, as they had covenanted to do; and he

swore with great oaths, that if they delayed a single hour after the time was expired, he would not keep the terms which he had made, and moreover that he would slay the hostages; nevertheless they let a day pass over and above the term. And then they who made the covenant with the Cid went out unto him, and besought him to come and receive the town, but the Cid said wrathfully to them, that he was not bound to keep the terms, seeing that they had let the time appointed pass; and they yielded themselves into his hands, that he should do with them according to his pleasure; then he was moved to compassion, and had pity upon them. And Abeniaf and other good men came out, and the writings were made and confirmed on both sides, by the Chiefs of the Christians and of the Moors, and the gates were opened at the hour of noon, upon Thursday, the last day of June, after the feast of St. John, which the Moors call Alhazaro. And when the gate was opened Abeniaf was there within, with a great company round about him, both of his own people and of those of the town; and the Christians as they entered ascended the walls and towers. And Abeniaf asked why so many went up, for it was not in the terms; but they would not cease for that, and they took possession of all, little to his liking.

Chr. del
Cid. cap.
202. 203.
Chr. Gen.
ff. 271.

HERE BEGINNETH THE SEVENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK
VII.

How the
people died
after the
famine.

I. AND all the people of the town gathered together, like men risen from their graves, . . . yea, like the dead when the trumpet shall sound for the day of judgment, and men shall come out of their graves and be gathered together before the Majesty of God. And hucksters came from Alcu^dia and brought bread and pulse to sell, and others of the town went out to Alcu^dia to buy food ; and they who were poor, and had not wherewith to buy, plucked of the herbs of the field and ate them, and they held themselves rich because they could go out when they would, and enter in again without fear. And such as were wise among them abstained from taking much food, fearing what would happen, and they took it little by little till they had gotten strength ; all they who took their fill died, and the mortality among them was so great that all the fields were full of graves.

Chr. del
Cid. cap.
203.
Chr. Gen.
ff. 271.

Of the ho-
nor which
the Cid did
unto the
Moors.

II. On the following day after the Christians had taken possession of the town, the Cid entered it with a great company, and he ascended the highest tower of the wall, and beheld all the city ; and the Moors came unto him, and

kissed his hand, saying he was welcome. And the Cid did great honor unto them. And then he gave order that all the windows of the towers which looked in upon the town should be closed up, that the Christians might not see what the Moors did in their houses; and the Moors thanked him for this greatly. And he commanded and requested the Christians that they should show great honor to the Moors, and respect them, and greet them when they met: and the Moors thanked the Cid greatly for the honor which the Christians did them, saying that they had never seen so good a man, nor one so honorable, nor one who had his people under such obedience.

BOOK
VII.

Chr. del
Cid. cap.
204.
Chr. Gen.
ff. 271.

III. Now Abeniah thought to have the love of the Cid; and calling to mind the wrath with which he had formerly been received, because he had not taken a gift with him, he took now great riches, which he had taken from those who sold bread for so great a price during the siege of Valencia, and this he carried to the Cid as a present. Among those who had sold it were some men from the Islands of Majorca,¹ and he took from them all that they had. This the Cid knew, and he would not accept his gifts. And the Cid caused proclamation to be made in the town, and throughout the whole district thereof, that the honorable men and knights and castellans should assemble together in the garden of Villa Nueva, where the Cid at that time sojourned. And when they were all assembled, he went out unto them, to a place which was made ready with carpets and with mats, and he made them take their seats before him full honorably, and began to speak unto them, saying, I am a man who have never possessed a kingdom, neither I nor any man of my lineage. But the day when I first beheld this city I was well pleased therewith, and coveted it, that I might be its Lord; and I besought the Lord our God that he would give it me. See now what his power is, for the

How the
Cid spake
unto the
Moors.

¹ All the Balearic Islands, thus called as being subject to the largest.

BOOK
VII.

day when I sate down before Juballa I had no more than four loaves of bread, and now by God's mercy I have won Valencia. And if I administer right and justice here, God will let me enjoy it, but if I do evil, and demean myself proudly and wrongfully, I know that he will take it away. Now then let every one go to his own lands, and possess them even as he was wont to have and to hold them. He who shall find his field, or his vineyard, or his garden, desert, let him incontinently enter thereon; and he who shall find his husbanded, let him pay him that hath cultivated it the cost of his labor, and of the seed which he hath sown therein, and remain with his heritage, according to the law of the Moors. Moreover I have given order that they who collect my dues take from you no more than the tenth, because so it is appointed by the custom of the Moors, and it is what ye have been wont to pay. And I have resolved in my heart to hear your complaints two days in the week, on the Monday and the Thursday; but if causes should arise which require haste, come to me when ye will, and I will give judgment, for I do not retire with women to sing and to drink, as your Lords have done, so that ye could obtain no justice, but will myself see to these things, and watch over ye as friend over his friend, and kinsman over his kinsman. And I will be Cadi^r and Guazil, and when dispute happens among ye I will decide it. When he had said these things they all replied that they prayed God to preserve him through long and happy years, and four of the most honorable among them rose and kissed his hands, and the Cid bade them take their seats again.

Chr. del
Cid. cap.
205.
Chr. Gen.
ff. 272.

¹ Both originals have *Alcayde*. The Cid uses the word in its civil sense; in which sense every person who has read the Arabian Nights Entertainments will understand it. If the Moors in Spain had but one Cadi, . . . that is, if the civil power was in the hands of a military officer, as perhaps may be inferred from the word *Alcayde*, it is one proof more of the miserable state of barbarism into which they had fallen.

IV. Then the Cid spake unto them and said, it is told me that Abeniaf hath done much evil, and committed great wrong toward some of ye, in that he hath taken great riches from ye to present them to me, saying, that this he did because ye sold food for a great price during the siege. But I will accept of no such gift; for if I were minded to have your riches, I could take them, and need not ask them neither from him, nor from any other; but thing so unseemly as to take that which is his from any one, without just cause, I will not do. They who have gotten wealth thus, God hath given it them; let them go to Abeniaf, and take back what he hath forced from them, for I will order him to restore the whole. Then he said, Ye see the riches which I took from the messengers who went to Murcia; it is mine by right, for I took it in war because they brake the covenant which they had made, and would have deceived me: nevertheless I will restore it to the uttermost farthing, that nothing thereof shall be lost. And ye shall do homage to me that ye will not withdraw yourselves, but will abide here, and do my bidding in all things, and never depart from the covenant which ye make with me; for I love ye, and am grieved to think of the great evil and misery which ye endured from the great famine, and of the mortality which there was. And if ye had done that before which ye have done now, ye would not have been brought to these sufferings and have bought the *cafiz* of wheat at a thousand *maravedis*; but I trust in God to bring it to one *maravedi*. Be ye now secure in your lands, and till your fields, and rear cattle; for I have given order to my men that they offer ye no wrong, neither enter into the town to buy nor to sell; but that they carry on all their dealings in Alcludia, and this I do that ye may receive no displeasure. Moreover I command them not to take any captive into the town, but if this should be done, lay ye hands on the captive and set him free, without fear, and if any one should resist, kill him and fear not. I myself will not enter your city nor dwell therein,

BOOK
VII.

What farther the Cid said unto the Moors.

BOOK VII. but I will build me a place beside the Bridge of Alcantara, where I may go and disport myself at times, and repair when it is needful. When he had said these things he bade them go their way.

Chr. del
Cid. cap.
205. Chr.
Gen. ff.
272.

How the
promises of
the Cid
proved
false, and
how he
demanded
that Abe-
niaf should
be deliv-
ered into
his hands.

V. Well pleased were the Moors when they departed from him, and they marvelled at the greatness of his promises, and they set their hearts at rest, and put away the fear which they had had, thinking all their troubles were over; for in all the promises which the Cid had made unto them, they believed that he spake truth; but he said these things only to quiet them, and to make them come to what he wished, even as came to pass. And when he had done, he sent his Almoxarife, Abdalla Adiz, to the Custom House, and made him appoint men to collect the rents of the town for him, which was done accordingly. And when the Cid had given order concerning his own affairs at his pleasure, the Moors would fain have entered again into possession of their heritages as he told them; but they found it all otherwise, for of all the fields which the Christians had husbanded, they would not yield up one; albeit they let them enter upon such as were left waste: some said that the Cid had given them the lands that year, instead of their pay, and other some that they rented them and had paid rent for the year. So the Moors seeing this, waited till Thursday, when the Cid was to hear complaints, as he had said unto them. When Thursday came all the honorable men went to the Garden, but the Cid sent to say unto them that he could not come out that day, because of other causes which he had to determine; and he desired that they would go their way for that time, and come again on the Monday: this was to show his mastery. And when it was Monday they assembled again in the Garden, and the Cid came out to them, and took his seat upon the *estrado*, and the Moors made their complaint. And when he had heard them, he began to make similitudes, and offer reasons which were not like those which he had spoken the first day, for he said to them,

I ask of ye, whether it is well that I should be left without men? for if I were without them, I should be like unto one who hath lost his right arm, or to a bird that hath no wings, or to one who should do battle and hath neither spear nor sword. The first thing which I have to look to is to the well-being of my people, that they may live in wealth and honor, so that they may be able to serve me, and defend my honor: for since it has pleased God to give me the city of Valencia, I will not that there be any other Lord here than me. Therefore I say unto you and command you, if you would be well with me, and would that I should show favor unto you, that ye see how to deliver that traitor Abeniaf into my hands. Ye all know the great treason which he committed upon King Yahia, his Lord and yours, how he slew him, and the misery which he brought upon you in the siege; and since it is not fitting that a traitor who hath slain his Lord should live among you, and that his treason should be confounded with your loyalty, see to the obeyment of my command.

Chr. del
Cid. cap.
206. 207.
Chr. Gen.
ff. 272.

VI. When the honorable Moors heard this they were dismayed; verily they knew that he spake truth touching the death of the King, but it troubled them that he departed from the promise which he had made; and they made answer that they would take counsel concerning what he had said, and then reply. Then five of the best and most honorable among them withdrew, and went to Abdalla Adiz, and said unto him, Areed us thy reed now the best and truest that thou canst, for thou art of our law, and oughtest to do this: and the reason why we ask counsel of thee is this. The Cid promised us many things, and now behold he says nothing to us of what he said before, but moveth other new reasons, at which great dismay hath seized us. And because thou better knowest his ways, tell us now what is his pleasure, for albeit we might wish to do otherwise, this is not a time wherein any thing but what he shall command can be done. When the Almoxarife heard this he made

How the
Moors asked
counsel of
Abdalla
Adiz, and
how they
delivered
up Abeniaf.

BOOK
VII.

answer, Good men, it is easy to understand what he would have, and to do what should be done. We all know the great treason which Abeniaf committed against ye all in killing your Lord the King: for albeit at that time ye felt the burden of the Christians, yet was it nothing so great as after he had killed him, neither did ye suffer such misery. And since God hath brought him who was the cause to this state, see now by all means how ye may deliver him into the hands of the Cid. And fear not, neither take thought for the rest; for though the Cid may do his pleasure in some things, better is it to have him for Lord, than this traitor who hath brought so much evil upon ye. Moreover the things of this world soon pass away, and my heart tells me that we shall ere long come out of the bondage of the Cid, and of the Christians; for the Cid is well nigh at the full of his days, and we who remain alive after his death, shall then be masters of our city. When the good men heard what he said, they thanked him much, and held themselves to be well advised, and said that they would do willingly what he bade them: and they returned forthwith to the Cid, and said unto him that they would fulfil his commandment. Incontinently did the good men dispeed themselves of the Cid, and they went into the city, and gathered together a great posse of armed men, and went to the place where Abeniaf dwelt; and they assaulted the house and brake the doors, and entered in and laid hands on him, and his son, and all his company, and carried them before the Cid. And the Cid ordered Abeniaf to be cast into prison, and all those who had taken counsel with him for the death of King Yahia.

Chr. del
Cid. cap.
207. 208.
Chr. Gen.
ff. 273.

How the
Cid said
that he
would
dwell in
the Alcazar,
and how he
took pos-
session
thereof.

VII. When this was done, the Cid said unto the good men, Now that ye have fulfilled my bidding, I hold it good to show favor unto you in that which ye yourselves shall understand to be fitting for me to grant. Say therefore what ye would have, and I will do that which I think behoveth me: but in this manner, that my dwelling place be within the city of Valencia, in the Alcazar, and that my

Christian men have all the fortresses in the city. And when the good men heard this, they were greatly troubled; howbeit they dissembled the sorrow which they resented, and said unto him, Sir Cid, order it as you think good, and we consent thereto. Then said he unto them that he would observe towards them all the uses and customs of their law, and that he would have the power, and be Lord of all; and they should till their fields and feed their flocks and herds, and give him his tenth, and he would take no more. When the Moors heard this they were well pleased, and since they were to remain in the town, and in their houses and their inheritances, and with their uses and customs, and that their Mosques were to be left them, they held themselves not to be badly off. Then they asked the Cid to let their Guazil be the same as he had first appointed, and that he would give them for their Cadi the Alfaqui Alhagi, and let him appoint whom he would to assist him in distributing justice to the Moors; and thus he himself would be relieved of the wearisomeness of hearing them, save only when any great occasion might befall. This Alhagi was he who made the lamentation for Valencia, as ye have heard; and when the Cid was peaceably established in Valencia, he was converted, and the Cid made him a Christian. And the Cid granted this which they required, and they kissed his hand, and returned into the town. Nine months did the Cid hold Valencia besieged, and at the end of that time it fell into his power, and he obtained possession of the walls, as ye have heard. And one month he was practising with the Moors that he might keep them quiet, till Abeniaf was delivered into his hands; and thus ten months were fulfilled, and they were fulfilled on Thursday the last day of June, in the year of the æra one thousand one hundred and thirty and one, which was in the year one thousand ninety and three¹ of the Incarnation of our Lord

¹ Both the Chronicles say æra 1125. *i. e.* A. D. 1087; but by specifying Thursday, the last day of June, they supply a date for correcting this

BOOK
VII.

Jesus Christ. And when the Cid had finished all his dealings with the Moors, on this day he took horse with all his company in good array, his banner being carried before him, and his arms behind: and in this guise, with great rejoicings he entered the city of Valencia. And he alighted at the Alcazar, and gave order to lodge all his men round about it, and he bade them plant his banner upon the highest tower of the Alcazar. Glad was the Campeador, and all they who were with him, when they saw his banner planted in that place. And from that day forth was the Cid possessed of all the Castles and fortresses which were in the kingdom of Valencia, and established in what God had given him, and he and all his people rejoiced.

Chr. del
Cid. cap.
208. 209.
Chr. Gen.
ff. 273.

How Aben-
niaf was
tortured to
make him
give ac-
count of his
riches, and
he gave a
false ac-
count, and
was stoned.

VIII. On the morrow the Cid sent Abeniaf to Juballa, and they gave him great tortures till he was at the point of death; and they kept him there two days, and then brought him to Valencia to the Garden of the Cid, and the Cid gave order that he should write with his own hand an account of all that he had. And he did this, and wrote down the carkanets, and rings, and costly garments, and rich apparel which he had, and also many other precious household things, and the debts which were due unto him. This the Cid did that he might see if all was there which Abeniaf had taken when he slew the King his Master; and the writing was read before the Cid. And the Cid sent for certain Moors who were good and honorable men, and made Abeniaf be brought before him, and demanded of him if he had nothing more than what was there written down; and he answered that he had not: and he bade him swear this

error. Berganza, 5. 24. § 299, calculates that the last day of June would fall on a Thursday, in the years 1082, 1093, and 1099: the last is the year of the Cid's death, and Valencia was certainly not taken in the former. Yet he supposes a mistake of one day, and follows the *Annales de Toledo* in fixing 1094 as the year of the conquest; that date seeming to agree best with the chronology of other connected events. If the day be assumed as datum, the result should be adhered to.

before the Moors, and Abeniaf swore accordingly. Then the Cid sent privily to make search in all the houses of the friends of Abeniaf, swearing unto them, that if they had any thing of his and denied it, and it should afterwards be discovered, he would put them to death, and moreover take from them all that they had. And they when they heard this, partly in the fear of the Cid, and partly that they might find favor with him, brought each of them great riches, saying, Sir, Abeniaf gave us this in keeping, that if it might be saved, he might share it with us. And he gave order to search and dig in the houses of Abeniaf, and they found great treasure there in gold and in silver, and in pearls, and in precious stones, all which a servant discovered unto them. And when the Cid saw it all before him it pleased him much, and he called for the Moors before whom Abeniaf had taken the oath, and he took his seat upon the *estrado* full nobly, and there in the presence of Christians and Moors he ordered Abeniaf and all the other prisoners to be brought forth. And he bade that Alfaqui whom he had made Cadi, and the other good men, judge by what death he who had slain the Lord deserved to die, according to their law, and who moreover was perjured, for he had sworn that he possessed nothing more than what he had set down in writing: and the Cadi and the other Moors said that according to their law, he and his accomplices should be stoned: This, they said, we find in our law, but you will do as you think good. Nevertheless we ask mercy of you for his son, who is but a child; may it please you to set him free, for he hath no fault in what his father hath done. And the Cid answered, that for the love of them he pardoned the child, but that he should depart from the city, for he would not have the son of a traitor dwell therein. And he commanded them that they should stone Abeniaf and all them who had taken counsel with him for the death of the King, according as they had given sentence. Then the honorable Moors rose and kissed his feet and his hands for the mercy

BOOK
VII.

Chr. del
Cid. cap.
210.
Chr. Gen.
ff. 274.

Of the
speech
which the
Cid made
unto the
Moors, tel-
ling them
that he
would have
the city to
himself.

which he had shown to the son of Abeniaf; and they took out Abeniaf to stone him, and other twenty and two with him. And the Cid bade them come again to him on the morrow, and he would appoint what should be the manner of his dwelling among them.

IX. That night the Cid spake with Alvar Fañez and with Pero Bermudez, and all them who were of his council, and they resolved in what manner they would live among the Moors. And on the morrow the honorable Moors of Valencia assembled together in the Alcazar, as they had been commanded to do, and the Cid took his seat upon the *estrado*, and all the honorable men round about him, and he spake unto them after this manner: Good men of the Aljama of Valencia, ye know how I served and defended King Yahia your Lord, and ye also, until his death. And I had great sorrow for him, and strove to revenge him, as ye know, and endured great hardships in winning Valencia. And since God hath thought it good that I should be Lord thereof, I will have it for myself, and for those who have holpen me to win it, saving the sovereignty of King Don Alfonso of Castille, my Lord, whom God preserve for his service long and happy years. Ye are all now in my power, to do with ye whatever I will, both with your persons and your riches, and your wives and your children; but I will not do thus. And I hold it good that the honorable men among ye who have always been loyal, remain in the city in their dwellings and with all their family; and that none among ye keep more than one beast, which shall be a mule, and that ye do not use arms, neither have them in your possession, except when it is needful and I shall give command. And all the rest of the people shall go out of the town, and dwell in the suburb of Alcudia, where I was wont to be. Ye shall have two Mosques, one in the city and one in the suburb; and ye shall have your Alfaquis and follow your own law; and ye shall have your Cadis, and your Guazil, as I have appointed; and ye shall

have your inheritances, and pay me the tenth of the fruits thereof as your service ; and the power of justice shall be mine, and I will order such money to be coined as I shall think good. Do ye therefore who are minded to abide with me in the land abide : and let those who are not, go, in God's name, and good luck with them, but they shall take only their own persons, and I will give command to see them escorted in safety. When the Moors of Valencia heard this, they were full sorrowful ; howbeit it was now a time when they could do no otherwise than as he commanded. And incontinently they began to go out of the city with their wives and children, all except those whom the Cid had commanded to abide there ; and as the Moors went out the Christians who dwelt in Alcudia entered in. And the history saith, that so great was the multitude which departed, that they were two whole days in going out. Great was the joy of the Cid and his people that day, and from thenceforward he was called My Cid the Campeador, Lord of Valencia.

BOOK
VII.Chr. del
Cid. cap.
211.
Chr. Gen.
ff. 274.

X. Now it was bruited abroad throughout all lands, how the Cid Ruydiez had won the noble city of Valencia. And when Ali Abenaxa the Adelantado of the Almoravides knew it, he sent his son-in-law the King of Seville to besiege him in Valencia, and gave him thirty thousand men at arms. And this King came in great haste to Valencia, and besieged the Cid therein. And the Cid made ready with all his people, and went out to fight him. And the battle was nigh unto Valencia, beside the garden which is called the Garden of Villa Nueva ; and it was a good battle, and at length he of the good fortune conquered ; and the pursuit continued as far as Xativa ; even so far did the Christians pursue them, smiting and slaying. And at the passage of the Xucar there might you have seen confusion, and there the Moors without liking it, drank plenty of water. They say that fifteen thousand Moors died in the river ; and the King of Seville fled with three great blows. This day did

How the
King of Se-
ville came
against Va-
lencia and
was de-
feated.

BOOK
VII.

Martin Pelaez the Asturian approve himself a right good one ; there was no knight so good that day in arms as he, nor who bore away such honor. And when the pursuit was ended the Cid returned to the field of battle, and ordered the spoils of the field and of the tents to be collected. Be it known that this was a profitable day's work. Every foot soldier shared a hundred marks of silver that day. And the Cid returned full honorably to Valencia. Great was the joy of the Christians in the Cid Ruydiez, he who was born in a good hour. His beard was grown, and continued to grow a great length. My Cid said of his chin, For the love of King Don Alfonso, who hath banished me from his land, no scissars shall come upon it, nor shall a hair be cut away, and Moors and Christians shall talk of it.

Chr. del
Cid. cap.
212.
Chr. Gen.
ff. 274.
Poema del
Cid v. 1230
1251.

How the
Cid num-
bered his
people.

XI. That night the Cid took counsel with Alvar Fañez, who departed not from his side, and with the other honorable men who were of his council, concerning what should be done : for now that his people were all rich, he feared least they should return into their own country, for my Cid saw that if they might go they would. And Minaya advised him that he should cause proclamation to be made through the city, that no man should depart without permission of the Cid, and if any one went who had not dispeeded himself and kist his hand, if he were overtaken he should lose all that he had, and moreover be fixed upon a stake. And that they might be the more certain, he said unto Minaya that he would take account of all the people who were with him, both horsemen and foot, and Pero Bermudez and Martin Antolinez made the roll ; and there were found a thousand knights of lineage, and five hundred and fifty other horsemen, and of foot soldiers four thousand, besides boys and others ; thus many were the people of my Cid, he of *Bivar*. And his heart rejoiced, and he smiled and said, Thanks be to God, Minaya, and to Holy Mary Mother ! . . . we had a smaller company when we left the house of *Bivar* !

Chr. del Cid,
cap. 213.
Chr. Gen.
ff. 274.
Poema del
Cid. v. 1258
1270.

XII. At this time there came a crowned one from the parts of the East, that is to say, one who was shaven and shorn; his name was the Bishop Don Hieronymo, a full learned man and a wise, and one who was mighty both on horseback and a-foot: and he came inquiring for the Cid, wishing that he might see himself with the Moors in the field, for if he could once have his fill of smiting and slaying them, Christians should never lament him. And when the Cid knew this it pleased him in his heart, and he took horse and went to visit him, and rejoiced greatly that he was come; and he resolved to make Valencia a bishopric and give it to this good Christian. And they took counsel, and it was that on the morrow the Bishop and his clergy should turn the Mosques into Churches, wherein they might sing masses, and sacrifice the body of Jesus Christ. And rents were appointed for the table of the Bishop and for his Canons, and for all the clergy in the city of Valencia. And nine parish Churches were made. And the greatest was called St. Pedro's and another was called St. Mary of the Virtues. This was near the Alcazar, and there the Cid went oftenest to hear service. After this manner the Cid ordered his city that it should be a Bishopric, for the honor of the Catholic faith. God! how joyful was all Christendom that there was a Lord Bishop in the land of Valencia!

BOOK
VII.

How there came a Bishop to Valencia, and the Cid made the city a Bishopric for him.

Chr. del Cid. cap. 213.
Chr. Gen. ff. 275.
Poema del Cid. v. 1295. 1314

XIII. Now the Cid bethought him of Doña Ximena his wife, and of his daughters Doña Elvira and Doña Sol, whom he had left in the Monastery of St. Pedro de Cardena; and he called for Alvar Fañez and Martin Antolinez of Burgos, and spake with them, and besought them that they would go to Castille, to King Don Alfonso his Lord, and take him a present from the riches which God had given them; and the present should be a hundred horses, saddled and bridled; and that they would kiss the King's hand for him, and beseech him to send him his wife Doña Ximena, and his daughters, and that they would tell the King all the mercy which God had shown him, and how he was at his

How the Cid sent for his wife and daughters.

BOOK
VII.

service with Valencia and with all that he had. Moreover he bade them take a thousand marks of silver to the Monastery of St. Pedro de Cardena, and give them to the Abbot, and thirty marks of gold for his wife and daughters, that they might prepare themselves and come in honorable guise. And he ordered three hundred marks of gold to be given them, and three hundred marks of silver, to redeem the chests full of sand which he had pledged in Burgos to the Jews; and he bade them ask Rachel and Vidas to forgive him the deceit of the sand, for he had done it because of his great need: and he said, You, Martin Antolinez, were aiding and abetting herein, but praised be the name of the Lord for ever, he hath let me quit myself truly; tell them that they shall have more profit than they asked. And he bade them each take with him his whole company, that they might be better advised and accompanied, and that Doña Ximena might come with the greater honor: and the company was this: two hundred knights who were of Don Alvar Fañez, and fifty of Martin Antolinez: and he ordered money to be given them for their disbursement, and for all things needful, in abundance.

Chr. del
Cid. cap.
214.
Chr. Gen.
ff. 275.
Poema del
Cid. v.
1280. 1294.

How these
messengers
came to the
King, and
of the great
favor which
was shown
them.

XIV. Alvar Fañez and Martin Antolinez went their way, and they found the King in the city of Palencia. When they arrived he was coming from mass, and seeing this goodly company of horsemen he stopt in the church porch, and asked who they were. And it was told him that they were people of the Cid, who came to him with a full great present. And Alvar Fañez and Martin Antolinez alighted, and came to the King, and kissed his hand; and he received them right well, and said, What tidings bring ye me of the Cid, my true vassal, the most honorable knight that ever was knighted in Castille? Well was Minaya pleased when he heard this, and he said, A boon, Sir King Don Alfonso, for the love of your Maker! My Cid sendeth to kiss your hands and your feet, as his natural Lord, at whose service he is, and from whom he expecteth much

bounty and good. You banished him from the land ; but though in another's country, he hath only done you service. Five pitched battles hath he won since that time, some with Moors and some with bad Christians ; and he hath taken Xerica, and Ondra, and Almenar, and Monviedro which is a bigger place, and Cebola also, and Castrejon, and Peña Cadiella which is a strong eminence, and with all the right noble city of Valencia, for the honor of the faith of Jesus Christ, and of you our Lord and King ; and he hath made it a Bishopric, and made the honorable Don Hieronymo Bishop thereof with his own hand. And behold here are a hundred horses of the spoils which he hath won ; they are great and swift, and all are bridled and saddled, and he kisseth your hand and beseecheth you as his natural Lord to receive them. When the King heard this he was greatly astonished, and he lifted up his right hand and blest himself, and said, As St. Isidro shall keep me, I rejoice in the good fortune of the Cid, and receive his gift full willingly. But though this pleased the King it did not please Garci Ordoñez, and he said, It seemeth there is not a man left in the land of the Moors, that the Cid can thus do his pleasure ! And the King said unto him, Hold thy peace, for in all things he serves me better than thou. Then Alvar Fañez kissed the King's hand again, and said, Sir, the Cid beseecheth you of your bounty that he may have his wife Doña Ximena and his two daughters, that they may go to Valencia unto him, from the Monastery where he left them, for it is many days since he saw them, and if it please you this would rejoice him. And the King made answer, It pleases me well, and I will give them a guard throughout my dominions, that they may be conducted honorably to the border : when they have past it, the Campeador himself will look to them. And he said, Hear me ! all those whom I have disseized of their inheritances for following the Campeador, I restore again to the possession thereof, and all those who desire to serve him I freely license : let them go in the grace of God. Moreover

BOOK
VII.

the King said, I grant him Valencia and all that he hath won and shall win hereafter, that he be called Lord thereof, and that he hold it of no other Lordship save of me, who am his liege Lord. Alvar Fañez and Martin Antolinez kissed his hand for this in the Cid's name. And the King called a porter, who should go with them, bearing a writing from the King, that all things needful should be given unto them so long as they were in his lands. Then Alvar Fañez and Martin Antolinez dispeeded themselves of the King, and took their way towards Burgos.

Chr. del
Cid. cap.
215.
Chr. Gen.
ff. 275.
Poema del
Cid. v.
1315. 1379.

How they
came to
Burgos,
and how
Doña Xim-
ena and her
daughters
left the Mo-
nastery to
go with
them to
Valencia.

XV. When they reached Burgos they sent for Rachel and for Vidas, and demanded from them the chests, and paid unto them the three hundred marks of gold and the three hundred of silver as the Cid had commanded, and they besought them to forgive the Cid the deceit of the chests, for it was done because of his great necessity.¹ And they said they heartily forgave him, and held themselves well paid; and they prayed God to grant him long life and good health, and to give him power to advance Christendom, and put down Pagandom. And when it was known through the city of Burgos the goodness and the gentleness which the Cid had shown to these merchants, in redeeming from them the chests full of sand and earth and stones, the people held it for a great wonder, and there was not a place in all Burgos where they did not talk of the gentleness and loyalty of the Cid; and they besought blessings upon him, and prayed that he and his people might be advanced in

¹ I am afraid it is not quite so certain that the Cid redeemed these chests, as that he pledged them. The Poem, which gives the minutest account of the pledging, says nothing of the repayment. On the contrary, when Alvar Fañez and the ladies are about to set off for Valencia, it says, "Behold Rachel and Vidas fell at his feet . . . mercy, Minaya, good knight, the Cid has undone us, if he do not help us. We will give up the interest, if he will pay us the capital." "I will see about it with the Cid if God shall let me reach him; you will find good help from him for what you have done." Rachel and Vidas said, "God grant it; if not we will leave Burgos and go seek him." 1439. 1446.

honor. When they had done this, they went to the Monastery of St. Pedro de Cardena, and the porter of the King went with them, and gave order every where that every thing which they wanted should be given them. If they were well received, and if there was great joy in St. Pedro de Cardena over them, it is not a thing to ask, for Doña Ximena and her daughters were like people beside themselves with the great joy which they had, and they came running out on foot to meet them, weeping plenteously for great joy. And Alvar Fañez and Martin Antolinez, when they saw them coming, leapt off their horses and went to them, and Minaya embraced Doña Ximena and both his cousins, Doña Elvira and Doña Sol, and so great was the rejoicing which they made together that no man can tell it you. And when this great joy was somewhat abated, Doña Ximena asked how the Cid fared, for since he had parted from her, she had heard no news of him. And Alvar Fañez said he had left him safe and sound in Valencia; and he bade her and her daughters thank God for the great favor that he had shown him, for he had won sundry castles from the Moors, and the noble city of Valencia, whither he was now come to carry her and her daughters, for the Cid had sent for them, and when he should see them his heart's desire would be accomplished. When Doña Ximena and her daughters heard this, they set their knees to the ground, and lifted up their hands and thanked God for the favor he had shown to the Cid, and to them with him, in giving him the Lordship of Valencia. While they were preparing for the journey, Alvar Fañez sent three knights to the Cid, to tell him how they had sped with the King, and of the great favor which they had found at his hands, and how he only tarried now to equip Doña Ximena, that she might come full honorably. That good one Minaya then began to deck them out for the journey with the best trappings which could be found in Burgos: right noble garments did he provide for them, and a great company of damsels, and

BOOK
VII.

good palfreys, and great mules, which were not bad ones. And he gave the Abbot the thousand marks of silver which the Cid had sent for the Monastery, with which to discharge all the debt that Doña Ximena and his daughters had contracted. Great was the stir throughout all that land, of the honor of the Cid, and of the license which the King gave to as many as should choose to join him; and for this reason full sixty knights came to St. Pedro de Cardena and a great number of squires on foot. Don Alvar Fañez was well pleased to see them, and he promised them that he would obtain the Cid's grace for them, and would befriend them all he could. Great dole did the Abbot make when they departed; and he said, As God shall help you, Minaya, kiss the hand of the Campeador for me. This Monastery will never forget him, to pray for him every day in the year. The Cid will always prosper more and more. Minaya promised to do this, and dispeeded himself, and they went their way. Five days they travelled, and then they came to Medina Celi; and always the porter of the King was with them, and made all that they wanted be given unto them, even as the King had commanded.

Chr. del
Cid. cap.
216.
Chr. Gen.
ff. 276.
Poema del
Cid. v. 1400.
1450.

How Doña
Ximena
and her
daughters
came to
Valencia.

XVI. Now the three knights whom Alvar Fañez had sent, came to the Cid and delivered their message. When my Cid heard it his heart rejoiced and he was glad, and he spake with his mouth and said, He who sends good messengers looks for good tidings. Blessed be the name of God, since King Don Alfonso rejoices in my good fortune. And he called for Muño Gustios, and Pero Bermudez, and the Bishop Don Hieronymo, and bade them take a hundred knights least there should be need to fight, and go to Molina, to Abencano, who was his friend and vassal, and bid him take another hundred knights, and go with them to Medina Celi as fast as they could go. There, said he, ye will find Alvar Fañez and my wife and daughters; bring them to me with great honor: I will remain here in Valencia which has cost me so much; great folly would it be if I were to leave

it: I will remain in it, for I hold it for my heritage. And they did as he commanded them. And when they came to Molina, Abencaño received them right well, and did them great honor; and though the Cid had bidden him take only one hundred horse, he took two. On the morrow they went to horse: they crossed the mountains which are great and wild, and they passed Mata de Toranz without fear, and they thought to come through the valley of Arbuxedo. There was good look out kept in Medina, and Alvar Fañez sent two knights to know who they were. They made no tarriance in doing this, for they had it at heart; one tarried with them, and the other returned, and said it was the host of the Campeador with Pero Bermudez, and Muño Gustios, and the Bishop Hieronymo, and the Alcayaz Abencaño. This instant, said Minaya, let us to horse; incontinently this was done, for they would make no delay. And they rode upon goodly horses with bells at their poitrals and trappings of sandall silk, and they had their shields round their necks, and lances with streamers in their hands. Oh, how Alvar Fañez went out from Castille with these ladies! They who pricked forward, couched their spears and then raised them, and great joy was there by Salon where they met. The others humbled themselves to Minaya: when Abencaño came up he kissed him on the shoulder, for such was his custom. In a good day, Minaya, said he, do you bring these ladies, the wife and daughters of the Cid, whom we all honor. Whatever ill we may wish him we can do him none; . . . in peace or in war he will have our wealth, and he must be a fool who does not acknowledge this truth. Alvar Fañez smiled and told him he should lose nothing by this service which he had done the Cid; and now, said he, let us go rest, for the supper is ready. Abencaño said he was well pleased to partake it, and that within three days he would return him the entertainment two-fold. Then they entered Medina, and Minaya served them; all were full glad of the service which they had undertaken, and the King's porter

BOOK
VII.

paid for all. The night is gone, morning is come, mass is said, and they go to horse. They left Medina and past the river Salon, and pricked up Arbuxuelo, and they crost the plain of Torancio. That good Christian the Bishop Don Hieronymo, night and day he guarded the ladies; on a goodly horse he rode, and they went between him and Alvar Fañez. They came to Molina and there were lodged in a good and rich house, and Abencaño the Moor waited on them. Nothing did they want which they could wish to have; he even had all their beasts new shod, and for Minaya and the ladies, Lord! how he honored them! On the morrow they left Molina, and the Moor went with them. When they were within three leagues of Valencia, news of their coming was brought to the Cid. Glad was the Cid, never was he more joyful, never had he such joy, for tidings were come to him of what he loved best. Two hundred knights did he order out to meet them, others he bade to keep the Alcazar, and the other high towers, and all the gates and entrances. And he commanded that they should bring him Bavieca.¹ It was but a short time since he had won this horse; my Cid, he who girt on sword in a happy hour, did not yet know if he was a good goer, and if he stopt well. The Bishop Don Hieronymo, he pricked forward and entered the city.

¹ This is the first mention of this famous horse in the Poem: an old history to which Berganza often refers as beginning with King Fruela, says, Bavieca was won in the battle with the King of Seville, which may well agree with the Poem. The *Chronica del Cid* absurdly makes it the first horse that ever Rodrigo rode to battle. When he was growing towards years of strength, he asked his godfather to give him a foal from one of his mares: and the Priest, who had many mares, with many good foals, bade him choose for himself, and take the best. When it was time to choose, he went into the yard, and let many good mares go out with good foals, till last of all there went out one with a foal which was a full ugly one, and a scurvy, and he said to his godfather, I will have this. The godfather thereat was angered and said angrily, *Bavieca*, which signifyeth booby, thou hast chosen ill! Rodrigo answered, He will be a good horse, and Bavieca shall be his name; and the horse proved afterwards a

He left his horse and went to the Church, and collected all the clergy; they put on their surplices, and with crosses of silver went out to meet the ladies, and that good one Minaya. He who was born in happy hour made no tarriance; they saddled him Bavieca and threw his trappings on. My Cid wore light armor,¹ and his surcoat over it: long was his beard. He went out upon this horse, and ran a career with him; Bavieca was the name of the horse, and when he was running all marvelled at him: from that day Bavieca was famous all over Spain. At the end of the course my Cid alighted and went towards his wife and his daughters. Who can tell the joy that was made at their meeting? They fell at his feet, and their joy was such that they could not speak. And he raised them up and embraced them, and kissed them many times, weeping for joy that he saw them alive. Hear what he said who was born in happy hour! You dear and honored wife, and ye my daughters, my heart and my soul; enter with me into Valencia; . . . this is the inheritance

good one and right fortunate, and upon this horse did my Cid conquer in many a pitched battle. *Chronica del Cid. Cap. 2.*

Bavieca is an old and obsolete word of contempt; *lubber* would perhaps represent it.

Bien me ten por babieca si yo te lo consiento.

D. Gonzalo de Berceo. p. 128.

According to tradition, he was foaled in the vale of Mondego.

M. Lusitana. 2. 7. 28.

¹ *Armas de fuste tomaba.*

Poema del Cid. 1594.

“*Fuste* is any frame made of slight wood to bulke out, being commonly covered over with painted cloths, as castles for a shew, and such like. The officers of them in Valencia are called *Fusteros*, and with such cudgels which support such frames they use to beat galley slaves, and thereof comes *fustar*, *fustigar*, and *hostigar*, to cudgel.” *Minsheu.*

He had forgotten the Latin etymon. I have rendered the passage vaguely, least by aiming at accuracy I should become incorrect. It seems to have been a suit of mock armor for shew; . . . such perhaps as Ghosts walk in, upon the stage. Sancha has left the phrase unexplained.

BOOK
VII.

which I have won for you. While they were thus rejoicing the Bishop Don Hieronymo came with the procession. Doña Ximena brought good relics and other sacred things, which she gave to ennoble the new Church of Valencia. In this guise they entered the city. Who can tell the rejoicings that were made that day, throwing at the board, and killing bulls! My Cid led them to the Alcazar, and took them up upon the highest tower thereof, and there they looked around and beheld Valencia, how it lay before them, and the great Garden with its thick shade, and the sea on the other side; and they lifted up their hands to thank God. Great honor did the Cid do to Abencaño the Lord of Molina, for all the service which he had done to Doña Ximena. Then said Abencaño, This, Sir, I was bound to do, for since I have been your vassal I have alway been respected and defended from all my enemies, and maintained in good estate; how then should I do otherwise than serve you? If I did not, I should lack understanding. And the Cid thanked him for what he had done, and what he had said, and promised also to show favor unto him. And Abencaño took his leave and returned to Molina.

Poema del
Cid. v.
1461. 1626.
Chr. del
Cid. cap.
217.
Chr. Gen.
ff. 276.

How tid-
ings came
that the
Miramam-
olin was
coming
against Va-
lencia.

XVII. The winter is past, and March is coming in. Three months Doña Ximena had been in Valencia, when tidings came to the Cid from beyond sea, that King Yucef, the son of the Miramamolin, who dwelt in Morocco, was coming to lay siege unto Valencia with fifty thousand men. When the Cid heard this he gave command to store all his Castles, and had them well repaired. And he had the walls of the city prepared, and stored it well with food and with all things needful for war, and gathered together a great power of Christians and of the Moors of his seignory. Hardly had he done this before he heard that Yucef was near at hand, and coming as fast as he could come. Then the Cid assembled together the Christians in the Alcazar, and when they were assembled, he rose upon his feet and said, Friends and kinsmen and vassals, praised be God and

holy Mary Mother, all the good which I have in the world I have here in Valencia; with hard labor I won the city, and hold it for my heritage, and for nothing less than death will I leave it. My daughters and my wife shall see me fight, . . . they shall see with their own eyes our manner of living in this land, and how we get our bread. We will go out against the Moors and give them battle, and God who hath thus far shown favor unto us will still continue to be our helper. When they heard this they cried out with one accord that they would do his bidding, and go out with him and fight under his banner, for certain they were that by his good fortune the Moors would be overthrown.

BOOK
VII.Chr. del
Cid. cap.
218.
Chr. Gen.
ff. 277.
Poema del
Cid. v.
1627. 1651.

XVIII. On the morrow the Cid took Doña Ximena by the hand, and her daughters with her, and made them go up upon the highest tower of the Alcazar, and they looked toward the sea and saw the great power of the Moors, how they came on and drew nigh, and began to pitch their tents round about Valencia, beating their tambours and with great uproar. And Ximena's heart failed her, and she asked the Cid if peradventure God would deliver him from these enemies. Fear not, honored woman, said he; you are but lately arrived, and they come to bring you a present, which shall help marry your daughters. Fear not, for you shall see me fight by the help of God and holy Mary Mother; my heart kindles because you are here! The more Moors the more gain!¹ The tambours sounded now with a great alarm, and the sun was shining . . . Cheer up, said my Cid; . . . this is a glorious day. But Ximena was seized with such fear as if her heart would have broken; she and her daughters had never been in such fear since the day that they were born. Then the good Cid Campeador stroked his beard and said, Fear not, all this is for your good. Before fifteen days are over, if it please God, those tambours shall be laid before

How the
Cid took
his wife
and daugh-
ters upon
the tower,
that they
might see
the Moors
land.

¹ *A mas Moros, mas ganancia. Berganza.* The words past into a proverb.

BOOK
VII.

you, and shall be sounded for your pleasure, and then they shall be given to the Bishop Don Hieronymo, that he may hang them up in the Church of St. Mary, Mother of God. This vow the Cid Campeador made. Now the Moors began to enter the gardens which were round about the town, and the watchman saw them and struck the bell. My Cid looked back and saw Alvar Salvadores beside him, and he said, Go now, take two hundred horse, and sally upon yonder Moors who are entering the gardens : let Doña Ximena and her daughters see the good will you have to serve them. Down went Alvar Salvadores in great haste, and ordered a bell to be rung which was a signal for two hundred knights to make ready ; for the history saith, that the Cid, by reason that he was alway in war, had appointed such signals for his people, that they knew when one hundred were called for, and when two, and so forth. Presently they were ready at the place of meeting, and the gate was opened which was nearest the gardens where the Moors had entered, without order ; and they fell fiercely upon them, smiting and slaying. Great was the pleasure of the Cid at seeing how well they behaved themselves. And Doña Ximena and her daughters stood trembling, like women who had never seen such things before : and when the Cid saw it he made them seat themselves, so as no longer to behold it. Great liking had the Bishop Don Hieronymo to see how bravely they fought. Alvar Salvadores and his companions bestirred themselves so well that they drove the enemy to their tents, making great mortality among them, and then they turned back, whereat my Cid was well pleased ; but Alvar Salvadores went on, hacking and hewing all before him, for he thought the ladies were looking on, and he prest forward so far, that being without succor he was taken. The others returned to the city, falling back in brave order till they were out of reach of the enemy : and they had done no little in that exploit, for they slew above two hundred and fifty Moors. When my Cid saw that they who eat his bread were returned, he

went down from the tower, and received them right well, and praised them for what they had done like good knights : howbeit he was full sorrowful for Alvar Salvadores that he should be in the hands of the Moors, but he trusted in God that he should deliver him on the morrow.

BOOK
VII.

Chr. Gen.
ff. 277.
Poema del
Cid. 1652.
1692.

XIX. And the Cid assembled his chief captains and knights and people, and said unto them, Kinsmen and friends and vassals, hear me : to-day has been a good day, and to-morrow shall be a better. Be you all armed and ready in the dark of the morning ; mass shall be said, and the Bishop Don Hieronymo will give us absolution, and then we will to horse, and out and smite them in the name of the Creator and of the Apostle Santiago. It is fitter that we should live than that they should gather in the fruits of this land. But let us take counsel in what manner we may go forth, so as to receive least hurt, for they are a mighty power, and we can only defeat them by great mastery in war. When Alvar Fañez Minaya heard this he answered and said, Praised be God and your good fortune, you have achieved greater things than this, and I trust in God's mercy that you will achieve this also. Give me three hundred horse, and we will go out when the first cock crows, and put ourselves in ambush in the valley of Albuhera ; and when you have joined battle we will issue out and fall upon them on the other side, and on one side or the other God will help us. Well was the Cid pleased with this counsel, and he said that it should be so ; and he bade them feed their horses in time and sup early, and as soon as it was cock-crow come to the Church of St. Pedro, and hear mass, and shrive themselves, and communicate, and then take horse in the name of the Trinity, that the soul of him who should die in the business might go without let to God.

Of the
counsel
which was
taken, after
what man-
ner they
should at-
tack the
Moors.

Chr. del
Cid. cap.
218. Chr.
Gen. ff.
278. Poema
del Cid.
1693. 1706.

XX. Day is gone, and night is come. At cock-crow they all assembled together in the Church of St. Pedro, and the Bishop Don Hieronymo sung mass, and they were shriven and assoyled, and howselled. Great was the absolution

Of the great
victory
which the
Cid won
over King
Yucef.

BOOK
VII.

which the Bishop gave them: He who shall die, said he, fighting face forward, I will take his sins, and God shall have his soul. Then said he, A boon, Cid Don Rodrigo; I have sung mass to you this morning: let me have the giving the first wounds in this battle! and the Cid granted him this boon in the name of God. Then being all ready they went out through the gate which is called the Gate of the Snake, for the greatest power of the Moors was on that side, leaving good men to guard the gates. Alvar Fañez and his company were already gone forth, and had laid their ambush. Four thousand, lacking thirty, were they who went out with my Cid, with a good will, to attack fifty thousand. They went through all the narrow places, and bad passes, and leaving the ambush on the left, struck to the right hand, so as to get the Moors between them and the town. And the Cid put his battles in good array, and bade Pero Bermudez bear his banner. When the Moors saw this they were greatly amazed; and they harnessed themselves in great haste, and came out of their tents. Then the Cid bade his banner move on, and the Bishop Don Hieronymo pricked forward with his company, and laid on with such guise, that the hosts were soon mingled together. Then might you have seen many a horse running about the field with the saddle under his belly, and many a horseman in evil plight upon the ground. Great was the smiting and slaying in short time; but by reason that the Moors were so great a number, they bore hard upon the Christians, and were in the hour of overcoming them. And the Cid began to encourage them with a loud voice, shouting God and Santiago! And Alvar Fañez at this time issued out from ambush, and fell upon them, on the side which was nearest the sea; and the Moors thought that a great power had arrived to the Cid's succor, and they were dismayed, and began to fly. And the Cid and his people pursued, punishing them in a bad way. If we should wish to tell you how every one behaved himself in this battle, it is a thing which could not be done,

for all did so well that no man can relate their feats. And the Cid Ruydiez did so well, and made such mortality among the Moors, that the blood ran from his wrist to his elbow ! Great pleasure had he in his horse Bavieca that day, to find himself so well mounted. And in the pursuit he came up to King Yucef, and smote him three times : but the King escaped from under the sword, for the horse of the Cid passed on in his course, and when he turned, the King being on a fleet horse, was far off, so that he might not be overtaken ; and he got into a Castle called Guyera, for so far did the Christians pursue them, smiting and slaying, and giving them no respite, so that hardly fifteen thousand escaped of fifty that they were. They who were in the ships, when they saw this great overthrow, fled to Denia.

BOOK
VII.

Chr. del
Cid. cap.
220. Chr.
Gen. ff.
278. Poema
del Cid.
1707. 1737.

XXI. Then the Cid and his people returned to the field and began to plunder the tents. And the spoil was so great that there was no end to the riches, in gold and in silver, and in horses and arms, so that men knew not what to leave and what to take. And they found one tent which had been King Yucef's ; never man saw so noble a thing as that tent was ; and there were great riches therein, and there also did they find Alvar Salvadores, who had been made prisoner the yesterday, as ye have heard. Greatly did the Cid rejoice when he saw him alive and sound, and he ordered his chains to be taken off ; and then he left Alvar Fañez to look to the spoil, and went into Valencia with a hundred knights. His wrinkled brow was seen, for he had taken off his helmet, and in this manner he entered, upon Bavieca, sword in hand. Great joy had Doña Ximena and her daughters, who were awaiting him, when they saw him come riding in ; and he stopt when he came to them, and said, Great honor have I won for you, while you kept Valencia this day ! God and the Saints have sent us goodly gain, upon your coming. Look, with a bloody sword and a horse all sweat, this is the way that we conquer the Moors ! Pray God that I may live yet awhile for your

How the
Cid entered
the city, and
how he
gave in
marriage
the damsels
of his wife
Doña Xim-
ena.

BOOK
VII.

sakes, and you shall enter into great honor, and they shall kiss your hands. Then my Cid alighted when he had said this, and the ladies knelt down before him, and kissed his hand and wished long life. Then they entered the Palace with him, and took their seats upon the precious benches. Wife Doña Ximena, said he, these damsels who have served you so well, I will give in marriage to these my vassals, and to every one of them two hundred marks of silver, that it may be known in Castille what they have got by their services. Your daughters' marriage will come in time. And they all rose and kissed his hand; and great was the joy in the Palace, and it was done according as the Cid had said.

Poema del
Cid.
1744. 1779.
Chr. del
Cid. cap.
221.
Chr. Gen.
ff. 279.

Of the
great spoil
which was
found.

XXII. Alvar Fañez this while was in the field writing and taking account of the spoil: but the tents and arms and precious garments were so many, that they cannot be told, and the horses were beyond all reckoning; they ran about the field, and there was nobody to take them, and the Moors of the land got something by that great overthrow. Nevertheless so many horses were taken, that the Campeador had to his share of the good ones a thousand and five hundred. Well might the others have good store when he had so many. And my Cid won in this battle from King Yucef, his good sword Tizona, which is to say, the fire-brand. The tent of the King of Morocco, which was supported by two pillars wrought with gold; he gave order not to be touched, for he would send it to Alfonso the Castilian. The Bishop Don Hieronymo, that perfect one with the shaven crown, he had his fill in that battle, fighting with both hands; no one could tell how many he slew. Great booty came to him, and moreover the Cid sent him the tithes of his fifth. Glad were the Christian folk in Valencia for the great booty which they had gotten, and glad was Doña Ximena and her daughters, and glad were all those ladies who were married.

Poema del
Cid.
1780. 1811.
Chr. del
Cid. cap.
221.

XXIII. King Yucef, after the pursuit was given over, and he saw that he might come forth from the Castle, fled to Denia, and embarked in his ships, and returned to Morocco. And thinking every day how badly he had sped, and how he had been conquered by so few, and how many of his people he had lost, he fell sick and died. But before he died he besought his brother, who was called Bucar, that for the tie there was between them, he would take vengeance for the dishonor which he had received from the Cid Campeador before Valencia; and Bucar promised to do this, and swore also upon the Koran, which is the book of their law. And accordingly he came afterwards across the sea, with nine and twenty Kings, as shall be related when the time comes.

BOOK
VII.

How King Yucef died, and of the charge which he gave to his brother to revenge him.

Chr. del
Cid. cap.
221.

XXIV. Then the Cid sent Alvar Fañez and Pero Bermudez with a present to King Alfonso his Lord. And the present which he sent was two hundred horses saddled and bridled, with each a sword hanging from the saddle-bow; and also the noble tent which he had won from King Yucef of Morocco. This present he gave, because the King had sent him his wife and daughters when he asked for them, and because of the honor which he had done them, and that the King might not speak ill of him who commanded in Valencia. Alvar Fañez and Pero Bermudez went their way towards Castille, over sierras and mountains and waters; and they asked where the King was, and it was told them that he was at Valladolid, and thither they went. And when they drew nigh unto the city, they sent to let him know of their coming, and to ask of him whether he thought it good for them to come into the city unto him, or if he would come out to them, for they were a great company, and the present a full great one, which he would see better without, than in the town. And the King thought this best, and he went to horse, and bade all the hidalgos who were with him do the like. Now the Infantes of Carrion were there, Diego Gonzalez, and Ferrando Gonzalez, the sons

Of the present which the Cid sent unto the King.

BOOK
VII.

of Count Don Gonzalo. And they found the company of the Cid about half a league from the town, and when the King saw how many they were, he blest himself, for they seemed like a host. And Minaya and Pero Bermudez pricked on when they saw him, and came before him, and alighted, and knelt down, and kissed the ground and kissed both his feet: and he bade them rise and mount their horses, and would not hear them till they had mounted, and taken their places one at his right hand, and the other at his left. And they said, Sir, the Cid commends himself to your grace as his liege Lord, and thanks you greatly for having sent him with such honor his wife and daughters. And know, Sir, that since they arrived, he hath achieved a great victory over the Moors, and their King Yucef of Morocco, the Miramamolin, who besieged him in Valencia with fifty thousand men. And he went out against them, and smote them, and hath sent you these two hundred horses from his fifth. Then Alvar Fañez gave order that the horses should be led forward. And this was the manner in which they came. The two hundred horses came first, and every one was led by a child, and every one had a sword hanging from the saddle, on the left side; and after them came the pages of all the knights in company, carrying their spears, and then the company, and after them an hundred couple with spears in rest. And when they had all past by, the King blest himself again, and he laughed and said that never had so goodly a present been sent before to King of Spain by his vassal. And Alvar Fañez said moreover, Sir, he hath sent you a tent, the noblest that ever man saw, which he won in this battle: and the King gave order that the tent should be spread, and he alighted and went into it, he and all his people, and he was greatly pleased; and they all said that they had never seen so noble a tent as this: and the King said he had won many from the Moors, but never such as this. But albeit that all the others were well pleased, Count Don Garcia was not so; and he and

ten of his lineage talked apart, and said that this which the Cid had done was to their shame, for they hated the Cid in their hearts. And King Don Alfonso said, Thanks be to God and to Sir Saint Isidro of Leon, these horses may do me good service ; and he gave three of them to Minaya, and Pero Bermudez, and bade them choose, and he ordered food and clothing to be given them while they remained, and said that he would give them complete armor when they returned, such as was fit for them to appear in before my Cid. And they were lodged, and all things that were needful provided for them and their people.

BOOK
VII.

Chr. del
Cid. cap.
222.
Chr. Gen.
ff. 279.
Poema del
Cid. v. 1812.
1827.

XXV. When the Infantes of Carrion, Diego Gonzalez and Ferrando Gonzalez, saw the noble present which the Cid had sent unto the King, and heard how his riches and power daily increased, and thought what his wealth must needs be when he had given those horses out of the fifth of one battle, and moreover that he was Lord of Valencia : they spake one with the other, and agreed, that if the Cid would give them his daughters to wife, they should be well married, and become rich and honorable. And they agreed together that they would talk with the King in private upon this matter. And they went presently to him, and said, Sir, we beseech you of your bounty to help us in a thing which will be to your honor ; for we are your vassals, and the richer we are the better able shall we be to serve you. And the King asked of them what it was they would have, and they then told him their desire. And the King thought upon it awhile, and then came to them, and said, Infantes, this thing which you ask lies not in me, but in the Cid ; for it is in his power to marry his daughters, and peradventure he will not do it as yet. Nevertheless that ye may not fail for want of my help, I will send to tell him what ye wish. Then they kissed his hand for this favor. And the King sent for Alvar Fañez and Pero Bermudez, and went apart with them, and praised the Cid, and thanked him for the

How the
Infantes of
Carrion de-
sired to
marry the
Cid's
daughters.

BOOK
VII.

good will which he had to do him service, and said that he had great desire to see him. Say to him, he said, that I beseech him to come and meet me, for I would speak with him concerning something which is to his good and honor. Diego and Ferrando, the Infantes of Carrion, have said unto me that they would fain wed with his daughters, if it seemeth good to him; and methinks this would be a good marriage. When Alvar Fañez and Pero Bermudez heard this, they answered the King, and said, Certain we are, Sir, that neither in this, nor in anything else will the Cid do aught but what you, Sir, shall command or advise. When ye have your meeting ye will agree concerning it as is best. Then they kissed his hand, and took their leave.

Chr. del
Cid. cap.
223. Chr.
Gen. ff.
230.
Poema del
Cid.
1888. 1923.

How the
meeting
was ap-
pointed be-
tween the
King and
the Cid.

XXVI. On the morrow the messengers of the Cid departed from Valladolid, and took their way towards Valencia; and when the Cid knew that they were nigh at hand he went out to meet them, and when he saw them he waxed joyful; and he embraced them, and asked what tidings of his Lord Alfonso. And they told him how they had sped, and how greatly the King loved him; and when we departed, said they, he bade us beseech you to come and meet him anywhere where you will appoint, for he desireth to speak with you concerning the marriage of your daughters with the Infantes of Carrion, if it should please you so to bestow them: now by what the King said it seemeth unto us that this marriage pleaseth him. And when the Cid heard this he became thoughtful, and he said to them after awhile, What think ye of this marriage? And they answered him, Even as it shall please you. And he said to them, I was banished from my own country, and was dishonored, and with hard labor gained I what I have got; and now I stand in the King's favor, and he asketh of me my daughters for the Infantes of Carrion. They are of high blood and full orgullous, and I have no liking to this match; but if our Lord the King adviseth it we can do no otherwise: we will talk of this, and God send it for the best. So they entered

Valencia, and the Cid spake with Doña Ximena touching this matter, and when she heard it it did not please her ; nevertheless she said, if the King thought it good they could do no otherwise. Then the Cid gave order to write letters to the King, saying, that he would meet the King as he commanded, and whatever the King wished that he would do. And he sealed the letters well, and sent two knights with them. And when the King saw the letters he was well pleased, and sent others to say that the time of their meeting should be three weeks after he received these letters, and the place appointed¹ was upon the Tagus, which is a great river.

BOOK
VII.

Chr. del
Cid. cap.
224.
Chr. Gen.
ff. 230.
Poema del
Cid.
1924. 1973.

XXVII. Now began they to prepare on both sides for this meeting. He who should relate to you the great preparations, and the great nobleness which were made for the nonce, would have much to recount. Who ever saw in Castille so many a precious mule, and so many a good-going palfrey, and so many great horses, and so many goodly streamers set upon goodly spears, and shields adorned with gold and with silver, and mantles, and skins, and rich sendals of Adria?² The King sent great store of food to the banks of the Tagus, where the place of meeting was appointed. Glad were the Infantes of Carrion, and richly did they bedight themselves ; some things they paid for, and some they went in debt for : great was their company, and with the King there were many Leonese and Galegos, and Castilians out of number. My Cid the Campeador made no tarriance in Valencia ; he made ready for the meeting : there was many a great mule, and many a palfrey,

How they
made ready
for the
meeting.

¹ The Poem leaves the place of meeting at the Cid's choice, . . . which is something over-courteous on the King's part. The *Chronica del Cid* names 'Requena, which is near Valencia,' making the King appoint it. This is still less likely. I follow the scene of the Poem.

² Adria, which the Spanish editor observes upon this passage must have been famous for this sendal-silk, is a city belonging to what was once the Venetian State ; it has been greatly reduced by inundations.

BOOK
VII.

and many a good horse, and many a goodly suit of arms, cloaks, and mantles both of cloth and of peltry;¹ . . . great and little are all clad in colors. Alvar Fañez Minaya, and Pero Bermudez, and Martin Munoz, and Martin Antolinez that worthy Burgalese, and the Bishop Don Hieronymo that good one with the shaven crown, and Alvar Alvarez, and Alvar Salvadores, and Muño Gustios that knight of prowess, and Galind Garcia of Aragon; all these and all the others made ready to go with the Cid. But he bade Alvar Salvadores and Galind Garcia and all those who were under them, remain and look with heart and soul to the safety of Valencia, and not open the gates of the Alcazar neither by day nor by night, for his wife and daughters were there, in whom he had his heart and soul, and the other ladies with them; he like a good husband gave order that not one of them should stir out of the Alcazar till he returned. Then they left Valencia and pricked on more than apace; more than a thousand knights, all ready for war, were in this company. All those great horses that paced so well and were so soft of foot, my Cid won; they were not given to him.

Poema del
Cid. 1974.
2022.
Chr. del
Cid. cap.
224. 225.
Chr. Gen.
ff. 280.

Of the
meeting.

XXVIII. King Don Alfonso arrived first by one day at the place of meeting, and when he heard that the Cid was at hand, he went out with all his honorable men, more than a long league to meet him. When he who was born in a good hour had his eye upon the King, he bade his company halt, and with fifteen of the knights whom he loved best he alighted, and put his hands and his knees to the ground, and took the herbs of the field between his teeth, as if he would have eaten them,² weeping for great joy; . . . thus did

¹ *Pellizones.*

² Neither of the Chronicles make the Cid thus enact Nebuchadnezzar before his Lord the King; both however represent him as offering to kiss his feet. It is remarkable that even this should not have been felt as a humiliation; and that so free a people as the Spaniards should have adopted the loathsome forms of eastern servility from the Moors.

he know how to humble himself before Alfonso his Lord; and in this manner he approached his feet and would have kissed them. And the King drew back and said, The hand, Cid Campeador, not the foot! And the Cid drew nigh upon his knees and besought grace, saying, In this guise grant me your love, so that all present may hear. And the King said that he forgave him, and granted him his love with his heart and soul. And the Cid kissed both his hands, being still upon his knees; and the King embraced him, and gave him the kiss of peace. Well pleased were all they who beheld this, save only Alvar Diez and Garcia Ordoñez, for they did not love the Cid. Then went they all toward the town, the King and the Cid talking together by the way. And the Cid asked the King to eat with him, and the King answered, Not so, for ye are not prepared; we arrived yesterday, and ye but now. Eat you and your company therefore with me, for we have made ready. To-day, Cid Campeador, you are my guest, and to-morrow we will do as pleases you. Now came the Infantes of Carrion up and humbled themselves before the Cid, and he received them well, and they promised to do him service. And the company of the Cid came up, and kissed the King's hand. So they alighted and went to meat; and the King said unto the Cid that he should eat with him at his table; howbeit he would not. And when the King saw that he would not take his seat with him, he ordered a high table to be placed for the Cid and for Count Don Gonzalo, the father of the Infantes of Carrion. All the while that they ate the King could never look enough at the Cid, and he marvelled greatly at his beard, that it had grown to such length. And when they had eaten they were merry, and took their pleasure. And on the morrow the King and all they who went with him to this meeting, ate with the Cid, and so well did he prepare for them that all were full joyful, and agreed in one thing, that they had not eaten better for three years. There was not a man

Poema del
Cid. 2023.
2077.
Chr. del
Cid. cap.
225.
Chr. Gen.
ff. 281.

BOOK
VII.

there who did not eat upon silver, and the King and the chief persons ate upon dishes and trenchers¹ of gold. And when the Infantes saw this they had the marriage more at heart than before.

How the King asked the Cid to give his daughters in marriage to the Infantes.

XXIX. On the morrow as soon as it was day, the Bishop Don Hieronymo sung mass before the King, in the oratory of the Cid : and when it was over, the King said before all who were there assembled, Counts and Infanzones and knights, hear what I shall say unto the Cid. Cid Ruydiez, the reason wherefore I sent for you to this meeting was twofold : first, that I might see you, which I greatly desired, for I love you much because of the many and great services which you have done me, albeit that at one time I was wroth against you, and banished you from the land. But you so demeaned yourself that you never did me disservice, but contrariwise, great service, both to God and to me, and have won Valencia, and enlarged Christendom, wherefore I am bound to show favor unto you, and to love you alway. The second reason was, that I might ask you for your two daughters Doña Elvira and Doña Sol, that you would give them in marriage to the Infantes of Carrion, for this methinks would be a fit marriage, and to your honor and good. When the Cid heard this, he was in a manner bound to consent, having them thus demanded from him ; and he answered and said, Sir, my daughters are of tender years, and if it might please you, they are yet too young for marriage. I do not say this as if the Infantes of Carrion were not worthy to match with them, and with better than they. And the King bade him make no excuse, saying, that he should esteem himself well served if he gave his consent. Then the Cid said, Sir, I begat them, and you give them in marriage ;² both I and they are yours, . .

¹ *Tajaderos* ; the English corresponds in etymology.

² Both the Poem and the *Chronica del Cid* say, *Vos las criastes*, . . you bred them up, . . which is in contradiction to the history. *Vos las casays* are the words of the *Chronica General*.

give them to whom you please, and I am pleased therewith. When the King heard this he was well pleased, and he bade the Infantes kiss the hand of the Cid Campeador, and incontinently they changed swords before the King, and they did homage to him, as sons-in-law to their father-in-law. Then the King turned to the Cid and said, I thank thee, Ruydiez, that thou hast given me thy daughters for the Infantes of Carrion : and here I give them to the Infantes to be their brides ; I give them and not you, and I pray God that it may please him, and that you also may have great joy herein. The Infantes I put into your hands ; they will go with you, and I shall return from hence, and I order that three hundred marks of silver be given to them for their marriage, and they and your daughters will all be your children.

BOOK
VII.Chr. del
Cid. cap.
225. 226.
Chr. Gen.
ff. 281.
Poema del
Cid. 2078.
2129.

XXX. Eight days this meeting lasted ; the one day they dined with the King, and the other with the Cid. Then was it appointed that on the morrow at sunrise every one should depart to his own home. My Cid then began to give to every one who would take his gifts, many a great mule, and many a good palfrey, and many a rich garment, . . . every one had what they asked, . . . he said no to none. Threescore horses did my Cid give away in gifts ; well pleased were all they who went to that meeting. And now they were about to separate, for it was night. The King took the Infantes by the hand, and delivered them into the power of my Cid the Campeador, . . . See here your sons : from this day, Campeador, you will know what to make of them. And the Cid answered, Sir, may it please you, seeing it is you who have made this marriage for my daughters, to appoint some one to whom I may deliver them, and who may give them, as from your hand, to the Infantes. And the King called for Alvar Fañez Minaya, and said, You are sib to the damsels : I command you, when you come to Valencia, to take them with your own hands, and give them to the Infantes, as I should do if that I were there present :

How the
Cid dis-
peeded
himself of
the King.

BOOK VII. and be you the brides' father. Then said the Cid, Sir, you must accept something from me at this meeting. I bring for you twenty palfreys, these that are gaily trapped, and thirty horses fleet of foot, these that are well caparisoned, . . . take them, and I kiss your hand. Greatly have you bound me, said King Don Alfonso ; I receive this gift, and God and all Saints grant that it may be well requited ; if I live you shall have something from me. Then my Cid sprung up upon his horse Bavieca, and he said, Here I say before my Lord the King, that if any will go with me to the wedding, I think they will get something by it ! And he besought the King that he would let as many go with him as were so minded ; and the King licensed them accordingly. And when they were about to part, the company that went with the Cid was greater than that which returned with the King. And the Cid kissed the King's hand and dispeeded himself with his favor, and the King returned to Castille.

Chr. del
Cid. cap.
226.

Chr. Gen.
ff. 281.
Poema del
Cid. 2121.
2176.

Of the con-
ditions of
the In-
fantes.

XXXI. My Cid went his way toward Valencia, and he appointed Pero Bermudez and Muño Gustios, than whom there were no better two in all his household, to keep company with the Infantes of Carrion and be their guard, and he bade them spy out what their conditions were ; and this they soon found out. The Count Don Suero Gonzalez went with the Infantes ; he was their father's brother, and had been their *Ayo* and bred them up, and badly had he trained them, for he was a man of great words, good of tongue, and of nothing else good ; and full scornful and orgullous had he made them, so that the Cid was little pleased with them, and would willingly have broken off the marriage ; but he could not, seeing that the King had made it. And when they reached Valencia, the Cid lodged the Infantes in the suburb of Alcudia, where he had formerly lodged himself ; and all the company who were come to the marriage were quartered with them. And he went to the Alcazar.

Chr. del
Cid. cap.
226.
Chr. Gen.
ff. 281.
Poema del
Cid. v.
2177. 2193.

XXXII. On the morrow the Cid mounted his horse and rode into Aleudia, and brought the Infantes his sons-in-law from thence with him into the city to the Alcazar, that they might see their brides Doña Elvira and Doña Sol. Doña Ximena had her daughters ready to receive them in full noble garments, for since midnight they had done nothing but prink and prank themselves. Full richly was the Alcazar set out that day, with hangings both above and below, purple and samite,¹ and rich cloth. The Cid entered between the Infantes, and all that noble company went in after them; and they went into the chief hall of the Alcazar, where Doña Ximena was with her daughters; and when they saw the Cid and the Infantes, they rose up and welcomed them right well. And the Cid took his seat upon his bench with one of the Infantes on one side of him, and one on the other, and the other honorable men seated themselves on the *estrados*, each in the place where he ought to be, and which belonged to him; and they remained awhile silent. Then the Cid rose and called for Alvar Fañez and said, Thou knowest what my Lord the King commanded; fulfil now his bidding, . . . take thy cousins, and deliver them to the Infantes, for it is the King who gives them in marriage, and not I. And Alvar Fañez arose and took the damsels one in each hand, and delivered them to the Infantes, saying, Diego Gonzalez, and Ferrando Gonzalez, I deliver unto you these damsels, the daughters of the Cid Campeador, by command of King Don Alfonso my Lord, even as he commanded. Receive you them as your equal helpmates,² as the law of Christ enjoineth. And the Infantes took each his bride by the hand, and went to the Cid and kissed his hand, and the same did they to their mother Doña Ximena Gomez: and the Bishop Don Hieronymo espoused them, and they exchanged rings. When this was done, the Cid went and seated himself on the *estrado* with the ladies, he and Doña

BOOK
VII.How Alvar
Fañez gave
his kins-
women to
the In-
fantes.¹ *Xamed.*² *Parejas.*

BOOK
VII.

Ximena in the middle, and beside him he placed Doña Elvira his eldest daughter, and by her, her spouse the Infante Diego Gonzalez; and Doña Sol was seated on the other side, by her mother, and the Infante Ferrando by her. And when they had solaced themselves awhile, the Cid said that now they would go eat, and that the marriage should be performed on the morrow, and he besought and commanded the Bishop Don Hieronymo to perform it in such a manner that no cost should be spared, but that every thing should be done so completely, that they who came from Castille to this wedding might alway have something to tell of.

Chr. del
Cid. cap.
227. 228.
Chr. Gen.
ff. 282.
Poema del
Cid.
2193. 2245.

Of the
marriage.

XXXIII. On the morrow they went to the Church of St. Mary, and there the Bishop Don Hieronymo sate awaiting them, and he blest them all four at the altar. Who can tell the great nobleness which the Cid displayed at that wedding, the feasts and the bull-fights, and the throwing at the target, and the throwing canes, and how many joculars were there, and all the sports which are proper at such weddings? As soon as they came out of Church they took horse and rode to the Glera; three times did the Cid change his horse that day; seven targets were set up on the morrow, and before they went to dinner all seven were broken. Fifteen days did the feasts at this wedding continue; then all they who had come there to do honor to the Cid took leave of him and of the Infantes. Who can tell the great and noble gifts which the Cid gave to them, both to great and little, each according to his quality, vessels of gold and silver, rich cloth, cloaks, furs, horses, and money beyond all reckoning, so that all were well pleased. And when it was told in Castille with what gifts they who had been to the wedding were returned, many were they who repented that they had not gone there.

Chr. del
Cid. cap.
228. Chr.
Gen. ff.
282. Poe-
ma del Cid
2247. 2279.

HERE BEGINNETH THE EIGHTH BOOK

OF THE

CHRONICLE OF THE CID.

I. Now the history relateth that Gilbert, a sage who wrote the history of the Moorish Kings who reigned in Africa, saith, that Bucar remembering the oath which he had made to his brother King Yucef, how he would take vengeance for him for the dishonor which he had received from the Cid Ruydiez before Valencia, ordered proclamation to be made throughout all the dominions of his father, and gathered together so great a power of Moors, that among the Captains of his host there were twenty and nine Kings; this he could well do, for his father was Miramamolin, which is as much as to say Emperor. And when he had gathered together this mighty host, he entered into his ships and crost the sea and came unto the port of Valencia, and what there befell him with the Cid the history shall relate in due time.

BOOK
VIII.

How King Bucar made ready to revenge his brother King Yucef.

Chr. del
Cid. cap.
229.

II. Two years after their marriage did the Infantes of Carrion sojourn in Valencia in peace and pleasure, to their own great contentment, and their uncle Suero Gonzalez with them; and at the end of those two years, there came to pass a great misadventure, by reason of which they fell out with the Cid, in whom there was no fault. There was a lion

Of the cowardice shown by the Infantes of Carrion when the lion brake loose.

BOOK
VIII.

in the house of the Cid, who had grown a large one, and a strong, and was full nimble : three men had the keeping of this lion, and they kept him in a den which was in a courtyard, high up in the palace ; and when they cleansed the court they were wont to shut him up in his den, and afterward to open the door that he might come out and eat : the Cid kept him for his pastime, that he might take pleasure with him when he was minded so to do. Now it was the custom of the Cid to dine every day with his company, and after he had dined, he was wont to sleep awhile upon his seat. And one day when he had dined there came a man and told him that a great fleet was arrived in the port of Valencia, wherein there was a great power of the Moors, whom King Bucar had brought over, the son of the Miramolin of Morocco. And when the Cid heard this, his heart rejoiced and he was glad, for it was nigh three years since he had had a battle with the Moors. Incontinently he ordered a signal to be made that all the honorable men who were in the city should assemble together. And when they were all assembled in the Alcazar and his sons-in-law with them, the Cid told them the news, and took counsel with them in what manner they should go out against this great power of the Moors. And when they had taken counsel the Cid went to sleep upon his seat, and the Infantes and the others sate playing at tables and chess. Now at this time the men who were keepers of the lion were cleaning the court, and when they heard the cry that the Moors were coming, they opened the den, and came down into the palace where the Cid was, and left the door of the court open. And when the lion had ate his meat and saw that the door was opened he went out of the court and came into the palace, even into the hall where they all were ; and when they who were there saw him, there was a great stir among them ; but the Infantes of Carrion showed greater cowardice than all the rest. Ferrando Gonzalez having no shame, neither for the Cid nor for the others who were present, crept under

the seat whereon the Cid was sleeping, and in his haste he burst his mantle and his doublet also at the shoulders. And Diego Gonzalez, the other, ran to a postern door, crying, I shall never see Carrion again! This door opened upon a court-yard where there was a wine press, and he jumped out and by reason of the great height could not keep on his feet, but fell among the lees and defiled himself therewith. And all the others who were in the hall wrapt their cloaks around their arms, and stood round about the seat whereon the Cid was sleeping, that they might defend him. The noise which they made awakened the Cid, and he saw the lion coming towards him, and he lifted up his hand and said, What is this? . . . and the lion hearing his voice stood still; and he rose up and took him by the mane, as if he had been a gentle mastiff, and led him back to the court where he was before, and ordered his keepers to look better to him for the time to come. And when he had done this he returned to the hall and took his seat again; and all they who beheld it were greatly astonished.

BOOK
VIII.

Chr. del
Cid. cap.
230. Chr.
Gen. ff.
232. Poema
del Cid.
2288. 2313.

III. After some time Ferrando Gonzalez crept from under the seat where he had hidden himself, and he came out with a pale face, not having yet lost his fear, and his brother Diego got from among the lees: and when they who were present saw them in this plight you never saw such sport as they made; but my Cid forbade their laughter.¹ And Diego went out to wash himself and change his garments, and he sent to call his brother forth, and they took counsel together in secret, and said to each other, Lo now, what great dishonor this Ruydiez our father-in-law hath done us, for he let this lion loose for the nonce, to put us to shame. But in an evil day were we born if we do not revenge this upon his daughters. Badly were we matched with them, and now for the after-feast he hath made this

How the
Infantes
plotted to
revenge
themselves
upon the
Cid.

¹ Thus the Poem, with more feeling of propriety than both the Chronicles, which make him publicly reproach the Infantes for their cowardice.

BOOK
VIII.

mockery of us ! But we must keep secret this which we bear in mind, and not let him wit that we are wrath against him, for otherwise he would not let us depart from hence, neither give us our wives to take with us, and he would take from us the swords Colado and Tizona which he gave us . . . We will therefore turn this thing into merriment before him and his people, to the end that they may not suspect what we have at heart. While they were thus devising their uncle Suero Gonzalez came in, and they told him of their intent. And he counselled them to keep their wrath secret, as they said, till this stir of the Moors from beyond sea was over, and then they should demand their wives of the Cid that they might take them to their own country : This, said he, the Cid can have no reason to deny, neither for detaining ye longer with him ; and when ye are got away far out of his land, then may ye do what ye will with his daughters, and ill will ye do if ye know not how to revenge yourselves ; so shall ye remove the dishonor from yourselves, and cast it upon him and his children. This wicked counsel did Suero Gonzalez give unto his nephews, which he might have well excused giving, and then both he and they would not have come off so badly as the history will in due season relate.

Chr.delCid,
cap. 230.
231.
Chr. Gen.
ff. 283.
Poema del
Cid. 2314.
2320.

How the
Infantes
were afraid
when they
beheld the
great power
of the
Moors.

IV. After Suero Gonzalez and his nephews had taken this evil counsel together, they went to their lodging, and on the morrow they went to the Alcazar, and came to the Cid where he was preparing for business. And when they drew nigh, the Cid rose and welcomed them right well, and they carried a good countenance towards him, and made sport of what had happened about the lion. And the Cid began to give order in what array they should go out to battle. While they were in this discourse, a great cry was heard in the town and a great tumult, and this was because King Bucar was come with his great power into the place which is called the Campo del Quarto, which is a league from Valencia, and there he was pitching his tents ; and when this was done the camp made a mighty show, for the history saith

that there were full five thousand pavilions, besides common tents. And when the Cid heard this, he took both his sons-in-law and Suero Gonzales with them, and went upon the highest tower of the Alcazar, and showed them the great power which King Bucar of Morocco had brought; and when he beheld this great power he began to laugh and was exceeding glad: but Suero Gonzalez and his nephews were in great fear: howbeit they would not let it be seen. And when they came down from the tower the Cid went foremost, and they tarried behind, and said, If we go into this battle, we shall never return to Carrion. Now it so chanced that Muño Gustios heard them, and he told it to the Cid, and it grieved the Cid at heart; but he presently made sport of it, and turned to his sons-in-law, and said, You, my sons, shall remain in Valencia and guard the town, and we who are used to this business will go out to battle;¹ and they when they heard this were ashamed, for they weened that some one had overheard what they said; and they made answer, God forefend, Cid, that we should abide in Valencia! we will go with you to the work, and protect your body as if we were your sons, and you were the Count Don Gonzala Gomez, our father. And the Cid was well pleased hearing them say this.

BOOK
VIII.Chr. del
Cid. cap.
232.
Chr. Gen.
ff. 283.
Poema del
Cid 2321.
2347.

V. While they were thus saying, word was brought to the Cid that there was a messenger from King Bucar at the gate of the town, who would fain speak with him. The name of this Moor was Ximen de Algezira, and the Cid gave order that he should be admitted. Now the history saith, God had given such grace to my Cid that never Moor beheld his face without having great fear of him; and this Ximen began to gaze upon his countenance, and said

Of the
message
sent by
King Bucar
to the Cid.

¹ A gap occurs here in the Poem, the MS. wanting a leaf in this place. It seems by the first lines which follow, as if some quarrel had been related between Pero Bermudez and one of the Infantes, who had been extolling his own courage.

BOOK
VIII.

nothing, for he could not speak. And so great was the fear which came upon him, that the Cid perceived it, and bade him take courage and deliver the bidding of his Lord, without fear or shame, for he was a messenger. And when the Moor heard this, he laid aside his fear, and recovered heart, and delivered his bidding fully, after this wise. Sir Cid Campeador, King Bucar my Lord hath sent me to thee saying, great wrong hast thou done him in holding Valencia against him, which belonged to his forefathers; and moreover thou hast discomfited his brother King Yucef. And now he is come against thee with twenty and nine Kings, to take vengeance for his brother, and to win Valencia from thee in spite of thee and of all who are with thee. Nevertheless, King Bucar saith, that inasmuch as he hath heard that thou art a wise man and of good understanding, he will show favor unto thee, and let thee leave Valencia with all the lands thereof, and go into Castille, and take with thee all that is thine. And if thou wilt not do this he sends to say that he will fight against Valencia, and take thee and thy wife and thy daughters, and torment thee grievously, in such manner that all Christians who shall hear tell of it shall talk thereof for evermore. This is the bidding of my Lord King Bucar.

Chr. del
Cid. cap.
233.
Chr. Gen.
ff. 284.

Of the an-
swer of the
Cid.

VI. When the Cid heard this, notwithstanding he was wroth at heart, he would not manifest it, but made answer in few words and said, Go tell thy Lord King Bucar I will not give him up Valencia: great labor did I endure in winning it, and to no man am I beholden for it in the world, save only to my Lord Jesus Christ, and to my kinsmen and friends and vassals who aided me to win it. Tell him that I am not a man to be besieged, and when he does not expect it I will give him battle in the field; and would that even as he has brought with him twenty and nine Kings, so he had brought all the Moors of all Pagandom, for with the mercy of God in which I trust, I should think to conquer them all. Bear this answer to your Lord, and come here

BOOK
VIII.

no more with messages, neither on this account, nor on any other. When Ximen de Algezira, the Moorish messenger, heard this, he left Valencia and went unto his Lord and told him before the twenty and nine Kings all that the Cid had said. And they were astonished at the brave words of the Cid, for they did not think that he would have resisted, so great was their power, neither did they ween that he would so soon come out to battle. And they began to give order to set their siege round about Valencia, as the history, and as Gilbert also relateth. This King Bucar and his brother King Yucef were kinsmen of Alimaymon, who had been King of Toledo and Valencia, and this was the reason why Bucar said that Valencia had belonged to his forefathers.

Chr. del
Cid. cap.
233.
Chr. Gen.
ff. 284.

VII. No sooner had Ximen, the messenger of King Bucar, left the city, than the Cid ordered the bell to be struck, at the sound of which all the men at arms in Valencia were to gather together. Incontinently they all assembled before the Cid, and he told them all to be ready full early on the morrow, to go out and give battle to the Moors. And they made answer with one accord that they were well pleased to do this, for they trusted in God and in his good fortune that they should overcome them. On the morrow therefore, at the first cock-crow, they confessed and communicated, as was their custom, and before the morning brake they went forth from Valencia. And when they had got through the narrow passes among the gardens, the Cid set his army in array. The van he gave to Alvar Fañez Minaya, and to Pero Bermudez who bore his banner; and he gave them five hundred horsemen, and a thousand and five hundred men a-foot. In the right wing was that honorable one with the shaven crown, Don Hieronymo the Bishop, with the like number both of horse and foot; and in the left Martin Antolinez of Burgos and Alvar Salvadores, with as many more. The Cid came in the rear with a thousand horsemen all in coats of mail, and two thousand five hundred

Of the order of the
Cid's battle.

BOOK
VIII.

men a-foot. And in this array they proceeded till they came in sight of the Moors. As soon as the Cid saw their tents he ordered his men to slacken their pace, and got upon his horse Bavieca, and put himself in the front before all his army, and his sons-in-law the Infantes of Carrion advanced themselves with him. Then the Bishop Don Hieronymo came to the Cid and said, This day have I said the mass of the Holy Trinity before you. I left my own country and came to seek you, for the desire I had to kill some Moors, and to do honor to my order and to my own hands. Now would I be foremost in the business; I have my pennon¹ and my armorial bearing, and will employ them by God's help, that my heart may rejoice. And my Cid, if you do not for the love of me grant this, I will go my ways from you. But the Cid bade him do his pleasure, saying that it would please him also. And then the great multitude of the Moors began to come out of their tents, and they formed their battle in haste, and came against the Christians, with the sound of trumpets and tambours, and with a great uproar; and as they came out upon the alarm, not expecting that the Cid would come against them so soon, they did not advance in order, as King Bucar had commanded. And when the Cid saw this, he ordered his banner to be advanced, and bade his people lay on manfully. The Bishop Don Hieronymo he pricked forward; two Moors he slew with the two first thrusts of the lance; the haft broke, and he laid hand on his sword. God, . . . how well the Bishop fought! two he slew with the lance, and five with the sword; the Moors came round about him and laid on load of blows, but they could not pierce his arms. He who was

¹ *Pendon traio a corzas.*

Poema del Cid. 2385.

The Glossary says upon this passage, *parece que se habla de pendon ligero para llevarle quando se corria. Acaso debe leerse cordas porque iria asegurado con cuerdas.*

born in happy hour had his eyes upon him, and he took his shield and placed it before him, and lowered his lance, and gave Bavieca the spur, that good horse. With heart and soul he went at them, and made his way into their first battle; seven the Campeador smote down, and four he slew. In short time they joined battle in such sort that many were slain and many overthrown, on one side and on the other, and so great was the din of strokes and of tambours that none could hear what another said; and they smote away cruelly, without rest or respite.

BOOK
VIII.Chr. del
Cid. cap.
234.
Chr. Gen.
ff. 284.
Poema del
Cid. 2378.
2407.

VIII. Now it came to pass in this battle that the Infante Diego Gonzalez encountered a Moor of Africa who was of great stature and full valiant withal, and this Moor came fiercely against him; and when the Infante saw how fiercely he was coming, he turned his back and fled. No one beheld this but Felez Muñoz the nephew of the Cid, who was a squire; he set himself against the Moor with his lance under his arm, and gave him such a thrust in the breast, that the streamer of the lance came out all red with blood between his shoulders, and he down'd with the dead man and took his horse by the bridle, and began to call the Infante Diego Gonzalez. When the Infante heard himself called by his name he turned his head to see who called him, and when he saw that it was his cousin Felez Muñoz, he turned and awaited him. And Felez Muñoz said, Take this horse, cousin Diego Gonzalez, and say that you killed the Moor; nobody shall ever know otherwise from me, unless you give just cause. While they were talking the Cid came up, after another Moorish knight, whom he reached just as he came up to them, and smote him with his sword upon the head, so that he split it down to the teeth. When Felez Muñoz saw the Cid, he said, Sir, your son-in-law Don Diego Gonzalez hath great desire to serve and help you in this day's work, and he hath just slain a Moor from whom he hath won this horse: and this pleased the Cid much, for he weened that it was true. And then they all three advanced themselves

How the
Cid defeat-
ed King
Bucar and
the twenty-
nine Kings.

BOOK
VIII.

toward the midst of the battle, giving great strokes, and smiting and slaying. Who can tell how marvellously the Bishop Don Hieronymo behaved himself in this battle, and how well all the rest behaved, each in his way, and above all, the Cid Campeador, as the greatest and best of all! Nevertheless the power of the Moors was so great that they could not drive them to flight, and the business was upon the balance even till the hour of nones. Many were the Christians who died that day among the foot soldiers; and the dead, Moors and Christians together were so many, that the horses could scant move among their bodies. But after the hour of nones the Cid and his people smote the Moors so sorely that they could no longer stand against them, and it pleased God and the good fortune of the Cid that they turned their backs; and the Christians followed, hewing them down, and smiting and slaying; and they tarried not to lay hands on those whom they felled, but went on in the pursuit as fast as they could. Then might you have seen cords broken, and stakes plucked up as the Christians came to the tents; my Cid's people drove King Bucar's through their camp, and many an arm with its sleeve-mail was lopt off, and many a head with its helmet fell to the ground; and horses ran about on all sides without riders. Seven full miles did the pursuit continue. And while they were thus following their flight the Cid set eyes upon King Bucar, and made at him to strike him with the sword; and the Moorish King knew him when he saw him coming: Turn this way Bucar, cried the Campeador, you who came from beyond sea, to see the Cid with the long beard. We must greet each other and cut out a friendship! God confound such friendship, cried King Bucar, and turned his bridle, and began to fly towards the sea, and the Cid after him, having great desire to reach him. But King Bucar had a good horse and a fresh, and the Cid went spurring Bavioca who had had hard work that day, and he came near his back; and when they were nigh unto the ships, and the Cid saw

that he could not reach him, he darted his sword at him, and struck him between the shoulders; and King Bucar being badly wounded rode into the sea, and got to a boat, and the Cid alighted and picked up his sword. And his people came up, hewing down the Moors before them, and the Moors in their fear of death ran into the sea, so that twice as many died in the water as in the battle; nevertheless so many were they who were slain in the field, that they were thought to be seventeen thousand persons and upward: but a greater number died in the sea. And so many were they who were taken prisoner, that it was a wonder; and of the twenty and nine kings who came with King Bucar, seventeen were slain. And when the Cid saw that of the Moors some had gotten to the ships and the others were slain or taken, he returned toward their tents.

BOOK
VIII.

Chr. del Cid.
cap. 236.
Chr. Gen.
ff. 285.
Poema del
Cid. v.
2409. 2441.

IX. My Cid Ruydiez the Campeador returned from the slaughter; the hood of his mail was thrown back, and the coil upon his head bore the marks of it. And when he saw his sons-in-law the Infantes of Carrion, he rejoiced over them, and said to them to do them honor, Come here my sons, for by your help we have conquered in this battle. Presently Alvar Fañez came up: the shield which hung from his neck was all battered: more than twenty Moors had he slain, and the blood was running from his wrist to his elbow. Thanks be to God, said he, and to the Father who is on high, and to you, Cid, we have won the day. All these spoils are yours and your vassals. Then they spoiled the field, where they found great riches in gold, and in silver, and in pearls, and in precious stones, and in sumptuous tents, and in horses, and in oxen, which were so many that it was a wonder. The poorest man among the Christians was made full rich that day. So great was the spoil that six hundred horses fell to the Cid as his fifth, beside sumpter beasts and camels, and twelve hundred prisoners; and of the other things which were taken no man can give account, nor of the treasure which the Cid won that day in the Campo

Of the great
spoil which
was won
by the
Christians.

BOOK
VIII.

del Quarto. God be praised! said the Campeador . . . once I was poor, but now am I rich in lands and in possessions, and in gold and in honor. And Moors and Christians both fear me. Even in Morocco, among their Mosques, do they fear least I should set upon them some night. Let them fear it! I shall not go to seek them, but here will I be in Valencia, and by God's help they shall pay me tribute. Great joy was made in Valencia for this victory, and great was the joy of the Infantes of Carrion; five thousand marks came to them for their portion of the spoil. And when they saw themselves so rich, they and their uncle Suero Gonzalez took counsel together, and confirmed the wicked resolution which they had taken.

Poema del
Cid.
2445. 2519.
Chr. del
Cid, cap.
236.
Chr. Gen.
ff. 285.

How the
Infantes
said that
they would
return into
their own
country.

X. One day the companions of the Cid were talking before him of this victory, and they were saying who were the young knights that had demeaned themselves well in the battle and in the pursuit, and who had not; but no mention was made of the Infantes; for though some there were who whispered to each other concerning them, none would speak ill of them before the Cid. And the Infantes saw this, and took counsel with their uncle, who ought not to have given them the evil counsel that he did, and they determined forthwith to put their wicked design in execution. So they went before the Cid, and Ferran Gonzalez, having enjoined silence, began to say thus. Cid, thou knowest well the good tie which there is between thee and us, for we hold thee in the place of a father and thou didst receive us as thy sons on the day when thou gavest us thy daughters to be our wives; and from that day we have always abode with thee, and have always endeavored to do that which was to thy service; and if we have at any time failed therein it hath not been wilfully, but for lack of better understanding. Now inasmuch as it is long time since we departed from Castille, from our father and from our mother, and because neither we know how it fares with them, nor they how it fares with us, we would now, if you and Doña Ximena should so think

good, return unto them, and take our wives with us: so shall our father and our mother and our kinsmen see how honorably we are mated, and how greatly to our profit, and our wives shall be put in possession of the towns which we have given them for their dower, and shall see what is to be the inheritance of the children whom they may have. And whensoever you shall call upon us, we will be ready to come and do you service. Then the Cid made answer, weening that this was spoken without deceit, My sons, I am troubled at what ye say, for when ye take my daughters ye take my very heart-strings: nevertheless it is fitting that ye do as ye have said. Go when ye will, and I will give unto you such gifts that it shall be known in Galicia and in Castille and in Leon, with what riches I have sent my sons-in-law home.

BOOK
VIII.Chr. del
Cid. cap.
237.
Chr. Gen.
ff. 286.
Poema del
Cid. v.
2541. 2589.

XI. When the Cid had made this reply, he rose from his seat and went to Doña Ximena his wife, and spake with her and with Alvar Fañez, and told them what had passed with his sons-in-law, and what answer he had given. Greatly was Doña Ximena troubled at this, and Alvar Fañez also, that he had consented to what they asked; and she said, I do not think it is wisely done to let them take our daughters from us, and carry them into another country; for these our sons-in-law are traitorous and false at heart, and if I areed them right they will do some dishonor to our daughters, when there will be none there to call them to account. And Alvar Fañez was of the same mind; but the Cid was displeased at this, and marvelled greatly at what they said; and he bade them speak no more thereof, for God would not let it be so, . . . neither were the Infantes of such a race as that they should do this; neither, quoth he, would it come into their minds to do it, if only because our Lord King Don Alfonso was he who made the marriage; but if the Devil should tempt them, and they should commit this wickedness, dearly would it cost them!

How Doña
Ximena
mistrusted
the evil
purpose of
the Infan-
tes.Chr. del
Cid. cap.
233.
Chr. Gen.
ff. 230.

BOOK
VIII.

Of the part-
ing between
the Cid
and his
daughters.

XII. So the Infantes of Carrion made ready for their departure, and there was a great stir in Valencia. And the two sisters, Doña Elvira and Doña Sol, came and knelt before the Cid, and before Doña Ximena their mother, and said, You send us to the lands of Carrion, and we must fulfil your command ; now then give us your blessing, and let us have some of your people with us in Carrion, we beseech you. And the Cid embraced them and kissed them, and the mother kissed them and embraced them twice as much, and they gave them their blessing, and their daughters kissed their hands. And the Cid gave unto his sons-in-law great store of cloth of gold, and of serge, and of wool, and an hundred horses bridled and saddled, and an hundred mules with all their trappings, and ten cups of gold, and an hundred vessels of silver, and six hundred marks of silver in dishes and trenchers and other things. When all this was done they took their departure and went out of Valencia, and the Cid rode out a long league with them. He looked at the birds, and the augury was bad, and he thought that these marriages would not be without some evil. And his heart¹ smote him, and he began to think on what Doña Ximena had said, and to fear least evil should befall him from these sons-in-law, for the manner of their speech was not as it was wont to be. Where art thou my nephew, where art thou Felez Muñoz ? Thou art the cousin of my daughters, said he, both in heart and in soul. Go with them even unto Carrion, and see the possessions which are given them, and come back with tidings thereof.²

¹ The phrase is literally Spanish . . . *Comenzo de ferirle el corazon muy reziamente. Chronica del Cid.*

² The *Chronica del Cid* says that the Cid sent a hundred knights with his daughters, under Martin Pelaez the Asturian, and another knight called Pero Sanchez, who did homage in his hands that they would alway serve his daughters, as their liege ladies, and children of their natural Lord. Neither the Poem, nor the *Chronica General* mention this,

And Felez Munoz said that he would do this. And the Cid bade him salute the Moor Abengalvon in his name, with whom they should tarry a night at Molina, and bid him do service unto his daughters and his sons-in-law, and accompany them as far as Medina; and for all that he shall do, said the Cid, I will give him good guerdon. And when the ladies came to take their leave of their father the Cid, and of their mother Doña Ximena, great were the lamentations on both sides, as if their hearts had divined the evil which was to come; and the Cid strove to comfort them, saying, that he should alway think of them, and would maintain them in good estate: and he gave them his blessing and turned back toward Valencia, and they went their way with their husbands, and that parting was like plucking the nail from the flesh.

BOOK
VIII.

Chr. del
Cid. cap.
238.
Chr. Gen.
ff. 236.
Poema del
Cid. v.
2595. 2651.

XIII. So the Infantes of Carrion went their way, by the Campo del Quarto to Chiva, and to Bonilla, and to Requena, and to Campo-Robres, and they took up their lodging at Villa Taxo. And on the morrow they took the road to Amaja, and leaving it on the right came to Adamuz, and passed by Colcha, and rested at Quintana. And when Abengalvon knew that the daughters of the Cid were coming, he went out joyfully from Molina to meet them, and pitched tents for them in the field, and had food brought there in abundance. God, how well he served them! and on the morrow the Moor gave full rich and noble gifts to the daughters of his Lord the Cid, and to each of the Infantes he gave a goodly horse. And he took horse himself and rode on with them, having two hundred knights in his company. They crossed the mountains of Luzon, and passed Arbuxuelo, and came to Salon, and the Moor lodged them in the place which is called Ansarera: all this he did for the love of the Cid Campeador. Now the Infantes see-

How the
Infantes
would have
slain Aben-
galvon.

and all that is afterwards related of these knights, is in the latter attributed with more probability to the knights of the Infantes own company.

BOOK
VIII.

ing the riches which this Moor had with him, took counsel together for treason, and said, Lo now if we could slay this Moor Abengalvon, we should possess all these riches as safely as if we were in Carrion, and the Cid could never take vengeance. And a Moor who understood the Latin of the country, heard them and knew what they said, and he went to Abengalvon, and said unto him, *Acaiaz*, that is to say, Sire, take heed, for I heard the Infantes of Carrion plotting to kill thee. Abengalvon the Moor was a bold Baron, and when this was told him, he went with his two hundred men before the Infantes, and what he said to them did not please them. Infantes of Carrion, he said, tell me what have I done ? I have served ye without guile, and ye have taken counsel for my death. If it were not for the sake of my Cid, never should you reach Carrion ! I would carry back his daughters to the loyal Campeador, and so deal with you that it should be talked of over the whole world. But I leave ye for traitors as ye are. Doña Elvira and Doña Sol, I go with your favor. God grant that this marriage may please your father ! Having said this the good Moor returned to Molina.

Poema del
Cid.
2653. 2698.
Chr. del
Cid. cap.
239.
Chr. Gen.
ff. 286.

Of the
great cruelty
which
the Infantes
committed upon
their wives.

XIV. They went on by Valdespino, and by Parra, and Berrocal, and Val de Endrinas, and they left Medina Celi on the right, and crost the plain of Barahona, and past near Berlanga ; and they crost the Douro by a ford below the town, and rode on and came into the Oak-wood of Corpes. The mountains were high, and the trees thick and lofty, and there were wild beasts in that place. And they came to a green lawn in the midst of that oak forest, where there was a fountain of clear water, and there the Infantes gave order that their tent should be pitched ; and they passed the night there, making show of love to their wives, which they badly fulfilled when the sun was risen, for this was the place where they thought to put them to shame. Early in the morning they ordered the sumpter beasts to be laden, and the tent struck, and they sent all their company on, so

that none remained with them, neither man nor woman, but they and their wives were left alone, that they might disport with them at pleasure. And Doña Elvira said to her husband, Why wouldst thou that we should remain alone in this place? And he said, Hold thy peace, and thou shalt see! And the Infantes tore away the mantles from off their wives, and the garments which they wore, save only their inner garment, and they held them by the hair of their head with one hand, and with the other took the girths of their horses. And the women said, Don Diego and Don Ferrando, ye have strong swords and of sharp edge; the one is called Colada and the other Tizona; cut off our heads and we shall become martyrs! But set not this evil example upon us, for whatever shame ye do unto us, shall be to your own dishonor. But the Infantes heeded not what they said, and beat them cruelly with the saddle-girths, and kicked them with their spurs, so that their garments were torn and stained with blood. Oh, if the Cid Campeador had come upon them at that hour! And the women cried out and called upon God and Holy Mary to have mercy upon them; but the more they cried, the more cruelly did those Infantes beat and kick them, till they were covered with blood and swooned away. Then the Infantes took their mantles and their cloaks, and their furs of ermine and other garments, and left them for dead, saying, Lie there, daughters of the Cid of Bivar, for it is not fitting that ye should be our wives, nor that ye should have your dower in the lands of Carrion! We shall see how your father will avenge you, and we have now avenged ourselves for the shame he did us with the Lion. And they rode away as they said this, leaving them to the mountain birds and to the beasts of the forest. Oh if the Cid Campeador had come upon them at that hour! And the Infantes rode on, glorying in what they had done, for they said that the daughters of the Cid were worthy to be their harlots, but not their wives.

BOOK
VIII.

Poema del
Cid. v. 2699.
2773.
Chr. del
Cid. cap.
239.
Chr. Gen.
ff. 287.

BOOK
VIII.

XV. When the Infantes, before they committed this great cruelty, ordered their company to ride forward, Felez Muñoz the nephew of the Cid, rode on with the rest: but this order nothing pleased him, and he was troubled at heart, insomuch that he went aside from his companions, and struck into the forest, and there waited privily till he should see his cousins come, or learn what the Infantes had done to them. Presently he saw the Infantes, and heard what they said to each other. Certes if they had espied him he could not have escaped death. But they pricked on, not seeing him, and he rode back to the fountain, and there he found the women lying senseless, and in such plight as ye have heard. And he made great lamentation over them, saying, Never can it please God that ye my cousins should receive such dishonor! God and St. Mary give them who have done this an evil guerdon! for ye never deserved this, neither are ye of a race to deserve that this or any other evil should betide ye! By this time the women began to come to themselves, but they could not speak, for their hearts were breaking. And Felez Muñoz called out to them, Cousins! Cousins! Doña Elvira! Doña Sol! for the love of God rouse yourselves that we may get away before night comes, or the wild beasts will devour us! And they came to themselves and began to open their eyes, and saw that he who spake to them was Felez Muñoz; and he said to them, For the love of God take heart and let us be gone; for the Infantes will soon seek for me, and if God do not befriend us we shall all be slain. And Doña Sol said to him in her great pain, Cousin, for all that our father hath deserved at your hands, give us water. Felez Muñoz took his hat and filled it with water and gave it to them. And he comforted them and bade them take courage, and besought them to bear up. And he placed them upon his horse, and covered them both with his cloak, and led them through the oak forest, into the thickest part thereof, and there he made a bed of leaves and of grass, and laid them on it, and covered

How Felez
Muñoz-
found these
dames ly-
ing in the
forest.

them with his cloak, and he sate down by them and began to weep, for he knew not what he should do ; for he had no food, and if he went to seek it, great danger was there because they were wounded and bloody, that the wild beasts and the birds of the mountain would attack them ; and on the other hand, unless he went to his uncle the Cid, to tell him of this wickedness, none other knew what had been done, and thus there would be no vengeance taken.

BOOK
VIII.

Poema del
Cid. 2774.
2319.
Chr. del
Cid. cap.
240. Chr.
Gen. ff.
287.

XVI. While Felez Muñoz was in this great trouble the Infantes joined their company, and their spurs were bloody and their hands also from the wounds which they had given their wives. And when their people saw them in this plight, and that their wives were not with them, they weened that some wickedness had been done ; and all they who were of good heart and understanding among them went apart, to the number of an hundred, with one who was named Pero Sanchez ; and he spake unto them, saying, Friends, these Infantes have done a foul deed upon their wives, the daughters of our Lord the Cid ; and they are our liege Ladies, for we did homage to them before their father, and accepted them as such ; and the Cid made us knights that we should discharge the duty which we owe to them. Now then, it behoveth us that we arm ourselves, and demand of the Infantes what they have done with our ladies, and require them at their hands. And if they will not deliver them to us, then will we fight against them even to death ; for thus shall we do right, and otherwise we shall be ill spoken of, and not worthy to live in the world. This was the counsel which Pero Sanchez gave, and they all held it good and did accordingly. And the Infantes, when they saw them coming and heard their demand, were greatly afraid, and they said, Go to the fountain in the Oak-forest of Corpes, and there ye may find them ; we left them safe and sound, and no harm have we done unto them ; but we would not take them with us. Ill have ye done, replied those knights, to forsake such wives, and the daughters of such a father, and ill will ye fare

How Pero
Sanchez
the other
knights de-
fied the In-
fantes.

BOOK
VIII.

for it ! And from henceforward, we renounce all friendship with ye, and defy ye for the Cid, and for ourselves, and for all his people. And the Infantes could not reply. And when they saw that the Infantes did not answer, they said, Get ye gone for traitors and false caitiffs ; there is no way in the world by which ye can escape from the enemies whom ye have now made ! But for all this the Infantes made no reply, and went their way.

Chr. del
Cid. cap.
241. Chr.
Gen. ff.
287.

How those
knights
made their
complaint
to the King.

XVII. Pero Sanchez and those other knights rode back to the green lawn in the Oak-forest, where they had left the dames ; and when they came to the fountain they saw that there was blood round about, but the dames were not there ; and they were greatly troubled, and knew not where to seek them. And they went about the forest seeking them, calling them aloud, and making great lamentation for the ill that had befallen, and also, because they could not find them. Now Felez Muñoz and the women heard their voices, and were in great fear, for they weened that it was the Infantes and their company, who were returned with intent to kill them ; and in their great fear they remained still, and would fain have been far from that place. So Pero Sanchez and they who were with him went about seeking them in vain. Then spake up a knight called Martin Ferrandez, who was a native of Burgos, saying, Friends, it boots us to turn back from hence and follow after the Infantes, and do battle with them, even unto death, because of this wickedness which they have committed, rather than return to the Cid ; for if we do not strive to take vengeance, we are not worthy to appear before him. And if, peradventure, we cannot come up with them upon the road, let us go before the King Don Alfonso, and discover unto him this foul deed, and tell him the truth thereof, to the intent that he may order justice to be done for such a thing ; for certes, greatly will he be troubled when he knoweth it, and greatly will he be incensed against them, inasmuch as he it was who besought the Cid to give them his daughters to wife. And we will not depart