from the King's house, nor take unto ourselves any other Lord till the Cid shall have obtained justice in this matter. And all those knights held this counsel to be good, and agreed to do so. And they took their way and followed after the Infantes as fast as they could, taking no rest; but the Infantes had ridden away full speed, and they could not overtake them. And when they saw this they went their way to King Don Alfonso who was at Palencia, and they came before him and kissed his hands, and then with sorrowful hearts told him of the evil which had befallen the Cid, in this dishonor done unto his daughters by the Infantes of Carrion. And when the King heard it, he was grievously offended, as one who had great part therein; and he said unto them, It must needs be, that before many days we shall receive tidings of this from the Cid Campeador, and then upon his complaint we will enter into the business in such wise, that every one shall have justice. Then Pero Sanchez and the other knights kissed the King's hands for what he had said; and they abode in his court, waiting tidings from the Cid.

Chr. del Cid. cap. 242. Chr. Gen. ff. 288.

How Felez Muñoz found a good man who took the dames to his house.

XVIII. When Felez Muñoz saw that the voices which they heard had ceased, he went after a while to a village which was at hand, to seek food for the dames and for himself; and in this manner he kept them for seven days. And in that village he found a good man, who was a husbandman, and who lived a godly life with his wife and with his daughters; and this good man knew the Cid Ruydiez, for the Cid had lodged in his house, and he had heard tell of his great feats. And when Felez Muñoz knew this he took the man aside, seeing how good a man he was, and how well he spake of the Cid, and told him what had befallen those dames, and how he had hidden them in the wood. And when the good man heard it he had great ruth for them, but he held himself a happy man in that he could do them service; and he took two asses and went with Felez Muñoz to the place where they were hidden, and took with him his

BOOK VIII.

two sons, who were young men. And when the dames saw them they marvelled who they might be, and were ashamed and would have hidden themselves; but they could not. And the good man bent his knees before them, weeping, and said, Ladies, I am at the service of the Cid your father, who hath many times lodged in my house, and I served him the best I could, and he alway was bountiful toward me. And now, this young man, who saith his name is Felez Muños, hath told me the great wrong and dishonor which your husbands, the Infantes of Carrion, have done unto you. And when I heard it I was moved to great sorrow, and for the great desire I have to do service to the Cid and to you, I am come hither, to carry you, if you will be so pleased, upon these beasts, to my house; for you must not remain in this wild forest, where the beasts would devour you. And when you are there, I and my wife and my daughters will serve you the best we can; and you may then send this squire to your father, and we will keep you secretly and well till your father shall send for you; this place is not fit for you, for you would die of cold and hunger. When the good man had said this, Doña Sol turned to Doña Elvira and said, Sister, the good man saith well, and it is better that we should go with him than remain and die here, for so shall we see the vengeance which I trust in God our father will give us. So they gave thanks to God, and to that good man. And he set them upon his beasts, and led them to the village, when it was now night; and they entered his house secretly, so that none knew of their coming save the good man and his family, whom he charged that they should tell no man thereof. And there his wife and his daughters ministered unto them with pure good will.

Chr. del Cid. cap. 243. Chr. Gen. ff. 288.

How Diego Tellez took these dames to Santesteban.

XIX. Then these dames wrote a letter to their father the Cid, which was a letter of credence, that he should believe the tidings which Felez Muñoz would deliver, and they wrote it with the blood from their wounds. And Felez Muñoz went his way toward Valencia; and when he came

to Santesteban he spake with Diego Tellez, who had been of the company of Alvar Fañez, and told him what had befallen. He, so soon as he heard this great villany, took beasts and seemly raiment, and went for those dames, and brought them from the house of that good man[1] to Santesteban, and did them all honor that he could. They of Santesteban were always gentle men; and they comforted the daughters of the Cid, and there they were healed of their hurts. In the mean time Felez Muñoz proceeded on his journey; and it came to pass that he met Alvar Fañez Minaya, and Pero Bermudez on the way, going to the King with a present which the Cid had sent him; and the present was this, . . two hundred horses, from those which he had won in the battle of Quarto from King Bucar, and an hundred Moorish prisoners, and many good swords, and many rich saddles. And as Alvar Fañez and Pero Bermudez rode on in talk, they thought that it was he, and marvelled greatly; and he when he drew nigh began to tear his hair, and make great lamentation, so that they were greatly amazed. And they alighted, asking him what it was. And he related unto them all that had befallen. But when they heard this, who can tell the lamentation which they made? And they took counsel together what they should do, and their counsel was this, . . that they should proceed to the King, and demand justice at his hands in the name of the Cid, and that Felez Muñoz should proceed to Valencia. So he told them the name of the good man with whom he had left the dames, and the place where he dwelt, and also how he had spoken with Diego Tellez at Santesteban, and then they parted.

Poema del Cid. 2823. 2833. Chr. del Cid. cap. 244. Chr. Gen. ff. 288.

[1] The Poem says that they came to the Douro, and he left them at the Tower of Doña Urraca, and went on to Santesteban; saying nothing of the 'good man,' . . . on the contrary, both Chronicles say nothing of Diego Tellez. They are easily reconciled, by supposing that one supplies what the other omits.

BOOK VIII.

How Alvar Fañez demanded justice of the King against the Infantes.

XX. Alvar Fañez and Pero Bermudez held on their way, and came to the King, whom they found in Valladolid. And he received them right well, and asked them for the Cid, and they kissed his hand, and said, Sir, the Cid commends himself to your grace; he hath had a good affair with King Bucar of Morocco, and hath defeated him, and nine and twenty Kings who came with him, in the field of Quarto, and great booty did he gain there in gold and in silver, and in horses and tents and cattle; and he hath slain many and taken many prisoners. And in acknowledgment of you as his natural Lord, he sends you two hundred horses, and an hundred black Moors, and many rich saddles and precious swords, beseeching you to accept them at his hand, in token of the desire he hath to do service to God and to you, maintaining the faith of Jesus Christ. And King Don Alfonso made answer and said, that he took the present of the Cid with a right good will, as of the truest and most honorable vassal as ever Lord had: and he gave order to his people to receive it, and bade Alvar Fañez and Pero Bermudez seat themselves at his feet. After a while Alvar Fañez rose and said, Sir, when we departed from the Cid we left him in great honor and prosperity; but on our way we met a squire who is his nephew, by name Felez Muñoz, and he hath told us the evil and the dishonor which both we and the Cid endure in the villany which the Infantes of Carrion have committed upon his daughters. You, Sir, know how great this villany hath been, and how nearly it toucheth you, for the marriage was of your appointment, and I gave them by your command to the Infantes. Pero Sanchez hath told you that the dames were dead, as he believed them to be; but we, Sir, know that they are yet alive, having been grievously hurt and wounded with bridles and spurs, and stript of their garments, . . in which plight Felez Muñoz found them. Certes such a thing as this cannot please God in Heaven, and ought to offend you who are Lord here in your own realm. Now therefore

we beseech you that you take justice for yourself, and give us and the Cid ours. And let not the Cid be dishonored in your time, for blessed be God, he hath never been dishonored yet, but hath gone alway advancing in honor since King Don Ferrando your father knighted him in Coimbra. To this the King made answer and said, God knoweth the trouble which I resent for this dishonor which hath been done to the Cid, and the more I hear of it the more doth it trouble me, and many reasons are there why it should; for my own sake, and for the sake of the Cid, and for the sake of his daughters; but since they are yet alive the evil is not so great, for as they have been wrongfully put to shame, nothing meriting such treatment, they may be rightfully avenged, as my Cortes shall determine. Moreover it is a grief to me that my vassals the Infantes of Carrion should have erred so badly and with such cruelty; but since it hath been so I cannot but do justice. I hold it good therefore to summon them to my Cortes, which I will assemble for this matter in Toledo, and the time assigned them shall be three months from this day; and do ye tell the Cid to come there with such of his people as he shall think good. Glad were Alvar Fañez and Pero Bermudez of this reply, and they kissed his hand, and dispeeded themselves. And the King ordered mules to be given them for the dames, with right noble saddles and trappings of gold and cloth of gold and of wool, with menever and gris.[1]

Chr. del Cid. cap. 244. Chr. Gen. ff. 289.

XXI. Then Alvar Fañez and Pero Bermudez went their way, and Pero Sanchez and his company departed with them. They went up Val de Esgueva to Peñafiel, and by Roa and Arrueco, and they entered the oak-forest of Corpes, and Pero Sanchez showed the place beside the fountain where the villany had been committed; and they made such la-

How Alvar Fañez went for the dames.

[1] I do not pretend to explain words which have baffled the researches of all glossarists: . . . but it is evident that *peñas de veros e grises* mean these furs whatever they may have been.

BOOK VIII.

mentation there as if they had seen the dames lie dead before them. Then rode they to the village where the good man dwelt, and went to his dwelling, and good guerdon did they give unto him for the service which he had done, so that he was full well requited. And they took with them the two sons and the two daughters of the good man, that they might recompense them for the good deeds of their father; and the dames gave them in marriage, and made them full rich, and held them even as brothers and as sisters, because of the service which they had received from them. When it was known at Santesteban that Minaya was coming for his kinswomen, the men of that town welcomed him and his company, and they brought him in payment the *efurcion*, that is to say, the supper-money, and it was full great. But Minaya would not accept it at their hands, and he thanked them and said, Thanks, men of Santesteban, for what ye have done, and my Cid the Campeador will thank ye, as I do, and God will give ye your guerdon. Then went they to visit their kinswomen, and when they saw the dames, who can tell the great lamentation which was made on both sides? Albeit that they rejoiced to see each other. And Minaya said unto them, By God, cousins, he knoweth the truth, and your father and mother know it also, . . I misdoubted this when you went away with those false ones; and it grieved me when your father said that he had given his consent that ye should go, and your mother gainsaid it also; but we could not prevail, for he said he had consented. Howbeit, since ye are alive, of evils let us be thankful for the least: you have lost one marriage, and may gain a better, and the day will come when we shall avenge ye. That night they rested at Santesteban, and on the morrow they set forward and took the road towards Atienza, and the men of Santesteban escorted them as far as the river Damor, to do them pleasure. And they past Alcoceba, and went on to the King's Ford, and there took up their lodging at the Casa de Berlanga. On the morrow they lodged at Medina

Celi, and from thence they went to Milina, and Abengalvon came out with a right good will to welcome them, for love of the Cid, and he did them all the honor that he could. And it was accorded between them that the dames should rest there some days, because of their weakness, and that they should send and let the Cid know what had been done.

Poema del Cid. 2856. 2894. Chr. del Cid. cap. 244. 245. Chr. Gen. ff. 290.

How Pero Bermudez returned to Valencia.

XXII. Then Pero Bermudez went on to Valencia, and Alvar Fañez and the rest of his company abode with the dames in Molina. And when Pero Bermudez arrived he found the Cid Ruydiez just risen with his chivalry from dinner, and when the Cid saw him he welcomed him right well; howbeit he could not refrain from weeping; for before this Felez Muños had told him all. And he stroked his beard and said, Thanks be to Christ, the Lord of this world, by this beard which no one hath ever cut, the Infantes of Carrion shall not triumph in this! And he began to take comfort, hearing how King Don Alfonso had appointed the Cortes. And he took Pero Bermudez by the hand and led him to Doña Ximena, who wept greatly at seeing him, and said, Ah, Pero Bermudez, what tidings bringest thou of my daughters? And he comforted her and said, Weep not, Lady, for I left them alive and well at Molina, and Alvar Fañez with them; by God's blessing you shall have good vengeance for them! Then the Cid seated himself near his wife, and Pero Bermudez took his seat before them, and told them all that he had done, and how the King had summoned them to the Cortes at Toledo. And he said unto the Cid, My uncle and Lord, I know not what to say, but ill is my luck that I could not take vengeance before I returned here: and certes, if I could have found them I would have died, or have completed it: but they when they had done this villany dared not appear before the King, neither in his Court, and therefore he hath issued this summons to them that they should come. Manifestly may it be seen that the King well inclineth to give you justice, if you fail not to

BOOK VIII.

demand it. Now then I beseech you tarry not, but let us to horse and confront them and accuse them, for this is not a thing to be done leisurely. And the Cid answered and said, Chafe not thyself, Pero Bermudez, for the man who thinketh by chafing to expedite his business, leaveth off worse than he began. Be you certain, that if I die not I shall take vengeance upon those traitors, and I trust in God not to die till I have taken it. Now therefore, give me no more anger than I feel in my own heart, for Felez Muñoz hath given me enough. I thank my Lord King Don Alfonso for the answer which he gave you, and for appointing the Cortes, and in such guise will I appear there as shall gall them who wish ill to me. God willing, we will take our departure in good time! Do you now return to Molina, and bring on my daughters, for I would fain see them; and I will talk with them that they may tell me the whole truth of this thing, that I may know the whole when I go to the court of the King to demand vengeance.

Poema del Cid. 2839. 2843. Chr. del Cid. cap. 245. 246. Chr. Gen. ff. 290.

How the dames returned to Valencia.

XXIII. Pero Bermudez returned the next day to Molina, where Abengalvon had done great honor to the dames, and to Alvar Fañez and all that were with him. And they departed from Molina, and Abengalvon with them, for he would not leave them till he had brought them to Valencia to his Lord the Cid. And when the Cid knew that they were drawing nigh he rode out two leagues to meet them, and when they saw him they made great lamentation, they and all his company, not only the Christians but the Moors also who were in his service. But my Cid embraced his daughters, and kissed them both, and smiled and said, Ye are come, my children, and God will heal you! I accepted this marriage for you, but I could do no other; by God's pleasure ye shall be better mated hereafter. And when they reached Valencia and went into the Alcazar to their mother Doña Ximena, who can tell the lamentation which was made by the mother over her daughters, and the daughters with their mother, and by the women of their household. Three

Poema del Cid. v. 2895 2905. Chr. del Cid. cap. 246. Chr. Gen. ff. 191.

days did this great lamentation last. And the Cid thanked Abengalvon, his vassal, for the honor which he had shown to his children and their company, and promised to protect him from all who should come against him. And Abengalvon returned to Molina well pleased.

HERE BEGINNETH THE NINTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK IX.

How the Cid departed for the Cortes.

I. My Cid the Campeador made ready to appear at the Cortes in Toledo, and he left the Bishop Don Hieronymo, and Martin Pelaez the Asturian, to command in Valencia, and five hundred knights with them, all hidalgos. And he spake with his daughters, and commanded and besought them to tell him the whole truth, how this matter had been, and not say the thing which was false; and they did accordingly, and related unto him all, even as it had befallen them. And the Cid departed from Valencia, and with him went Alvar Fañez Minaya with two hundred knights, and Pero Bermudez with one hundred, and Martin Antolinez with fifty, and Martin Fernandez with other fifty, and Felez Ferruz and Benito Sanchez with fifty each; . . these were five hundred knights. And there went fifty with Martin Garcia and Martin Salvadorez, and fifty with Pero Gonzalvez and Martin Muñoz, and Diego Sanchez of Arlanza went with fifty, and Don Nuño he who colonized Cubiella, and Alvar Bermudez he who colonized Osma, went with forty, and Gonzalo Muñoz of Orbaneja, and Muño Ravia, and Yvañez Cornejo with sixty, and Muño Fernandez the Lord of Monteforte, and Gomez Fernandez he who colonized Pampliega

with sixty; and Don Garcia de Roa and Serrazin his brother, Lord of Aza, with ninety; and Antolin Sanchez of Soria took with him forty knights who were his children or his kin: . . nine[1] hundred knights were they in all. And there went with them five hundred esquires on foot, all hidalgos, beside those who were bred in his household, and beside other footmen, who were many in number. All these went well clad in right good garments, and with good horses, to serve the Cid both in the Cortes and in war.

Chr. del Cid. cap. 247. Chr. Gen. ff. 291.

II. King Don Alfonso made no delay, but sent out his letters through Leon and Santiago, to the Portugueze and the Galicians, and they of Carrion, and the Castilians, that he would hold a Cortes in Toledo at the end of seven weeks, and that they who did not appear should no longer be accounted his vassals. At this greatly were the Infantes of Carrion troubled, for they feared the coming of my Cid the Campeador. And they took counsel with their kin and prayed the King that he would hold them excused from that Cortes; and the King made answer, that nothing but God should excuse them from it, for the Campeador was coming to demand justice against them, and he, quoth the King, who will not appear, shall quit my kingdoms. So when they saw that they must needs appear, they took counsel with the Count Don Garcia, the enemy of my Cid, who alway wished him ill, and they went with the greatest company that they could assemble, thinking to dismay my Cid the Campeador. And they arrived before him.

How the Infantes would fain have been held excused.

Poema del Cid. 2987. 3024.

III. When my Cid drew nigh unto Toledo, he sent Alvar Fañez forward to kiss the King's hand, and let him wit that he should be there that night. When the King heard this it rejoiced his heart, and he took horse and went out with a great company to meet him who was born in happy hour; and there went with him his sons-in-law, the Count

Of the meeting between the Cid and the King.

[1] The number is not accurate, and the *Chronica General*, which differs in the detail, is also erroneous in the sum total.

BOOK IX.

Don Anrrich, and the Count Don Remond; this one was the father of the good Emperor.[1] When they came in sight, the Cid dismounted and fell to the ground, and would have abased himself to honor his Lord, but the King cried out to him and said, By St. Isidro this must not be to-day! Mount, Cid, or I shall not be well pleased! I welcome you with heart and soul; . . and my heart is grieved for your grief. God send that the court be honored by you! Amen, said my Cid the Campeador, and he kissed his hand, and afterwards saluted him. And the Cid said, I thank God that I see you, Sir; and he humbled himself to Count Don Anrrich, and Count Don Remond, and the others, and said, God save all our friends, and chiefly you, Sir! my wife Doña Ximena kisses your hand, and my daughters also, that this thing which hath befallen us, may be found displeasing unto you. And the King said, That will it be, unless God prevent. So they rode toward Toledo. And the King said unto him, I have ordered you to be lodged in my Palaces of Galiana, that you may be near me. And the Cid answered, Gramercy, Sir! God grant you long life and happy, but in your Palaces there is none who should be lodged save you. When you hold your Cortes let it be in those Palaces of Galiana, for there is better room there than in the Alcazar. I will not cross the Tagus to-night, but will pass the night in St. Servans on this side, and hold a vigil there. To-morrow I will enter the city, and be in the court before dinner. The King said that it pleased him well, and he returned into Toledo. And the Cid went into the Church of St. Servans, and ordered candles to be placed upon the altar, for he would keep a vigil there; and there he remained with Minaya and the

Poema del Cid. 3026. 3064. Chr. del Cid. cap. 247. Chr. Gen. ff. 292.

[1] *Aqueste fue padre del buen Emperador.*
Poema del Cid. 3014.

This line looks as if the 'Good Emperor' were reigning when it was written.

other good ones, praying to the Lord, and talking in private. The tents of his company were pitched upon the hills round about. Any one who beheld them might well have said, that it looked like a great host.

How the Cid sent his ivory seat to be placed in the Palace

IV. When the King entered the city, he bade his seneschal Benito Perez, make ready the Palaces of Galiana for the next day, when the Cortes should begin; and he fitted the great Palace after this manner. He placed *estrados* with carpets upon the ground, and hung the walls with cloth of gold. And in the highest place he placed the royal chair in which the King should sit; it was a right noble chair and a rich, which he had won in Toledo, and which had belonged to the Kings thereof; and round about it right noble *estrados* were placed for the Counts and honorable men who were come to the Cortes. Now the Cid knew how they were fitting up the Palaces of Galiana, and he called for a squire, who was a young man, one whom he had brought up and in whom he had great trust; he was an hidalgo, and hight Ferran Alfonso: and the Cid bade him take his ivory seat which he had won in Valencia, and which had belonged to the Kings thereof, and place it in the Palace, in the best place, near the seat of the King; and that none might hurt or do dishonor unto it, he gave him a hundred squires, all hidalgos, to go with him, and ordered them not to leave it till he should come there the next day. So when they had dined, they made the seat be taken up, and went with it to the Palaces of Galiana, and placed it near the seat of the King, as the Cid had commanded; and all that day and night they remained there guarding the ivory seat, till the Cid should come and take his place thereon; every one having his sword hung from his neck. This was a right noble seat, and of subtle work, so that whoso beheld it would say it was the seat of a good man, and that it became such a one as the Cid. It was covered with cloth of gold, underneath which was a cushion.[1]

Chr. del Cid. cap. 248. Chr. Gen. ff. 292.

[1] *Cobierto de un tartari muy noble.* This I am unable to explain. It

BOOK IX.

Of the strife which was about to rise concerning the ivory seat.

V. On the morrow, after the King had heard mass, he went into the Palace of Galiana, where the Cortes was to assemble, and the Infantes of Carrion and the other Counts and Ricos-omes with him, save the Cid who was not yet come; and when they who did not love the Cid beheld his ivory seat, they began to make mock of it. And Count Garcia said to the King, I beseech your grace, tell me, for whom that couch is spread beside your seat: for what dame is it made ready; will she come drest in the *almexia* . . or with white *alquinales* on her head, or after what fashion will she be apparelled? Sir, a seat like that is fit for none but your Grace: give order to take it for yourself, or that it be removed. When Ferran Alfonso, who was there to guard the ivory seat heard this, he answered and said, Count, you talk full foolishly, and speak ill of one against whom it behoves you not to talk. He who is to sit upon this seat is better than you, or than all your lineage; and he hath ever appeared a man to all his enemies, not like a woman as you say. If you deny this, I will lay hands upon you, and make you acknowledge it before my Lord the King Don Alfonso, who is here present. And I am of such a race that you cannot acquit yourself by saying I am not your peer, and the vantage of half your arms I give you! At these words was the King greatly troubled, and the Counts also, and all the honorable men who were there present. And Count Garcia who was an angry man, wrapt his mantle under his arm, and would have struck Ferran Alfonso, saying, Let me get at the boy who dares me! And Ferran Alfonso laid hand upon his sword and came forward to meet him, saying, that if it were not for the King, he would punish him thereright for the folly which he had uttered. But the King seeing that these words went on from bad to worse, put them asunder that farther evil might not happen,

may have been the name of some skin or leather, called from the country from whence it came, as we speak of Morocco and Russia.

and he said, None of ye have reason to speak thus of the seat of the Cid; he won it like a good knight and a valiant, as he is. There is not a king in the world who deserves this seat better than my vassal the Cid, and the better and more honorable he is the more am I honored through him. This seat he won in Valencia, where it had belonged to the Kings thereof: and much gold and silver, and many precious stones hath he won; and many a battle hath he won both against Christians and Moors: and of all the spoil which he hath won, he hath alway sent me part, and great presents and full rich, such as never other vassal sent to his Lord, and this he hath done in acknowledgment that I am his Lord. Ye who are talking here against him, which of ye hath ever sent me such gifts as he? If any one be envious let him achieve such feats as he hath done, and I will seat him with myself to do him honor.

Chr. del Cid. cap. 249. Chr. Gen. ff. 292.

How the Cid and his knights apparelled themselves and went to the Cortes.

VI. Now the Cid had performed his vigil in the Church of St. Servan, matins and primes were said, and mass performed; and then he made ready to go to the Cortes, and with him went Alvar Fañez Minaya, whom he called his right arm, and Pero Bermudez, and Muño Gustios, and Martin Antolinez that doughty Burgalese, and Alvar Alvarez, and Alvar Salvadorez, and Martin Muñoz, and Felez Muñoz the Cid's nephew, and Malanda who was a learned man, and Galin Garciez the good one of Aragon: these and others made ready to go with him, being an hundred of the best of his company. They wore *velmezes* under their harness, that they might be able to bear it, and then their mail, which was as bright as the sun: over this they had ermine or other skins, laced tight that the armor might not be seen, and under their cloaks, their swords which were [1] sweet and sharp. He who was born in happy hour made no tar-

[1] This savage epithet is explained by Sanchez in his glossary to the Poem with excellent dulness, . . *adjetivo que se aplicaba a la espada bien afilada.*

BOOK IX.

riance; he drew on his legs hose of fine cloth, and put on over them shoes which were richly worked. A shirt of *ranzal* he wore, which was as white as the sun; all the fastenings were wrought with gold and silver: over this a *brial* of gold tissue; and over this a red skin with points of gold. My Cid the Campeador alway wore it. On his head he had a coif of scarlet wrought with gold, which was made that none might clip the hair of the good Cid. His was a long beard, and he bound it with a cord. And he bade Alvar Fañez and Pero Bermudez assemble their companions, and when he saw them he said, If the Infantes of Carrion should seek a quarrel, where I have a hundred such as these I may be well without fear! And he said, Let us mount now and go to the Cortes. We go to make one defiance, and peradventure it may be two or three, through the folly of those who may stir against us. Ye will be ready to aid me, saying and doing as I shall call upon ye, alway saving the honor and authority of King Don Alfonso our Lord; see now that none of ye say or do aught amiss, for it would be unseemly. Then called he for his horse and bestrode it, and rode to the Cortes.

Poema del Cid. 3070. 3114. Chr. del Cid. cap. 250. Chr. Gen. ff. 293.

How the King bade the Cid sit on his ivory seat.

VII. My Cid and his company alighted at the gate of the Palaces of Galiana,[1] and he and his people went in gravely, he in the midst and his hundred knights round about him. When he who was born in happy hour entered, the good King Don Alfonso rose up, and the Counts Don Anrrich and Don Remond did the like, and so did all the others, save the curly-headed one of Granon, and they who were on the side of the Infantes of Carrion. All the others received him with great honor. And he said unto the King, Sir, where do you bid me sit, with these my kinsmen and friends who are come with me? And the King made answer, Cid, you are such a one, and have past your time so

[1] Both the Chronicles make him carry his whole nine hundred knights to the Cortes. The Poem is more reasonable.

well to this day, that if you would listen to me and be commanded by me, I should hold it good that you took your seat with me; for he who hath conquered Kings, ought to be seated with Kings. But the Cid answered, That, Sir, would not please God, but I will be at your feet: for by the favor of the King your father Don Ferrando was I made, his creature, and the creature of your brother King Don Sancho am I, and it behoveth not that he who receiveth bounty should sit with him who dispenseth it. And the King answered, Since you will not sit with me, sit on your ivory seat, for you won it like a good man; and from this day I order that none except King or Prelate sit with you, for you have conquered so many high-born men, and so many Kings, both Christians and Moors, that for this reason there is none who is your peer, or ought to be seated with you. Sit therefore like a King and Lord upon your ivory seat.[1] Then the Cid kissed the King's hand, and thanked him for what he had said, and for the honor which he had done him; and he took his seat, and his hundred knights seated themselves round about him. All who were in the Cortes sate looking at my Cid and at his long beard which he had bound with a cord; but the Infantes of Carrion could not look upon him for shame.

Poema del Cid. 3115. 3137. Chr. del Cid. cap. 250. Chr. Gen. ff. 293.

How the King appointed Alcaldes to give judgment in this cause.

VIII. When they were all seated the King gave command that they should be silent; and when the Cid saw that they were all still, he rose and spake after this manner. Sir King Don Alfonso, I beseech you of your mercy that you would hear me, and give command that I should be heard, and that you would suffer none to interrupt me, for I am not a man of speech, neither know I how to set forth my words, and if they interrupt me I shall be worse. Moreover, Sir, give command that none be bold enough to utter unseemly words, nor be insolent towards me, least we should

[1] On that seat which you gave me as a gift, says the Poem, omitting all the previous circumstances about it.

BOOK IX.

come to strife in your presence. Then King Don Alfonso rose and said, Hear me, as God shall help you! Since I have been King I have held only two Cortes, one in Burgos, and one in Carrion. This third I have assembled here in Toledo for the love of the Cid, that he may demand justice against the Infantes of Carrion for the wrongs which we all know. The Counts Don Anrrich and Don Remond shall be Alcaldes in this cause; and these other Counts who are not on either side, give ye all good heed, for ye are to take cognizance that the right may be decreed. And I give order, and forbid any one to speak without my command, or to utter aught insolent against the Cid; and I swear by St. Isidro, that whosoever shall disturb the Cortes shall lose my love and be banished from the kingdom. I am on the side of him who shall be found to have the right. Then those Counts who were appointed Alcaldes were sworn upon the Holy Gospels, that they would judge between the Cid and the Infantes of Carrion, rightly and truly, according to the law of Castille and Leon.

Poema del Cid. 3138. 3153. Chr. del Cid, cap. 251. Chr. Gen. ff. 293.

How the Cid demanded back Colada and Tizona.

IX. When this was done the King bade the Cid make his demand; and the Cid rose and said, Sir, there is no reason for making long speeches here, which would detain the Cortes. I demand of the Infantes of Carrion, before you, two swords which I gave into their keeping; the one is Colada and the other Tizona. I won them like a man, and gave them to the keeping of the Infantes that they might honor my daughters with them, and serve you. When they left my daughters in the Oak-forest of Corpes they chose to have nothing to do with me, and renounced my love; let them therefore give me back the swords, seeing that they are no longer my sons-in-law. Then the King commanded the Alcaldes to judge upon this demand according as they should find the right; and they took counsel and judged, that the swords should be restored unto the Cid. And Count Don Garcia said they would talk

concerning it; and the Infantes of Carrion talked apart with those who were on their side, and they thought that they were well off; for that the Cid would demand nothing more of them, but would leave the Cortes when he had recovered the swords. So they brought the swords Colada and Tizona, and delivered them to the King. The King drew the swords, and the whole Court shone with their brightness: their hilts were of solid gold; all the good men of the Cortes marvelled at them. And the Cid rose and received them, and kissed the King's hand, and went back to his ivory seat; and he took the swords in his hand and looked at them; they could not change them, for the Cid knew them well, and his whole frame rejoiced, and he smiled from his heart. And he laid them upon his lap and said, Ah, my swords, Colada and Tizona, truly may I say of you, that you are the best swords in Spain; and I won you, for I did not get you either by buying or by barter. I gave ye in keeping to the Infantes of Carrion that they might do honor to my daughters with ye. But ye were not for them! they kept ye hungry, and did not feed ye with flesh as ye were wont to be fed. Well is it for you that ye have escaped that thraldom and are come again to my hands, and happy man am I to recover you. Then Alvar Fañez rose and kissed the hand of the Cid, and said, I beseech you give Colada into my keeping while this Cortes shall last, that I may defend you therewith: and the Cid gave it him and said, Take it, it hath changed its master for the better. And Pero Bermudez rose and made the same demand for the sword Tizona, and the Cid gave it him in like manner. Then the Cid laid hand upon his beard as he was wont to do, and the Infantes of Carrion and they who were of their side thought that he meant to disturb the Cortes, and they were greatly afraid; but he sate still like a man of good understanding, for he was not one who did things lightly.

Poema del Cid. 3154, 3210. Chr. del Cid. cap. 252. Chr. Gen. ff. 233.

BOOK IX.

How the Cid made his second demand against the Infantes.

X. Then the Cid rose and said, Thanks be to God and to you, Sir King, I have recovered my swords Colada and Tizona. I have now another demand against the Infantes of Carrion. King Don Alfonso, you well know that it was your pleasure to bid me meet you at Requeña, and I went there in obedience to your command. And you asked of me my daughters in marriage for the Infantes, and I did not refuse, in that I would not disobey your command; and you bade me deliver them to my kinsman here Don Alvar Fañez, and he gave them to the Infantes to be their wives, and the blessing was given them in the church of St. Mary, according to the law of Rome. You, Sir, gave them in marriage, not I; and you did it for good, not for evil; but what they did was after another wise. And though they are of great blood and honorable, yet would I not have given my daughters to them, unless in obedience to your command; and this, Sir, you well know, for so I said unto you. I gave them, when they took my daughters from Valencia, horses and mules, and cups and vessels of fine gold, and much wrought silver, and many noble garments, and other gifts, three thousand marks of silver in all, thinking that I gave it to my daughters whom I loved. Now, Sir, since they have cast my daughters off, and hold themselves to have been dishonored in marrying them, give command that they restore unto me this which is my own, or that they show cause why they should not. Then might you have seen the Infantes of Carrion in great chafing. And Count Don Remond called upon them to speak; and they said, We gave his swords to the Cid Campeador, that he might ask nothing more of us, if it please the King. But the King said that they must answer to the demand. And they asked to consult together concerning it; and the King bade them take counsel and make answer incontinently. So they went apart, and with them eleven Counts and Ricos-omes who were on their side, but no right or reason could they find for opposing this demand which the Cid had made. How-

beit Count Don Garcia spake for them and said, Sir, this which the Cid demands back from them, it is true that he gave it, but they have expended it in your service; we hold therefore that they are not bound to make restitution of it, seeing how it hath been expended. Nevertheless if you hold it to be lawful that they should restore this money, give order that time be given them to make the payment, and they will go to Carrion, their inheritance, and there discharge the demand as you shall decree. When the Count had thus said he sate down. And the Cid arose and said, Sir, if the Infantes of Carrion have expended aught in your service, it toucheth not me. You and the Alcaldes whom you have appointed have heard them admit that I gave them this treasure, and this excuse which they set up; I pray you let judgment be given whether they are bound to pay it or not. Then King Don Alfonso answered and said, If the Infantes of Carrion have expended aught in my service, I am bound to repay it, for the Cid must not lose what is his own: and he bade the Alcaldes consult together and judge according to what they should find right. And the Alcaldes having taken counsel gave judgment, that seeing the Infantes acknowledged the Cid had given them this treasure with his daughters, and they had abandoned them, they must needs make restitution in the Cortes of the King there-right: and the King confirmed this sentence, and the Cid rose and kissed the King's hand. Greatly were the Infantes of Carrion troubled at this sentence, and they besought the King that he would obtain time for them from the Cid, in which to make their payment; and the King besought him to grant them fifteen days, after this manner, that they should not depart from the Court till they had made the payment, and that they should plight homage for the observance of this. And the Cid granted what the King desired, and they plighted homage accordingly in the hands of the King. Then made they their account with the King, and it was found that what they had expended for his service was two hun-

BOOK IX.

dred marks of silver, and the King said that he would repay this, so that there remained for them two thousand and eight hundred to pay. Who can tell the trouble in which the Infantes were, to pay this treasure to the Cid, they and all their kindred and friends, for it was full hard for them to accomplish. And they took up upon trust horses and mules and wrought silver, and other precious things, and as they could get them, delivered them over to the Cid. Then might you have seen many a good-going horse brought there, and many a good mule, and many a good palfrey, and many a good sword with its mountings. And they sent to Carrion to their father and mother to help them, for they were in great trouble: and they raised for them all they could, so that they made up the sum within the time appointed. And then they thought that the matter was at an end, and that nothing more would be demanded from them.

Poema del Cid. 3211. 3263. Chr. del Cid. cap. 253. Chr. Gen. ff. 294.

How the Cid made his third demand against the Infantes.

XI. After this payment had been made the Cortes assembled again, and the King and all the honorable men being each in his place, the Cid rose from his ivory seat, and said, Sir, praise be to God and your favor, I have recovered my swords, and my treasure; now then I pray you let this other demand be heard which I have to make against the Infantes. Full hard it is for me to make it, though I have it rooted in my heart! I say then, let them make answer before you, and tell why it was that they besought you to marry them with my daughters, and why they took them away from me from Valencia, when they had it in heart to dishonor me, and to strike them, and leave them as they were left, in the Oak-forest of Corpes? Look Sir, what dishonor they did them! They stript them of the garments which they had not given them, as if they had been bad women, and the children of a bad father. With less than mortal defiance I shall not let them go! . . . How had I deserved this, Infantes, at your hands? I gave you my daughters to take with you from Valencia; with great honor and great treasures gave I them unto you; . . Dogs

and Traitors, . . ye took them from Valencia when ye did not love them, and with your bridles ye smote and with your spurs ye spurned and wounded them, and ye left them alone in the Oak-forest, to the wild beasts and to the birds of the mountain! King Don Alfonso, they neither remembered God, nor you, nor me, nor their own good fortune! And here was fulfilled the saying of the wise man, that harder it is for those who have no understanding to bear with good than with evil. Praise be to God and to your grace, such a one am I, and such favor hath God shown me, from the day when I first had horse and arms, until now, that not only the Infantes of Carrion, but saving yourself, Sir, there is not a King in Christendom who might not think himself honored in marrying with either of my daughters, . . how much more then these traitors! . . I beseech you give me justice upon them for the evil and dishonor which they have done me! And if you and your Cortes will not right me, through the mercy of God and my own good cause, I will take it myself, for the offence which they have committed against God and the faith and the truth which they promised and vowed to their wives. I will pull them down from the honor in which they now are; better men than they have I conquered and made prisoners ere now! And with your license, Sir, to Carrion will I follow them, even to their inheritance, and there will I besiege them, and take them by the throat, and carry them prisoners to Valencia to my daughters, and there make them do penance for the crime which they have committed, and feed them with the food which they deserve. If I do not perform this, call me a flat traitor. When the King heard this he rose up and said, that it might be seen how he was offended in this thing. Certes, Cid Ruydiez Campeador, I asked your daughters of you for the Infantes of Carrion, because, as they well know, they besought me to do so, I never having thought thereof. It well seemeth now that they were not pleased with this marriage which I made at their

BOOK IX.

request, and great part of the dishonor which they have done you, toucheth me. But seeing ye are here in my presence, it is not fitting that you make your demand in any other manner than through my Cortes; do you therefore accuse them, and let them acquit themselves if they can before my Alcaldes, who will pass sentence according to what is right. And the Cid kissed the King's hand, and returned to his place upon the ivory seat.

Poema del Cid. 3282. 3264. Chr. del Cid. cap. 254. Chr. Gen. ff. 295.

How the Cid defied the Infantes.

XII. Then the Cid arose and said, God prosper you, Sir, in life, and honor, and estate, since you have compassion for me and for the dishonor which my daughters have received. And he turned towards the Infantes of Carrion, and said, Ferrando Gonzalez and Diego Gonzalez, I say that ye are false traitors for leaving your wives as ye left them in the Oak-forest; and here before the King I attaint you as false traitors, and defy you, and will produce your peers who shall prove it upon you, and slay you or thrust you out of the lists or make you confess it in your throats. And they were silent. And the King said, that seeing they were there present, they should make answer to what the Cid had said. Then Ferrando Gonzalez the elder arose and said, Sir, we are your subjects, of your kingdom of Castille, and of the best hidalgos therein, sons of the Count Don Gonzalo Gonzalez; and we hold that men of such station as ourselves were not well married with the daughters of Ruydiez of Bivar. And for this reason we forsook them, because they come not of blood fit for our wives, for one lineage is above another. Touching what he says, that we forsook them, he saith truly; and we hold that in so doing we did nothing wrong, for they were not worthy to be our wives, and we are more to be esteemed for having left them, than we were while they were wedded with us. Now then, Sir, there is no reason why we should do battle upon this matter with any one. And Diego Gonzalez his brother arose and said, You know, Sir, what perfect men we are in our lineage, and it did not befit us to be married with the daughters of

such a one as Ruydiez; and when he had said this he held his peace and sate down.[1] Then Count Don Garcia rose and said, Come away, Infantes, and let us leave the Cid sitting like a bridegroom in his ivory chair: . . he lets his beard grow and thinks to frighten us with it! . . The Campeador put up his hand to his beard, and said, What hast thou to do with my beard, Count? Thanks be to God, it is long because it hath been kept for my pleasure;[2] never son of woman hath taken me by it; never son of Moor or of Christian hath plucked it, as I did yours in your castle of Cabra, Count, when I took your castle of Cabra, and took you by the beard; there was not a boy of the host but had his pull at it. What I plucked then is not yet methinks grown even! . . And the Count cried out again, Come away, Infantes, and leave him! Let him go back to Rio de Ovierna, to his own country, and set up his mills, and take toll as he used to do! . . he is not your peer that you should strive with him. At this the knights of the Cid looked at each other with fierce eyes and wrathful countenances; but none of them dared speak till the Cid bade them, because of the command which he had given.

Poema del Cid. v. 3282. 3393. Chr. del. Cid. cap. 255. 256. Chr. Gen. ff. 296.

XIII. When the Cid saw that none of his people made answer, he turned to Pero Bermudez and said, Speak, Pero Mudo, what art thou silent for? He called him Mudo, which

How Pero Bermudez being angered by the Cid, smote down Count Don Garcia.

[1] The *Chronica del Cid* inserts here an account of the Cid's pedigree, as given by the King in reply to this speech of the Infantes. Both Chronicles proceed with a speech from Ordoño, in which he tells the Infante Diego of his cowardice in the battle with King Bucar, and repeats the story of the lion. There is nothing of this in the Poem, and it is foolishly interpolated, because it appears immediately afterwards that none of the Cid's people, exasperated as they were, ventured to speak till he commanded them.

All that the Chronicles attribute to Ordoño is in the Poem assigned to Felez Muñoz, and this I have followed.

[2] *Por esa es luenga que a delicio fue creada.*

Poema del Cid. 3294.

BOOK IX.

is to say, Dumb-ee, because he snaffled and stuttered when he began to speak; and Peró Bermudez was wroth that he should be so called before all that assembly. And he said, I tell you what, Cid, you always call me Dumb-ee in Court, and you know I cannot help my words; but when any thing is to be done, it shall not fail for me. And in his anger he forgot what the Cid had said to him and to the others that they should make no broil before the King. And he gathered up his cloak under his arm and went up to the eleven Counts who were against the Cid, to Count Garcia, and when he was nigh him he clenched his fist, and gave him a blow which brought him to the ground. Then was the whole Cortes in an uproar by reason of that blow, and many swords were drawn, and on one side the cry was Cabra and Grañon, and on the other side it was Valencia and Bivar; but the strife was in such sort that the Counts in short time voided the palace. King Don Alfonso meantime cried out aloud, forbidding them to fight before him, and charging them to look to his honor; and the Cid then strove what he could to quiet his people, saying to the King, Sir, you saw that I could bear it no longer, being thus maltreated in your presence; if it had not been before you, well would I have had him punished. Then the King sent to call those Counts who had been driven out; and they came again to the Palace, though they fain would not, complaining of the dishonor which they had received. And the King said unto them that they should defend themselves with courtesy and reason, and not revile the Cid, who was not a man to be reviled; and he said that he would defend as far as he could the rights of both parties. Then they took their seats on the estrados as before.

Chr. del Cid. cap. 257. Chr. Gen. ff. 296.

How the King said that he would give sentence in this matter.

XIV. And Pero Bermudez rose and said to Count Garcia, Foul mouth, in which God hath put no truth, thou hast dared let thy tongue loose to speak of the Cid's beard. His is a praiseworthy beard, and an honorable one, and one that is greatly feared, and that never hath been dishonored

nor overcome! and if you please you may remember when he fought against you in Cabra, hundred to hundred, he threw you from your horse, and took thee by the beard, and made thee and thy knights prisoners, and carried thee prisoner away across a packsaddle; and his knights pulled thy beard for thee, and I who stand here had a good handfull of it: how then shall a beard that hath been pulled speak against one that hath alway been honorable! If you deny this, I will fight you upon this quarrel before the King our Lord. Then Count Suero Gonzalez rose in great haste and said, Nephews, go you away and leave these rascally companions: if they are for fighting, we will give them their fill of that, if our Lord the King should think good so to command; that shall not fail for us, though they are not our peers. Then Don Alvar Fañez Minaya arose and said, Hold thy peace, Count Suero Gonzalez! you have been to breakfast before you said your prayers, and your words are more like a drunkard's than one who is in his senses. Your kinsmen like those of the Cid! . . . if it were not out of reverence to my Lord the King, I would teach you never to talk again in this way. And then the King saw that these words were going on to worse, and moreover that they were nothing to the business; and he commanded them to be silent, and said, I will determine this business of the defiance with the Alcaldes, as shall be found right; and I will not have these disputes carried on before me, least you should raise another uproar in my presence.

Chr.delCid. cap. 258. Chr. Gen. ff. 297.

How the battle was appointed, and the Cid named his champions.

XV. Then the King rose and called to the Alcaldes, and went apart with them into a chamber, and the Cid and all the others remained in the Hall. And when the King and the Alcaldes had taken counsel together concerning what was right in this matter, they came out from the chamber, and the King went and seated himself in his chair, and the Alcaldes each in his place, and they commanded all persons to be silent and hear the sentence which the King should give. Then the King spake thus: I have taken counsel

BOOK IX.

with these Counts whom I appointed to be Alcaldes in this cause between the Cid and the Infantes of Carrion, and with other honorable and learned men: and this is the sentence which I give; that both the Infantes and Count Suero Gonzalez their fosterer and uncle, forasmuch as it is given me to understand that he was the adviser and abetter in the dishonor which they did unto the daughters of the Cid, shall do battle with such three of the Cid's people as it may please him to appoint, and thereby acquit themselves if they can. When the King had given this sentence, the Cid rose and kissed his hand and said, May God have you, Sir, in his holy keeping long and happy years, seeing you have judged justly, as a righteous King and our natural Lord. I receive your sentence; and now do I perceive that it is your pleasure to show favor unto me, and to advance mine honor, and for this reason I shall ever be at your service. Then Pero Bermudez rose up and went to the Cid and said, A boon, Sir! I beseech you let me be one of those who shall do battle on your part, for such a one do I hold myself to be, and this which they have done is so foul a thing, that I trust in God to take vengeance for it. And the Cid made answer that he was well pleased it should be so, and that he should do battle with Ferrando Gonzalez the eldest; and upon that Pero Bermudez kissed his hand. Then Martin Antolinez of Burgos rose and besought the Cid that he might be another, and the Cid granted his desire, and said that he should do battle with Diego Gonzalez the younger brother. And then Muño Gustioz of Linquella rose and besought the Cid that he might be the third, and the Cid granted it, and appointed him to do battle with Count Suero Gonzalez. And when the Cid had appointed his three champions, the King gave command that the combat should be performed on the morrow; but the Infantes were not prepared to fight so soon, and they besought him of his favor that he would let them go to Carrion, and that they would come prepared for the battle. And the King would not allow this time

which they requested; howbeit the Counts Don Anrrich and Don Remond his sons-in-law, and Count Don Nuño, spake with him, and besought him of his grace that he would allow them three weeks; and the King at their entreaty granted it with the pleasure of the Cid.

Chr. del Cid. cap. 259. Chr. Gen. ff. 277.

How the Infantes of Aragon and Navarre sent to ask the daughters of the Cid in marriage.

XVI. Now when all this had been appointed, as ye have heard, and while they were all in the court, there came into the Palace messengers from the Kings of Aragon and of Navarre, who brought letters to King Don Alfonso, and to the Cid Campeador, wherein those Kings sent to ask the daughters of the Cid in marriage; the one for the Infante Don Sancho of Aragon, and the other for the Infante Garcia Ramirez of Navarre. And when they came before the King, they bent their knees and gave him the letters, and delivered their message; the like did they to the Cid. Much were the King and the Cid also pleased at this news, and the King said unto him, What say you to this? And the Cid answered, I and my daughters are at your disposal, do you with us as you shall think good. And the King said I hold it good that they wed with these Infantes, and that from henceforward they be Queens and ladies; and that for the dishonor which they have received, they now receive this honor. And the Cid rose and kissed the hands of the King, and all his knights did the like. These messengers hight, he of Aragon Yñigo Ximenez, and he of Navarre Ochoa Perez. And the King gave order that his letters of consent to these marriages should be given, and the Cid did the like. And those knights did homage before the King, that in three months from that day the Infantes of Aragon and Navarre should come to Valencia, to the Cid, to be wedded to his daughters. Great joy had the companions of the Cid that these marriages were appointed, seeing how their honor was increased; and contrariwise, great was the sorrow of the Infantes of Carrion and their friends, because it was to their confusion and great shame. And King Don Alfonso said aloud unto the Cid before them all, Praised be

BOOK IX.

the name of God, because it hath pleased him that the dishonor which was done to me and to you in your daughters, should thus be turned into honor: for they were the wives of the sons of Counts, and now shall they be the wives of the sons of Kings, and Queens hereafter. Great was the pleasure of the Cid and his company at these words of the King, for before they had sorrow, and now it was turned into joy. And the Infantes went away from the Palace full sadly, and went to their lodging, and prepared to go to Carrion that they might make ready for the combat, which was to be in three weeks from that time.

Chr. del Cid. cap. 260. Chr. Gen. ff. 297.

How the Cid committed his three knights to the King's protection.

XVII. Then the Cid said unto the King, Sir, I have appointed those who are to do battle with the Infantes and their uncle, for the enmity and treason which they committed against me and my daughters; and now, Sir, as there is nothing more for me to do here, I will leave them in your hand, knowing that you will not suffer them to receive any displeasure or wrong soever, and that you will defend their right. And if it please you I would fain return to Valencia, where I have left my wife and daughters, and my other companions; for I would not that the Moors should rise up against me during my absence, thinking peradventure that I have not sped so well in this matter as I have done, praised be God and you. And moreover I have to make ready for these marriages which you have now appointed. And the King bade him go when he pleased, and good fortune with him, and said that he would protect his knights and maintain his right in all things. Then the Cid kissed the King's hand for this which he had said, and commended the knights to his keeping. And the King called for Count Don Remond, his son-in-law, and gave the knights of the Cid to his charge, and bade them not depart from him; and then the King rose and returned to the Alcazar.

Chr. del Cid. cap. 261. Chr. Gen. ff. 298.

Of the nobleness with which the Cid distributed his treasure.

XVIII. Then the Cid took off his coif of *ranzal*, which was as white as the sun, and he loosed his beard, and took it out of the cord with which it was bound. All they who

were there could not be satisfied with looking at him. And the Counts Don Anrrich and Don Remond came up to him, and he embraced them, and thanked them and the other good men who had been Alcaldes in this business for maintaining his right; and he promised to do for them in requital whatever they might require; and he besought them to accept part of his treasures. And they thanked him for this offer, but said that it was not seemly. Howbeit he sent great presents to each of them, and some accepted them and some did not. Who can tell how nobly the Cid distributed his treasure before he departed? And he forgave the King the two hundred marks which should have been paid on account of the Infantes. And to the knights who had come from Aragon and Navarre concerning the marriages, he gave many horses, and money in gold, and sent them with great honor into their own country.

Chr. del Cid. cap. 261. Chr. Gen. ff. 298.

How the Cid would have given Bavieca to the King.

XIX. On the morrow the Cid went to take leave of the King, and the King went some way out of the town with him, and all the good men who were in the court also, to do him honor as he deserved. And when he was about to dispeed himself of the King, they brought him his precious horse Bavieca, and he turned to the King and said, Sir, I should depart ill from hence if I took with me so good a horse as my Bavieca, and did not leave him for you, for such a horse as this is fit for you, and for no other master: and that you may see what he is, I will do before you what it is long since I have done, except in the battles which I have had with my enemies. Then he mounted his horse, with his ermine housings, and gave him the spur. Who can tell the goodness of the horse Bavieca, and of the Cid who rode him? And as the Cid was doing this, the horse brake one of his reins, yet he came and stopt before the King as easily as if both the reins had been whole. Greatly did the King and all they who were with him marvel at this, saying that they had never seen or heard of so good a horse as that. And the Cid besought the King that he would be

BOOK IX.

pleased to take the horse, but the King answered, God forbid that I should take him! . . rather would I give you a better if I had one, for he is better bestowed on you than on me or any other, for upon that horse you have done honor to yourself, and to us, and to all Christendom, by the good feats which you have achieved. Let him go as mine, and I will take him when I please. Then the Cid kissed the King's hand and dispeeded himself, and the King embraced him and returned to Toledo.

Poema del Cid. 3523. 3534. Chr. del Cid. cap. 262. Chr. Gen. ff. 298.

Of what the Cid said to his three knights.

XX. Now when the Cid had taken leave of the King, and of the other honorable men and Counts, and Ricosomes who were with him, Pero Bermudez and Martin Antolinez and Muño Gustioz went on yet awhile with him; and he counselled them how to demean themselves so as to clear him of the shame which had been done him, and to be held for good knights themselves, and to take vengeance for King Don Alfonso, and for him, and for themselves, that he might receive good tidings from them in Valencia. And they took his counsel well, as they afterwards manifested when there was occasion. But Martin Antolinez made answer, Why do you say this, Sir? We have undertaken the business, and we shall go through it; and they said unto him, God have you in his guidance, Sir, and be you sure and certain, that by the mercy and help of God we shall so demean ourselves as to come to you without shame. But if for our sins it should betide otherwise, never more shall we appear before you dead or living, . . for slain we may be, but never vanquished. Then he bade them return to the King, praying to God to have them in his keeping, and assist them in fulfilling their demand, as he knew that their cause was right.

Poema del Cid. 3535. 3544. Chr. del Cid. cap. 263. Chr. Gen. 299.

HERE BEGINNETH THE TENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK X.

How the King went to Carrion.

I. Now King Alfonso misdoubted the Infantes of Carrion that they would not appear at the time appointed, and therefore he said that he would go to Carrion, and the battle should be fought there. And he took with him the Counts whom he had appointed Alcaldes, and Pero Bermudez and Martin Antolinez and Muño Gustioz went with the Count Don Remond, to whose charge the King had given them. And on the third day after the Cid departed from Toledo the King set forth for Carrion; but it so chanced that he fell sick upon the road, and could not arrive within the three weeks, so that the term was enlarged to five. And when the King's health was restored he proceeded and reached Carrion, and gave order that the combat should be performed, and appointed the day, and named the plain of Carrion for the place thereof. And the Infantes came there with a great company of all their friends and kindred, for their kinsmen were many and powerful; and they all came with one accord, that if before the battle they could find any cause, they would kill the knights of the Cid; nevertheless, though they had determined upon this, they

Poema del Cid. 3545. 3555. Chr. del Cid. cap. 264. Chr. Gen. ff. 299.

BOOK X.

dared not put it in effect, because they stood in fear of the King.

How the Infantes sent to desire that Colada and Tizona might not be used against them.

II. And when the night came of which the morrow was appointed for the combat, they on one side and on the other kept vigil in the Churches, each in that Church to which he had the most devotion. Night is past away and the dawn is now breaking; and at day-break a great multitude was assembled in the field, and many Ricos-omes came there for the pleasure which they would have in seeing this battle, and the King sent and commanded the champions to make ready. Moreover he made the two Counts his sons-in-law, Don Anrrich and Don Remond, and the other Counts and their people, arm themselves and keep the field, that the kinsmen of the Infantes might not make a tumult there. Who can tell the great dole and sorrow of Count Gonzalo Gonzalez for his sons the Infantes of Carrion, because they had to do battle this day! and in the fulness of his heart he curst the day and the hour in which he was born, for his heart divined the sorrow which he was to have for his children. Great was the multitude which was assembled from all Spain to behold this battle. And there in the field near the lists the champions of the Cid armed themselves on one side, and the Infantes on the other. And Count Don Remond armed the knights of the Cid, and instructed them how to do their devoir, and Count Garci Ordoñęz helped arm the Infantes of Carrion and their uncle Suero Gonzalez, and they sent to ask the King of his favor that he would give command that the swords Colada and Tizona should not be used in that combat. But the King would not, and he answered that each must take the best sword and the best arms that he could, save only that the one should not have more than the other. Greatly were they troubled at this reply, and greatly did they fear those good swords, and repent that they had taken them to the Cortes of Toledo. And from that hour the Infantes and Suero Gonzalez bewrayed in their countenances that they thought ill of what

Poema del Cid. v. 3556. 3582. Chr. del Cid. cap. 264. Chr. Gen. ff. 299.

they had done, and happy men would they have thought themselves if they had not committed that great villany, and he if he had not counselled it; and gladly would they have given all that they had in Carrion so it could now have been undone.

How they entered the lists.

III. And the King went to the place where the Infantes were arming, and said unto them, If ye feared these swords ye should have said so in the Cortes of Toledo, for that was the place, and not this; . . there is now nothing to be done but to defend youselves stoutly, as ye have need against those with whom ye have to do. Then went he to the knights of the Cid, whom he found armed; and they kissed his hand and said unto him, Sir, the Cid hath left us in your hand, and we beseech you see that no wrong be done us in this place, where the Infantes of Carrion have their party; and by God's mercy we will do ourselves right upon them. And the King bade them have no fear for that. Then their horses were brought, and they crost the saddles, and mounted, with their shields hanging from the neck; and they took their spears, each of which had its streamer, and with many good men round about they went to the lists; and on the other side the Infantes and Count Suero Gonzalez came up with a great company of their friends and kinsmen and vassals. And the King said with a loud voice, Hear what I say, Infantes of Carrion! . . this combat I would have had waged in Toledo, but ye said that ye were not ready to perform it there, and therefore I am come to this which is your native place, and have brought the knights of the Cid with me. They are come here under my safeguard. Let not therefore you nor your kinsmen deceive yourselves, thinking to overpower them by tumult, or in any other way than by fair combat; for whosoever shall begin a tumult, I have given my people orders to cut him in pieces upon the spot, and no inquiry shall be made touching the death of him who shall so have offended. Full sorrowful were the Infantes of Carrion for this command which the King had given.

BOOK X.

And the King appointed twelve knights who were hidalgos to be true-men[1] and placed the combatants in the lists, and show them the bounds at what point they were to win or to be vanquished, and to divide the sun between them. And he went with a wand in his hand, and saw them placed on both sides; then he went out of the lists, and gave command that the people should fall back, and not approach within seven spears-length of the lines of the lists.

Poema del Cid. v. 3583. 3623. Chr. del Cid. cap. 264. 265. Chr. Gen. ff. 299.

Of the combat between Pero Bermudez and Ferrando Gonzalez.

IV. Now were the six combatants left alone in the lists, and each of them knew now with whom he had to do battle. And they laced their helmets, and put shield upon the arm, and laid lance in rest. And the knights of my Cid advanced against the Infantes of Carrion, and they on their part against the champions of the Campeador. Each bent down with his face to the saddle-bow, and gave his horse the spur. And they met all six with such a shock, that they who looked on expected to see them all fall dead. Pero Bermudez and Ferrando Gonzalez encountered, and the shield of Pero Bermudez was pierced, but the spear past through on one side, and hurt him not, and brake in two places; and he sat firm in his seat. One blow he received, but he gave another; he drove his lance through Ferrando's shield, at his breast, so that nothing availed him. Ferrando's breast-plate was threefold; two plates the spear went clean through, and drove the third in before it, with the *velmez* and the shirt, into the breast, near his heart; . . and the girth and the poitral of his horse burst, and he and the saddle went together over the horse's heels, and the spear in him, and all thought him dead. Howbeit Ferrando Gonzalez rose, and the blood began to run out of his mouth, and Pero Bermudez drew his sword and went against him; but when he saw the sword Tizona over him,

[1] *Fieles* may be well rendered by this phrase; the number twelve is particularized by the *Chronica General*. These true-men seem to have been literally judges of the facts that past before them.

before he received a blow from it, he cried out that he confessed himself conquered, and that what Pero Bermudez had said against him was true. And when Pero Bermudez heard this he stood still, and the twelve true-men came up and heard his confession, and pronounced him vanquished. This Ferrando did thinking to save his life; but the wound which he had got was mortal.

Poema del Cid. 3623. 3657. Chr. del Cid. cap. 265. 266. Chr. Gen. ff. 300.

V. Martin Antolinez and Diego Gonzalez brake their lances on each other, and laid hand upon their swords. Martin Antolinez drew forth Colada, the brightness of which flashed over the whole field, for it was a marvellous sword; and in their strife he dealt him a back-handed blow which sheared off the crown of his helmet, and cut away hood and coif, and the hair of his head and the skin also: this stroke he dealt with the precious Colada. And Diego Gonzalez was sorely dismayed therewith, and though he had his own sword in his hand he could not for very fear make use of it, but he turned his horse and fled: and Martin Antolinez went after him, and dealt him another with the flat part of the sword, for he mist him with the edge, and the Infante began to cry out aloud, Great God, help me, and save me from that sword! And he rode away as fast as he could, and Martin Antolinez called out after him, Get out, Don Traitor! and drove him out of the lists, and remained conqueror.

Of the battle between Martin Antolinez and Diego Gonzalez.

Poema del Cid. 3658. 3678. Chr. del Cid. cap. 267. Chr. Gen. ff. 300.

VI. Muño Gustioz and Suero Gonzalez dealt each other such strokes with their spears as it was marvellous to behold. And Suero Gonzalez being a right hardy knight and a strong, and of great courage, struck the shield of Muño Gustioz and pierced it through and through; but the stroke was given aslant, so that it passed on and touched him not. Muño Gustioz lost his stirrups with that stroke, but he presently recovered them, and dealt him such a stroke in return that it went clean through the midst of the shield, and through all his armor, and came out between his ribs, missing the heart; then laying hand on him he wrenched him out of the saddle, and threw him down as he drew

Of the battle between Muño Gustioz and Suero Gonzalez.

BOOK X.

the spear out of his body; and the point of the spear and the haft and the streamer all came out red. Then all the beholders thought that he was stricken to death. And Muño Gustioz turned to smite again. But when Gonzalo Ansures his father saw this, he cried out aloud for great ruth which he had for his son, and said, For God's sake do not strike him again, for he is vanquished. And Muño Gustioz, like a man of good understanding, asked the true-men whether he were to be held as conquered for what his father said, and they said not, unless he confirmed it with his own mouth. And Muño Gustioz turned again to Suero Gonzalez where he lay wounded, and lifted his spear against him, and Suero Gonzalez cried out, Strike me not, for I am vanquished. And the judges said it was enough, and that the combat was at an end.

Poema del Cid. v. 3682. 3703. Chr. del Cid. cap. 268. Chr. Gen. ff. 300.

How the Infantes of Carrion were declared traitors.

VII. Then the King entered the lists, and many good knights and hidalgos with him, and he called the twelve true-men, and asked them if the knights of the Cid had aught more to do to prove their accusation; and they made answer that the knights of the Cid had won the field and done their devoir: and all the hidalgos who were there present made answer, that they said true. And King Don Alfonso lifted up his voice and said, Hear me, all ye who are here present: inasmuch as the knights of the Cid have conquered, they have won the cause; and the twelve true-men made answer, that what the King said was the truth, and all the people said the same. And the King gave command to break up the lists, and gave sentence that the Infantes of Carrion and their uncle Suero Gonzalez were notorious traitors, and ordered his seneschal to take their arms and horses. And from that day forth their lineage never held up its head, nor was of any worth in Castille; and they[1] and their uncle fled away, having

[1] P. Carvallo, in the *Historia de Asturias*, *P.* 312. (quoted by Berganza, 5. 27. § 342.) says that they fled into the mountains of Asturias, to their cousin Count Don Suero, *como todo consta de escrituras antiguas.*

been thus vanquished and put to shame. And thus it was that Carrion fell to the King after the days of Gonzalo Gonzalez, the father of the Infantes. Great was their shame, and the like or worse betide him who abuseth fair lady, and then leaveth her.[1]

Poema del Cid. 3707. 3718. Chr.delCid. cap 269. Chr. Gen. ff. 301.

"This knight made his abode for the most part in the Palacio da Senra, adjoining the Monastery of Cornellana; and having compassion on his kinsmen, he built a tower for them joining the same Monastery, which is still standing, and in which the Abbots have their apartments. Here Don Suero gave order that they should live, and pass their lives with the Religious of that sacred House, which he was then re-edifying; and he provided them with all things necessary while they lived, and when they died he buried them in the same church, in a great stone sepulchre, wide enough to contain two bodies side by side, such as we now see it, standing upon stone lions, on the Gospel-side, and close by the first steps which lead up to the high altar. This is understood by tradition in that Convent, and they show the sepulchre as a thing beyond all doubt."

[1] No part of the whole history of the Cid has been so frequently controverted and so generally discredited by later historians, as this story of the Infantes of Carrion. Yepes, the Benedictine historian, (*T.* 6. *ff.* 80.) has entered into the fullest investigation, for the purpose of vindicating the memory of these Infantes. He shows that their father's name was Gomez Diaz, not Gonzalo Gonzalez, and consequently they were called Diego Gomez and Ferrando Gomez, not Gonzalez. Sandoval (*ff.* 64.) had shown before him that these Infantes died nine years after the marriage of the Cid, consequently before his daughters were marriageable: and Francisco Diago, in his *Anales de Valencia*, (*L.* 6. *C.* 15.) that the daughters were named Christina and Maria, not Elvira and Sol; and that the latter married the Count of Barcelona, not the Infante of Aragon. Yepes proceeds to invalidate the circumstances of the story . . . He is shocked at the indecorous scenes at the Cortes, and still more that it should be supposed two Spanish princes would marry women whose husbands were yet alive, and that any Spanish prelate should be thought capable of solemnizing such marriages.

In reply to these arguments, Berganza proves incontestably that all the descendants both of the Infanta Doña Christina, daughter of Bermudo II. and of Doña Velasquita, whose possessions lay at Carrion, were called Infantes, and that there were such Infantes as the story mentions, living at that time, whom the impugners of the story, regarding only the elder branch, had overlooked. The difficulty concerning the names of

BOOK X.

Of the great joy which was made in Valencia.

VIII. Then the King went to meat, and he took the knights of the Cid with him; and great was the multitude which followed after them, praising the good feat which they had achieved. And the King gave them great gifts, and sent them away by night, and with a good guard to protect them till they should be in safety; and they took their leave of the King, and travelled by night and day, and came to Valencia. When the Cid knew that they drew nigh, he went out to meet them, and did them great honor. Who can tell the great joy which he made over them? And they told him all even as it had come to pass, and how

the ladies is not so satisfactorily removed. Yepes supposes that they had two names, which was not unusual; . . but this is only supposition. He might have shown that no scruple was made at that time of changing a name, if it did not happen to please the husband: . . there is an exceedingly curious instance in the history of Alfonso himself. Perhaps the Infantes of Navarre and Aragon followed his example, not liking to use those names by which their wives had been known when they were dishonored. Either supposition is possible, . . neither of them satisfactory. It is however a difficulty of little consequence to the story. The question is, whether the facts related of the two daughters of the Cid (be their names what they may) are to be believed. Berganza invalidates the arguments used to prove that Doña Sol did not marry an Infante of Aragon; in this he is successful, and he reconciles the other account by supposing that after his death she married the Count of Barcelona.

Of the other difficulties which Yepes had advanced Berganza makes light. There is nothing improbable in the scene at the Cortes, and Yepes has forgotten that the Infantes of Carrion and the daughters of the Cid were near enough of kin to afford a plea for divorce, being alike descended on the mother's side from King Don Bermudo II. It may be added, that princes in those days cared little for the bond of marriage, married whatever women they liked, and forsook them whenever they were tired of them.

The conduct of the Infantes of Carrion is certainly improbable. There are instances enough of such cruelty, but none of such folly. Yet nothing can be so improbable as that such a story should be invented and related so soon after their death, of persons who had really existed, and were of such rank: and that it should be accredited and repeated by all the historians who lived nearest the time.

the King had declared the Infantes of Carrion and their uncle to be notorious traitors. Great was the joy of the Cid at these tidings, and he lifted up his hands to heaven, and blest the name of God because of the vengeance which he had given him for the great dishonor which he had received. And he took with him Martin Antolinez and Pero Bermudez and Muño Gustioz, and went to Doña Ximena and her daughters, and said to them, Blessed be the name of God, now are you and your daughters avenged! And he made the knights recount the whole unto them, even as it had come to pass. Great was the joy of Doña Ximena and her daughters, and they bent their knees to the ground, and praised the name of Jesus Christ, because he had given them this vengeance for the dishonor which they had received; and Doña Elvira and Doña Sol embraced those knights many times, and would fain have kissed their hands and their feet. And the Cid said unto Doña Ximena, Now may you without let marry your daughters with the Infantes of Aragon and Navarre, and I trust in God that they will be well and honorably married, better than they were at first. Eight days did the great rejoicings endure which the Cid made in Valencia, for the vengeance which God had given him upon the Infantes of Carrion, and their uncle Suero Gonzalez, the aider and abettor in the villany which they had committed.

Chr.delCid. cap. 269. Chr. Gen. ff. 301.

How the Soldan of Persia sent presents to the Cid.

IX. Now it came to pass after this, that the Great Soldan of Persia, having heard of the great goodness of the Cid, and of his great feats in arms, and how he had never been vanquished by mortal man, and how he had conquered many Kings, Moor and Christian, and had won the noble city of Valencia, and had defeated King Bucar Lord of Africa and Morocco, and twenty nine Kings with him, all these things made him greatly desirous of his love. And holding him to be one of the noble men of the world, he sent messengers to him with great gifts, which will be recounted hereafter, and with them he sent one of his kinsmen,

BOOK X.

a full honorable man, with letters of great love. When this kinsman reached the port of Valencia, he sent word to the Cid that he was arrived there with a message from the Great Soldan of Persia, who had sent a present by him; and when the Cid knew this, he was well pleased. And in the morning the Cid took horse, and went out with all his company, all nobly attired, and his knights rode before him with their lances erect. And when they had gone about a league, they met the messenger of the Soldan coming to Valencia: and when he beheld them, in what order they came, he understood what a noble man the Cid Campeador was. And when he drew nigh, the Cid stopt his horse Bavieca, and waited to receive him. And when the messenger came before the Cid and beheld him, all his flesh began to tremble, and he marvelled greatly that his flesh should tremble thus; and his voice failed him, so that he could not bring forth a word. And the Cid said that he was welcome, and went towards him to embrace him; but the Moor made him no reply, being amazed. And when he had somewhat recovered and could speak, he would have kissed the Cid's hand, but the Cid would not give it him: and he thought this was done for haughtiness, but they made him understand that it was to do him honor; then was he greatly rejoiced, and he said, I humble myself before thee, O Cid, who art the most fortunate, the best Christian, and the most honorable that hath girded on sword or bestrode horse these thousand years. The Great Soldan of Persia, my Lord, hearing of thy great fame and renown, and of the great virtue which is in thee, hath sent me to salute thee and receive thee as his friend, even as his best friend, the one whom he loveth and prizeth best. And he hath sent a present by me who am of his lineage, and beseecheth thee to receive it as from a friend. And the Cid made answer that he thanked him greatly.

Chr. del Cid. cap. 270. Chr. Gen. ff. 301.

Of the presents which the Soldan sent.

X. Then the Cid bade his people make way that the sumpter beasts which carried the present might pass, and

also the strange animals which the Soldan had sent, the like whereof were not in that land. And when they were passed he and his company returned towards the town, and the messenger with him. And whensoever the messenger spake to the Cid, it came into his mind how his voice had failed and his flesh trembled when he beheld him; and he marvelled thereat, and would fain have asked the Cid why it should be. And when they entered Valencia, great was the crowd which assembled to see the sumpter beasts, and the strange animals, for they had never seen such before, and they marvelled at them. And the Cid gave order that the beasts should be taken care of, and he went to the Alcazar and took the Moor with him; and when they came to Doña Ximena the Moor humbled himself before her and her daughters, and would have kissed her hand, but she would not give it him. Then he commanded that the camels and other beasts of burthen should be unloaded in their presence, and he began to open the packages and display the noble things which were contained therein. And he laid before them great store of gold and of money, which came in leathern bags, each having its lock; and wrought silver in dishes and trenchers and basons, and pots for preparing food; all these of fine silver and full cunningly wrought, the weight whereof was ten thousand marks. Then he brought out five cups of gold, in each of which were ten marks of gold, with many precious stones set therein, and three silver barrels, which were full of pearls and of precious stones. Moreover he presented unto him many pieces of cloth of gold, and of silk, of those which are made in Tartary, and in the land of Calabria. And moreover, a pound of myrrh and of balsam, in little caskets of gold: this was a precious thing, for with this ointment they were wont to anoint the bodies of the Kings when they departed, to the end that they might not corrupt, neither the earth consume them: and with this was the body of the Cid embalmed after his death. Moreover he presented unto him

BOOK X.

a chess board, which was one of the noble ones in the world; it was of ivory riveted with gold, and with many precious stones round about it; and the men were of gold and silver, and the squares also were richly wrought with stones of many virtues.[1] This was a full rich, and great and noble present, so that no man could tell the price thereof.

Chr. del Cid. cap. 271. Chr. Gen. ff. 301.

Of what past between the messenger of the Soldan and the Cid.

XI. When the Moor had produced all these things before the Cid, he said unto him, All this, Sir, with the animals which thou hast seen, my Lord the Soldan of Persia hath sent unto thee, because of the great fame which he hath heard of thy goodness and loyalty; and, Sir, he beseecheth thee to accept it for the love of him. And the Cid thanked him, taking great pleasure therein, and said that he would fain do him greater honor than he had ever yet done to any one. And then he embraced him in the name of the Soldan, and said, that if he were a Christian he would give him the kiss of peace; and he asked whether among those things there was aught which had belonged to the person of the Soldan, that if so he might kiss it in his honor, and in token that if he were there present, he would kiss him on the shoulder, according to the custom of the Moors, for he knew that his Lord was one of the noblest men in all Pagandom. When the kinsman of the Soldan heard this he was greatly rejoiced because of the great courtesy with which the Cid had spoken, and he perceived how noble a man he was. And he said unto him, Sir Cid, if you were present before my Lord the Soldan, he would do you full great honor, and would give you the head of his horse to eat, according to the custom of our country; but seeing that this is not the custom of this country, I give you my living horse, which is one of the best horses of Syria; and do you give order that he be

[1] This is the description in the *Chronica del Cid*. The *Chronica General* only says that this chess-board (*arcidriche* . . . . Berganza notices the singular word) is at this day, i. e. about 1250, in the Monastery at Cardeña. It had disappeared in Berganza's time.

taken in honor of my Lord the Soldan, and he will be better than his head would be boiled. And I kiss your hand, Sir Ruydiez, and hold myself more honored and a happier man than ever I have been heretofore. And the Cid accepted the horse, and gave consent to the Moor that he should kiss his hand. And then he called for his Almoxarife, and bade him take with him this kinsman of the Soldan, and lodge him in the Garden of Villa Nueva, and do him even such honor and service as he would to himself.

Chr. del Cid. cap. 271. Chr. Gen. ff. 301.

Of the reason why the Soldan sent this great present.

XII. Great was the honor which the Almoxarife of the Cid Ruydiez did unto the kinsman of the Soldan, and he served him even as he would have served his Lord the Cid. And when they had disported and taken solace together, the kinsman of the Soldan asked him concerning the Cid, what manner of man he was. And the Almoxarife answered that he was the man in the world who had the bravest heart, and the best knight at arms, and the man who best maintained his law; and in the word which he hath promised he never fails; and he is the man in the world who is the best friend to his friend, and to his enemy he is the mortallest foe among all Christians; and to the vanquished he is full of mercy and compassion; and full thoughtful and wise in whatsoever thing he doeth; and his countenance is such that no man seeth him for the first time without conceiving great fear. And this, said the Almoxarife, I have many times witnessed, for when any messengers of the Moors come before him, they are so abashed that they know not where they are. When the messenger of the Soldan heard this he called to mind how it had been with him, and he said unto the Almoxarife, that as they were both of one law he besought him to keep secret what he should say, and he would tell him what had befallen him himself. And the Almoxarife said that he would do as he desired. And with that he began to say, that he marvelled greatly at what he had heard, for even as he had now told him that it happened unto other messengers, even so had he himself found it the first time

BOOK X.

that he had seen the Cid; for so great was the fear which he conceived at the sight of his countenance, that for long time he had no power of speech; and according to his thinking, this could only proceed from the grace of God towards the Cid, that none of his enemies might ever behold his face without fear. When the kinsman of the Soldan had said this, the Almoxarife perceived that he was a wary man, and one of good understanding; and he began to talk with him, and asked him whether he would tell him what he should ask, and the messenger replied that he would. Then the Almoxarife asked of him if he knew what was the reason which had moved his Lord the Soldan to send so great a present to the Cid Campeador, and why he desired to have his love when he was so far away, beyond sea. Now the messenger of the Soldan conceived that the Almoxarife sought to know the state of the lands beyond sea, and he feared that this had been asked of him by command of the Cid; and he made answer, that so great was the renown of the Cid, and the report which they had heard in the lands beyond sea of his great feats in arms, that it had moved the Soldan to send him that present and desire his love. But when the Almoxarife heard this, he said that he could not believe that this had been the reason, but that some other intention had moved him. And when the messenger perceived that the Almoxarife understood him, and that he desired to know the whole of the matter, he said that he would tell him, but he besought him to keep it secret. And the Almoxarife promised to do this. Then he told him that the land beyond sea was in such state that they weened it would be lost, and that the Christians would win it, so great a Crusade had gone forth against it from Germany, and from France, and from Lombardy, and Sicily, and Calabria, and Ireland, and England, which had won the city of Antioch, and now lay before Jerusalem. And my Lord the Great Soldan of Persia, hearing of the great nobleness of the Cid, and thinking that he would pass over also, was moved to

send him this present to gain his love, that if peradventure he should pass there he might be his friend. And when the Almoxarife of the Cid heard this, he said that of a truth he believed it.

Chr. del Cid. cap. 272. Chr. Gen. ff. 302.

XIII. While yet that messenger of the Soldan of Persia abode in Valencia, tidings came to the Cid that the Infantes of Aragon and Navarre were coming to celebrate their marriage with his daughters, according as it had been appointed at the Cortes of Toledo. He of Navarre hight Don Ramiro, and he was the son of King Don Sancho, him who was slain at Rueda; and he married with Doña Elvira, the elder: and the Infante of Aragon who married Doña Sol, the younger, hight Don Sancho, and was the son of King Don Pedro. This King Don Pedro was he whom the Cid Ruydiez conquered and made prisoner, as the history hath related; but calling to mind the great courtesy which the Cid had shown in releasing him from prison, and how he had ordered all his own to be restored unto him, and moreover the great worth and the great goodness of the Cid, and the great feats which he had performed, he held it good that his son should match with his daughter, to the end that the race of so good a man might be preserved in Aragon. Howbeit it was not his fortune to have a son by Doña Sol, for he died before he came to the throne, and left no issue. When the Cid knew that the Infantes were coming, he and all his people went out six leagues to meet them, all gallantly attired both for court and for war; and he ordered his tents to be pitched in a fair meadow, and there he awaited till they came up. And the first day the Infante Don Sancho of Aragon came up, and they waited for the Infante Don Ramiro; and when they were all met they proceeded to Valencia. And the Bishop Don Hieronymo came out to meet them with a procession, full honorably. Great were the rejoicings which were made in Valencia because of the coming of the Infantes, for eight days before the marriage began. And the Cid gave order that they should be lodged

Of the coming of the Infantes of Aragon and Navarre.

Chr. del. Cid. cap. 273. Chr. Gen. ff. 303.

BOOK X.

in the Garden of Villa Nueva, and supplied with all things in abundance.

Of the marriage of the Infantes.

XIV. When eight days were overpast the Bishop Don Hieronymo married the Infantes of Aragon and Navarre to the daughters of the Cid in this manner: the Infante Don Ramiro of Navarre to Doña Elvira, and the Infante Don Sancho of Aragon to Doña Sol. And on the day after they had been espoused they received the blessing in the great Church of St. Peter, as is commanded by the law of Jesus Christ, and the Bishop said mass. Who can tell the great rejoicings which were made at those marriages, and the great nobleness thereof? Certes there would be much to tell; for during eight days that they lasted, there was feasting every day, full honorably and plentifully, where all persons did eat out of silver; and many bulls were killed every day, and many of those wild beasts which the Soldan sent; and many sports were devised, and many garments and saddles and noble trappings were given to the joculars. And the Moors also exhibited their sports and rejoicings, after such divers manners, that men knew not which to go to first. So great was the multitude which was there assembled, that they were counted at eight thousand hidalgos. And when the marriage was concluded, the Cid took his sons-in-law and led them by the hand to Doña Ximena, and showed them all the noble things which the Soldan had sent him; and they when they beheld such great treasures, and such noble things were greatly astonished, and said that they did not think there had been a man in Spain so rich as the Cid, nor who possessed such things. And as they were marvelling from whence such riches could have come, both of gold and silver, and of precious stones and pearls, the Cid embraced them and said, My sons, this and all that I have is for you and for your wives, and I will give unto you the noblest and most precious things that ever were given with women for their dowry; for I will give you the half of all that you see here, and the other half I and Doña Ximena

will keep so long as we live, and after our death all shall be yours; and my days are now well nigh full. Then the Infantes made answer, that they prayed God to grant him life for many and happy years yet, and that they thanked him greatly, and held him as their father; and that they would ever have respect to his honor, and be at his service, holding themselves honored by the tie there was between them. Three months these Infantes abode with the Cid in Valencia, in great pleasure. And then they dispeeded themselves of the Cid and of their mother-in-law Doña Ximena, and took each his wife and returned into their own lands with great riches and honor. And the Cid gave them great treasures, even as he had promised, and gave them certain of those strange beasts which the Soldan had sent. And he rode out with them twelve leagues. And when they took leave of each other, there was not a knight of all those who came with the Infantes, to whom the Cid did not give something, horse, or mule, or garments, or money, so that all were well pleased; and he gave his daughters his blessing, and commended them to God, and then he returned to Valencia, and they went to their own country.

Chr. del Cid. cap. 274. 275. Chr. Gen. ff. 303.

XV. After the Cid had seen his sons-in-law depart, he sent for the messenger of the Soldan, and gave him many of the rare things of his country to carry unto his Lord. And he gave him a sword which had the device of the Soldan wrought in gold, and a coat of mail and sleeve armor, and a noble gipion which was wrought of knots;[1] and his letters of reply, which were full of great assurances of friendship. Much was the messenger of the Soldan pleased with the Cid for the great honor which he had shown him, and much was he pleased also at seeing how honorably the marriage of his daughters had been celebrated. So he departed and went to the port, and embarked on board his ship, and went to his Lord the Soldan.

How the messenger of the Soldan was dispatched

Chr. del Cid. cap. 276. Chr. Gen. ff. 303.

[1] *Perpunte que era fecho de nudos.*

BOOK X.

How the Alcalde of Valencia was baptized.

XVI. After this the Cid abode in Valencia, and he labored a full year in settling all the castles of the Moors who were subject unto him in peace, and in settling the Moors of Valencia well with the Christians; and this he did so that their tribute was well paid from this time till his death. And all the land from Tortosa to Origuela was under his command. And from this time he abode in peace in Valencia; and labored alway to serve God and to increase the Catholic faith, and to make amends for the faults he had committed towards God, for he weened that his days now would be but few. And it came to pass one day, the Cid having risen from sleep and being in his Alcazar, there came before him an Alfaqui whom he had made Alcalde of the Moors; his name was Alfaraxi, and he it was who made the lamentation for Valencia, as is recorded in this history. This Alfaqui had served the Cid well in his office of Alcalde over the Moors of Valencia: for he kept them in peace, and made them pay their tribute well, being a discreet man and of great prudence, so that for this and for his speech he might have been taken for a Christian: and for this reason the Cid loved him and put great trust in him. And when the Cid saw him he asked him what he would have; and he like a prudent man bent his knees before him, and began to kiss his hand, and said, Sir Cid Ruydiez, blessed be the name of Jesus Christ who hath brought you to this state that you are Lord of Valencia, one of the best and noblest cities in Spain. What I would have is this. Sir, my forefathers were of this city, and I am a native hereof; and when I was a little lad the Christians took me captive, and I learnt their tongue among them, and then my will was to be a Christian, and to abide there in the land of the Christians; but my father and mother, being rich persons, released me. And God showed me such favor, and gave me such understanding and so subtle, that I learnt all the learning of the Moors, and was one of the most honorable and best Alfaquis that ever was in Valencia till this time, and of the richest, as you

know, Sir; and you in your bounty made me Alcalde, and gave me your authority over the Moors, of which peradventure I was not worthy. And now, Sir, thinking in my heart concerning the law in which I have lived, I find that I have led a life of great error, and that all which Mahommed the great deceiver gave to the Moors for their law, is deceit; and therefore, Sir, I turn me to the faith of Jesus Christ, and will be a Christian and believe in the Catholic faith. And I beseech you of your bounty give order that I may be baptized in the name of the Holy Trinity, and give me what name you will. And from this time forward I will live the life of a Christian, and fulfil what is written in the Gospel, and forsake wife and children and kin, and all that there is in the world, and serve God, and believe in his faith and holy law, as far as the weakness of my body can bear. When the Cid Ruydiez heard this he began to smile for very pleasure; and he rose up and took Alfaraxi with him to Doña Ximena, and said, Here is our Alcalde, who will be a Christian, and our brother in the faith of Jesus Christ. I beseech you therefore give order to provide all things that may be needful. When Doña Ximena heard this she rejoiced greatly, and gave order that all things should be full nobly prepared. And on the morrow the Bishop Don Hieronymo baptized him, and they gave him the name of Gil Diaz: and his godfathers were Don Alvar Fañez, and Pero Bermudez, and Martin Antolinez of Burgos; and Doña Ximena, with other honorable dames, were his godmothers. And from that time forward Gil Diaz was in such favor with the Cid, that he trusted all his affairs to his hands, and he knew so well how to demean himself, both towards him and all those of his company, that they all heartily loved him.

Chr.delCid. cap. 276. 277. Chr. Gen. ff. 304.

HERE BEGINNETH THE ELEVENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK XI.

How tidings came that King Bucar was coming against Valencia.

I. It is written in the history which Abenalfarax, the nephew of Gil Diaz, composed in Valencia, that for five years the Cid Ruydiez remained Lord thereof in peace, and in all that time he sought to do nothing but to serve God, and to keep the Moors quiet who were under his dominion; so that Moors and Christians dwelt together in such accord, that it seemed as if they had alway been united; and they all loved and served the Cid with such good will that it was marvellous. And when these five years were over, tidings were spread far and near, which reached Valencia, that King Bucar the Miramamolin of Morocco, holding himself disgraced because the Cid Campeador had conquered him in the field of Quarto near unto Valencia, where he had slain or made prisoners all his people, and driven him into the sea, and made spoil of all the treasures which he had brought with him; . . King Bucar calling these things to mind, had gone himself and stirred up the whole Paganism of Barbary, even as far as Montes Claros, to cross the sea again, and avenge himself if he could; and he had assembled so great a power, that no man could devise their numbers. When

the Cid heard these tidings he was troubled at heart; howbeit he dissembled this, so that no person knew what he was minded to do; and thus the matter remained for some days. And when he saw that the news came thicker and faster, and that it was altogether certain that King Bucar was coming over sea against him, he sent and bade all the Moors of Valencia assemble together in his presence, and when they were all assembled he said unto them, Good men of the Aljama, ye well know that from the day wherein I became Lord of Valencia, ye have alway been protected and defended, and have past your time well and peaceably in your houses and heritages, none troubling you nor doing you wrong; neither have I who am your Lord ever done aught unto you that was against right. And now true tidings are come to me that King Bucar of Morocco is arrived from beyond sea, with a mighty power of Moors, and that he is coming against me to take from me this city which I won with so great labor. Now therefore, seeing it is so, I hold it good and command that ye quit the town, both ye and your sons, and your women, and go into the suburb of Alcudia, and the other suburbs, to dwell there with the other Moors, till we shall see the end of this business between me and King Bucar. Then the Moors, albeit they were loth, obeyed his command; and when they were all gone out of the city, so that none remained, he held himself safer than he had done before.

Chr. del Cid. cap. 278. Chr. Gen. ff. 305.

II. Now after the Moors were all gone out of the city, it came to pass in the middle of the night that the Cid was lying in his bed, devising how he might withstand this coming of King Bucar, for Abenalfarax saith that when he was alone in his palace his thoughts were of nothing else. And when it was midnight there came a great light into the palace, and a great odor, marvellous sweet. And as he was marvelling what it might be, there appeared before him a man as white as snow; he was in the likeness of an old man with grey hair and crisp, and he carried certain keys in

How St. Peter appeared unto the Cid.

BOOK XI.

his hand; and before the Cid could speak to him he said, Sleepest thou, Rodrigo, or what art thou doing? And the Cid made answer, What man art thou who askest me? And he said, I am St. Peter, the Prince of the Apostles, who come unto thee with more urgent tidings than those for which thou art taking thought concerning King Bucar, and it is, that thou art to leave this world, and go to that which hath no end; and this will be in thirty days. But God will show favor unto thee, so that thy people shall discomfit King Bucar, and thou, being dead, shalt win this battle for the honor of thy body: this will be with the help of Santiago, whom God will send to the business: but do thou strive to make atonement for thy sins, and so thou shalt be saved. All this Jesus Christ vouchsafeth thee for the love of me, and for the reverence which thou hast alway shown to my Church in the Monastery of Cardeña. When the Cid Campeador heard this he had great pleasure at heart, and he let himself fall out of bed upon the earth, that he might kiss the feet of the Apostle St. Peter; but the Apostle said, Strive not to do this, for thou canst not touch me; but be sure that all this which I have told thee will come to pass. And when the blessed Apostle had said this, he disappeared, and the palace remained full of a sweeter and more delightful odor than heart of man can conceive. And the Cid Ruydiez remained greatly comforted by what St. Peter had said to him, and as certain that all this would come to pass, as if it were already over.

Chr. del Cid. cap. 279. Chr. Gen. ff. 305.

How the Cid spake to his people.

III. Early on the morrow he sent to call all his honorable men to the Alcazar; and when they were all assembled before him, he began to say unto them, weeping the while, Friends and kinsmen and true vassals and honorable men, many of ye must well remember when King Don Alfonso our Lord twice banished me from his land, and most of ye, for the love which ye bore me followed me into banishment, and have guarded me ever since. And God hath shown such mercy to you and to me, that we have won many bat-

tles against Moors and Christians; those which were against Christians, God knows, were more through their fault than my will, for they strove to set themselves against the good fortune which God had given me, and to oppose his service, helping the enemies of the faith. Moreover we won this city in which we dwell, which is not under the dominion of any man in the world, save only of my Lord the King Don Alfonso, and that rather by reason of our natural allegiance than of any thing else. And now I would have ye know the state in which this body of mine now is; for be ye certain that I am in the latter days of my life, and that thirty days hence will be my last. Of this I am well assured; for for these seven nights past I have seen visions. I have seen my father Diego Laynez, and Diego Rodriguez my son; and every time they say to me, You have tarried long here, let us go now among the people who endure for ever. Now notwithstanding man ought not to put his trust in these things, nor in such visions, I know this by other means to be certain, for Sir St. Peter hath appeared to me this night, when I was awake and not sleeping, and he told me that when these thirty days were over, I should pass away from this world. Now ye know for certain that King Bucar is coming against us, and they say that thirty and six Moorish Kings are coming with him; and since he bringeth so great a power of Moors, and I have to depart so soon, how can ye defend Valencia! But be ye certain, that by the mercy of God I shall counsel ye so, that ye shall conquer King Bucar in the field, and win great praise and honor from him, and Doña Ximena, and ye and all that ye have, go hence in safety; how ye are to do all this I will tell ye hereafter, before I depart.

Chr. del Cid. cap. 279. Chr. Gen. ff. 305.

IV. After the Cid had said this he sickened of the malady of which he died. And the day before his weakness waxed great, he ordered the gates of the town to be shut, and went to the Church of St. Peter; and there the Bishop Don Hieronymo being present, and all the clergy who were

How the Cid took to his bed.

BOOK XI.

in Valencia, and the knights and honorable men and honorable dames, as many as the Church could hold, the Cid Ruydiez stood up, and made a full noble preaching, showing that no man whatsoever, however honorable or fortunate they may be in this world, can escape death; to which, said he, I am now full near; and since ye know that this body of mine hath never yet been conquered, nor put to shame, I beseech ye let not this befall it at the end, for the good fortune of man is only accomplished at his end. How this is to be done, and what ye all have to do, I will leave in the hands of the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez. And when he had said this he placed himself at the feet of the Bishop, and there before all the people made a general confession of all his sins, and all the faults which he had committed against our Lord Jesus Christ. And the Bishop appointed him his penance, and assoyled him of his sins. Then he arose and took leave of the people, weeping plenteously, and returned to the Alcazar, and betook himself to his bed, and never rose from it again; and every day he waxed weaker and weaker, till seven days only remained of the time appointed. Then he called for the caskets of gold in which was the balsam and the myrrh which the Soldan of Persia had sent him; and when these were put before him he bade them bring him the golden cup, of which he was wont to drink; and he took of that balsam and of that myrrh as much as a little spoon-full, and mingled it in the cup with rose-water, and drank of it; and for the seven days which he lived he neither ate nor drank aught else than a little of that myrrh and balsam mingled with water. And every day after he did this, his body and his countenance appeared fairer and fresher than before, and his voice clearer, though he waxed weaker and weaker daily, so that he could not move in his bed.

Chr. del Cid. cap. 280. Chr. Gen. ff. 306.

How the Cid appointed what should be done after his death.

V. On the twenty-ninth day, being the day before he departed, he called for Doña Ximena, and for the Bishop Don Hieronymo, and Don Alvar Fañez Minaya, and Pero Bermu-

dez, and his trusty Gil Diaz; and when they were all five before him, he began to direct them what they should do after his death; and he said to them, Ye know that King Bucar will presently be here to besiege this city, with seven and thirty Kings whom he bringeth with him, and with a mighty power of Moors. Now therefore the first thing which ye do after I have departed, wash my body with rose-water many times and well, as blessed be the name of God it is washed within and made pure of all uncleanness to receive his holy body to-morrow, which will be my last day. And when it has been well washed and made clean, ye shall dry it well, and anoint it with this myrrh and balsam, from these golden caskets, from head to foot, so that every part shall be anointed, till none be left. And you my Sister Doña Ximena, and your women, see that ye utter no cries, neither make any lamentation for me, that the Moors may not know of my death. And when the day shall come in which King Bucar arrives, order all the people of Valencia to go upon the walls, and sound your trumpets and tambours, and make the greatest rejoicings that ye can. And when ye would set out for Castille, let all the people know in secret, that they make themselves ready, and take with them all that they have, so that none of the Moors in the suburb may know thereof; for certes ye cannot keep the city, neither abide therein after my death. And see ye that sumpter beasts be laden with all that there is in Valencia, so that nothing which can profit may be left. And this I leave especially to your charge, Gil Diaz. Then saddle ye my horse Bavieca, and arm him well; and ye shall apparel my body full seemlily, and place me upon the horse, and fasten and tie me thereon so that it cannot fall: and fasten my sword Tizona in my hand. And let the Bishop Don Hieronymo go on one side of me, and my trusty Gil Diaz on the other, and he shall lead my horse. You, Pero Bermudez, shall bear my banner, as you were wont to bear it; and you, Alvar Fañez, my cousin, gather your company together, and

BOOK XI.

put the host in order as you are wont to do. And go ye forth and fight with King Bucar; for be ye certain and doubt not that ye shall win this battle; God hath granted me this. And when ye have won the fight, and the Moors are discomfited, you may spoil the field at pleasure. Ye will find great riches. What ye are afterwards to do I will tell ye to-morrow, when I make my testament.

Chr. del Cid. cap. 280. Chr. Gen. ff. 306.

How the Cid made his testament and departed.

VI. Early on the morrow the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez, and Martin Antolinez, came to the Cid. Gill Diaz and Doña Ximena were alway with him; and the Cid began to make his testament. And the first thing which he directed, after commending his soul to God, was, that his body should be buried in the Church of St. Pedro de Cardeña, where it now lies; and he bequeathed unto that Monastery many good inheritances, so that that place is at this day the richer and more honorable. Then he left to all his company and household according to the desert of every one. To all the knights who had served him since he went out of his own country, he gave great wealth in abundance. And to the other knights who had not served him so long, to some a thousand marks of silver, to others two, and some there were to whom he bequeathed three, according who they were. Moreover, to the squires who were hidalgos, to some five hundred, and others there were who had a thousand and five hundred. And he bade them, when they arrived at St. Pedro de Cardeña, give clothing to four thousand poor, to each a skirt of *escanforte* and a mantle. And he bequeathed to Doña Ximena all that he had in the world, that she might live honorably for the remainder of her days in the Monastery of St. Pedro de Cardeña; and he commanded Gil Diaz to remain with her and serve her well all the days of her life. And he left it in charge to the Bishop Don Hieronymo, and Doña Ximena his wife, and Don Alvar Fañez, and Pero Bermudez, and Felez Muñoz, his nephews, that they should see all this fulfilled. And he commanded Alvar Fañez and Pero Ber-

mudez, when they had conquered King Bucar, to proceed forthwith into Castille and fulfil all that he had enjoined. This was at the hour of sexts. Then the Cid Ruydiez, the Campeador of Bivar, bade the Bishop Don Hieronymo give him the body of our Lord and Saviour Jesus Christ, and he received it with great devotion, on his knees, and weeping before them all. Then he sate up in his bed and called upon God and St. Peter, and began to pray, saying, Lord Jesus Christ, thine is the power and the kingdom, and thou art above all Kings and all nations, and all Kings are at thy command. I beseech thee therefore pardon me my sins, and let my soul enter into the light which hath no end. And when the Cid Ruydiez had said this, this noble Baron yielded up his soul, which was pure and without spot, to God, on that Sunday which is called Quinquagesima, being the twenty and ninth of May, in the year of our Lord one thousand and ninety and nine, and in the seventy and third year of his life. After he had thus made his end they washed his body twice with warm water, and a third time with rose water, and then they anointed and embalmed it as he had commanded. And then all the honorable men, and all the clergy who were in Valencia, assembled and carried it to the Church of St. Mary of the Virtues, which is near the Alcazar, and there they kept their vigil, and said prayer and performed masses, as was meet for so honorable a man.

May 29, 1099.

Chr. del Cid. cap. 281. Chr. Gen. ff. 307.

How King Bucar came up against the city.

VII. Three days after the Cid had departed King Bucar came into the port of Valencia, and landed with all his power, which was so great that there is not a man in the world who could give account of the Moors whom he brought. And there came with him thirty and six Kings, and one Moorish Queen, who was a negress, and she brought with her two hundred horsewomen, all negresses like herself, all having their hair shorn save a tuft on the top, and this was in token that they came as if upon a pilgrimage, and to obtain the remission of their sins; and they were all armed in coats of mail and with Turkish bows. King Bucar ordered his tents to be pitched round about Valencia, and

BOOK XI.

Abenalfarax who wrote this history in Arabic, saith, that there were full fifteen thousand tents; and he bade that Moorish negress with her archers to take their station near the city. And on the morrow they began to attack the city, and they fought against it three days strenuously; and the Moors received great loss, for they came blindly up to the walls and were slain there. And the Christians defended themselves right well, and every time that they went upon the walls, they sounded trumpets and tambours, and made great rejoicings, as the Cid had commanded. This continued for eight days or nine, till the companions of the Cid had made ready every thing for their departure, as he had commanded. And King Bucar and his people thought that the Cid dared not come out against them, and they were the more encouraged, and began to think of making bastilles and engines wherewith to combat the city, for certes they weened that the Cid Ruydiez dared not come out against them, seeing that he tarried so long.

Chr. del Cid. cap. 282. Chr. Gen. ff. 307.

How the Christians went out from Valencia.

VIII. All this while the company of the Cid were preparing all things to go into Castille, as he had commanded before his death; and his trusty Gil Diaz did nothing else but labor at this. And the body of the Cid was prepared after this manner: first it was embalmed and anointed as the history hath already recounted, and the virtue of the balsam and myrrh was such that the flesh remained firm and fair, having its natural color, and his countenance as it was wont to be, and the eyes open, and his long beard in order, so that there was not a man who would have thought him dead if he had seen him and not known it. And on the second day after he had departed, Gil Diaz placed the body upon a right noble saddle, and this saddle with the body upon it he put upon a frame; and he dressed the body in a *gambax*[1]

[1] *Vestieronla a carona un gambax de cendal delgado.* In the *Poema de Alexandro* the word in used precisely in the same manner —

Vestio a carona un gambax de cendal.

Copla 430.

of fine sendal, next the skin. And he took two boards and fitted them to the body, one to the breast and the other to the shoulders; these were so hollowed out and fitted that they met at the sides and under the arms, and the hind one came up to the pole, and the other up to the beard; and these boards were fastened into the saddle, so that the body could not move. All this was done by the morning of the twelfth day; and all that day the people of the Cid were busied in making ready their arms, and in loading beasts with all that they had, so that they left nothing of any price in the whole city of Valencia, save only the empty houses. When it was midnight they took the body of the Cid, fastened to the saddle as it was, and placed it upon his horse Bavieca, and fastened the saddle well: and the body sate so upright and well that it seemed as if he was alive. And it had on painted hose of black and white, so cunningly painted that no man who saw them would have thought but that they were grieves and cuishes, unless he had laid his hand upon them; and they put on it a surcoat of green sendal, having his arms blazoned thereon, and a helmet of parchment, which was cunningly painted that every one might have believed it to be iron; and his shield was hung round his neck, and they placed the sword Tizona in his hand, and they raised his arm, and fastened it up so subtilly that it was a marvel to see how upright he held the sword. And the Bishop Don Hieronymo went on one side of him, and the trusty Gil Diaz on the other, and he led the horse Bavieca, as the Cid had commanded him. And when all this had been made ready, they went out from Valencia at midnight, through the gate of Roseros, which is towards Castille.

And the Glossary explains it to be a kind of shirt, as the passage plainly implies. The *Chronica General* makes it of a different material, . . *Vestiol a carona del cuerpo un gambax branco fecho de un randal.* I know not whether this means network, or if it be an error for *cendal*, or perhaps for *ranzal*.

BOOK XI.

Pero Bermudez went first with the banner of the Cid, and with him five hundred knights who guarded it, all well appointed. And after these came all the baggage. Then came the body of the Cid with an hundred knights, all chosen men, and behind them Doña Ximena with all her company, and six hundred knights in the rear. All these went out so silently, and with such a measured pace, that it seemed as if there were only a score. And by the time that they had all gone out it was broad day.

Chr.delCid. cap. 283. Chr. Gen. ff. 308.

How King Bucar was utterly discomfited.

IX. Now Alvar Fañez Minaya had set the host in order, and while the Bishop Don Hieronymo and Gil Diaz led away the body of the Cid, and Doña Ximena, and the baggage, he fell upon the Moors. First he attacked the tents of that Moorish Queen the Negress, who lay nearest the city; and this onset was so sudden, that they killed full a hundred and fifty Moors before they had time to take arms or go to horse. But that Moorish Negress was so skilful in drawing the Turkish bow, that it was held for a marvel, and it is said that they called her in Arabic *Nugueymat Turya*,[1] which is to say, the Star of the Archers. And she was the first that got on horseback, and with some fifty that were with her, did some hurt to the company of the Cid; but in fine they slew her, and her people fled to the camp. And so great was the uproar and confusion, that few there were who took arms, but instead thereof they turned their backs and fled toward the sea. And when King Bucar and his Kings saw this they were astonished. And it seemed to them that there came against them on the part of the Christians full seventy thousand knights, all as white as snow: and before them a knight of great stature upon a white horse with a bloody cross, who bore in one hand a white banner, and in the other a sword which seemed to be of fire, and he made a great mortality among the Moors who were flying. And King Bucar and the other Kings were so greatly dis-

[1] *Megeyma Turia* in the *Chronica del Cid*.

mayed that they never checked the reins till they had ridden into the sea; and the company of the Cid rode after them, smiting and slaying and giving them no respite; and they smote down so many that it was marvellous, for the Moors did not turn their heads to defend themselves. And when they came to the sea, so great was the press among them to get to the ships, that more than ten thousand died in the water. And of the six and thirty Kings, twenty and two were slain. And King Bucar and they who escaped with him hoisted sails and went their way, and never more turned their heads. Then Alvar Fañez and his people, when they had discomfited the Moors, spoiled the field, and the spoil thereof was so great that they could not carry it away. And they loaded camels and horses with the noblest things which they found, and after the Bishop Don Hieronymo and Gil Diaz, who with the body of the Cid, and Doña Ximena, and the baggage, had gone on till they were clear of the host, and then waited for those who were gone against the Moors. And so great was the spoil of that day, that there was no end to it: and they took up gold, and silver, and other precious things as they rode through the camp, so that the poorest man among the Christians, horseman or on foot, became rich with what he won that day. And when they were all met together, they took the road toward Castille; and they halted that night in a village which is called Siete Aguas, that is to say, the Seven Waters, which is nine leagues from Valencia.

Chr. del Cid. cap. 284. Chr. Gen. ff. 308.

How the Moors went into the city.

X. Abenalfarax, he who wrote this history in Arabic, saith, that the day when the company of the Cid went out from Valencia, and discomfited King Bucar and the six and thirty Kings who were with him, the Moors of Alcudia and of the suburbs thought that he went out alive, because they saw him on horseback, sword in hand; but when they saw that he went towards Castille, and that none of his company returned into the town, they were astonished. And all that day they remained in such amaze, that they neither dared

BOOK XI.

go into the tents which King Bucar's host had left, nor enter into the town, thinking that the Cid did this for some device; and all night they remained in the same doubt, so that they dared not go out from the suburb. When it was morning they looked towards the town, and heard no noise there; and Abenalfarax then took horse, and taking a man with him, went toward the town, and found all the gates thereof shut, till he came to that through which the company of the Cid had gone forth; and he went into the city and traversed the greater part thereof, and found no man therein, and he was greatly amazed. Then he went out and called aloud to the Moors of the suburbs, and told them that the city was deserted by the Christians; and they were more amazed than before: nevertheless they did not yet dare either to go out to the camp or to enter into the town, and in this doubt they remained till it was mid-day. And when they saw that no person appeared on any side, Abenalfarax returned again into the town, and there went with him a great company of the best Moors; and they went into the Alcazar, and looked through all the halls and chambers, and they found neither man nor living thing; but they saw written upon a wall in Arabic characters by Gil Diaz, how the Cid Ruydiez was dead, and that they had carried him away in that manner to conquer King Bucar, and also to the end that none might oppose their going. And when the Moors saw this they rejoiced and were exceeding glad, and they opened the gates of the town, and sent to tell these tidings to those in the suburbs. And they came with their wives and children into the town, each to the house which had been his before the Cid won it. And from that day Valencia remained in the power of the Moors till it was won by King Don Jamye of Aragon, he who is called the Conqueror, which was an hundred and seventy years. But though King Don Jamye won it, it is alway called *Valencia del Cid*. On the morrow they went into the tents of King Bucar, and found there many arms; but the tents were

deserted, save only that they found certain women who had hid themselves, and who told them of the defeat of King Bucar. And the dead were so many that they could scarcely make way among them. And they went on through this great mortality to the port, and there they saw no ships but so many Moors lying dead that tongue of man cannot tell their numbers; and they began to gather up the spoils of the field, which were tents, and horses, and camels, and buffaloes, and flocks, and gold and silver, and garments, and store of provisions, out of all number, so that they had wherewith to suffice the city of Valencia for two years, and to sell to their neighbors also; and they were full rich from that time.

Chr. del Cid. cap. 285. Chr. Gen. ff. 309.

How the sons-in-law of the Cid came to meet the body.

XI. When the company of the Cid departed from the Siete Aguas, they held their way by short journeys to Salvacañete. And the Cid went alway upon his horse Bavieca, as they had brought him out from Valencia, save only that he wore no arms, but was clad in right noble garments; and all who saw him upon the way would have thought that he was alive, if they had not heard the truth. And whenever they halted they took the body off, fastened to the saddle as it was, and set it upon that frame which Gil Diaz had made, and when they went forward again, they placed it in like manner upon the horse Bavieca. And when they reached Salvacañete, the Bishop Don Hieronymo, and Doña Ximena, and Alvar Fañez, and the other honorable men, sent their letters to all the kinsmen and friends of the Cid Ruydiez, bidding them come and do honor to his funeral; and they sent letters also to his sons-in-law, the Infantes of Aragon and Navarre, and to King Don Alfonso. And they moved on from Salvacañete and came to Osma, and then Alvar Fañez asked of Doña Ximena if they should not put the body of the Cid into a coffin covered with purple, and with nails of gold; but she would not, for she said that while his countenance remained so fresh and comely, and his eyes so fair, his body should never be placed in a coffin, and

that her children should see the face of their father; and they thought that she said well, so the body was left as it was. And at the end of fifteen days the Infante of Aragon arrived, with Doña Sol his wife, and they brought with them an hundred armed knights, all having their shields reversed hanging from the saddle bow, and all in grey cloaks, with the hoods rent. And Doña Sol came clad in linsey-woolsey, she and all her women, for they thought that mourning was to be made for the Cid. But when they came within half a league of Osma, they saw the banner of the Cid coming on, and all his company full featly apparelled. And when they drew nigh they perceived that they were weeping, but they made no wailing; and when they saw him upon his horse Bavieca, according as ye have heard, they were greatly amazed. But so great was the sorrow of the Infante that he and all his company began to lament aloud. And Doña Sol, when she beheld her father, took off her tire and threw it upon the ground and began to tear her hair, which was like threads of gold. But Doña Ximena held her hand and said, Daughter, you do ill, in that you break the command of your father, who laid his curse upon all who should make lamentation for him. Then Doña Sol kissed the hand of the Cid and of her mother, and put on her tire again, saying, Lady mother, I have committed no fault in this, forasmuch as I knew not the command of my father. And then they turned back to Osma, and great was the multitude whom they found there assembled from all parts to see the Cid, having heard in what manner he was brought, for they held it to be a strange thing; and in truth it was, for in no history do we find that with the body of a dead man hath there been done a thing so noble and strange as this. Then they moved on from Osma, and came to Santesteban de Gormaz. And there after few days the King of Navarre came with the Queen Doña Elvira his wife; and they brought with them two hundred knights; howbeit their shields were not reversed, for they had heard that no mourn-

ing was to be made for the Cid. And when they were within half a league of Santesteban, the company of the Cid went out to meet them, as they had the Infante of Aragon; and they made no other lamentation, save that they wept with Doña Elvira; and when she came up to the body of her father she kissed his hand, and the hand of Doña Ximena her mother. And greatly did they marvel when they saw the body of the Cid Ruydiez how fair it was, for he seemed rather alive than dead. And they moved on from Santesteban, towards San Pedro de Cardeña. Great was the concourse of people to see the Cid Ruydiez coming in that guise. They came from Rioja, and from all Castille, and from all the country round about, and when they saw him their wonder was the greater, and hardly could they be persuaded that he was dead.

Chr.delCid. cap. 286. Chr. Gen. ff. 310.

XII. At this time King Don Alfonso abode in Toledo, and when the letters came unto him saying how the Cid Campeador was departed, and after what manner he had discomfited King Bucar, and how they brought him in this goodly manner upon his horse Bavieca, he set out from Toledo, taking long journeys till he came to San Pedro de Cardeña, to do honor to the Cid at his funeral. The day when he drew nigh the Infante of Aragon and the King of Navarre went out to met him, and they took the body of the Cid with them on horseback, as far as the Monastery of San Christoval de Ybeas, which is a league from Cardeña; and they went, the King of Navarre on one side of the body, and the Infante of Aragon on the other. And when King Don Alfonso saw so great a company and in such goodly array, and the Cid Ruydiez so nobly clad and upon his horse Bavieca, he was greatly astonished. Then Alvar Fañez and the other good men kissed his hand in the name of the Cid. And the King beheld his countenance, and seeing it so fresh and comely, and his eyes so bright and fair, and so even and open that he seemed alive, he marvelled greatly. But when they told him that for seven days he had drank of the

How King Don Alfonso came to do honor to the Cid.

BOOK XI.

myrrh and balsam, and had neither ate nor drank of aught else, and how he had afterwards been anointed and embalmed, he did not then hold it for so great a wonder, for he had heard that in the land of Egypt they were wont to do thus with their Kings. When they had all returned to the Monastery they took the Cid from off his horse, and set the body upon the frame, as they were wont to do, and placed it before the altar. Many were the honors which King Don Alfonso did to the Cid in masses and vigils, and other holy services, such as are fitting for the body and soul of one who is departed. Moreover he did great honor to the King of Navarre, and to the Infante of Aragon, ordering that all things which were needful should be given to them and their companies.

Chr. del Cid. cap. 287. Chr. Gen. ff. 310.

How the body of the Cid was placed in his ivory chair.

XIII. On the third day after the coming of King Don Alfonso, they would have interred the body of the Cid, but when the King heard what Doña Ximena had said, that while it was so fair and comely it should not be laid in a coffin, he held that what she said was good. And he sent for the ivory chair which had been carried to the Cortes of Toledo, and gave order that it should be placed on the right of the altar of St. Peter; and he laid a cloth of gold upon it, and upon that placed a cushion covered with a right noble *tartari*, and he ordered a graven tabernacle to be made over the chair, richly wrought with azure and gold, having thereon the blazonry of the Kings of Castille and Leon, and the King of Navarre, and the Infante of Aragon, and of the Cid Ruydiez the Campeador. And he himself, and the King of Navarre and the Infante of Aragon, and the Bishop Don Hieronymo, to do honor to the Cid, helped to take his body from between the two boards, in which it had been fastened at Valencia. And when they had taken it out, the body was so firm that it bent not on either side, and the flesh so firm and comely, that it seemed as if he were yet alive. And the King thought that what they purported to do and had thus begun, might full well be effected. And they clad

the body in full noble *tartari*, and in cloth of purple, which the Soldan of Persia had sent him, and put him on hose of the same, and set him in his ivory chair; and in his left hand they placed his sword Tizona in its scabbard, and the strings of his mantle in his right. And in this fashion the body of the Cid remained there ten years and more, till it was taken thence, as the history will relate anon. And when his garments waxed old, other good ones were put on.

Chr. del Cid. cap. 288. Chr. Gen. ff. 311.

How the company brake up after this was done.

XIV. King Don Alfonso, and the sons-in-law of the Cid, King Don Ramiro of Navarre, and the Infante Don Sancho of Aragon, with all their companies, and all the other honorable men, abode three weeks in St. Pedro de Cardeña, doing honor to the Cid. And the Bishop Don Hieronymo, and the other Bishops who came with King Don Alfonso, said every day their masses, and accompanied the body of the Cid there where it was placed, and sprinkled holy water upon it, and incensed it, as is the custom to do over a grave. And after three weeks they who were there assembled began to break up, and depart to their own houses. And of the company of the Cid, some went with the King of Navarre, and other some with the Infante of Aragon; but the greater number, and the most honorable among them, betook themselves to King Don Alfonso, whose natural subjects they were. And Doña Ximena and her companions abode in San Pedro de Cardeña, and Gil Diaz with her, as the Cid had commanded in his testament. And the Bishop Don Hieronymo, and Alvar Fañez Minaya, and Pero Bermudez, remained there also till they had fulfilled all that the Cid Ruydiez had commanded in his testament to be done.

Chr. del Cid. cap. 288. Chr. Gen. ff. 311.

Of the care which was taken of Bavieca.

XV. Gil Diaz did his best endeavor to fulfil all that his Lord the Cid Ruydiez had commanded him, and to serve Doña Ximena and her companions truly and faithfully; and this he did so well, that she was well pleased with his faithfulness. And Doña Ximena fulfilled all that the Cid had commanded her; and every day she had masses performed

BOOK XI.

for his soul, and appointed many vigils, and gave great alms for the soul of the Cid and of his family. And this was the life which she led, doing good wherever it was needful for the love of God; and she was alway by the body of the Cid, save only at meal times and at night, for then they would not permit her to tarry there, save only when vigils were kept in honor of him. Moreover Gil Diaz took great delight in tending the horse Bavieca, so that there were few days in which he did not lead him to water, and bring him back with his own hand. And from the day in which the dead body of the Cid was taken off his back, never man was suffered to bestride that horse, but he was alway led when they took him to water, and when they brought him back. And Gil Diaz thought it fitting that the race of that good horse should be continued, and he bought two mares for him, the goodliest that could be found, and when they were with foal, he saw that they were well taken care of, and they brought forth the one a male colt and the other a female; and from these the race of this good horse was kept up in Castille, so that there were afterwards many good and precious horses of his race, and peradventure are at this day. And this good horse lived two years and a half after the death of his master the Cid, and then he died also, having lived, according to the history, full forty years. And Gil Diaz buried him before the gate of the Monastery, in the public place, on the right hand; and he planted two elms upon the grave, the one at his head and the other at his feet, and these elms grew and became great trees, and are yet to be seen before the gate of the Monastery. And Gil Diaz gave order that when he died they should bury him by that good horse Bavieca, whom he had loved so well.

Chr. Gen. ff. 311. Chr. del Cid. cap. 289.

Of the death of Doña Ximena.

XVI. Four years after the Cid had departed that noble lady Doña Ximena departed also, she who had been the wife of that noble baron the Cid Ruydiez, the Campeador. At that time Don Garcia Tellez was Abbot of the Monas-

tery, a right noble monk, and a great hidalgo. And the Abbot and Gil Diaz sent for the daughters of the Cid and Doña Ximena to come and honor their mother at her funeral, and to inherit what she had left. Doña Sol, who was the younger, came first, because Aragon is nearer than Navarre, and also because she was a widow; for the Infante Don Sancho, her husband, had departed three years after the death of the Cid, and had left no child. King Don Ramiro soon arrived with the other dame, Queen Doña Elvira his wife, and he brought with him a great company, in honor of his wife's mother, and also the Bishop of Pamplona, to do honor to her funeral; and the Infante Don Garcia Ramirez, their son, came with them, being a child of four years old. Moreover there came friends and kinsmen from all parts. And when they were all assembled they buried the body of Doña Ximena at the feet of the ivory chair on which the Cid was seated; and the Bishop of Pamplona said mass, and the Abbot Don Garcia Tellez officiated. And they tarried there seven days, singing many masses, and doing much good for her soul's sake. And in that time the Bishop Don Hieronymo arrived, who abode with King Don Alfonso, and he came to do honor to the body of Doña Ximena; for so soon as he heard that she was departed, he set off, taking long journeys every day. And when the seven days were over, King Don Ramiro and Queen Doña Elvira his wife, and her sister Doña Sol, set apart rents for the soul of Doña Ximena, and they appointed that Gil Diaz should have them for his life, and that then they should go to the Monastery for ever: and they ordained certain anniversaries for the souls of the Cid and of Doña Ximena. After this was done they divided between them what Doña Ximena had left, which was a great treasure in gold and in silver, and in costly garments; . . the one half Queen Doña Elvira took, and Doña Sol the other. And when they had thus divided it, Doña Sol said that all which she had in the world should be for her nephew the Infante Don Garcia Ramirez, and

BOOK XI.

with the good will of Queen Elvira his mother, she adopted him then to be her son, and she took him with her to Aragon, to the lands which had been given her in dower, and bred him up till he became a young man; and after the death of his father he was made King of Navarre, as may be seen in the book of the Chronicles of the Kings of Spain. And when all these things were done they departed each to his own home, and Gil Diaz remained, serving and doing honor to the bodies of his master the Cid and Doña Ximena his mistress.

Chr.delCid. cap. 290. Chr. Gen. ff. 312.

Of what happened to a Jew who would have taken the Cid by the beard.

XVII. Now Don Garcia Tellez the Abbot, and the trusty Gil Diaz, were wont every year to make a great festival on the day of the Cid's departure, and on that anniversary they gave food and clothing to the poor, who came from all parts round about. And it came to pass when they made the seventh anniversary, that a great multitude assembled as they were wont to do, and many Moors and Jews came to see the strange manner of the Cid's body. And it was the custom of the Abbot Don Garcia Tellez, when they made that anniversary, to make a right noble sermon to the people: and because the multitude which had assembled was so great that the Church could not hold them, they went out into the open place before the Monastery, and he preached unto them there. And while he was preaching there remained a Jew in the Church, who stopt before the body of the Cid, looking at him to see how nobly he was there seated, having his countenance so fair and comely, and his long beard in such goodly order, and his sword Tizona in its scabbard in his left hand, and the strings of his mantle in his right, even in such manner as King Don Alfonso had left him, save only that the garments had been changed, it being now seven years since the body had remained there in that ivory chair. Now there was not a man in the Church save this Jew, for all the others were hearing the preachment which the Abbot made. And when this Jew perceived that he was alone, he began to think within himself and say,

This is the body of that Ruydiez the Cid, whom they say no man in the world ever took by the beard while he lived . . . I will take him by the beard now, and see what he can do to me. And with that he put forth his hand to pull the beard of the Cid; . . but before his hand could reach it, God, who would not suffer this thing to be done, sent his spirit into the body, and the Cid let the strings of his mantle go from his right hand, and laid hand on his sword Tizona, and drew it a full palm's length out of the scabbard. And when the Jew saw this, he fell upon his back for great fear, and began to cry out so loudly, that all they who were without the Church heard him, and the Abbot broke off his preachment and went into the Church to see what it might be. And when they came they found this Jew lying upon his back before the ivory chair, like one dead, for he had ceased to cry out, and had swooned away. And then the Abbot Don Garcia Tellez looked at the body of the Cid, and saw that his right hand was upon the hilt of the sword, and that he had drawn it out a full palm's length; and he was greatly amazed. And he called for holy water, and threw it in the face of the Jew, and with that the Jew came to himself. Then the Abbot asked him what all this had been, and he told him the whole truth; and he knelt down upon his knees before the Abbot, and besought him of his mercy that he would make a Christian of him, because of this great miracle which he had seen, and baptize him in the name of Jesus Christ, for he would live and die in his faith, holding all other to be but error. And the Abbot baptized him in the name of the Holy Trinity, and gave him to name Diego Gil. And all who were there present were greatly amazed, and they made a great outcry and great rejoicings to God for this miracle, and for the power which he had shown through the body of the Cid in this manner; for it was plain that what the Jew said was verily and indeed true, because the posture of the Cid was changed. And from that day forward Diego Gil remained in the Monastery as long as he lived, doing service to the body of the Cid.

Chr. del Cid. cap. 291. 292. Chr. Gen. ff. 313.

BOOK XI.

How the body of the Cid was interred.

XVIII. After that day the body of the Cid remained in the same posture, for they never took his hand off the sword, nor changed his garments more, and thus it remained three years longer, till it had been there ten years in all. And then the nose began to change color. And when the Abbot Don Garcia Tellez and Gil Diaz saw this, they weened that it was no longer fitting for the body to remain in that manner. And three Bishops from the neighboring provinces met there, and with many masses and vigils, and great honor, they interred the body after this manner. They dug a vault before the altar, beside the grave of Doña Ximena, and vaulted it over with a high arch, and there they placed the body of the Cid seated as it was in the ivory chair, and in his garments, and with the sword in his hand, and they hung up his shield and his banner upon the walls.

Chr. del Cid. cap. 291. Chr. Gen. ff. 313. Berganza. 5. 33. § 384.

Of the death of Gil Diaz.

XIX. After the body of the noble Cid Campeador had been thus honorably interred, Gil Diaz his trusty servant abode still in the Monastery of St. Pedro de Cardeña, doing service to the graves of the Cid and Doña Ximena, and making their anniversaries, and celebrating masses, and giving great alms to the poor both in food and clothing, for the good of their souls; and in this manner he lived while Don Garcia Tellez was Abbot, and two others after him, and then he died. And his deportment had alway been such in that Monastery, that all there were his friends, and lamented greatly at his death, because he had led so devout and good a life, and served so trustily at the graves of his master and mistress. And at the time of his death he gave order that they should lay his body beside the good horse Bavieca whom he had loved so well, in the grave which he had made there for himself while he was living. And Diego Gil remained in his place, doing the same service which he had done, till he departed also. And the history saith that though Gil Diaz was good, Diego Gil was even better.

Chr. Gen. ff 313. Chr. del Cid. cap. 292.

BOOK X.

How the King of Navarre restored the booty which he had taken in honor to the Cid.

XX. Eighty and six years after the death of the Cid Campeador, that is to say, in the year of the Era 1223, which is the year of the Incarnation 1185, it came to pass, that there was war between the Kings of Leon and Navarre on the one part, and the King of Castille on the other, notwithstanding this King Don Sancho of Navarre was uncle to the King of Castille, being his mother's brother. And this King Don Sancho entered into the lands of his nephew King Don Alfonso of Castille, and advanced as far as Burgos, and with his sword he struck a great stroke into the elm tree which is before the Church of St. John at Burgos, in token that he had taken possession of all that land; and he carried away with him a great booty in flocks and herds and beasts of the plough, and whatever else he could find, and with all this booty went his way toward Navarre. Now he had to pass nigh the Monastery of St. Pedro de Cardeña, where the body of the Cid Campeador lay. And at that time the Abbot of the Monastery, whose name was Don Juan, was a good man, and a hidalgo, and stricken in years; and he had been a doughty man in arms in his day. And when he saw this great booty being driven out of Castille, he was sorely grieved at the sight, and though he was now an old man, and it was long since he had got on horseback, he went to horse now, and took ten monks with him, and bade the strongest among them take down the banner of the Cid from the place where it was hung up, and he went after King Don Sancho, who was carrying away the spoil. And the King when he saw him coming marvelled what banner this might be, for in those days there was no banner like unto that borne by any man in all the kingdoms of Spain; and perceiving how few they were who came with it, he halted to see what it might be. And the Abbot humbled himself before him when he came up, and said, King Don Sancho of Navarre, I am the Abbot of this Monastery of St. Pedro de Cardeña, wherein lies the body of the Cid Campeador, your great grand-

BOOK XI.

father; and for that reason presuming on your bounty and favor, I am come hither with this banner, which was borne before him in his battles, to beseech you that you would leave this booty for the honor of this banner and of the body of the Cid. And when King Don Sancho heard this, he marvelled at the great courage of the man, that he should thus without fear ask of him to restore his booty. And he said unto him after a while, Good man, I know you not: but for what you have said I will give back the booty, for which there are many reasons. For I am of the lineage of the Cid as you say, and my father King Don Garcia being the son of Doña Elvira his daughter, this is the first reason; and the second is for the honor of his body which lies in your Monastery; and the third is in reverence to this his banner, which never was defeated. And if none of these were of any avail, yet ought I to restore it, were it only for this, that if he were living there is none who could drive away the spoils of Castille, he being so near. For the love of God therefore, and of my forefather the Cid, I give it to him, and to you, who have known so well how to ask it at my hands. When the Abbot heard this he was as joyful as he could be, and would have kissed the hand of King Don Sancho, but the King would not suffer this, because he was a priest of the mass. Then the King ordered the spoil to be driven to the Monastery, and went himself with it, and saw the banner hung up again in its place, and abode there three weeks, till all that booty had been restored to the persons from whom it was taken. And when this was done he offered to the Monastery two hundred pieces of gold for the soul of his forefather the Cid, and returned into his kingdom of Navarre, and did no more evil at that time in the realm of Castille. This good service the Cid Ruydiez did to Castille after his death.

Chr. del Cid. cap. 293. Chr. Gen. ff. 314.

How the Cid went to the great battle of the Navas de Tolosa.

XXI. Moreover when the Miramamolin brought over from Africa against King Don Alfonso, the eighth of that name, the mightiest power of the misbelievers that had ever

been brought against Spain since the destruction of the Kings of the Goths, the Cid Campeador remembered his country in that great danger. For the night before the battle was fought at the Navas de Tolosa, in the dead of the night, a mighty sound was heard in the whole city of Leon, as if it were the tramp of a great army passing through. And it passed on to the Royal Monastery of St. Isidro, and there was a great knocking at the gate thereof, and they called to a priest who was keeping vigils in the Church, and told him that the Captains of the army whom he heard were the Cid Ruydiez, and Count Ferran Gonzalez, and that they came there to call up King Don Ferrando the Great, who lay buried in that Church, that he might go with them, to deliver Spain. And on the morrow that great battle of the Navas de Tolosa was fought, wherein sixty thousand of the misbelievers were slain, which was one of the greatest and noblest battles ever won over the Moors.[1]

Yepes. Chr. Gen. de S. Benito. T. 1. ff. 382.

XXII. The body of the Cid remained in the vault wherein it had been placed as ye have heard, till the year of the Incarnation 1272, when King Don Alfonso the Wise, for the great reverence which he bore the memory of the Cid his forefather, ordered a coffin to be made for him, which was hewn out of two great stones; and in this the body of the Cid was laid, and they placed it on that side where the Epistle is read; and before it, in a wooden coffin, they laid the body of Doña Ximena. And round about the stone coffin these verses were graven, in the Latin tongue,

How King Don Alfonso the Wise removed the body of the Cid.

[1] This thing, says Yepes, God permitted to be heard in Leon, that it might be known how those persons whom the Gentiles in their vanity call Heroes, and the world holds for excellent men, do in Heaven take thought for the things of this world; and though their bodies were not verily and indeed present, yet inasmuch as their souls so vehemently desired to be there, this sound of their march was permitted to be heard, that it might be known how they were still watchful for the good of Spain.

BOOK XI.

being, according as it is said, composed by King Don Alfonso himself.

BELLIGER, INVICTUS, FAMOSUS MARTE TRIUMPHIS,
CLAUDITUR HOC TUMULO MAGNUS DIDACI RODERICUS.

And upon his tomb he ordered these verses to be graven also:

QUANTUM ROMA POTENS BELLICIS EXTOLLITUR ACTIS,
VIVAX ARTHURUS FIT GLORIA QUANTUM BRITANNIS,
NOBILIS E CAROLO QUANTUM GAUDET FRANCIA MAGNO,
TANTUM IBERIA DURIS CID INVICTUS CLARET.

And upon the walls it was thus written. I who lie here interred am the Cid Ruydiez, who conquered King Bucar with six and thirty Kings of the Moors; and of those six and thirty, twenty and two died in the field. Before Valencia I conquered them, on horseback, after I was dead, being the seventy and second battle which I won. I am he who won the swords Colada and Tizona. God be praised, Amen.

Berganza. 5. 32. § 384.

Of the second removal of the body, and how it was resolved to remove it again.

XXIII. The body of the Cid remained here till the year of the Incarnation 1447, when the Abbot Don Pedro del Burgo ordered the old Church to be pulled down, that a new one might be built in its place. And then as all the sepulchres were removed, that of the Cid was removed also, and they placed it in front of the Sacristy, upon four stone lions. And in the year 1540 God put it in the heart of the Abbot and Prior, Monks and Convent of the Monastery of St. Pedro de Cardeña for the glory of God, and the honor of St. Peter and St. Paul, and of the Cid and other good knights who lay buried there, and for the devotion of the people, to beautify the great Chapel of the said Monastery with a rich choir and stalls, and new altars, and goodly steps to lead up to them. And as they were doing this, they found that the tomb of the blessed Cid, if they left it where it was, which was in front of the door of the Sacristy,

before the steps of the altar, it would neither be seemly for the service of the altar, because it was in the way thereof, nor for his dignity, by reason that they might stumble against it; . . . moreover it was fallen somewhat to decay, and set badly upon the stone lions which supported it; and there were other knights placed above him. Whereupon the Abbot, Prior, Monks, and Convent, resolved that they would translate his body, and remove the other tombs to places convenient for them, holding that it was not meet that those who neither in their exploits nor in holiness had equalled him in life, should have precedency of him after death. And they were of one accord that the day of this translation should not be made public, knowing how great the number would be of knights and other persons who would be desirous of being at this festival, for which cause they doubted least some misadventure would betide of tumults and deaths, or scandals such as are wont to happen on such occasions; they were therefore minded to do this thing without giving knowledge thereof to any but those who were in the Monastery, who were of many nations and conditions, and who were enow to bear testimony when it was done; for there was no lack there, besides the religious, of knights, squires, hidalgos, laborers, and folk of the city and the district round about, and Biscayans, and mountaineers, and men of Burgundy and of France.

Berganza. 5. 33. § 386. F. Lope de Frias.

XXIV. So on Thursday, the eighth day of Epiphany, being the thirteenth day of January in the year of our Lord 1541, and at the hour of complines, the Abbot and Convent being assembled, together with serving-men and artificers who were called for this purpose, they made that night wooden biers that the tomb might be moved more easily and reverently, and with less danger. And on the morrow, which was Friday, the fourteenth day of the said month and year, the Convent having said primes, and the mass of Our Lady, according to custom, and the Abbot Fray Lope de Frias, who was a native of Velorado, having

Of the ceremonies before the lid of the tomb was lifted.

BOOK XI.

confessed and said mass, the doors of the Church being open, and the altar richly drest, and the bells ringing as they are wont to do upon great festivals, at eight in the morning there assembled in the Church all the brethren of the Monastery, nineteen in number, the other fifteen being absent each in his avocation; and there were present with them Sancho de Ocaña, Merino and Chief Justice of the Monastery; Juan de Rosales, Pedro de Ruseras, and Juan Ruyz, squires of the house; master Ochoa de Artiaga, a mason, with his men; Andrez de Carnica, and Domingo de Artiaga, master Pablo and master Borgoñon, stone-cutters, with their men; and master Juan, a smith, with his; and all the other workmen and serving-men and traders who were in the house. And the Abbot being clad in rich vestments, and the ministers and acolites with him, with cross, candles, and torches burning, went all in procession to our Lady's altar, where the sacrament was at that time kept, because of the repairs which were going on in the great Chapel; and all kneeling on their knees, and having recited the Paternoster and Ave-maria, the Abbot gave a sign, and the Precentor of the Convent began in plain descant the antiphony *Salvator Mundi*. And when the whole Convent had sung this, the Abbot said the verse *Ostende nobis*, and the verse *Post partum virgo*, and the prayer *Omnipotens sempiturne Deus qui es omnium dubitantium certitudo*, and the prayer *Deus qui salutis æternæ*, demanding the grace and favor of the Lord. When this was done they returned in procession to the great Chapel, before the tomb of the blessed Cid, and then the choir began the anthem *Mirabilis Deus*, saying it to the organ. And while this was singing in great accord, the workmen stood ready with their instruments in hand, to lift off the upper stone of the coffin, because it was well nigh impossible to remove the whole together, and also because the Abbot, Prior, and Convent, had resolved to see that holy body and relicks, by reason of the devotion which they bore to the blessed Cid, and that they might bear testimony in

what manner he lay in that tomb, wherein he had been deposited so many years ago, as behoved them for the honor of the Cid and the authority of the Monastery.

How the third translation was performed.

XXV. When the anthem was finished, the Abbot said the verse *Exultabunt sancti in gloria*, and the prayer *Deus qui es tuorum gloria servorum*. And when all had said Amen, the Abbot himself, with a little bar of iron, began first to move the lid of the stone coffin; and then the workmen and others easily lifted it off upon the bier, and thus the tomb was laid open; and there appeared within it a coffin of wood fastened down with gilt nails, the hair of the coffin being entirely gone, and great part of the wood decayed also. Within this coffin was the holy body, now well nigh consumed, nothing but the bones remaining entire. On some of the bones the flesh was still remaining, not discolored, but with a rosy color, and the bones were of the same rosy color, and the flesh also which had fallen from them. The body was wrapt in a sendal wrought after the Moorish fashion, with sword and spear by its side, as tokens of knighthood. As soon as the coffin was opened there issued forth a good odor, and comforting fragrance. It appeared that no part of the body was wanting; but this was not narrowly examined, by reason of the reverence which they bore it. After all this had been seen well and leisurely by all those who were present, the Abbot and his ministers passed a clean sheet under the coffin, and collecting into it all the bones and holy dust, covered it with another sheet, and took it out, and laid it upon the high altar, with candles and torches on each side; and in this manner it remained there all day, till it was time to deposit it in the tomb. And all this while the choristers sung to the organ, and the organ responded. And when the body was laid upon the altar, the Abbot said the verse *Mirabilis Deus*, and the prayer *Magnificet te Domine sanctorum tuorum beata solemnitas*. And when this was done he went and disrobed himself of his sacred vestments. And the workmen went and removed the stone lions, and placed them in the place

BOOK XI.

where they were to be, and the tomb upon them. And the Convent went to perform divine service, which was celebrated that day at all the hours with a full choir. And at the hour accustomed, after this was done, the Abbot and the Convent invited all who were there present to be their guests, giving a right solemn feast to all; and the chief persons dined with the Convent in the Refectory. And that same day in the evening, after vespers, when it was about four o'clock, the workmen had removed the stone lions, and placed the tomb upon them, and laid the lid of the tomb hard by, and made all ready to fasten it down, so soon as the holy body should be laid in it. And at that time, the bells ringing again, and all being again assembled, the Abbot having put on again his vestments, which were of white brocade, and his ministers with him, went to the altar whereon they had laid the holy body, which had been right nobly guarded and accompanied. And the singers singing the while, he and his ministers took it and laid it with great reverence in the tomb, all seeing it when it was laid there, wrapt up and covered with the sheets. And in the presence of all, the workmen put on the lid and fastened it down. Then the Abbot began the *Te Deum laudamus*, and the singers continuing it, they went in procession to Our Lady's Chapel, where the most holy sacrament then was, as ye have heard. And the Abbot said the verse *Benedicamus Patrem et Filium cum Sancto Spiritu*, and the prayer *Deus ad quem digne laudandum*, and they all returned thanksgiving to the Lord. And the Abbot and the ministers went into the Sacristy, and took off their sacred vestments; and then he returned and again invited all who were there to a collation in the Refectory, which had been prepared by the servants of the Monastery. And when this was over they separated, each going with great content to his several occupation, praising God.

F. Lope de Frias.

XXVI. It was a thing of great consolation that there was not a person in that Monastery, who did not all that day

feel great joy and delight in his soul. And there befell a thing of which many took notice, and which ought not to be passed over in silence, and it was this. There was a great want of rain in the land of Rioja and Bureva, and the district of Cardeña also was in want of water, though not in such great need, for it was long since any rain had fallen; and it pleased God that on the aforesaid Thursday, the eve of the translation, at the very hour when the Abbot and his people began to prepare the bier, and make all things ready for opening and removing the tomb, a soft and gentle rain began, such a rain that to those who were out of doors it was nothing troublesome, and to the country greatly profitable, and pleasant unto all; and it lasted all that night, and all the day following, till the holy business of the translation was accomplished, and then it ceased. Now it was found that this rain had fallen at the same time and in the same manner, both in the country below Burgos, and also in Bureva, albeit that it rarely hath happened for rain to fall at one time in both provinces, because they are wont to have rain with different winds. It seemeth therefore that this blessed knight, who while he lived protected and defended that country with his person and his arms, beholding the service which was done him, and how he was remembered, favored it at that time in heaven with his holy intercession, by sending that thing whereof it had then most need, which was water from heaven, in order that it might be made manifest that he never ceased to show favor to those who trusted in him, and to that monastery of Saint Pedro de Cardeña. And an account of this translation, and of all this which befell, was drawn up by the Abbot Fray Lope de Frias, and signed by all the brethren of the Monastery, and all the chief persons there present.

Of the miraculous rain which fell during this translation.

F. Lope de Frias.

XXVII. Now albeit this translation of the body of the blessed Cid had been made with such honor and reverence, there were many who murmured against it: and Don Pedro Fernandez de Velasco, Duke of Frias, who was then

Of the letter which the Emperor issued touching this translation.

BOOK XI. Constable of Castille, and the Municipality of Burgos, sent advice thereof to the Emperor Charles V. who was at that time in Flanders, beseeching him to give order that the tomb of the Cid might be translated back to its former place, and that of Doña Ximena also, which had been removed into the cloisters of the Monastery. Hereupon the Emperor dispatched letters to his Governor, Cardinal Juan, bidding him see that the petition of the Constable and of the City of Burgos was fulfilled, and the Cardinal in obedience thereunto dispatched the provision here following.

The King.

Venerable Abbot, Monks and Convent of St. Pedro de Cardeña, know ye that we have ordered to be given, and do hereby give our edict unto you, to the following tenor. The Council, Justice, and Regidores, Knights, Esquires, Artificers and Good Men of the City of Burgos, have made a memorial to us the King, showing, that we well know the fame, nobleness, and exploits of the Cid, which are notorious to all, from whose valor there redoundeth honor to all Spain, and especially to that city whereof he was a native, and where he had his origin and birth place; and that one of the principal things which they who pass through that city, both natives of these kingdoms, and strangers also, desire to see, is his tomb and the place wherein he and his ancestors are interred, for his greatness and the antiquity thereof; and that it is now some thirty or forty days since ye, not having respect to this, neither bearing in mind that the Cid is our progenitor, nor the possessions which he left to your house, nor the authority that it is to the said Monastery that he should there have been interred, have removed and taken away his tomb from the middle of the great Chapel, where it had stood for more than four hundred years, and placed it near a staircase, in a place unseemly, and unlike that where it was placed heretofore, both in authority and honor. Moreover ye have removed with him the tomb of Doña Ximena his wife, and placed it in the Cloisters of the said Monastery,

full differently from where it was. The which that city, as well because it toucheth us as for her honor, doth greatly resent; and albeit that as soon as it was known the Corregidor and three of the Regidores thereof went there to prevail with ye that ye should restore the said bodies to the place where they were wont to be, ye would not be persuaded; whereof the said city holdeth itself greatly aggrieved; and moreover it is a thing of bad example for Monasteries and Religioners, who, seeing how lightly the tomb of so famous a person hath been removed, may venture to remove and change any monuments and memorials, whereby great evil would accrue to our kingdoms. And the said City supplicateth and beseeching us of our grace, that we would be pleased to give command that ye should restore the bodies of the Cid and of his wife to the same place and form as heretofore. And the Cid having been so signal a person, and one from whom the Royal Crown of Castille hath received such great and notable services, we marvel that ye should have made this alteration in their tombs, and we command you if it be so that their bodies or their tombs have been indeed removed, as soon as ye receive this, to restore them to the same place, and in the same form and manner as they were before; and in case they have not yet been removed, that ye do not move nor touch them, neither now nor at any time to come. And having first complied with this order, if ye have any cause or reason for making this removal, ye are to send us an account thereof, and also how ye have restored the said bodies and tombs to their former place within forty days, to the end that we may give order to have this matter inspected, and provide as shall be most convenient. Done at Madrid, the 8th day of the month of July, in the year 1541. Johannes Cardinalis, by command of his Majesty, Governor in his name.

Berganza. 5. 33. § 390. 391.

XXVIII. This provision having been notified unto them, the Abbot and Monks made answer that they were ready to obey it, and that he would go and give account to the Lord

How the tombs were translated to the middle of the Great Chapel.

BOOK XI.

Governor of what had been done. And the Abbot went accordingly to Court, and informed the Cardinal Governor of the translation which had been made; and that the tomb of the Cid had been removed to a place more decorous, and nearer the high Altar, and answering the site where King Don Alfonso VI. had commanded him to be placed in his ivory chair before he was first interred; and where the vault had been made wherein he had lain many years. And that the reason why the tomb had been moved was, that the passage from the Sacristy to the choir and to the High Altar might be cleared; and that the reason why it had not been placed in the middle of the Great Chapel, was, that if that place were occupied, it seemed due to Queen Doña Sancha the foundress of that House, or to King Don Ramiro, who had held that place in the old Church. But notwithstanding all these reasons which the Abbot alleged, the Cardinal ordered him to obey the King's command. Hereupon the Abbot returned to the Monastery and determined to place the tombs of the Cid and of Doña Ximena in the middle of the Great Chapel, before it should be known in Burgos that the translation was to take place; and accordingly when those persons who would fain have been present made inquiry, they were told that the thing was done.

Berganza. 5. 33. § 392. 393.

Cf the state of those tombs at the present time.

XXIX. Now there have not been wanting over-curious persons who, because the Monastery of Cardeña is the first under the royal patronage, by reason that it is a foundation of Queen Doña Sancha, who is the first royal personage that ever founded a Monastery in Spain, and because King Don Alfonso the Great re-edified it, and Garcia Ferrandez the Count of Castille restored it, have said, that the Cid hath taken the place of these patrons. And when King Carlos II. was in this Monastery in the year 1679, he asked whose the tomb was which occupied the middle of the Great Chapel: and Fray Joseph del Hoyo, who was at that time Abbot, made answer, Sir, it is the tomb of Rodrigo Diaz, the Cid Campeador. Why then, said one of the Grandees,

doth the Cid occupy the best place, seeing that this Monastery is a royal foundation? Upon this the Abbot made answer that the Emperor Charles V. had ordered the Abbot and Monks to place him in that place; and King Carlos II. said, The Cid was not a King, but he was one who made Kings. And from that time till the present day the tomb of the Cid hath remained in the same place, and that of Doña Ximena beside it; and with such veneration and respect are they preserved, that they are alway covered and adorned with two cloths, whereof the upper one is of silk, and on great festivals they are adorned with one still more precious. Berganza. 5. 33. § 393.

Of the relics of the Cid.

XXX. Many are the things which belonged to Ruydiez the Cid Campeador, which are still preserved with that reverence which is due to the memory of such a man. First, there are those good swords Colada and Tizona, which the Cid won with his own hand. Colada is a sword of full ancient make: it hath only a cross for its hilt, and on one side are graven the words *Si*, *Si* . . . that is to say, Yea, Yea: and on the other, *No*, *No*. And this sword is in the Royal Armory at Madrid. That good sword Tizona is in length three quarters and a half, some little more, and three full fingers wide by the hilt, lessening down to the point; and in the hollow of the sword, by the hilt, is this writing in Roman letters, *Ave Maria gratia plena Dominus*, and on the other side, in the same letters, I am Tizona, which was made in the era 1040, that is to say, in the year 1002. This good sword is an heir-loom in the family of the Marquises of Falces. The Infante Don Ramiro, who was the Cid's son-in-law, inherited it, and from him it descended to them. Moreover the two coffers which were given in pledge to the Jews Rachel and Vidas are kept, the one in the Church of St. Agueda at Burgos, where it is placed over the principal door, in the inside, and the other is in the Monastery of St. Pedro de Cardeña, where it is hung up by two chains on the left of the dome; on the right, and opposite to this coffer, is the banner of the Cid, but the color

BOOK XI.

thereof cannot now be known, for length of time and the dampness of the Church have clean consumed it. In the middle is his shield hanging against the wall, covered with skin, but now so changed that no blazonry or device is to be seen. In the Sacristy there are the keys of the coffer, a great round chest of satin wood, the setting of the amethyst cup which he used at table, and one of the caskets which the Soldan of Persia sent with the myrrh and balsam; this is of silver, and gilt in the inside, and it is in two parts, the lid closing over the other part; its fashion is like that of the vessels in which the three Kings of the East are represented bringing their offerings to Christ when he was newly born. On the upper part is graven the image of our Redeemer, holding the world in his hand, and on the other the figure of a serpent marvellously contorted, peradventure in token of the victory which Jesus achieved over the enemy of the human race. That noble chess-board, the men whereof were of gold and silver, was also in the Monastery in the days of King Don Alfonso the Wise, but it hath long since been lost, no man knoweth how. Moreover there is in this Sacristy a precious stone of great size, black and sparkling; no lapidary hath yet known its name. The Convent have had an infant Jesus graven thereon, with the emblem of the Passion, that it might he worthily employed. It is thought also that the great cross of crystal which is set so well and wrought with such great cunning, is made of different pieces of crystal which belonged to the Cid. But the most precious relic of the Cid Ruydiez which is preserved and venerated in this Monastery, is the cross which he wore upon his breast when he went to battle; it is of plain silver, in four equal parts, and each part covered with three plates of gold, and in the flat part of each five sockets set with precious stones of some size, and with other white ones which are smaller; of these little ones, some are still left, fastened in with filigrane. In the middle of the cross is a raised part, after the manner of an artichoke, ending in white and

green enamel; and it is said that in the hollow thereof are certain relics, with a piece of the holy wood of the true cross. Verily, that part of the writing which can still be read implieth this, for thus much may at this day be discerned, . . CRUCIS SALVATOR * * SANCTI PETRI * * PORTO. Of the four limbs of this cross, the upper one is wanting. King Don Alfonso, the last of that name, asked for it, and had it made into a cross to wear himself, when he went to battle, because of the faith which he had, that through it he should obtain the victory: of the lower limb little more is left than that to which the plates of silver and gold were fastened on. From point to point this cross is little more than a quarter.

Berganza. 5. 40. § 441. 442. 443. Do. 5. 29. s. 360.

How the Cid should have been canonized.

XXXI. There is no doubt that the soul of the blessed Cid resteth and reigneth with the blessed in Heaven. And men of all nations and at all times have come from all parts to see and reverence his holy body and tomb, being led by the odor of his fame, especially knights and soldiers, who when they have fallen upon their knees to kiss his tomb, and scraped a little of the stone thereof to bear away with them as a relick, and commended themselves to him, have felt their hearts strengthened, and gone away in full trust that they should speed the better in all battles into which they should enter from that time with a good cause. By reason of this great devotion, and the great virtues of my Cid, and the miracles which were wrought by him, King Philip the Second gave to his ambassador Don Diego Hurtado de Mendoza, to deal with the Court of Rome concerning the canonization of this venerable knight Rodrigo Diaz. Now Don Diego was a person of great learning, and moreover, one of the descendants of the Cid; and being greatly desirous that this thing should be effected, he sent to the monastery of St. Pedro de Cardeña, and had papers and depositions sent from thence, and made a memorial of the virtues and miracles of the Campeador, showing cause why this blessed knight should be canonized. But before the matter

BOOK XI.

could be proceeded in, the loss of Sienna took place, whereupon he was fain to leave Rome; and thus this pious design could not be brought about. Nevertheless the Cid hath alway been regarded with great reverence as an especial servant of God: and he is called the Blessed Cid, and the Venerable Rodrigo Diaz. Certes, his soul resteth and reigneth with the blessed in Heaven. Amen.

F. Lope de Frias Berganza. 3. 33. § 397.

HERE ENDETH THE CHRONICLE OF THAT RIGHT FAMOUS AND GOOD KNIGHT THE BLESSED CID,

RODRIGO DIAZ DE BIVAR,

THE CAMPEADOR.

NOTES.

NOTES

ON THE

INTRODUCTION.

Count Julian. P. 18.

(1.) PELLICER discredited the story of Count Julian and his daughter, because it is not mentioned in the three oldest Chronicles: and this opinion has been too lightly adopted by other writers, without farther consideration. But the authors of those Chronicles wrote with the utmost brevity, and never entered into the particulars of any event. All the Moorish historians relate the circumstance, and all the Spanish traditions agree with them. The Marques de Mondejar, one of the most sceptical as well as most learned investigators of Spanish history, admits this story as authentic, and he is followed by Ferreras, . . a writer as sceptical as himself.

The children became slaves. P. 19.

(2.) It became a common trick to inveigle free persons into a marriage with slaves, who appeared free, in order that the owner might claim the children as his property. A law was necessary to check this practice; . . if the deceit was proved, the slave and children were made free, and the master declared infamous.

Fuero Juzgo, Lib. 3. *Tit.* 2. *Ley* 7.

Slaves could obtain no *merced* (bounty, favor, mercy,) from the King . . . *ca los siervos non son omes para parecer ante los Reyes para pedirla!* . . for slaves are not men fit to appear before Kings to ask it!

Part. 3. *Tit.* 24. *Ley* 2.

It is worth noticing, that the word for slave and for wretch is the same . . caitiff and captive.

Its creed more rational. P. 20.

(3.) Mahommed expressly and repeatedly affirmed that he had no power to work miracles. Yet such is the appetite of man for the miraculous, that his followers have invented them for him in profusion. The exploit of dividing the moon exceeds all miracles in extravagance; . . even the great Moloch of Catholicism, St. Domingo himself, has had nothing half so extraordinary imputed to him, though he is the Hercules Furens of hagiology. Even some of those parts of corrupted Christianity which Mahommed was most zealous to keep out of his system, have been engrafted upon it. Ali is regarded by the Persians as a super-angelic being: indeed the songs in his praise which are written in gold round the gallery of the tomb of Abbas II. represent him as equal, if not superior, to the Deity himself.

"The Universal Spirit with its sublime knowledge, cannot arrive at the portal of thy wondrous essence, O Master of the Faithful!

"Were there a place more exalted than the most high throne of God, I would affirm it to be thy place, O Master of the Faithful!

"Being of an unconceivable puissance, the commands of Providence are executed by thy orders.

"The infallibility of Predestination depends only upon thy conduct: she is so modest as never to set her foot before thine.

"Had not thy perfect being been in the idea of the Creator, Eve had been eternally a virgin, and Adam a bachelor."

The Persians have also added redemption to their creed, through the merits and sufferings of Hassan and Hosein. At the day of judgment their mother Fatima will present herself before the throne of God, holding the head of one and the heart of the other, and demand absolution in their name for the sins of the followers of Ali.

Francklin's Tour. P. 253.

Hence the unnatural murders with which Asiatic history abounds. P. 23.

(4.) Even Bruce allows that the confinement of all the Abyssinian princes upon the mountain "was probably intended to prevent some disorders among them *which seem to be the almost inevitable consequences of polygamy.*" *Book* 2. *Ch.* 6.

Bruce is the great modern defender of polygamy, and he rests his defence upon the greater number of women than of men in hot countries. But the coast of Malabar is as hot as the coast of Arabia, and there one woman has many husbands. The superabundance of males in the one country, and of females in the other, must therefore be considered as consequences of these opposite customs, not as causes of them.

The Mahommedan sometimes knows not the face of his own children. P. 23.

(5.) Baron de Tott has recorded a conversation upon this subject between himself and his friend Murad Mollach: the fact is Turkish, the conversation French.

The Commander is punished for his misfortune. P. 25.

(6.) The conqueror of Constantinople seeing his Janizaries repulsed before Belgrade, reproached the Aga, asked him where were the soldiers whom he had committed to his charge, and threatened to make an example of him. The Aga replied, Of those whom you committed to my charge, Sire, the greater part are dead, or wounded, and the few who have escaped will no longer obey me. For myself, I have only to rush upon the enemy and die in your service. He advanced alone and was cut to pieces, and then the Tyrant vainly regretted the brave man whom he had thus unjustly destroyed.

Chalcondyles, L. 8.

An instance of similar injustice is related in the following ballads.

Passeabase el Rey Moro
por la Ciudad de Granada,
desde la Puerta de Elvira
hasta la de Bivarambla.
Ay de mi Alhama!

Cartas le fueron venidas
que Alhama era ganada,
las cartas echò en el suelo,
y al mensagero matara.
Ay de mi Alhama!

Descavalga de una mula,
y en un cavallo cavalgaba,
por el Zacatin arriba
subido se avia al Alhambra.
Ay de mi Alhama!

Como en el Alhambra estuvo,
al mismo punto mandaba
que se toquen las trompetas,
los añafiles de plata.
Ay de mi Alhama!

Y que las caxas de guerra
apriessa toquen al arma,
porque lo oygan sus Moriscos,
los de la Vega y Granada.
Ay de mi Alhama!

Thro' the city of Granada
Did the Moorish Monarch hasten,
From the portal of Elvira
To the gate of Bivarambla.
Woe is me, Alhama!

He had letters how Alhama
By the Christians had been taken,
In the fire he threw the letters
And he cut the bearer's head off.
Woe is me, Alhama!

From his mule in haste alighting,
Hastily he leaps on horseback.
Up the Zacatin he gallops,
He is come to the Alhambra.
Woe is me, Alhama!

Soon as he was in the palace,
That same instant he commanded
That the trumpets should be sounded
And the clarions of silver.
Woe is me, Alhama!

And he bade the drums of battle
Beat to arms in loud alarum,
That the Moors might hear the summons
O'er the plain and thro' the city.
Woe is me, Alhama!

Los Moros que el son oyeron
que al sangriento Marte llama,
uno à uno, y dos a dos,
juntadose ha gran batalla.
Ay de mi Alhama!

Alli hablo un Moro viejo
de esta manera hablara;
para que nos llamas Rey?
para que es esta llamada?
Ay de mi Alhama!

Aveis de saber amigos
una nueva desdichada;
que Christianos de braveza
ya nos han ganado Alhama!
Ay de mi Alhama!

Alli hablo un Alfaqui
de barba crecida y cana;
bien se te emplea buen Rey
buen Rey bien se te empleaba.
Ay de mi Alhama!

Mataste los Abencerrages
que eran la flor de Granada;
cogiste los tornadizos
de Cordoba la nombrada.
Ay de mi Alhama!

Por esso mereces Rey
una pena muy doblada,
que te pierdas tu, y tu Reyno,
y que se pierda Granada,
Ay de mi Alhama!

They who heard the loud alarum
Hasten'd to obey the Monarch.
One by one and two by two
They have formed a great battalion.
Woe is me, Alhama!

Then spake up an old Morisco,
Thus did that old man address him:
O King, wherefore hast thou call'd us,
Wherefore is this lamentation,
Woe is me, Alhama!

Friends you have to hear ill tidings,
Evil tidings I must tell you,
How the Christians have surprized us,
They have won from us Alhama, . .
Woe is me, Alhama!

Then spake up an old Alfaqui,
One whose beard was long and hoary.
This befits you well, good King,
Good King, this befits you well, . .
Woe is me, Alhama!

You have killed the Abencerrages
They the flower of Granada;
You have fostered here the strangers,
Runaways from Cordova.
Woe is me, Alhama!

King, thou therefore hast deserved it,
Aye, and sorrow doubled on thee;
Hast deserved to lose Granada,
And to perish with thy kingdom.
Woe is me Alhama!

Moro Alcayde, Moro Alcayde,
el de la belluda barba,
el Rey te manda prender
por la perdida de Alhama,
y cortarte la cabeza,
y ponerla en el Alhambra,
porque a ti sea castigo,
y otros tiemblen en mirarla;
pues perdiste la tenencia
de una ciudad tan preciada.
El Alcayde respondia,
desta manera les habla;
Cavalleros y-hombres buenos,
los que regis a Granada,
decid de mi parte al Rey
como no le debo nada.
Yo me estaba en Antequera

Moor Alcayde, Moor Alcayde,
You there with the fleecy beard,
The King has sent us to arrest thee
For the losing of Alhama.
He has sent to cut thy head off
And to set it on the Alhambra,
Giving thee thy due chastisement,
That others may behold and fear.
Then the old Alcayde answered,
Thus in answering did he say:
Cavaliers and worthy Moslem,
Honorables of Granada,
Tell the King for me I pray you,
I have not deserved to die.
I was gone to Antequera
To the marriage of my sister,
(Hell-fire light upon the marriage

en bodas de una mi hermana, . .
mal fuego quemen las bodas
y quien a ellos mi llamara :
el Rey me dio la licencia
que yo no me la tomara :
pedila por quince dias,
diomela por tres semanas.
De averse Alhama perdido
a mi me pesa en el alma,
que si el Rey perdio su tierra,
yo perdi mi honra y fama ;
perdi hijos y muger,
las cosas que mas amaba ;
perdi una hija doncella,
que era la flor de Granada ;
el que la tiene cautiva
Marques de Cadiz se llama,
cien doblas le doi por ella,
no me las estima en nada :
la respuesta que me han dado
es que mi hija es Christiana,
y por nombre la avian puesto
Doña Maria de Alhama ;
el nombre que ella tenia
Mora Fatima se llama.
Diciendo este el Alcayde
le llevaron a Granada,
y siendo puesto ante el Rey
la sentencia le fue dada,
que le corten la cabeza.
y la lleven al Alhambra :
executose justicia
assi como el Rey lo manda.

And on those who bade me to it)
Leave the King himself had given me,
For I did not go without it ;
I for fifteen days petitioned,
He allowed me twenty one.
Oh, my soul is grieved within me
For the capture of Alhama !
If the King has lost his city
I have lost my fame and honor,
I have lost my wife and children,
All that I loved best on earth : . .
I have lost a damsel daughter,
She who was Granada's flower !
To the Court of Cales for ransom
I a hundred doblas offered ;
He my offer set at nought : . .
And the answer which they gave me
Was that she was made a Christian,
And the name which they had given her
Doña Maria de Alhama ; . .
This the name which they have given
To Fatima the Moorish maid.
Thus the good Alcayde answered,
But they took him to Granada
And they brought him to the King ;
Sentence then was past upon him
Instantly to cut his head off,
And to bring it to the Alhambra.
Sentence was performed upon him
Even as the King decreed.

The feelings and instincts must yield at his command. P. 25.

(7.) A little before Mahommed II. put the Pacha Cathites to death, he sent him a present, and with it a message, bidding him not be alarmed at false and idle rumors. The Pacha replied, It is you Sire, who can sadden us or rejoice us as it seems good to you : if it be your pleasure that we should be wretched and unhappy, surely we have enough cause to be so ; . . if you would have us cheerful, it is reasonable that we should obey. *Chalcondyles, L.* 8.

If he order the father to execute the child, it is what Destiny has appointed. P. 25.

(8.) Amurat the First, in punishing his subjects after a rebellion, made every man be executed by his own father or nearest relation. Only two fathers refused to obey this accursed order, and they suffered with their children. *Chalcondyles, L.* 1.

The Moors found the same obsequiousness in Spain. P. 26.

(9.) Some of the Spanish Goths are said at this time to have fled to England ; others to have ventured upon a farther flight. Among the many wild conjectures which have been sported upon the peopling of America, one is, that the fugitives reached Yucatan : . . the little crosses which the Indians laid upon their sick and dead are adduced as presumptive proofs. *Beuther, L.* 1. *C.* 28.

Sacaru the governor of Merida, is said to have emigrated by sea, and gone in search of the Canaries ; but certain it is he did not find them, for the Spanish discoverers found there a better race than themselves, a different language, and a different religion.

Tradition says that an island in the 'Ocean Sea,' far to the West, is still possessed by his descendants, called the Island of the Seven Cities, having six Bishops and one Archbishop. A Portugueze ship, or a Genoese Carrack, once touched there. Brito had seen it laid down in an old chart : and in an edition of Ptolemy, it is called Antilia. Some have identified it with St. Brandon's famous Island ; but they who landed upon that found it desolate. He however who believes the existence of the one will not discredit the other ; . . and if there be no better authority for Sacaru's emigration than Miguel de Luna, his existence is as doubtful as that of his island.

It was not for his birth that his fellow soldiers lifted Pelayo upon a shield and acclaimed him King. P. 26.

(10.) When Philip II. put the Justiza to death, and destroyed the liberties of Aragon, this plea was invented to justify his tyranny ; . . that Pelayo, by having been the first King that was set up by the Spaniards after the Moorish conquest, was not only King of so much of that country as they who had chosen him were at that time in possession of, or did afterwards conquer ; but of all Spain, and consequently of Aragon and Catalonia, though those countries had been taken from the Moors by other princes and people, and had quietly been enjoyed by them above five hundred years, without any dependence on Don Pelayo and his heirs, none of which before had ever pretended to or dreamt of any such right. Now Philip, said the coiners of this new right, being heir and successor to Pelayo, as he is King of Castille and Leon, he and all his predecessors in those two kingdoms must by right have always been Kings of Aragon, though in fact they had been so but for a few years : all the compacts therefore, whereon the Aragonese rights and privileges were grounded, though of five hundred years' standing, are, and were from their beginning, void and of no effect : having been made betwixt the subjects of the King of Leon, and Princes who had no title to be their Kings. *Geddes's Tracts, V.* 2. 400.

Tyrants are scarcely so detestable as the sycophants and sophists who flatter and justify them. Gregorio Lopez Madera, who invented this argument, is infamous as the defender of the Granadan Relics, the most gross imposition that ever was attempted by ignorant impudence. A good account of it is to be found in the first volume of Geddes's Tracts ; . . a collection which for the knowledge and fidelity that it displays, should not be mentioned without praise.

Dissentions broke out between the original conquerors and the Moors from Africa. P. 28.

(11.) A distinction was always made between the Arabian conquerors, and the Africans who came over to share in what the others had won. This distinction, says Moret, *siempre fue de grandissima conveniencia a los Reyes Christianos.* T. 1. P. 299.

Zehra. P. 31.

(12.) Five and twenty years were employed in building Zehra; the annual expenses were 300,000 dinars of gold, in the whole 3,125,000*l.* But where is the boasted superiority of Moorish art? The architect of Zehra was from Constantinople, and so were its finest pieces of sculpture.

This is an Arabian account. The same author states that Cordova contained 200,000 houses, 600 mosques, and 900 public baths: he says that there were in Spain in his time, 80 large towns, and 300 of the second and third order: the villages and hamlets were innumerable; . . there were 12,000 upon the banks of the Guadalquivir. A traveller would find three or four towns in one day's journey and could not proceed a quarter of an hour without coming to a village. . . . Where are the monuments of this prodigious population? Nations do not perish without leaving a wreck behind them. The track of the Tartar conquerors may still be traced by the ruins of cities.

The detail of the sources of the Moors' prosperity may be more safely trusted. Their chief exports were oil, sugar, cochineal, quicksilver, bar and wrought iron, raw and wrought silk, wrought wool: they also exported ambergris, amber, loadstones, antimony, the marcassite of gold, talc, crystal, tuit, sulphur, saffron, ginger, gentian, myrrh. The Spanish armorers were already famous, and their work was preferred in Africa. There was a coral fishery off Andalusia, a pearl one on the Catalonian coast. Rubies were found in several mines; the best by Malaga and Beja.

The revenues of Abdoulrahman were 12,045,000 dinars in specie, 501,875*l.* Many taxes were paid in kind: they would be productive in proportion to population and industry. The mines of gold and silver were then rich.

There exists the inventory of a present made to Abdoulrahman by

his Vizir: 400 pounds of virgin gold; ingots of silver to the value of 420,000 sequins, 18,750*l.*; 400 pounds of aloes wood, whereof 180 were in one piece; 400 ounces of ambergris, and a single lump of 100 ounces; 300 ounces of camphire; 30 pieces of silk and gold, of that rich texture which none but the Caliphs might wear; 10 marten skins from Korassan; 100 others of inferior kind: trappings of silk and gold for 48 horses from Bagdad; 4000 pounds of silk; 30 Persian carpets; armor for 800 horses; 1000 shields; 100,000 arrows: 15 Arabian horses, caparisoned for the Caliph himself; 100 others for his suit; 20 mules with their trappings; 40 boys and 50 girls of great beauty; and a copy of verses. In return, he had a revenue granted him of 100,000 pieces of gold.

The principal trade lay with Constantinople. It was the policy of the Greek Emperors to unite with the Ommiades against their common enemy at Bagdad. Barbary was also a considerable mart, and there was a communication through Egypt with the East.

Cardonne 320. 337. *T.* 1.

Galicia was ambitious of becoming independent, like Castille. P. 32.

(13.) When Castille and Leon were again divided after the death of Alonso VII. A. D. 1157, the reason assigned was the old jealousy between the Galician and Castilian Lords.

Mondejar, Hist. del Rey D. Alonso. 8. P. 11.

Santiago could not defend his own Church. P. 33.

(14.) The Spaniards however insist upon it that he took vengeance for the insult: for "*Antes que Almanzor se partiesse de tierra de Santiago, fue ferido el e toda su compaña de mandamiento de Dios, por el pecado del atrevimiento de las suziedades quel fazie en la ygresia de Santiago; ca cayo en el una de las mas suzias enfermedades que podie ser, a la qual dizen los fisicos Diarria.*" *Cor. Gen. ff.* 81.

Santiago. P. 36.

(15.) This miracle of Santiago's first appearance is related at length by King Ramiro, in the deed which grants this perpetual tribute to the Church of Compostella. The authenticity of this *Privilegio de los Votos,* as it is called, and of others which confirm it, was questioned in Philip the Second's reign; it was argued that the dates were false; . . but Morales proved that objection to be groundless. To have denied the truth of the miracle would have been heresy.

If the deed be authentic, the tribute of the hundred virgins must be believed also; it is neither inconsistent with Mahommedan manners, nor in inself improbable. In Leon the damsels go annually in pro-

cession, with music and singing and dancing, in consequence of a vow made after the victory. *Morales*. 9. 7.

The only old Ballad which I have found in the Portugueze language is founded upon this tribute. Every district was to supply its proportion of virgins. Six of the beauties of the land who had been chosen to the number, were placed in a strong building where the present Figueiredo stands, either as a resting place, or to wait for more companions in slavery. Goesto Ansur, a knight, saw them, plucked the bough of a fig-tree, after he had broken his sword, and with that effected their deliverance. He took the name of Figueiredo from the scene of this exploit, which also is so called in remembrance, five fig-leaves for his arms, and another for his crest.

Brito, who has preserved this fragment, saw it in a collection which had belonged to Don Francisco Coutinho, Conde de Marialva, but which fell into bad hands; and he had also heard it sung by the peasantry in Beira. There is a peculiarity in the language which renders it untranslatable.

No figueiral figueiredo
a no figueiral entry,
seis niñas encontrara
seis niñas encontrey,
para ellas andara
para ellas andey,
lhorando as achara
lhorando as achey,
logo lhes pescudara
logo lhes pescudey,
quem las mal tratara
y a taõ mala ley.
No figueiral figueiredo
a no figueiral entrey,
una repricara
infançon nom sey,
mal ouvesse la terra
que tene o mal Rey,
seu las armas usara
y a mim fé nom se,
se hombre a mim levara
de taõ mala ley,
A Deos vos vayades
garçom ca nom sey
se onde me falades
mais vos falarey.
No figueiral figueiredo
a no figueiral entry,
eu lhe repricara
a mim fè nom irey,
ca olhos dessa cara
caros los comprarey,
a las longas terras
entras vos me irey,
las compridas vias
eu las andarey,
lingoa de aravias
eu las falarey,
Mouros se me vissem
eu los matarey,
No figueiral figueiredo
a no figueiral entrey.
Moury que las goarda
cerca lo achey.
mal la ameaçara
eu mal me anogey,
troncom desgalhara
troncom desgalhey,
todolos machucara
todolos machuquey,
las niñas furtara
las niñas furtey,
las que a mim falara
nalma la chantey,
no figueiral figueiredo
ano figueiral entrey.

M. Lusitana. 2. 7. 9.

The three authors who lived nearest the time never mention the battle of Clavijo at all; they only say that Ramiro twice conquered the Moors. *Yo no carece de maravilla*, says poor Ambrosio, *porque*

no trataron mas de una cosa tan insigne como fue aquella victoria : . . mas yo creo que por ser tan sabida, y estar tan cumplidamente contada en el privilegio del Rey, no curaron de dar dello mas relacion. T. 3. 54. 7. Morales seems to have emasculated his mind as well as his body in sacrifice to the miserable superstition of his country.

Ferreras, *T.* 4. *P.* 186, says the *Privilegio* or deed of gift is manifestly false in date, signatures, and great part of its contents ; but the gift itself is certain, and the reason why the deed was forged is because the original had been lost. It is manifest that the Church never could have carried such a claim into effect without some authority for so doing: nor is there anything improbable in the story, the machinery of the miracle being so easy.

That Santiago actually did assist Ramiro is proved by a perpetual miracle. In all the vicinity of Clavijo, where the battle was fought, particularly about the town of Jubera, scollop shells are found in the stones, so exact and perfect, that art could not form a more accurate resemblance. Some say they have been there, says Brito, since the Apostle preached there in his life-time ; others refer them to the age of this battle : in either case it is a notable testimony, and worthy of pious consideration ! *M. Lusitana.* 2. 7. 20.

The scollop was the mark of a pilgrim who had been to Compostella, as the palm was of those who had visited the Holy Land. Palmer and Pilgrim therefore are not precisely synonymous, all Pilgrims not being Palmers. Our old poetry, when a pilgrim is introduced, shows by its costume that this was the fashionable pilgrimage.

The Jews are said to believe that they can rise from the dead nowhere but in the Holy Land. They therefore who are not buried there, will have to work their way there through the bowels of the earth. A similar belief was spread abroad respecting the pilgrimage to Santiago, though a better journey was appointed for the traveller ; . .

> Namque ferunt vivi qui non hæc templa petentes
> Invisunt, post fata illuc et funeris umbras
> Venturos ; munusque illud præstare beatis
> Lacte viam stellisque albam, quæ nocte serena
> Fulgurat, et longo designat tramite cœlum.
>
> *Paciecidos. L.* 7. *P.* 117.

The Catholics take up the history of St. James where the Evangelical writers leave off: . . in other words, tradition begins where history ends.

Santiago,[1] for as he is so much more celebrated in ecclesiastical ro-

[1] The name Jacob has been strangely metamorphosed in Spain. Santo Jacobo was shortened into Santo Jaco, and then softened into the single word Santiago. The simple name was then extracted from this, and made Yago, Tiago, Diago, and

mance than in ecclesiastical history, his romantic name should be given him, . . came after the crucifixion to Spain. He preached with little success, the names of only nine disciples being recorded. Howbeit his visit was attended with singular benefits to that highly favored country, . . for when he and his disciples were at Zaragoza, one night as he went forth to the banks of the Ebro, to instruct them and join with them in prayer, the Virgin appeared to him upon a jaspar pillar, surrounded with angels, who sung to her the matin service. The Apostle knelt before her . . . she said to him, Build me a church upon this very spot, for I know that this part of Spain will be especially devoted to me, and therefore from this time I take it under my protection. And she re-ascended, leaving the miraculous pillar, over which Santiago erected a chapel. That pillar is still the glory of Zaragoza, and the object of veneration in Spain, furnishing the Virgin with one of her thousand titles. He left two of his nine disciples, and with the other seven returned to Jerusalem. There the Jews hired Hermogenes, a magician, and his disciple Philetus, to confute him by disputation, or confound him by their power. Philetus first attempted; he was baffled in argument, out-miracled, and converted. When he returned to his Master to relate how he had sped, Hermogenes spell-bound him so that he could not move. Santiago sent him his handkerchief, and the spell was dissolved as soon as he was touched with it. Hermogenes then bade the Devils bring the Saint and his new disciples in bonds to him: they were constrained to bind their master, and lay him at the Apostle's feet. Why do you not bind Philetus also, said Santiago, willing to edify the beholders by the confession which this question would extort. They replied, We have no power to touch even a pismire within your habitation. Philetus was then desired to release the old magician in the name of Christ. These wonders convinced him, but he feared to stir out of the door lest the fiends should destroy him. Santiago gave him his walking-stick: with this he was secure, and he remained with him as his disciple also.

At length Abiathar the High Priest sent Josias the Scribe[1] to apprehend him, who accordingly put a rope round his neck and dragged him before Herod. Herod ordered him immediately to be beheaded. On the way he healed a paralytic; the miracle opened the eyes of Josias, who confessed Christ aloud. He received the kiss of peace from his fellow-victim, and suffered martyrdom with the Saint, whom he himself was leading to execution. *Morales*. 9. 7.

finally Diego by the Spaniards, Diogo by the Portuguese. From the French Jacques we have our diminutive Jack. I know not by what process the Catalan Jayme and the English James have been formed.

[1] Eusebius (*L*. 2. *C*. 9.) mentions the conversion of this persecutor, but not his name, nor the miracle which occasioned it. He quotes St. Clemens.

The seven Spanish disciples took the body by night, carried it to Joppa, and embarked on board a ship which was miraculously ready for them; by miracle they sailed from Joppa to Cape Finisterre without sails or oars, in six days, and landed at a place called Birrivo, because it stood at the junction of two rivers. Immediately they went to the Queen of those parts, who was called Luparia, requesting that she would give them a place wherein to bury their dead master; but she being a great Idolater, and as wolfish of nature as of name, gave information against them to the King of the province. He burning with rage set out in pursuit of them; they hid themselves in a cave, but were warned divinely to leave it; the persecutor imagined they were still concealed there, and entered with all his followers. The cave fell in and crushed them. This and sundry other miracles converted Luparia. She gave them a temple, and was with many of her subjects baptized, . . forming so large a body of Christians, that two of the disciples thought it expedient to go to Rome and be made Bishops by St. Peter. *Brito.* 5. 4.

These first fruits were soon blighted. In one of the early persecutions the body was hidden and forgotten; . . this forgetfulness was partly the Devil's work, who was very anxious to have the existence of such a treasure forgotten, and partly because . . . *la gente de equalla tierra no es comunmente de mucho entendimiento, ni advertencia en las cosas. Morales*

(16.) Under Alonso VI. Don Diego Gelmirez, the first Archbishop, wisely considering that the marble coffin and the body would be regarded with more reverence if they were concealed, placed them in a vault under the great altar, where they still remain, never having been opened since. *Morales.*

Ingens sub templo fornix, et claustra per umbras
Magna jacent, cæcæque domus, queis magna Jacobi
Ossa sepulchrali fama est in sede latere.
Nulli fas hominum sacratum insistere limen,
Est vidisse nefas, nec eundi pervius usus.
E longe veniam exorant, atque oscula figunt
Liminibus, redeuntque domas, variesque galeris
Jacobi effigies addunt, humerosque bacillis
Circundant, conchisque super fulgentibus ornant.

Paciecidos. 7. *P.* 117.

Compostella. P. 36.

(17.) Compostella has been derived from Campus Stellæ, in allusion to the lights which pointed out the relics; but Florez, with greater probability, supposed it to be an abbreviation of Giacomo Apostolo. *Esp. Sagr. T.* 19. *P.* 71.

Some theologians conceited that the mother of Zebedee's children

had obtained her petition that her two sons might be seated, one on the right hand of Christ, and the other on his left ; . . because one of them was buried at Compostella, and the other in the East.

Joannez Dryander, Præf. ad J. Stadium ap. de Bry.

When Chapels were thus founded, Cities sometimes grew. P. 37.

(18.) In a charter granted to the See of Ourense 1165, it is stated that the city being small before, was now grown great since it had possessed the body of St. Euphemia, and this was only twelve years after its translation. *M. Lusitana.* 2. 5. 23.

Our Lady of the Pillar. P. 38.

(19.) Ferreras, in the year 1720, ventured to doubt this fable of the Pillar, and a royal edict was immediately published, ordering the obnoxious pages to be cancelled in every copy: *Siendo*, says the King, *muy de mi desagrado que con importantes vanas curiosidades se quiera entibiar la devocion con que España y todas las Provincias Christianas veneran aquel Santuario ; y que se exciten disputas inutiles que ocasionen escandalo en los animos constantemente Catholicos, y ardientemente pios de mis vasalos.* Philip V. gave oder that this edict should be deposited among the archives at Zaragoza, in testimony of his especial devotion to our Lady of the Pillar.

Risco. Esp. Sag. T. 30. *P.* 68.

The Inquisition shortly afterwards forbad any person ever to question the truth of this precious tradition, and on the other hand permitted all writers to defend it whenever an opportunity occurred.

Alvito intreated him to be dreamt of twice more. P. 39.

(20.) The practice of discovering relics by dreams, for the sake of erecting altars there, and setting up a place of pilgrimage, became too common at last, and the Bishops were ordered to destroy altars thus fraudulently erected ; or if the people would not suffer this, to explain the deception to them, and exhort them not to visit the place in future. *Partida.* 1. *Tit.* 10. *Ley.* 10.

We have seen many men, says Huarte, feign miracles in houses and places of devotion, for straightways the people flock unto them, and hold them in great reverence, as persons of whom God makes a special account ; and if they be poor they favor them with large alms and so some sin upon interest. *English Trans. P.* 16.

The superstition of relics was not unknown to the ancients. The great toe of Phyrrus, which remained unconsumed by the funeral fire, was enshrined and hung up in a temple. It had a special virtue in curing diseases of the spleen. *Pliny. Lib.* 7. *Cap.* 2.

The remains of the Prophet Mopsus were held in like veneration on the coast of Africa, where he died, after the Argonautic expedition; *ex eo cespite Punico tecti manes ejus heroici, dolorum varietati medentur plerunque sospitales. Amm. Marcellinus. Lib.* 14.

The zeal with which these saints were worshipped, &c. P. 39.

(21.) Those, says Sir Thomas Browne, that to refute the Invocation of Saints have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can thoroughly answer that piece of the Scripture, *At the conversion of a sinner the Angels in Heaven rejoice.*

This delightful writer speaks of the Catholic religion, in his *Religio Medici*, like a poet, a philosopher, and a Christian.

Gonzalo de Berceo has left a curious description of the apotheosis of St. Millan. After describing his death he proceeds thus:

Cerca sedien los Angeles, luego la recibieron,
Cantando grandes laudes al Cielo la subieron,
Con grandes processiones a Dios la offrecieron,
Con el todos los sanctos festa doble ficieron.
Todos los Confessores fazien grant alegria,
Porque vinie tal ome entre sue compañia,
Dicien que meioraba toda sue confradia,
Querrien que lis viniessen tales tres cada dia.
Los Santos Patriarcas ancianos varones,
E todos los Prophetas oscuros en sermones,
Avien grant alegria, dizien sanctas canciones,
Todos li facien onra e grandes processiones.
Los doce Apostolos principes acabados,
Que foron de la ley de Christo abocados,
Con est huesped tan noble teniense por onrados,
Dizien cantos, e sones dulces e modullados.
El coro de los Martyres que por Christo morieron,
Que por salvar las almas las carnes aburrieron,
Con sos amitos blancos procession li fizieron,
Non serie asmaduera la onra que le dieron.
El gozo de las Vergines qui lo podrie asmar?
Todas con sos coronas li vinien visitar,
Non podrien mayor gozo aver nin demostrar,
Metien bien so estudio por mucho li onrar.
El Rey de los Cielos, e la sue madre gloriosa
Dieronli rica siella e corona preciosa,
En cielo e en tierra onra maravellosa,
Ont es en altas nuebas sobida la sue cosa.

V. de S. Millan. 302. 8.

I cannot translate these lines without destroying their character. Those readers who do not understand them will pardon their insertion for the sake of others who do.

A war of extermination. P. 40.

(22.) The Spaniards however had a less horrible idea of the Moors than those nations who were only acquainted with them by name. When crusaders from France and other countries came to assist Alonso VIII. it was with great difficulty that he could make them give quarter to the Misbelievers. *Cor. Gen.* 4. *ff.* 357.

War was the business of the age. P. 40.

(23.) The greater part of the people neither cultivated the fields, nor had any other estate than the sword: and when in harvest time they wished to lay in bread for their children, they informed themselves where the Moors had most, and collecting their friends together made a sufficient company, with which they fell upon the enemy, and gathered in by force of arms the fruits which they had reared in the course of the year. By these means they became so ready for war, that whenever their Prince took the field, they left every thing which they had in hand, and flocked to the place appointed; the old men and boys lamenting that their age did not allow them to do the like. And the Portugueze women held themselves disgraced if the ornaments and furniture of their houses were not spoils which their husbands had taken; nor was there a man, however low his rank, who would give his daughter in marriage to one who had not borne a part in some famous encounter. *Brito. Chron. de Cister. P.* 232.

NOTES

ON

THE CHRONICLE.

Era. P. 45.

(1.) Many dissertations have been written concerning the origin and etymology of the Era, from which the Spaniards used to date, till it was abolished in Aragon by Pedro IV. 1358, in Castille by Juan I. 1383, and in Portugal by Joam I. 1415.

St. Isidore thinks it originated from the tribute imposed by Augustus, and that the word was literally *Æra*, . . the brazen money. Brito says that this is confirmed by a manuscript of Eusebius at Alcobaça, in which these words are found: *Hoc tempore edicto Augusti Cæsaris, æs in tributum et census dari jubetur, ex quod Æra collecta est.* He means, I suppose, that this is inserted as a marginal note by the transcriber. Both the Toledan Annals support this etymology by calling it, *Era del Arambre*, . . *arambre* meaning the same as *Æs*.

Sepulveda says it is a corruption. *Annus er. A.* and from this abbreviation of *erat Augusti* came *era*. Resende and Morales assert that Era was a well known word in this acceptation before the age of Augustus.

Of these opinions, says Bernardo de Brito, the reader may choose which he likes best: for myself, I judge St. Isidore's to be very likely, Sepulveda's very ingenious, and Resende's very true, . . till some better shall be discovered. But certain it is, that this date is peculiar to Spain.

The mode of reducing the year of the Era to the year of Christ is by subtracting 38. No doubt had been made of this computation till the Marques de Mondejar endeavored to prove that the Era

should be reckoned before the Incarnation instead of before the Nativity, and then another year ought to be subtracted. This opinion was supported by Gregorio Mayans y Siscar, who edited Mondejar's chronological works. The authority of two such men was not lightly to be rejected. Florez therefore entered into a full investigation of the subject, and has for ever established the accuracy of the old computation.

And from the coming of the Patriarch, &c. P. 45.

(2.) The most complete specimen of this kind of date is to be found in Gomes Eannes, in his Chronicle of the capture of Ceuta. He is telling on what day the city was taken. "It was on the twenty-first day of the month of August, from the Era of Adam, that is to say, the year of the world 5176, Hebrew years; and from the Era of the Deluge 4517, Roman years; and from the Era of Nebuchadnezzar 2162; and from the Era of Philip the great King of Greece 1728; and from the Era of Alexander the great King of Macedonia 1726; and from the Era of Cæsar the Emperor of Rome 1458; and from the Era of our Lord Jesus Christ 1415; and from the Era of Alimus the Egyptian 971; and from the Era of the Arabs 793, according to their years, for all the other years are Roman; and from the Era of the Persians 783; and from the Era of the reign of King Don Affonso I. of Portugal 313; and of the year of the reign of the King Don Joam 32 solar years; when the Sun was in six degrees of the sign of Virgo, and the moon had past the first quarter, and was in the first degree of the Gemini, who are Pollux and Castor, sons of Leda; and it was more than seven hours and a half after noon-day when the city was quite cleared of the Moors."

Beuther has an amusing chapter concerning epochs, in which he mentions the circumstances from which the old people of Valencia in his time used to date events. They give a curious picture of the times. Some among us, says he, in this city, count from the sackage of the Jewry, when the people plundered and burnt it, after which feat the Synagogue was consecrated into a Church in the name of St. Christoval, and many Jews were baptized by their own free will, all which was in the year 1391, on the tenth of July. Others reckon from the fire in the market-place, when because justice had been done upon a woman of rank and some of her servants who had murdered a whole family in Payporta, a village near Valencia, her husband, being a principal man in that place, attempted to burn the city, and set fire in many places to the market-place, where the bodies of the criminals were exposed; but it pleased God that the fire took in one part only, where about a hundred houses were destroyed, and many persons perished. This was in the year 1447. And the street which was built on that occasion took its name therefrom, being called

Carrer Nou, that is to say, New Street. Others reckon from the robbing of the Moorery on Trinity Sunday, 1455, when by reason of a fight with knives hard by there, in which a man was killed, they cried out *Muerto lan*, They have killed him! and the mob thought it was *Moros hay*, The Moors! and they rose and entered the Moorery, and slew many Moors, and plundered their houses.

L. 1. *C.* 1.

And he put his sons to read, that they might be of the better understanding. P. 46.

(3.) Two centuries after Ferrando the Great, Alfonso the Wise thought it necessary to advise in the *Partidas* that the children of a King should be taught to read, and to explain the advantage which they would derive from the acquisition. Even, says the Law, as their clothes must be made larger as they grow older, so are there other things which the sons of a King should be taught as they increase in years; such as to read and write, which is very useful to those who can do it, because they can more easily learn what they desire to know, and can better keep their secrets.

Partida. 2. *Tit.* 7. *Ley* 10.

A King should learn to read that he may be able to keep his own secrets, for otherwise he will be obliged to entrust them to another: besides, he will be the better able to understand the Scriptures, and know better how to pray to God; and he will be able to read the great feats which have been wrought in the world, from which he may learn many good customs and examples. And the wise men of old not only held it advisable that Kings should be taught to read, but also that they should learn all the sciences, which was the opinion of King David and King Solomon, and of Boethius who was a wise knight. *Partida.* 2. *Tit.* 5. *Ley* 16.

And he ordered that his daughters should be brought up in the studies beseeming dames. P. 46.

(4.) They were instructed in works of devotion, says Garibay, speaking as much from the manners of his own time as of King Ferrando's. In the *Partidas*, Amas and Ayas, or Nurses and Governesses, are exhorted "above all other things to teach the daughters of a King to be true to themselves and to their husbands, and to all with whom they are concerned. This care, though it belong to the father also, is especially the mother's charge. And as soon as they have understanding for it they should be taught to read, so as to read the hours well, and to be able to read the Psalter. They should particularly be taught not to be prone to anger, for that is the thing which of all others most easily induces women to do wrong. And

they should be taught to be handy in all those works which appertain to noble ladies, for this behoves them much that they may be cheerful and kept quiet; and besides, it takes away evil thoughts, such as it is not fitting that they should have.

Partida. 2. *Tit.* 7. *Ley* 11.

The treason which King Don Ordoño the Second committed upon the Counts of Castille. P. 46.

(5.) A. D. 922. Ordoño the Second summoned four of the Counts of Castille to his court at Tejares, upon the banks of the Carrion. They came and were seized there, carried to Leon, and secretly put to death in prison; and thus, says the Archbishop Rodrigo, Ordoño stained the girdle of his glory with innocent blood. *L.* 4. *C.* 22. Ferreras, *T.* 4. *P.* 301, justifies the King, and this occasioned a warm dispute between him and Berganza, who attacks him in his *Antiguedades de España, L.* 3. *C.* 3. § 24 — 26. Ferreras replied in his *Historia de España, Part* 16. *Emendada Añadida y Vindicada, C.* 12. and Berganza again answered him in '*Ferreras Convencido,*' *C.* 8. Both writers were wrong. The Counts of Castille were making themselves independent of Leon, . . that is to say, revolting. Berganza is wrong in denying this, and attempting to explain away plain language and plain facts. Ferreras commits the heavier fault of justifying a base and treacherous act of cowardly cruelty, which, like all such acts, proved as impolitic as it was iniquitous.

Layn Calvo. P. 46.

(6.) Layn Calvo appears by both his names to have been of Roman parentage. The former (the patronymic of which, Laynez, ought to be as famous in ecclesiastical history as Loyola,) is variously Latinized Flavius, Flavinius, Flaynus, and Flaginus.[1] The Spaniards, when their language was in its infancy, wrote many words with a single *l* which they probably pronounced with the *ll*, because they now write them so: . . *lamar*, llamar; *lano*, llano, for instance. If Layn was thus pronounced, the *Fl* would easily pass into the lisping aspirate, which is peculiar to the Spanish and the Welsh. It is thus that Shakspeare has made Fluellin of Llewelyn.

The Gothic Kings affected the name of Flavius. Recaredus is believed to have been the first who assumed it. Morales (*L.* 12. *C.* 3. § 9.) guessed that it was conferred upon him by the Greek Emperors, whose forms he ambitiously imitated. They might willingly bestow it, as less imperial than Augustus and Cæsar. Resendé, to whom Morales communicated this opinion, thought the name was assumed to conciliate their Roman subjects.

[1] Berganza. L. 5. C. 10. § 115. In this last word the *g* was perhaps aspirated.

The Calvi[1] are said to have sprung from one of that name who came into Spain with the Scipios.

Elvira Nuñez. P. 46.

(7.) She was called Vello, says the *Chronica del Cid*, because she was *Vellosa.* But *B* and *V* are continually confounded in all the dialects of Spain, and by the help of this mutation, Garibay derives the name from something better than a beard. *Bella*, he says, if it be not a patronymic, from the name of her father Nuño Belchidez, or Bellidez, or from her mother Sula or Bella, may have been given her on account of her great beauty; for the wise ancients oftentimes gave their children such good names as would influence others in their favor, and excite those who bore them to the performance of good actions. *Lib. X. Cap.* 6.

Casas del Cid. P. 47. N. 1.

(8.) According to Florez, the houses of the Cid at Burgos fell down in 1600. They were in a street *llamada calle Real, calle alta de S. Martin, y de Vejarrua; porque en su principio hay Iglesia de S. Martin, y porque en aquella calle* (*que en lo antiguo era baja respecto de las que habia encima acia el Castillo*) ruaban *los Caballeros, y la llamaban el* Rual *donde los señores se paseaban y festejaban a' las damas,* (*que esto era* ruar) *y hoy es la* Vejarrua, *asi dicha no solo per ser la mas vieja que persevera de lo primitivo, sino por haber servido a los cortejos. Esp. Sagr. T.* 27. 652.

Mudarra. P. 48.

(9.) The Infantes of Lara are among the most celebrated heroes of the popular Ballads of Spain. Their history is thus related in the *Coronica General.* P. 3.

Sancha, the sister of Ruy Velasquez, was the wife of Gonzalo Gustios, a good and honorable knight. Their seven sons, the Infantes of Lara, were bred up by Nuño Salido, a good knight, who was skilful in training hawks and in other good arts; he brought them up in all good customs, and they were all knighted in one day by Garci Ferrandez, the Count of Castille.

Their uncle Ruy Velasquez married Doña Lambra, and celebrated his marriage with great splendor; not only his friends and kin and country-folk came to Burgos, but guests also were there from Portugal and Navarre and Gascony. Garci Ferrandez, who was cousin

[1] Luc. Mar. Siculus enumerates them in his Chapter *De Romanorum Coloniis. De Reb. Hisp. L.* 3. but he does not mention this descent. Berganza relates it after Cardinal Mendoza; . . . it would be time ill spent to hunt out classical authorities.

to the bride, made great donations at these nuptials, as did all the men of rank. The feasts continued five weeks, and in the last week Ruy Velasquez set up a *tablado*[1] beyond the river as a mark for the knights. They threw their tilting canes at it without success, till Alvar Sanchez, a kinsman of the bride, who had waited to see the rest fail, rode up, and threw and struck it full. At this Lambra exulted and said to her husband's sister, Sancha, See now if there be any knight here so good, and so skilful a horseman, as my kinsman Alvar Sanchez, for he is the only one who can hit the mark. Sancha smiled at the boast, and her sons smiled also; the six elder were playing tables, and thought no more of what had been said; but Gonzalo Gonzalez, who was the youngest, mounted his horse, and took a tilting-cane without their knowledge, and having only one Squire with him, who carried a hawk on his fist, he rode toward the mark and flung, and struck it so forcibly that he broke it.

His brethren, though they were glad at his success, feared it might occasion some dispute, for Lambra was manifestly displeased; and they took horse and rode up to him. Alvar Sanchez had already begun a broil, and given such haughty language to Gonzalo, that the young knight in return broke his jaw and knocked out his teeth. At this Lambra shrieked, and exclaimed that never woman was so dishonored at her wedding feast; her husband caught up the haft of a spear, and without farther inquiry rode up to his nephew and struck at him, and wounded him sorely in the head. Gonzalo kept down his anger, and said, I have not deserved this at your hands; perhaps it is my death-blow; if it should prove so, I request my brethren not to pursue you for vengeance. But I beseech you do not strike me again, for I cannot bear it. Ruy Velasquez, nothing heeding this forbearance, struck at him again; the spear missing his head, fell upon his shoulder, and broke. Gonzalo then seized the hawk from his Squire, for he had no arms, and drove with it at his uncle's face, and crushed the bird with the blow, and made the blood start from his mouth and nostrils. Immediately there was a cry 'to arms!' and the knights and friends of Ruy Velasquez gathered together on one side, and the Infantes with all their people, to the number of two hundred, gathered together, expecting surely to be slain. But Count Garci Ferrandez,

[1] Morales, *L.* 16. *C.* 46. § 4, endeavors to explain this *por lo que mejor se peuede entender:* but Zurita, he says, with all his knowledge of antiquities, did not understand it, and he does not seem thoroughly satisfied with his own explanation. A wooden Castle, or something like it, he says, was set on high, so loosely made as to be easily broken to pieces; this they threw at with wands, which were called *Bohordos*, or *Bofordos*, whence the sport is sometimes called *Bofordar*. There is a Latin word of the middle age, *Bohordicum*, from the same stock; and an old French one, *Bohordois*, from whence probably *bordel* or *brothel*. The obvious meaning of *Tablado* would be a wooden mark, . . a target, . . but if it had meant nothing more, these excellent historians would have found no difficulty in explaining it.

and the father of the Infantes, Gonzalo Gustios, interfered, and restored peace and reconciled them. When this was effected the father said to his brother-in-law, Ruy Velasquez, you stand in need of knights, for you have the highest praise in arms of any man living, so that Moors and Christians fear and greatly envy you. Let my sons serve you, and deal you by them so that they may serve you well. Ruy Velasquez made answer, that he should rejoice to have them in his service, and would honor them as his sister's children and the nephews of his own flesh.

When the marriage feasts were over, Count Garci departed to go through the land, and Ruy Velasquez and Gonzalo Gustios departed with him. The Infantes and their mother and their foster-father remained with Doña Lambra, and went with her to Barvadiello, hawking for her diversion as they went along. When they arrived the brethren went into a garden, and there under the shade of the trees Gonzalo bathed his hawk to refresh it. Lambra seeing him, and hating him because of what had past, called to one of her men, and bade him take a gourd and fill it with blood and fling it at that knight with the hawk, then run to her, and she would protect him. When the Infantes saw this shame which was done to their brother, they took counsel together, and resolved to take their swords under their cloaks and pursue the man. If he do not run from us, said they, he is a fool, and hath done this in his folly; but if he runs to Doña Lambra and she protects him, the thing is her doing. The man, as he had been commanded, ran to his mistress for safety. Lady and Aunt, said the Infantes, we beseech you seek not to save him from us. She replied, he is my vassal, and you shall not hurt him; but they slew him at her feet, and his blood was sprinkled upon her garments and her coif. Then they went to horse, and took their mother, and rode home to Salas.

Lambra had a bed placed in the middle of the Castle court, and covered it with a pall,[1] and she and all her women made a great lamentation over it. Ruy Velasquez and Gonzalo Gustios were on their return when they heard what had past, and they were greatly troubled, and they separated and each went to his wife; Lambra received her husband with complaints and cries for vengeance: Doña Lambra, said he, do not grieve; I will do you such justice that the whole world shall talk of it. Immediately he sent for Gonzalo Gustios, who came and brought his sons with him; they talked of the dishonor which the Infantes had done unto Doña Lambra, and the seven brethren put themselves into their uncle's hands, bidding him remember what had been the cause of this thing, and do with them as he thought good. And Ruy Velasquez spake like a friend, to the end that they might not suspect him.

[1] *Paños de home muerto.*

Then Ruy Velasquez said to Gonzalo Gustios, Brother-law, this marriage of mine hath put me to great cost, and the Count Don Garci did not help me so much as I expected. Almanzor, as you know, sent me great help towards my charges; if it please you, you shall go to him, and take him letters of salutation, and tell him the heavy costs I have been at; and certes he will give you great gifts. And Gonzalo Gustios answered that he was right willing to do his bidding, and Ruy Velasquez went apart with a Moor who spake the Roman tongue,[1] and wrote letters in Arabic; and this was what the letter said: To you, Almanzor, health, from me Ruy Velasquez; know that the sons of Gonzalo Gustios of Salas, he who bringeth this letter, have done great dishonor to me and to my wife, and I cannot revenge myself upon them here in the land of the Christians. I send therefore this their father unto you, that incontinently you may have his head struck off. And I will draw out my people, and take his seven sons with me, and will lodge with them at Almenar, and do you send Viara and Galve with your host, and I will put them in your power. And then do you strike off the heads of the seven Infantes my nephews; for when you shall have slain them, all the land of the Christians will be at your will; for know you that these knights are greater enemies to you than any other whatsoever, and that in them is the strength of Count Garci Ferrandez.

As soon as this letter was made, Ruy Velasquez killed the Moor who had written it, least he should discover what had been done. Meantime Gonzalo Gustios went to Salas, and Ruy Velasquez went thither after him: and he said to his sister Doña Sancha, Don Gonzalo will return full rich from Cordova, if it please God; he will bring us such treasures that we shall be rich for ever. And he said to Gonzalo Gustios, Brother-law, dispeed yourself of Doña Sancha, for it is time; and you and I will go sleep this night at Bivestre. And they took horse, and they communed together great part of the night. And on the morrow Ruy Velasquez gave him the letter, and he not knowing the deceit took it, and went his way. And when he came to Cordova he gave the letter to Almanzor, saying, Almanzor, Ruy Velasquez greeteth you, and desireth that you will send him an answer to what he hath said in his letter. And Almanzor took the letter, and when he saw the enmity that was therein, he tore the letter, and said unto Gonzalo Gustios, What is this which thou hast brought me? And he answered that he knew not. And Almanzor said unto him, Know then that Ruy Velasquez sends to bid me strike off thy head; but I will not do this; nevertheless I must put thee in prison. And he did so; and he gave charge to an honorable Moorish woman that she should keep him and serve him well; and it came to pass that this Moor and Don Gonzalo loved each other.

[1] *Moro ladino.*

Now when Ruy Velasquez had thus sent Gonzalo Gustios to Cordova, he spake with his nephews the seven Infantes, and said to them, I hold it good, while your father is gone to Almanzor, that we make an inroad towards Almenar; if it please you to go with me, I shall rejoice in your company; but if it be otherwise, then do you tarry and guard the land. And they said unto him, Don Rodrigo, it is not fitting that you should go forth, with the host, and we tarry behind. And he said, Make ready then, and ye shall go with me. And then Ruy Velasquez sent through all the land, bidding those who would go forth with him, to make ready, and join him. And when the people heard that he would go forth, they were full joyful, and many came unto him, for this Ruy Velasquez was a man who had good fortune in the inroads which he made. And when Ruy Velasquez saw that they were more than enough, he sent to bid his nephews come after him, for he would wait for them in the plain of Febros; and incontinently he sallied from Barvadiello with his people, and went his way. And the seven Infantes set forth to follow him; and when they came to a grove of pines which was upon the way, they looked for omens, and full evil ones they had. And Nuño Salido was greatly troubled at these omens, seeing them so bad, and he said to the Infantes that they should return to Salas, for it was not fitting to go on with omens such as those. And Gonzalo Gonzalez, the youngest of the seven brethren, said unto him, Don Nuño Salido, this which you say is nought, . . for they are not for us, but for him who hath gathered together the host, and goeth as their leader. But do you, who are now an old man, and full of years, and no longer fit for battle, turn back, for we will go on with our uncle Ruy Velasquez. And Nuño Salido answered, My sons, verily I speak truth, and it grieveth me to the heart that ye will go in this inroad, for I see such omens that we shall never return to our own homes. And Gonzalo Gonzalez answered, Hold thy peace Don Nuño, and say no more, for we will not believe you whatever you may say. And Nuño Salido said, Sorely doth it trouble me that ye will not believe what I say; but since it is so, I will take my leave of ye now, for I know full well that I shall never see ye more. Then Nuño Salido turned back, and the Infantes went their way. But as Nuño Salido went along, he thought that he was doing ill in thus forsaking those whom he had bred up so many years, for the fear of death: and he said within himself, Far better doth it become me to go wherever death may find me, than them, who are yet young men, and should have long life before them. Moreover, if they should die there, Ruy Velasquez would slay me when he returned, and it would even be suspected that I had taken counsel for their death; . . and this would be an evil fame for me, and I who have been honored in my youth, should be put to shame in my old age. And with that he turned again towards the Infantes, and went after them.

When the seven Infantes came to Febros, Ruy Velasquez went out to meet them, and he asked for Nuño Salido, wherefore he came not with them. And they told him what had past concerning the omens. And when Ruy Velasquez heard it, he said unto them with fair words, but lying ones, My nephews, these omens were right good ones, for they give us to understand that we shall make great spoil of the goods of another, and lose none of our own; Nuño Salido hath done ill in not coming with ye, and God send that he may one day repent of it. While they were thus communing Nuño Salido came up, and the Infantes welcomed him with good cheer. And Ruy Velasquez said unto him, Don Nuño Salido, you have alway been my enemy in all that you could; and you are so at this time; but greatly will it grieve me, if I shall not be righted upon you. Nuño Salido answered, Don Rodrigo, I have never dealt falsely, nor as an enemy towards you, but alway like a true man; and I say unto you, that, whosoever saith the omens which we have seen are good, and promise gain to us, lieth with great treason. He said nothing amiss in this, for they had contrived treason: and he said it because he knew what Ruy Velasquez had spoken. And when Ruy Velasquez heard these words, he held himself greatly dishonored, and he said to his vassals, In an evil day do I give ye your pay, since ye see me thus dishonored by Nuño Salido, and do not right me upon him! When one of his knights heard this, he took a sword, and went to strike Nuño Salido; but when Gonzalo Gonzalez beheld him, he went up to him, and gave him such a blow that he laid him at the feet of Ruy Velasquez. And Ruy Velasquez in his anger cried aloud, and called for arms that he might revenge himself upon his nephew. And the Infantes and Nuño Salido drew apart, with two hundred knights of their company, for they well perceived that Ruy Velasquez, desired to be revenged upon them; and the others drew up their battle, and they did the like, one against the other. And Gonzalo Gonzalez said unto Ruy Velasquez, What is this? why hast thou brought us from our own land to go against the Moors, if it be thy wish that we should slay each other here? And Ruy Velasquez saw that it was not the time to take vengeance as he desired, and he said that Gonzalo Gonzalez had spoken well, and that he was well pleased with what he had said, and thus they were all friends.

So when there was love between them again, they moved from thence and went towards Almena, and Ruy Velasquez placed himself in ambush with all his people, and ordered the Infantes to scour the country, for he had sent to the Moors to bid them drive their flocks out that day. And when the Infantes were about to do his bidding, their foster-father Nuño said unto them, Do not my sons go to take the spoil yet, for if ye will tarry awhile, ye will see many more Moors and more flocks. While they were thus talking they saw more than ten thousand appear with their ensigns and pennons. And Gonzalo

Gonzalez said to Ruy Velasquez, Don Rodrigo, what are yonder banners which rise up? And Ruy Velasquez said, Fear not, for I have scoured this country three times and borne away great spoil and never yet found Moor to hinder me, and those Moors when they knew it came here with their ensigns and standards, as you now see them; therefore I say unto you, fear not, and scour the country as far as you will, for if need be, which I know it will not, I will succor ye. Now all these words were full of deceit and falsehood; and when he had said this, he went aside, and rode off privily to the Moors, and told them to strive and do battle with the seven Infantes, for there were no more than two hundred knights who would help them, and by all means devise to slay them all, so that not one should escape alive. But Nuño Salido rode after Ruy Velasquez, for he saw him go to the Moors, and when he heard this he began to cry aloud and say, Ah traitor, how hast thou betrayed thy nephews to death! God give thee an evil guerdon, for as long as the world shall last thy treason shall be talked of! And when he had said this, he rode back to the Infantes as fast as he could, and said to them, To arms my sons, for your uncle Ruy Valasquez and the Moors are of one consent, and have taken counsel together to slay you. When the Infantes heard this they armed themselves as fast as they could.

And the Moors being many more in number, made fifteen battalions, and went against the Infantes and hemmed them round about. And then Nuño Salido began to hearten them, saying, Take courage my sons and fear not, for the omens which I said were evil, are not so; they will prove good ones: and they gave us to know that we should get the victory, and win something from our enemies. I will go smite that foremost body, and from henceforth, I commend you to God. And with that he went against the Moors and slew many of them; but as they were many in number, they came upon him, and hemmed him in on all sides, and slew him there. And there they joined battle one with the other, and there the Christians fought with such good heart, that they slew many more than they were themselves; but all the two hundred knights of the Infantes were slain, so that none were left alive, save only the seven brethren, with none to help them. And when they saw that there was no remedy but to conquer or die, they commended themselves to God, and called upon the Apostle Santiago, and attacked the Moors, and so bravely they attacked them, and slew so many, that there was not a Moor who dared stand before them; nevertheless the Moors were so many, and they so few, that they could no longer withstand them. And Ferran Gonzalez said then to his brethren, Let us take courage and fight with a good heart, for we have none but God to help us, and since we have lost our foster-father Nuño Salido and our knights, it behoves us to revenge them here, or die with them; and if we should be wearied, let us get upon the point of this sierra, and take breath.

With that they fell upon the Moors again, and fought so bravely that they slew many, but at last Ferran Gonzalez was slain. And the Infantes feeling themselves weary, strove to make way through the Moors, and they got to the point which they had spoken of. And then they cleaned away the dust from their faces; and when they could not see their brother Ferran Gonzalez they had great sorrow, for they well knew that he was either slain, or taken.

Then the Infantes accorded, that they would ask a truce of Viara and Galve, till they could let their uncle Ruy Velasquez know in what stead they were, if he would succor them or not. And they did thus. And the Moors willingly granted it, and then they sent Diego Gonzalez to Ruy Velasquez. And Diego Velasquez said unto him what he was charged to say; and when Ruy Velasquez had heard him he made answer, I know not what thou sayest. Then Diego Gonzalez said unto him again, Let it be your pleasure to help us, for the Moors have slain your nephew Ferran Gonzalez, and our two hundred knights; . . and if you would not do it for our sakes, do it for God's sake, and because we are Christians, and countrymen of Castille. But Ruy Velasquez made answer, Friend, go thy way, and good luck with thee; . . thinkest thou that I have forgotten the shame which ye did me at Burgos, at my marriage, when ye slew Alvar Sanchez; and what ye did to my wife Doña Lambra, when ye slew the man before her; and the knight whom ye slew at Febros? be good knights and think of defending yourselves how ye can, for in me ye are to have no trust. When Diego Gonzalez saw this he departed, and went to his brethren and told them all that their uncle had said.

Now while they were in this tribulation, seeing themselves alone and without help, God put it in the heart of some of those Christians who were with Ruy Velasquez, to go and succor them. And about a thousand knights went out from his company to help them; and when this was told to him he went after them, and made them turn back, saying, Friends, suffer ye my nephews to display themselves in battle, for I should go to succor them if need were. And with that they drew back, greatly against their will, for they well saw that there was treason in this matter. But when they were come back to their post, they went out by threes and by fours, privily. Full three hundred knights were they who thus gathered together in one place, and they made a vow that he should be held for a traitor, who did not go and stand by the Infantes for life or for death; and that if peradventure Ruy Velasquez should again attempt to turn them back, they would slay him without delay. Incontinently when they had done this, they pricked forward as fast as they could. And the Infantes, when they saw them coming towards them, thought that Ruy Velasquez came to slay them: but the knights, when they drew nigh, cried aloud and said, Infantes, fear not, for we come to succor you, and to

live or die with you; for it is plain that your uncle Ruy Velasquez is greatly desirous of your death. And if peradventure we should escape from hence alive, we beseech you plight your faith to us that you will defend us against him; . . and the Infantes promised them this which they desired. And when they had done this they went against the Moors, and then began between them so fierce, and so grievous, and so desperate, and so cruel a battle, that never man heard tell of a greater, the Christians being so few: and so great was the mortality which they made among the Moors before any one of them died, that more than two thousand Moors were destroyed, as the history relateth. Howbeit, at the end these three hundred who came to help the Infantes were slain. And the Infantes were now so over-worn with fighting, that they could not command their arms to strike with the sword. And when Viara and Galve saw them thus wearied they had compassion upon them, and went to them to take them out of the press, and took them to their tents, and had them disarmed, and ordered bread and wine to be given them.

But when Ruy Velasquez knew this he went to Viara and Galve, and told them that they did ill in leaving such men as those alive, and that they would fare ill in so doing; for if they escaped he could not return again to Castille; and that he would go forthwith to Cordova, and there cause them to be put to death for what they had done: and the Moors when they heard this were full sorrowful. And Gonzalo Gonzalez said, False traitor, thou broughtest us here to bring down the enemies of the faith, and now thou tellest them to slay us; but may God never forgive thee for this thing which thou hast done against us! And Viara and Galve said then to the Infantes, We know not what to do in this matter; for if Ruy Velasquez your uncle should go to Cordova as he says, and turn Moor there, and Almanzor give him all his power, he would do us great evil for this. And since it is so we must place you again in the field from which we took you, for you plainly see that we can do no otherwise. And they did accordingly. And the Moors, when they saw the Infantes in the field, beat their tambours, and came at them as thick as the rain when it falls, and they began a crueller battle than any of the former, . . but though all the six Infantes stood by each other like one man, and fought right well and courageously, yet the Moors were so many that they could not bear up against them, and they were so wearied with fighting that they could not stir from the place, nor their horses with them: and even if they would have fought, they had neither swords nor other arms, for all were broken and lost. And the Moors, when they saw them without arms, slew their horses, and took them; and stript off their armor, and struck off their heads one by one, in order according to their birth, before the eyes of their uncle Ruy Velasquez. But when Gonzalo Gonzalez, who was the younger of them all, saw all his brethren lying headless before him,

he took heart with the grief which he resented, and went against the Moor who had beheaded them, and gave him so great a blow in the throat that he laid him dead upon the ground, and caught up the sword which he had used, and slew therewith more than twenty Moors who were round about him, as the history relateth. Nevertheless the Moors took him, and smote off his head thereright. And when they were all slain as you have heard, Ruy Velasquez dispeeded himself from the Moors, and returned home. And the Moors took the heads of the seven Infantes, and of Nuño Salido their foster father, and went with them to Cordova.

When Viara and Galve reached Cordova, they went to Almanzor, and presented unto him the heads of the seven Infantes, and of Nuño Salido. And Almanzor, when he saw them, made semblance as if he were greatly grieved that they had slain them thus, and gave order that the blood with which they were smeared should be washed off with wine. And after they had been washed, he had a white sheet spread in the palace, and the heads were placed thereon, in order, according to the order of their birth, and that of Nuño Salido apart from them, at the end. And Almanzor went to the prison where Gonzalo Gustios, the father of the Infantes, lay prisoner, and he said unto him, How fares it with thee, Gonzalo Gustios ? And he made answer and said, Even Sir as it pleaseth you ; and glad am I that you come here, for I well know that this day you will show me favor, and order me to be taken out from hence, seeing you have come to see me ; for this is your custom, that when the Lord goeth to visit his prisoner, incontinently he giveth command that he should be set free. And Almanzor said unto him, I sent my host into the land of Castille, and they did their battle with the Christians in the plain of Almenar, and the Christians were vanquished : and they have brought me here eight heads, the seven are young, and the other is of an old man ; and I will take thee out that thou mayest see if thou knowest them, for my Adalides say that they were natives of the straits of Lara. Gonzalo Gustios answered, When I see them, I will tell thee who they are, or of what place, or of what lineage, for verily there is not a knight in all Castille but is known to me. And Almanzor gave order that he should be taken out, and went with him to the place where the heads were laid. And when Gonzalo Gustios saw them and knew them, so exceeding great was his sorrow that he fell upon the ground like a dead man, and they thought that he had past away from this life ; and he lay thus a long while, and when he came to himself, he began to lament so bitterly that it was marvellous to hear him. And he said to Almanzor, I know these heads full well, for they are my children's, the seven Infantes of Salas, and this other one is Nuño Salido's, who fostered them. And when he had said, he began again to make his lamentation full dolorously, so that there was not a man who could have seen him without great compas-

sion, or have stood by and borne it without weeping. And he took up the heads one by one, and talked to them, recounting to each the good feats which he had achieved. And in his strong agony, he took up a sword which he saw in the hall, and slew with it seven guards there right before Almanzor; and the Moors closed in with him, so that he could do no more, and then he earnestly prayed Almanzor to put him to death, for he would liever die than live: but Almanzor, for the pity which he resented for him, commanded them to do him no hurt.

Now when Gonzalo Gustios was in this great sorrow, and lamenting as ye have heard, the Moorish woman who guarded him, as ye have been told, came in, and said unto him, Take heart, Sir Don Gonzalo, and cease to lament; I had thirteen sons, all of them good knights, and such was my fortune and theirs, that all thirteen were slain from me in battle in one day; howbeit I did not fail to take comfort; . . how much more then should you who are a knight? For it is not by lamenting all your life long that you could recover your sons, and what doth it profit you to destroy yourself? And Almanzor said, God knows, Gonzalo Gustios, that I have great ruth for this evil and breaking down which hath come upon thee, and I will release thee from prison, and give thee all of which thou hast need, and also the heads of thy children. Go thy way to thine own country, and to thy wife Doña Sancha, for it is long since she hath seen thee. Then Gonzalo Gustios answered, God requite thee for the goodness which thou showest me, and peradventure the time may come when I shall do you service in return. . . And the Moorish woman who had guarded him, took him apart and said, Sir Don Gonzalo, I am great with child by you; tell me therefore what I shall do. And he made answer, If it shall be a boy, give him two nurses who will breed him up right well; and when he is of age to know good and evil, tell him he is my son, and send him to me at Salas. And when he had said this, he took a ring from his finger, and brake it in half, and gave her the one half, saying, Keep you this half ring for a token; and when the boy is grown up, give it him that he may bring it unto me, and thereby I shall know him. And when Don Gonzalo had done this, he dispeeded himself from Almanzor and the other chiefs, and went to Salas.

Not many days after his departure the Moorish woman brought forth a son, and Almanzor appointed two nurses who should breed him up, and they named him Mudarra Gonzalez. And when he grew to be ten years of age, Almanzor made him a knight, for he loved him well; for it is said that the Moor whose son he was, was Almanzor's sister: and moreover he loved him because he saw that he proved good, and was of good understanding, and good customs, and right hardy in all things that beseemed his years. And on the day that Almanzor made him a knight, he knighted two hundred

others, who were all kinsmen of Mudarra Gonzalez, on the side of his mother, according to the law of the Moors; and he gave them to him, that they should be his, and guard him, and serve him as their Lord. And this Mudarra Gonzalez turned out afterwards so good a knight and so brave, that save only Almanzor, there was not a better, nor such a one among all the Moors. And he knew that his father was a Christian, and how he had been made prisoner, and suffered great misery in his prison, and how his brethren had been slain by treason, for his mother told him all, and she gave him the half ring which his father had left to be a token. And then he said to all his company, Friends, ye know what great misery my father Gonzalo Gustios suffered wrongfully, not having deserved it, and how the seven Infantes my brethren were slain; and I say unto you that I hold it good to go into the land of the Christians, and revenge them if I can. Tell me therefore what ye think good. And they answered after this manner. Know that whatsoever seemeth good unto you we heartily approve thereof; for we are all yours, and bound to defend you as our Lord, and to serve you and do your bidding. And when he heard them say this, he went to his mother, and told her he would go seek his father, and learn whether he were dead or living. And when he had said this, and taken leave of her, he went to Almanzor, and besought him that he would let him go into Castille; and Almanzor held it good: and he took his leave and went his way with a great company which Almanzor had given him, and with great treasures, and he entered Castille. And when he came to Salas he asked if Don Gonzalo were there. And Gonzalo Gustios, when he saw this great chivalry, inquired what company it was. And Mudarra Gonzalez made answer, Don Gonzalo, I am your son who was born in Cordova; and that you may know it is so, lo here is the half ring which you gave unto my mother. And when Don Gonzalo saw the token, and knew that this was his son, his heart rejoiced and he was glad.

After some days Mudarra Gonzalez said to his father, I came here to learn tidings of you, in what state you were; and also to take vengeance for the death of the Infantes my brethren, and your sons. Now there is no reason why this matter should be delayed. Then Don Gonzalo took horse, and Mudarra also, and they who came with him and were his vassals, and they rode to Burgos where Count Don Garci Ferrandez then was, and Ruy Velasquez with him. And Mudarra, as soon as he saw Ruy Velasquez, defied him before the Count. And Ruy Velasquez said that he set his defiance at naught; and Mudarra Gonzalez was in great wrath, and went towards him to give it him with the sword: but Count Don Garci Ferrandez took him by the hand, and would not suffer him to do this. And he made them agree to a truce for three days, for he could not delay the time longer, and then they all dispeeded themselves from the Count, and

went their way. Howbeit Ruy Velasquez did not go that day, but remained at Burgos; and on the morrow he set out and went towards Barvadiello; and he did not go by day, but waited for the night. And Mudarra Gonzalez had taken possession of the road; and on the following day Ruy Velasquez came early in the morning to the place where Mudarra lay in wait; and Mudarra cried aloud, Liar and traitor, thou shalt die! and as he said this he ran at him, and gave him such a blow with the sword that he fell dead upon the ground, and thirty knights who were his vassals were slain with him. And in process of time, when Count Don Garci Ferrandez was dead, Mudarra Gonzalez took Doña Lambra, and had her burnt alive: for in the days of the Count he could not do this, because she was his kinswoman. Now you are to know, ye who hear this history, that when this Mudarra Gonzalez came from Cordova to Salas, his father made him a Christian, and had him baptized, for till then he was a Moor. And he was a right good knight and a strong, as long as he lived; and Doña Sancha alway loved him well, because in all his deeds he was greatly like Gonzalo Gonzalez her youngest son, and also in his lineaments.[1] And she adopted him to be her son; and the manner of adopting him was this, according to the custom of those times. On the day when he was baptized, Count Garci Ferrandez knighted him, and Doña Sancha had put on over her apparel a garment in the fashion of a smock, which was made exceeding wide, and she took her step-son by the hand, and put him in at the sleeve[2] of that wide garment, and took him out at the collar, and kissed his cheek; and with that he was held to be her son, and heir to the lordship of Salas, and to all that she had.

This ceremony of adoption must have been Moorish, for Pietro della Valle describes it as the custom of the Persians. It is curious, as he remarks, that Juno in Diodorus Siculus, adopts Hercules in the same manner. The custom has left behind it a proverb in Spain . . . *Metedlo por la manga, y salirseos ha por el cabezon.* It is equivalent to our *Give him an inch and he'll take an ell.*

Luis de Salazar, in his great *Historia Genealogica de la Casa de Lara*, discredits that part of the story which relates to Mudarra, but admits that the Infantes were thus betrayed to death. Ferreras rejects the whole, and somewhat unfairly refers to Salazar as if he did the same. He has overlooked a decisive proof of the main fact which

[1] What follows is added by Morales, *L.* 17. *C.* 20, from an old manuscript of the *Chron. Gen.* Unluckily he has very much abridged what, as he tells us, is related in the original with great minuteness.

[2] The deepe smocke sleive, which the Irish women use, they say, was old Spanish, and is used yet in Barbary: and yet that should seeme rather to be an old English fashion; for in armory the fashion of the *Manche*, which is given in armes by many, being indeed nothing else but a sleive, is fashioned much like to that sleive. *Spenser's View of the State of Ireland.*

incidentally occurs in Yepes. The tomb of the Infantes is shown at two places, . . at S. Millan de la Cogolla, and at S. Pedro de Arlanza, . . two of the most celebrated Monasteries in Spain. Morales thought the former the most probable place for their interment. In the year 1603, the Abbot of S. Millan had the grave opened, in the presence of a public notary and other witnesses, and seven bodies were found there, without heads. In 1597, seven heads without bodies had been found in the parochial church of Salas.

Cor. Gen. de S. Benito. T. 1. *ff.* 276.

When Morales lived there was a house at Cordova called *Casa de las Cabezas*, because two chests were preserved there, on which, according to tradition, the heads of the Infantes had been laid. He remembered also in his youth an old and fine Moorish building, which was shown as the prison of Gonzalo Gustios.

A series of prints representing the whole history of the Infantes of Lara, with allegorical machinery, is in the very curious collection of the Rev. Henry White of Lichfield. The subject of each print is briefly explained under it, in Spanish and Latin. There is no title or date to the book, but the engravings bear the name of Dancker Danckertze.

The four first Ballads in Escobar's Collection. P. 48.

(10.) These four Ballads appear to me not to be much older than the beginning of the seventeenth century. They are not in Sepulveda's collection; they abound with tricks of composition, and give to Rodrigo that blustering and bullying sort of character which seems to prove that when they were written the *guapo*, or ruffian, was the favorite hero of the popular songs of Spain. The author, whoever he was, was not well versed in the history of the Cid, for he gives him two elder brethren, in direct contradiction to the Chronicle, which mentioning his bastard brother Ferrando Diaz, adds, *e nunca el ovo otro hermano nin hermana.*

Some lines are in so much better a tone both of feeling and expression, that they seem to be fragments of older poems. Such is the description of Diego in his retreat.

Non puede dormir de noche,
nin gustar de las viandas,
ni alzar del suelo los ojos,
nin osa salir de casa,
Nin fablar con sus amigos,
antes les niega la fabla,
temiendo que les ofenda
el aliento de su infamia.

That part also of Rodrigo's speech upon his return, which in woven into the text,

Veys aqui la yerva mala
para que vos comays buena,
* * * * *
que ay manos que no son manos,
y esta lengua ya no es lengua.

The *Romancero General* has another Ballad upon the same subject, which is not in Escobar's collection.

Consolando al noble vieja
Está el valiente Rodrigo, &c. *ff.* 358.

The box on the ear has terribly perplexed the French actors. Voltaire remarks upon it, *On ne donnerait pas aujourd'hui un souflet sur la joue d'un héros. Les acteurs mêmes sont tres embarrassé à donner ce souflet; ils font le semblant. Cela n'est plus même soufert dans la comédie; et c'est le seul exemple qu'on en ait sur la théatre tragique. Il est à croire que c'est une des raisons qui firent intituler le Cid tragicomedie.*

Hidalgos. P. 49.

(11.) This title is well explained by Huarte, . . I transcribe from the old translation.

To the bent of this purpose, though we shall thereby somewhat lengthen our matter, I cannot but recount a discourse which passed between our Lord the Prince Don Carlos, and the Doctor Suares of Toledo, who was Judge of the Court in Alcala de Henares. *P.* Doctor, what think you of this place? *D.* Very well, my Lord, for here is the best air and the best soil of any place in Spain. *P.* For such the Physicians made choice of it to recover my health: Have you seen the University? *D.* No, my Lord. *P.* See it then, for it is very special, and where they tell me the sciences are very learnedly read. *D.* Verily for a college it carrieth great fame, and should be such in effect as your highness speaketh of. *P.* Where did you study? *D.* In Salamanca, my Lord. *P.* And did you proceed Doctor in Salamanca? *D.* My Lord, no. *P.* That meseemeth was ill done, to study in one University and take degree in another. *D.* May it please your highness, the charges of taking degrees in Salamanca are excessive, and therefore we poor men fly the same, and get us to some other University, knowing that we receive our sufficiency and learning, not from the degree, but from our study and pains: albeit my parents were not so poor but if they listed might have borne the charge of proceeding in Salamanca; but your highness well knoweth that the Doctors of this University have the like franchises as the hidalgos of Spain, and to us, who are such by nature, this exemption doth harm, at least to our posterity. *P.* Which

of the Kings mine ancestors gave this nobility to your lineage? *D.* None. And to this end your highness must understand there are two sorts of hidalgos in Spain, some of blood, and some by privilege; those in blood, as myself, have not received their nobility at the King's hand, but those by privilege have. *P.* This matter is very hard for me to conceive, and I would gladly that you expressed it in plainer terms; for my blood royal, reckoning from myself to my father, and from him to my grandfather, and so by order from each to other, cometh to finish in Pelayo, to whom by the death of the King Don Rodrigo the kingdom was given, before which time he was not King. If we reckon up after this sort your pedigree, shall we not come at last to end in one who was no hidalgo? *D.* This discourse cannot be denied, for all things have had a beginning. *P.* I ask you, then, from whence that first man had his nobility who gave beginning to your nobility? he could not enfranchise himself nor pluck out his own neck from the yoke of tributes and services which before-time he paid to the Kings my predecessors; for this were a kind of theft, and a preferring himself by force with the King's patrimony; and it soundeth not with reason that gentlemen of blood should have so bad an original as this; therefore it falleth out plain, that the King gave him freedom and yielded him the grace of that nobility. *D.* Your highness concludeth very well, and it is true that there is no true nobility save of the King's grant; but we term those noble of blood of whose original there is no memory, neither is it specified in writing when the same began, nor what King yielded them this favor; and this obscureness is received in the commonwealth for more honorable than distinctly to know the contrary. The commonwealth also maketh gentlemen; for when a man groweth valorous, of great virtue, and rich, it dareth not to challenge such a one, as seeming thereby to do him wrong, and that it is fit a man of that worth do live in all franchise. This reputation passing to the children and to the grandchildren, groweth to nobility, and so they get a pretence against the King. These are not therefore gentlemen because they receive five hundred *soldi* of pay; but when the contrary cannot be proved, they pass for such.

That Spaniard who devised this name of a gentleman *hijodalgo*, gave very well to understand this doctrine; for by his opinion men have two kinds of birth, the one natural, in which all are equal, the other spiritual. When a man performeth any heroical enterprise, or any virtue or extraordinary work, then is he new born, and procureth for himself other new parents, and loseth that being which he had tofore. Yesterday he was called the son of Pedro and grandson of Sancho, and now he is named the son of his own actions. Hence had that Castilian proverb its original which saith, Every man is the son of his own works. And because good and virtuous works are in the Holy Scripture termed somewhat, which *algo* signifyeth in the

Spanish tongue, this Spaniard compounded this word *hijodalgo* thereof, which importeth nought else but that such a one is descended of him who performed some notorious and virtuous action, for which he deserved to be rewarded by the King or Commonwealth, together with all his posterity for ever. The law of the Partida saith that *hijodalgo* signifyeth the son of goods; but if we understand the same of temporal goods, the reason was not good, for there are infinite hidalgos poor, and infinite rich men who are no hidalgos. But if it mean the son of goods, that is to say, of good qualities, it carrieth the same sense which we before expressed. *Huarte.*

The degrees of rank in Catalonia were settled by the *Usatges*, or Usages which Count Ramon Berenguer, and his wife Almodis, enacted in 1068. The fullest account is thus given by Pere Tomich.

Lo dit egregi Baro en Ramon Berenguer, Comte de Barcelona, e la prudentissima Comtesa Almodis muller sua, ordenaren e feren los dits usatges, segons en aquells mes largament es contengut, e ab los dits usatges lo dit virtuos Baro agradua totes les gents de son Comtat e principat. E primerament lo dit Comte agradua los Comtes, dient los potestats sobre los Vescomtes, nobles Vervessors qui son en grau sobira apres los Comtes a potestats dessus dits, exceptat sobre los nou Barons, los quals lo dit Comte mete en grau de dits Comtes; appellant los Comdors, quasi volent dir, que en les senyories e Baronies que ells havien sobre lurs vassals, eran axi com los Comtes, qui son dits potestats en lurs Comtats, e havien axi la senyoria sobre tots qui eran poblats en los Comtats; e perço foren axi appellats e intitulats per lo dit virtuos Baro tots los dessus dits. Encara feu diferencia en los cavallers; car en aquell temps tots los qui anaven a cavall e armats eran dits Cavallers; e ell dix los miles vero, qui vol dir, que tot Cavaller que tingua lo orde de cavalleria era cavaller, e lo iorn que prenia lorde havia a fer un hom generos qui tingues en feu per ell, e havien a tenir un altre, qui tostemps estigues ab ell, portant li son scut e la lança; e lo altre home generos se deya companyo del Cavaller, e aquest se deya scuder. Los tals eran dits homens generosos, qui seguien lart de cavalleria; e al dit companyo que lo Cavaller havia pres lo die que avia pres lo orde de cavalleria, havia li de donar lo dit Cavaller renda de que visques, tenint aquell la renda en feu seu; e tots los altres del estament militar eran dits Cavallers menors, axi los homens de paratge, com los altres qui seguien la art de cavalleria menor sens lo orde. E axi mateix agradua tots los ciutadans, Burgesos, e totes les gents de son Comtat e Principat segous lo grau de quiscu. Encara feu lo dit virtuos Baro que tots los qui vinguessen apres de ell Comtes de Barcelona haguessen a tenir tinell, e dar a menjar als nobles, e fessen Cavallers nouells. E en aquesta manera lo dit Comte e virtuos Baro mes en orde les gents de la terra quiscu en son grau, e axi ho trobareu en los dits usatges, si be ho mirau. *Pere Tomich, C.* 32, *ff.* 24.

"The said famous Baron Ramon Berenguer Count of Barcelona, and the most discreet Countess Almodis his wife, ordained and made these Usages. And with those Usages the said virtuous Baron placed in order all the people of his County and Principality. And first he set in rank the Counts, giving them powers above the Viscounts; noble Vavassours, who are in the highest degree after the Counts or Potestats aforesaid, except over the nine Barons whom he set in the same rank with the said Counts, calling them Comdors,[1] as if to say that in the lordship and baronial rights which they had over their vassals, they were like Counts, who are called Potestats in their Counties, and had lordship in like manner over all who dwelt in their counties, and therefore all these were thus appellated and entitled by the said virtuous Baron. Moreover he made a distinction among Knights; for in those days all who went on horseback and bore arms were called Knights, and he called them *Miles vero*, which was to say, that every Knight who had the order of Chivalry was a Knight, and the day on which he took the order he was to make a gentleman, who should hold in feud of him, and should have another who should alway be with him, bearing his shield and his lance: and the first gentleman should be called the Companion of the Knight, and this other should be called his Squire. They were called gentlemen who followed the art of chivalry, and the Knight was to give a rent as long as he lived, to the said companion whom he took on the day when he received the order of knighthood, and he was to hold it as his fief. And all others of the military state were called Knights-minor, as well the *homens de paratge*, that is to say the hidalgos, as others who followed the art of minor-chivalry without the order. And moreover he put in order all the citizens, burgesses, and all the people of his County and principality, according to the rank of each. And he appointed that all the Counts of Barcelona who should come after him, should maintain these Usages, and keep a table for the nobles, and make new knights. And in this manner the said Count and virtuous Baron put in order the people of the land, each in his degree, and thus it is found in the said Usages.

I use Mr. Heber's copy of Pere Tomich. Barcelona 1534. *ff.* 71. of this edition the same print is used to represent Juan II. of Aragon, which serves for Esplandian in the title page to the Burgos edition of the Sergas, 1526. The only difference is, that instead of the scroll which bears the name of Esplandian, there is a cloud and three birds. Unless the block had been transferred from Burgos to Barcelona, which is not likely, they must have been cast like types, for the cut is manifestly the same.

[1] This is probably the origin of Commodore, which Johnson supposed to be a corruption of *Commendador*; . . the Catalan word is much nearer both in sound and meaning.

And when he had slain him he asked the Judges if there was any thing more to be done. P. 12.

(12.) This appeal to the Judges after the combat is decided, occurs sometimes in Romance. When Palmerin de Oliva (C. 28.) does battle with count Domarco, "he brought him to the ground, and knelt upon his breast, and cut the straps of his helmet, and the head after them, and took it by the hair, and sent it rolling along the field. And when he had done this he looked at Tolome, and saw that he had his enemy at his mercy, and it was not long before he slew him; and then Palmerin asked the Judges if aught more was to be done for the acquittance of Diardo and Cardonia."

Perhaps the barbarous custom of casting the body of the slain out of the lists, was a necessary ceremony in some places, and not in others, and hence this question.

Estremadura. P. 57.

(13.) This word ought to have been rendered here, the Marches of Burgos.

He enjoined them to fasten boards upon their shield. P. 58.

(14.) When the Tartars began their conquest of China by besieging Leaotung, because they chiefly feared the musquet balls, they resolved by a stratagem to make that unknown instrument less hurtful to them than their enemies did imagine. For the Tartarian King commanded such as made the first onset, to carry a thick hard board for their shield, which was as good to them as a wooden wall: these men were seconded by other companies, who carried ladders to climb up the walls: and the horse came up in the rear. In this manner he set upon the city in four quarters, and received the discharge of their musquets against his wooden wall: then in a moment the scaling ladders being applied, before they could charge again, they were upon the walls, and entered the city.

Bellum Tartaricum by Martinus Martinius. Eng. Trans. P. 16.

Lorvam. P. 60.

(15.) The monks of Lorvam produced among their archives a deed of exemption granted to them by Alboacem the son of Mahamet Alhamar, and grandson of Tarif the Conqueror, which, if genuine, is one of the most curious records in Spain. The charter, after specifying what tributes the Christians shall pay, proceeds thus. *Monasterium de montanis, qui dicitur Laurbano, non peche nullo pesante, quoniam bona intentione monstrant mihi loca de suis venatis, e faciunt Sarracenis bona acolhenza, et numquam inveni falsum neque malum animum in illis qui morant ibi; et totas suas hereditates pos-*

sideant cum pace et bona quiete, sine rixa, et sine vexatione neque forcia de Mauris; et veniant et vadant ad Colimbriam cum libertate, per diem et per noctem, quando melius velint aut nolint, emant et vendant sine pecho, tali pacto quod non vadant foras de nostras terras sine nostro aprazmo, et bene vele, et quia sic volumus, et ut omnes sciant, facio cartam salvo conducto, et do Christianis, ut habeant illam pro suo juzgo, et mostrent cum Mauri requisiverint ab illis. Et siquis de Sarracenis non sibi observarit nostrum juzgo, in quo fecerit damnum componat pro suo avere, vel pro sua vita, et sic juzgo de illo, sicut de Christiano, usque ad sanguinem et vitam. Fuit facta karta de juzgo, era de Christianis DCCLXXII. secundum vero annos Arabum CXXXXVII. Luna XIII dulhija. Alboacen Iben Mahamet Alhamar, Iben Tarif, rogatu Christianorom firmavi pro mor +, et dederunt pro robore duos equos optimos, et ego confirmavi totum. Brito, Mon. Lucit. 2. 7. 7.

This charter, like the funeral urn of Achilles, the tomb of Alexander, and the relicks of the Archangel Michael, is the more to be suspected because it would be of such exceeding value, if genuine. It may be doubted if a Moorish Governor at so early an age would give charters in Latin, whether at any age he would use the sign of the Cross for his mark, and whether the language with which the Latin is corrupted be not of a more modern complexion. But the exemption, if it be forged, could be of no use after Coimbra was recovered by the Christians; so that, even in that case, it is of very curious antiquity, and may truly state the laws to which the Christians were subject.

This is the deed of which Gibbon (*C.* 51. *Note* 187,) who had only seen its substance in Fleury, intimates a dark suspicion.

Caroña del cuerpo. P. 73.

(16.) I would not weaken the word by softening it. Our own language furnishes a curious instance of the same use of the word in the Will of Sir Lewis Clifford (the probate whereof bears date Dec. 5. 1404.) He had been a follower of Wickliffe, but had recanted; and as this is the only part of the Will in English, it has been conjectured that it was dictated by the Archbishop of Canterbury, by way of penance.

"The sevententhe day of September the yere of our lord Jesu Christ 1404. I Lowys Clyfforth, fals and traytor to my Lord God and to all the blessed company of hevene, and unworthi to be clepyd a Christen man, make and ordeine my testament and my last will in this manere. At the begynning I most unworthi and Goddis traytor, recommaunde my wrechid and synfule soule hooly to the grace and to the grete mercy of the blessed Trynytie, and my wrechid careyne to be beryed in the ferthest corner of the chirche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and

charge my survivors and myne executors, as they wollen answere tofore God, and as all myne hoole trust in this matere is in hem, that on my stinking careyne be neyther leyd clothe of gold, ne of silke, but a blacke clothe, and a taper at myne hed, and another at my fete, ne stone ne other thing whereby eny man may witt where my stynkyng careyne liggeth. And to that chirche do myne executors all thingis, which owen duly in such caas to be don, without eny more cost, saaf to pore men." &c.

Nicolson and Burn's Hist. of Westmoreland. Vol. 1. 280.

> Quhare is the meit and drink delicious,
> With whilk we fed our cairful *carionis!*
> *Sir David Lyndsay.*

In the translation of P. Richeome's *Pilgrim of Loretta*, by E. W. printed at Paris 1630, a similar word is employed, but not designedly, . . the translator living in a foreign country, and speaking a foreign language, had forgotten the nicer distinctions of his own. "Women and maides," he says, "shall also particularly examine themselves about the vanity of their apparell, their too much speaking, or speaking evill, of their too much care of their *corps*, of impatience, choler, covetise of the goods of this world, and of other vices more familiar to their sexe."

For Zaragoza he held to be within his conquest. P. 77.

(17.) The resolution with which the Spaniards set about recovering their country was truly heroic. Each of the Christian kingdoms had its allotted portion of Moorish territory to conquer, and this, though it was sometimes a state as extensive and powerful as itself, was called its conquest. Wars sometimes arose between them, if one King trespassed upon the conquest of another; . . for they regarded it as a manor, and the Moors as game. King Jayme of Aragon used the metaphor, when, having one day started a herd of them he clapped spurs to his horse, and cried out to his followers, . . After them! after them, brethren! . . these deer, who are to be the food and sustenance of our honors, must not be suffered to escape.

Miedes, L. 6. *C.* 5.

Alferez. P. 78.

(18.) The Master of the Horse, or of the Knights of the Emperor or King, is what they call in Romance the Alferez. He ought to carry the King's standard when he goes to battle, and he has power to judge knights in all cases of knighthood which arise among them, as if they should sell or pawn, or misuse their horses or arms. Also he hath power to settle all suits among them by reason of debts. Also he may restrain, or expel those who have deserved it, if they are

disobedient in the ordinances and things which he commands them to do in matters of knighthood. And notwithstanding he may do all these things aforesaid, nevertheless he cannot adjudge any one to the pain of death, nor to loss of limb, for any thing that he may say or do. *Part* 4. *Tit.* 18. *Ley* 11.

Count Don Piñolo Ximenez, the Alferez of King Bermudo, is called *Christiferus* in old writings, which Yepes explains to be another term for standard-bearer, the banner having either a crucifix or a cross upon it. *Chr. Gen. de S. Benito, T.* 6. *ff.* 17.

The Cross which was the standard at the famous battle of the Navas de Tolosa, was made of iron, because at that time any thing like luxury had been just denounced by law. About half its staff was covered by a sort of shield, to protect the bearer, and from this an index-hand proceeded, which the Alferez might turn to that part of the field where succor was most needed: . . at least this is supposed to have been its use. A print of this standard is given in the Notes to Mondejar's *Historia del Rey Don Alonso VIII. P.* 434.

By name Verna. P. 82.

(19.) Brito gives the name; . . where he found it does not appear. But as a name he gives it, though it may be suspected rather to mark the rank of the person.

He slew eleven of the thirteen. P. 92.

(20.) Berganza observes that one of the most authentic accounts of the Cid calls him the Campeador upon this occasion only . . . *indicio de que ganò este campo con ventajas a las dèmàs lides campales, y acaso el Rey Don Sancho, admirando del invicto brazo del Cid, le daria el nombre de Campeador.* If, he adds, any one shall think this exploit incredible, let him look at the answer which Moses gave to those who asked him, How should one chase a thousand, and two put ten thousand to flight?

The Conde Don Pedro relates a more probable achievement of the same kind. In a battle between the Kings of Castille and Navarre the former was taken, and delivered into the custody of four knights. Don Nuño or Manho Guterres de Castanheda came up, snatched a lance from one of them and killed him, gave another lance to the King, saying, Now Sir, they are three and we are two; the King then killed another, and they took the other two. Don Nuño was ever afterwards called He of the Four Hands, from this feat.

Nobiliario, P. 100.

And he released King Don Alfonso from prison. P. 93.

(21.) As the old Spanish historians had not quite miracles enough,

Yepes has discovered one here which they had all overlooked, but which rests upon the authority of Hugo, the biographer of St. Hugo the Great, and of the Bibliotheca Cluniacensis. King Ferrando had been a great benefactor to the Monastery of Cluni, and in their gratitude the great Hugo and all his Monks prayed for Alfonso's deliverance. St. Peter, in consequence of these prayers, appeared to St. Hugo, telling him his desire should be accomplished, and also to King Sancho, threatening him grievously unless he released his brother and restored to him his kingdom. Sancho obeyed so far as to take him out of prison, . . and put him into a Monastery ; and the vengeance which fell upon him was his punishment for not fulfilling the whole of the Apostle's command.

Cor. Gen. de S. Benito. T. 6. *ff.* 288.

Alfonso acknowledged the benefit which he had received by suitable donations to the House of Cluni ; and the grateful brethren did him a second good turn, by delivering him from a worse place than prison. Yepes (*T.* 7. *ff.* 111.) relates the story after St. Pierre the Venerable.

St. Pierre the Venerable, in the course of one of his visitations, came to the Cluniac Monastery of St. Maria de Naxara, in which one Pedro Engelberto, formerly a powerful and wealthy inhabitant of the city of Estella in Navarre, had professed. This brother was famous for an extraordinary adventure which had befallen him, and which the Venerable heard from his own lips, and recorded as worthy of full belief. During the wars which took place after the death of our Alfonso, this Engelberto had been obliged to furnish a man to the King of Aragon's army. The man's name was Sancho : . . he served his time in Castille, returned to Estella, and died there. Four months after his death, as Engelberto was sitting at midnight by the fire, broad awake, he saw his man Sancho, and knew him distinctly by the fire light, . . he was naked, save that his loins were girt with a cloth for decency. Engelberto asked him who he was, and the ghost replied, Sancho. And what was he doing there ? I am going to Castille, and a great multitude with me, there to suffer the punishment of our sins in the very place where we committed them. But said Engelberto, If you are taking that road, why do you come here ? Sancho replied, That he and some others had robbed a church, and taken away even the ornaments of the Sacrament, for which they were sentenced to the cruellest pains of Purgatory ; and he was come to implore help. His mistress, the wife of Engelberto, owed him when he died, some little money, and he requested that it might be distributed in alms for the relief of his soul. By this time Engelberto began to recover courage, and thinking it an excellent opportunity to learn news from the other world, inquired for his acquaintance there, How was Pedro de Iaca, one of his townsmen ? He was in

bliss, for he had been compassionate and pitiful towards the poor, especially during a year of famine, when he had given great alms. How was Vernerio, who died lately? Of him Sancho gave a deplorable account; . . he was damned because he had taken bribes, being a judge, and perverted the course of justice. Engelberto then thought of inquiring for King Don Alfonso, who had been dead not many years, . . but then another Ghost appeared, and interrupted him, saying, Do not ask this of him, for it is but a little while since he died, and he can tell you nothing about it; but I have been dead five years, and have talked with Ghosts who have been dead longer, so that I can tell you what you want to know. Engelberto was a little alarmed at this second voice, and at perceiving the other Ghost sitting in the moon light under the window, naked like Sancho, and girt with the same kind of wrapper round the loins; however he took heart and asked him who he was, . . He was one of the party who were bound for Castille. And do you know any thing of King Alfonso? Yes, replied the Ghost, I know where he was, but not where he is now, for at one time he was tormented with most grievous pains among the guilty; but after awhile the Monks of Cluni delivered him from that place, and I cannot tell what has been done with him. Having said this, both ghosts told him they must now join the army of Spirits, which was gone before. And Sancho again requested that the money due to him might be paid to the poor. Engelberto, after they had departed, awakened his wife, and asked her if she owed any thing to their man Sancho when he died, . . she answered, Yes, eight shillings, . . which was the sum the Ghost had specified. Accordingly this money was applied as he had desired, and other alms added to it, and spent in masses. And from this story St. Pierre the Venerable was fully persuaded that King Alfonso was in heaven.

The Monks of Cluni had reason to be grateful to this King. Ferrando had given them a thousand *meteales* yearly for their clothing, believing that he should in return be made a partaker of their spiritual treasure. Alfonso doubled this annuity, and made it perpetual, for the relief of his own soul, his father's and mother's, his brothers, children and wives, living and dead; and he declared that any of his successors who should either withhold or lessen this tribute should be thereby disinherited. *Sandoval*, *ff.* 85.

Toledo. P. 94.

(22.) Old Pere Tomich gives a very straight forward etymology of Toledo. Julius Cæsar, he says, built the city, *e trames hi dos cavallers, e el hu havia nom Tol, el altre Ledo. E aquesto la intitularan de lur nom. C.* 7. *ff.* 5.

They found him by the side of the Douro. P. 111.

(23.) The people of Zamora have erected a cross upon the spot where Sancho was murdered. *Gil Gonzalez Davila, Hist. del Rey Don Henrique III.* Gil Gonzalez mentions this as an example to the Corregidor of Alcala de Henares, to erect one upon the place where Juan I. was accidentally killed, . . that all passers-by might be reminded to say a prayer for his soul.

There is a second siege of Zamora, which deserves to be remembered. Alonzo Lopez de Texeda defended it for the children of Pedro the Cruel, after that Prince had been betrayed by du Guesclin, and murdered. Henrique of Trastamara, then Henrique II. slew his three sons before the walls, thinking to make him surrender, and save their lives; but the true Spaniard held out inflexibly, till pestilence had utterly disabled his garrison, and then he escaped by night and effected his flight into Portugal, taking the keys of the city with him. The heroic fidelity displayed here, and at Carmona, in the cause of Pedro after his death, evinces that that Prince, furious as he was in his fits of anger, had qualities which made him faithfully and affectionately beloved, . . and the cruelties which Henrique perpetrated at both places incontestably prove that the successful brother was the more atrocious of the two.

This was not the only iniquity which Henrique committed at Zamora, . . *diose al Rey a pleytesia*, says the old Chronicler of Pero Nino, *e si el Rey ge la tovo, non es mio de escrebir.*

It has been affirmed by *el egregio Doctor Figuerola*, that St. Paul's Epistle to the Hebrews was addressed to the Jews of Zamora, who had requested him when he was in those parts, to give them an explanation of the new faith which he preached. Beuther observes that the egregious Doctor has too hastily believed the Jews, this Epistle having been manifestly written to the Jews of Jerusalem, . . but he adds, that the Zamoran Hebrews may perhaps have obtained a copy of it. *L.* 1. *C.* 24.

And he called for the candle. P. 112.

(24.) Few readers can require to be told that it is one of the ceremonies of the Catholic Church to put a lighted taper into the hand of a dying man. Among the Greeks it is lit upon the birth of a child, . . and if the child be a first-born, carefully laid aside for his death candle; it is then buried with him. *Pietro della Valle.*

And they summoned all the Bishops, &c. P. 113.

(25.) "All things, though they may have a good beginning, and a good middle, are not completely good unless they have a good end. And this is because the end is the accomplishment of all the past;

and therefore the wise men said that all praise was to be sung at the end, for that thing is completely good which has well finished. Wherefore it behoves the people, as they are bound to honor the King in his life, so also to honor him at his death, for there all the honor which they can do him is accomplished. And in this they show greater loyalty than in doing it while he lived, because it is done at a time when they can no longer look to him for favor nor reward, neither in word nor in deed; nor on the other hand, for injunction or force. And moreover they manifest that they do not forget the goodness which there was in him, nor the benefits which they had received at his hands. And therefore as soon as they know his death the honorable men should repair to the place where his body lies, the prelates and other Ricos-Omes, and the Masters of the Orders, and the other good men of the Cities and great Towns in his dominions, to do him honor at his funeral. And they must not excuse themselves, but must come presently, at the latest within forty days, unless some of them should have any such impediment that they can in nowise come. These forty days the Antients appointed on account of the number four, because four times ten are forty. And they did this because of the four ages, and of the four seasons of the year, in which man passes his whole life, and does all things which he is bound to do as well for the sake of his soul as of his body. And they did this also because of four things which ought to be done for the honor of the deceased King now, rather than at any other time. The first to lament for him as their Lord, remembering that they take leave of him now, never to see him again in this world. The second to secure his place, taking immediately for King him who ought by right to inherit the kingdom, and who comes of his lineage. The third to aid him as vassals and friends and true men, to discharge his soul, giving alms and offering up prayers for him. Moreover aiding those to whose hands it has been entrusted to pay his debts and discharge his commands and redress wrongs, if any he shall have done. For even as they are bound to defend the body of the King while he is alive, from any hurt which might come from earthly enemies, and to protect him therefrom, so are they to protect his soul as much as they can from the infernals, with the arms of alms and prayers, by which he may gain the love of God and the honor of Paradise. The fourth to take counsel with the new King, and quiet the kingdom, that no alterations or disturbance may happen because of his death. And therefore this term was appointed, that they who could not come immediately might have thus much time allowed them, and assemble to do these things as we have said. And in this manner the People ought to honor their King after he is departed. And they who knowingly do otherwise commit manifest treason, so that the new King ought to have no mercy upon them, but take from them all which they held of him, and cast them out of the land for ever. And not

only ought they to honor the body of the deceased King, but also the place or town wherein it lies; so that whosoever violates it, unless it be in case of justice, ought to be punished according to the offence." *Part.* 2. *T.* 13. *L.* 19.

And a draught either of wine or water, as he chose. P. 116.

(26.) One of the scriptural commentators oddly explains these verses. "And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistine and slew him." 2 *Sam.* xxi. 16. 17. The commentator (Matthew Henry, I believe,) supposes that Abishai *gave him a cordial*, and that then David slew the giant.

And the horse in his agony ran out of the lists. P. 121.

(27.) Amadis (*Book* 1. *C.* 43), in his combat with Abiseos, when his horse ran away with him, "seeing that he had no remedy, and that he should be carried out of the lists, struck the beast between the ears with his sword, and split his head."

And they received him for their Lord and King. P. 125.

(28.) The deceased King being interred, the honorable men must go to the new King to acknowledge the honor of Lordship in him in two manners; the one by word and the other by deed. By word, acknowledging that they hold him to be their Lord, and confessing that they are his vassals, and promising that they will obey him, and be loyal and true to him in all things, and will increase his honor and profit, and ward off evil and harm from him, as far as they can. By deed, in kissing his foot and his hand in acknowledgment of Lordship, and doing other humbleness according to the custom of the land, and surrendering to him their offices, and the lands which are called honors, and all other things which they held of the deceased King, such as cellars and wine vaults, and flocks and other things, and rents, of what kind soever they may be. And they who do not do this commit manifest treason, wherefore, being honorable men, they ought to lose the offices and honors which they hold, and to be cast out of the kingdom. And if they have received any thing therefrom, they ought then to restore it two-fold. And if they are men of lower rank, they ought to die for this, and to restore to the King two-fold of all that they have gained by him; but if they cannot be found, they shall lose all that they have: but after this they ought not to be put to death, since all that they had has been taken from them as a punishment. *Part* 2. *T.* 13. *L.* 20.

The oath of expurgation. P. 125.

(29.) It has been said that the oath was made upon one of the bolts of the great door. That the vulgar had some form of this kind appears certain, because the bolt was taken away and destroyed by the Bishop Ampudia, at the beginning of the 16th century.

Esp. Sagr. T. 27. 668.

One of the ballads mentions this bolt, and amplifies the oath with curious absurdity.

Las juras eran tan fuertes
que a todos ponen espanto; . .
sobre un cerrojo de hierro,
y una ballesta de palo.
Villanos te maten Alfonso,
villanos que non fidalgos;
de las Asturias de Oviedo,
que non sean Castellanos;
Matente con aguijadas,
no con lanzas, ni con dardos;
con cuchillos cachicuernos,
no con puñales dorados;
Abarcas traygan calzadas
que non zapatos de lazo;
capas traygan aguaderas,
non de contray, ni frisado;
Con camisones de estopa,
non de olanda, ni labrados;
vayan cavalgando en burras
non en mulas, ni en cavallos;
Frenos traygan de cordel
non de cueros fogueados;
matente por las aradas,
non por villas, ni poblados;
Y saquente el corazon
por el siniestro costado,
si non dixeres verdad
de lo que te es preguntado,

Escobar Rom 37.

Doubtful cases used in France to be decided in this manner, by oath, at the sepulchres of St. Denys, St. Medouard, St. Carilfe, and St. Antonine, or Antolin. This latter saint was accustomed to punish perjurers by the disease called corruptly from him, St. Anthony's Fire.

Yepes. Chr. Gen. de S. Benito. ff. 34.

The life of this St. Antolin is one of those for which there does not seem to be the slightest foundation of truth. It is palpably fiction from beginning to end. A certain Emperor Pepin figures in the story. The Saint is laid in a dungeon, and left there to be famished; . . an Angel brings him food. He is put into a furnace of melted lead; . . it is changed into water, with which he baptizes the spectators. They tie a mill-stone round his neck, and throw him into the Garonne: . . he floats down the stream upon this singular life-boat, and christens the people, who swim off to him in shoals at the sight of the miracle. No difficulty however occurs in cutting his head off; . . but this is only done to give occasion to a whole host of still more wonderful wonders.

This seems to be the Saint whose church in London was formerly called Tantlins.

P. 134. § XIX.

(30.) Here the Poem commences. Sanchez judged from the ap-

pearance of the manuscript, that something more than three hundred lines were lost.

They had a crow on their right hand. P. 134.

(31.) Many heathen superstitions, and this in particular, seem to have remained longer in Spain than in any other part of the world.

S. Domingo de Silos preaches against augury —

Nin catassen agueros, ca de Dios es vedado.
Gonz. de Berceo. S. Dom. 465.

When King Jamye El Conquistador was one day hawking at herons near Burriana, a flight rose before him, and going off in their triangular array, Jamye was struck by the regularity of their line, and thought it worthy a soldier's admiration. As he came up to them the cackling they made was excessive, greater than ever he or any of his attendants had heard before ; . . and the King, who listened to it more attentively than any one else, persuaded himself that the herons were telling him it better behoved a good Captain to be breaking the ranks of his enemies in their own country, than disturbing their flight. Upon which he immediately made ready to go on with his conquests against the Moors. *Miedes. L.* 9. *C.* 20.

Jamye was a believer in augury. When he was leaving his army before Entesa to Don Guillen Dentensa's charge, it was told him by those who were about to strike his tent, that a swallow had built upon the point of it, (*en lo alto, que dizen la escudilla, o arandela*) and hatched her young there, he immediately gave orders that the tent should not be moved, nor the nest disturbed ; for this bird, said he, is the announcer of victory, and as she hath trusted in our shadow and protection, by it shall she be protected till her young are fledged and take flight. *L.* 10. *C.* 12.

Doña Orraca Ferrandez, a noble lady, left by will in 1335, among other things to her niece Senhorinhà, *huuns Pentées Láares, e quatro libras pera adjuda do sua casamento. Doc. de Tarouca.* Mention is made of *Pentes Laáres* elsewhere about the same time. Fr. Joaquim de Santa Rosa asks what ornament, movable, or piece this can be ? " Are they," he says, " combs (*pentes*) of great value worn as ornaments in the head ? Are they *pendants* for the ears ? In an edict of Charles V. of France, 1367, it is said, *Item ; quod non audeant portare mochas, vel manicas pentes, latiores trium digitorum.* Ap. Dufresne. V. Pentes. And *Lar* we know was the name of a King. Id. V. Lar. But this is only a light conjecture.

Elucidario Portuguez.

Pentes Laares is probably a barbarous compound of the two words Penates and Lares. If it be remembered how many Roman superstitions were still in full use, it will not appear improbable that some

family idols were preserved as amulets; . . or perhaps the corrupted Pagan names applied to some of those objects of Catholic idolatry which have supplied their place.

It was perhaps believed that the young Cavallero would insist upon taking precedence. N. 2. P. 136.

(32.) One of the oddest passages I have ever met with is the description of a quarrel upon this subject between Esau and Jacob, before they were born. It occurs in a serious poem, and one which is not without some passages of great beauty.

Deja, pendant neuf mois, la fiere Antipathie
D'ou naissent la Discorde et la Haine en partie,
Qui fait la Repugnance, engendre le Dedain ;
Qui ne peut rien souffrir, qui se fasche soudain,
Qui formant une horreur pour les plus belles choses
Deffend á quelques uns l'aspect mesme des roses,
Qui trouve tout mauvais, et dont l'œil dépité
De ses propres Parens fuit la societé ;
Deja, dis-je, ce Monstre enorme et redoubtable,
A soy-mesme en tous lieux souvent insuportable,
Par le vouloir du Ciel, que l'homme, sans pecher
Ne peut approfondir, ne sçauroit eplucher,
Avoit de Rebecca, qui s'en plaignoit sans cesse,
Durant neuf mois entiers tourmenté la grossesse,
Fait tresaillir les flancs, et de ses bras mutins
Poussé les grandas Jumeaux aux troubles intestins ;
Quand apres maint effort, et mainte ardente lutte,
Esau par hazard, ou plutot par sa chutte,
Vint le premier au jour, non pas comme vainqueur,
Mais comme un qui fuyoit, qui despourveu de cœur,
Laissoit la palme a l'autre, au saint Champ des entrailles,
Ou pour regner tout seul il donna cent battailles.
Aussy l'heureux Jacob, qui l'avoit abattú,
Sembloit dire en naissant, "tourne, teste, ou vas-tu?"
Et tenant la talon de la plante germaine
Lors quil vint a parestre en la carriere humaine,
Exprimoit aux regards ce propos obstiné,
La gloire m'appartient, c'est moy qui suis l'Aisné.

Moyse Sauvé, du Sieur de Saint Amant.

St. Pedro de Cardeña. P. 139.

(33.) The Abbot Velorado has given the traditional history of the foundation of this Monastery, at the end of the Chronicle of the Cid. According to this account, the Infante Theodorico, son to the Great Theoderick, and of his Queen Doña Sancha, one day when he was weary with the chase, stopt beside a fountain which is near the site of the Monastery, and drank there and fell asleep. An angel appeared to him and told him to prepare for death, for it was the will of God to summon him, . . upon which he awoke with the pains of death

upon him, . . called for a Priest, confessed himself, and died. His mother, upon this, founded a Monastery there, and because when she saw the fountain she exclaimed, Caradina, which is explained to mean a dear draught, and a dear slumber, the place was called Cardeña.

Some weighty objections have been raised against this story, and such as no charters nor epitaphs can remove. The titles of Infante and Doña and Catholica, which are shown on the tombs of Theodorico and his mother, were not invented till long after the age in which they are supposed to have lived. No other mention is to be found of a son of Theodorick; and as that King and his family were Arians, it is not very likely that they would build Convents for the Athanasians, and colonize them with Benedictines. The story therefore is given up as fictitious by Sandoval, Yepes, and Florez, . . who suppose that a mother and son of that name are buried in the church, and that this mother was founder thereof, . . but that who she was is altogether unknown.

In the year 872 the Monastery was burnt by the Moors, and two hundred monks put to the sword. A very remarkable miracle was for many years enacted on the anniversary of their martyrdom, Aug. 6. The whole pavement of the Cloister where they had been slain, and where they were buried, was on that day covered with blood, which diffused a sweet odor, . . but of which no trace was to be seen the next morning. It has not been ascertained when this miracle ceased. By a privilege granted to the House by Henrique IV. 1473, it is certain that it continued then, . . but when inquiry was made concerning it in 1588, Fr. Antonio Hurtado could only depose that he had known some Monks who remembered brethren who had seen it, . . and he specified one who died in an advanced age in 1548. This has furnished Berganza with a good reason for the cessation of the miracle. The blood of the Martyrs, he says, cried out to heaven against the Moors, and when Granada was taken their prayers were accomplished, and there was no farther occasion for it.

In 1674 a part of the New Cloister, which is contiguous to that wherein the Martrys are buried, appeared for many days covered with what was supposed to be blood. As it was neither in the right place, nor on the right day, this was something more extraordinary than the correct miracle itself would have been. The Archbishop of Burgos came to see it, and having declared that he was greatly affected at the sight, sent a deputation of Divines and Physicians to investigate the matter on the spot. They agreed, with only two dissentient voices, who were of the Clergy, that the appearance was preternatural, and that the liquor had the accidents of blood. The Physicians, after premising that miraculous blood was not necessarily subject to miraculous processes, proposed to try some of it in boiling water: it coagulated therein, and then the two sceptics were convinced that it

was blood, and exclaimed, *Mirabilis Deus in Sanctis suis.* Part of this blood was sent to the Archbishop, . . the devout dipt cloths in it, and the Cloister was boarded up so that the crowds who flocked there might behold it without entering; and thus it continued till it dried away, . . for it did not disappear, as in former times, . . the secret of the miracle was lost. *Berganza. L.* 2. *C.* 9.

Two hundred Martyrs in one grave were a Potosi of relicks, and the Monks of Cardeña have not been niggardly of their stores. Skulls and shin bones were given away so liberally about the beginning of the seventeenth century, and so many applications made for them, that the brethren found in necessary to obtain a Brief from the Pope, which made his express permission necessary for such a gift, . . except it were to a Cathedral or Collegiate church. *L.* 2. *C.* 15.

Berganza however was not contented with this inexhaustible mine. The history of the martyrdom is recorded by different writers, with such irreconcilable difference of date and circumstance, that he is persuaded a second troop of two hundred were in like manner put to the sword, some years after the first! *L.* 3. *C.* 11. And yet this author, when he was not blinded by the abominable superstitions of his church, was an acute and accurate antiquary.

Xativa. P. 172.

(34.) Among the glories of this town of Xativa, Miedes reckons that of its having been the birth-place of Alexander VI. who by the grace of God became Pope! *guiado por la mano de Dios!* *L.* 14. *C.* 15.

Almogavares. P. 174.

(35.) If Miedes and Bluteau be right in the etymology which they assign to this word, it may perhaps mean Men of the Earth, . . i. e. who lay upon the bare earth. Moncada however, in his *Expedicion de los Catalanes y Aragoneses. f.* 19, thinks the name refers rather to their origin than their customs, and that they were descended from the Avars, as is affirmed by the Byzantine historian George Pachymer.

In the Sicilian wars between Pedro the Third of Aragon, and the French, a party of the Almogavares fell in with a large body of the enemy, and fled. One of them was taken, and the French thought him such a monster, that instead of killing him they took him to the Prince of the Morea, their commander, as a curiosity. His dress was a short frock, girt round him with a rope; a bonnet of undressed leather, with buskins and shoes of the same, . . and this was all: he was lean and sun burnt, his beard long, and his hair black and bushy. He was asked who he was, and he answered, An Almogavar of the King of Aragon's army. The Prince, thinking little of him because of his wretched appearance, observed that it was not possible there

could be any worth or courage in such a miserable, poor, half-savage race, if they were all such as this. The Almogavar was offended at this, and said, In truth he thought himself one of the meanest of his fellows; yet such as he was, if they would restore him his weapons, and any knight was there who would venture to fight him, armed at all points and on horseback, he would undertake the combat, on condition that he should be set at liberty if he were conqueror, or otherwise put to death. The Prince expressed so great a wish to see this challenge accepted that a young French knight presented himself; and they went out to the field. The knight couched his spear and ran at him, . . he leapt aside from the encounter, and at the same time threw his dart with a sure aim, and drove it half way to the hilt in the horse's breast: the horse fell, and in an instant the Almogavar was upon his enemy, knife in hand, had cut the lace of his helmet, and in another instant would have had his head off, had not the Prince interfered. The Prince then ordered him to be clothed, and sent to Messina. When the King of Aragon heard this, he ordered ten Frenchmen to be clothed, and sent them to the Prince, saying, That for every one of his people whom he would set at liberty, he would give ten Frenchmen in exchange. *Desclot. ff.* 125, *of Cervera's Translation.*

These men were mostly mountaineers of Aragon and Catalonia. They would sometimes pass two days without food, and if nothing else was to be had, fed upon the herbs of the field: each man carried a wallet with provisions, and flint and steel. *Do. ff.* 95.

Adalides. P. 197.

(36.) The *Adalides* were people of great importance in an army. They were the guides; they were to say what quantity of provision was to be taken, . . to show where wood, oats, and herbage were to be found, . . where scouts were to be placed, . . almost they were to direct every inroad. The word is interpreted in the *Partidas* to mean Guides. No man could become an Adalid, unless he were appointed to the office; and when a King or other Lord was about to appoint one, twelve of the best Adalides were to be convened, or if so many could not be found, the number was made up by the best informed men at hand, and they were sworn to say whether they thought the person proposed possessed sufficient, 1. knowledge of the country; 2. courage; 3. good natural sense; and 4. honesty, to qualify him for the office. Any person who undertook it without this authority incurred the penalty of death. When this jury had pronounced that he was qualified, the Lord who was to appoint him should then give him raiment, a sword, a horse, and armor both of iron and of *fuste*[1] according to the custom of the country. A Rico

[1] In Note 1. p. 255, I have conjectured *armas de fuste* to mean *mock-armor*, . .

Ome who has knights under him, was then to gird on his sword, but the blow on the neck was not to be given. Then a shield was to be laid upon the ground, on which he was to stand, . . and the King or Lord who appointed him drew the sword and delivered it into his hands; his twelve vouchers lifted him on the shield, with his face to the East, and he made two strokes with the sword, one upward, the other athwart, so as to describe a cross, exclaiming, I, such-a-one, defy all the enemies of the faith, in the name of God and of my Lord the King, and of my country: and this he repeated towards the other three quarters. He then sheathed the sword, and the King gave him his badge of office, saying, I permit thee to be an Adalid from this time forward. He was then allowed to bear arms and banner, and to eat at board with knights, and he might exercise authority by words over honorable men and knights, and over foot soldiers and the Almogavar-horse, by deeds, striking them if they did amiss, not however so as to injure them. *Partida*, 2. *T.* 22. *L.* 1. 2. 3. 4.

One of the reasons assigned for these honorable ceremonies at the creation of an Adalid was the danger to which he was exposed. For if he, or any of his sons, were taken, there was no mercy shown him: the state purchased him of the captors, and he was delivered up to the people to be cruelly put to death.

Milagros de N. Senora de Montserrat. Barcelona 1574. *Mil.* 23.

In Barbary every man of the district gave a *dobra* to the captor, of such importance was it thought to destroy them. The Alcayde of Alcacer saved one for the sake of Don Pedro de Menezes, though he was often called upon to give him up. He represented to the people that the Adalid was not to blame in performing his office, and bade them remember how many lives their vengeance would cost: this latter argument prevailed.

Gomes Eannes. Chr. de Don Pedro de Menezes. C. 44.

Almocadenes. P. 197.

(37.) These men were to the foot-soldiers what the Adalides were to the horse, and were appointed by the Adalides. Twelve Almo-

not then recollecting this passage; which evidently shows that it was intended for service. Perhaps it was made of reeds, or very small twigs. The shepherds in the North of Portugal wear at this day great coats and hoods of straw, . . a complete covering of thatch. Something of this kind may have been used, which would deaden the blow of a sword. When Artasirus had undertaken to stab the usurper Gontharis at Carthage, he cut some arrow-shafts in pieces, and fastened the pieces round his left arm, from the wrist to the elbow, over the shirt. On this arm he received the blows which were made at him, by the adherents of Gontharis, and the arrows saved him. *Procopius.*

A friend upon casting his eye over this sheet, observes to me that *fustian* has a tempting similarity of sound to *fuste*, and that the linen corselets of the Saracens and the cotton ones which the Spaniards borrow from the Mexicans, favor such an interpretation.

cadenes vouched for his qualifications, one of which was to be swift of foot; raiment was given him and a lance, with a pennon of triangular shape; he was elevated upon the hafts of two spears, which were held short lest they should break, and then performed the same ceremony with his lance towards the four points of Heaven, as the Adalid did with the sword. These men could not rise to be Adalides, till they had first served among the Almogavar-horse.

Part. 2. *Tit.* 22. *L.* 5. 6.

And merchants came there from all parts to buy and to sell. P. 210.

(38.) Good part of the spoil at this time lay in rich merchandize. In the wars of King Jayme El Conquistador against the Moors, merchants always followed the camp to buy the plunder and advance money to the King. When he was besieging Murcia, the soldiers used to say they should soon measure the velvets there, not by the yard but by the spear. *Miedes. L.* 17. *C.* 6.

Valencia. P. 211.

(39.) Miedes. (*L.* 12. *C.* 16.) says that there are above thirty thousand wells in Valencia and its suburbs, and that they contribute greatly to preserve the city from earthquakes and pestilent vapors, by letting the mischievous matter escape little by little, and tempering it as it passes. *Los quales ayudan mucho a la firmeza y sanidad de la tierra, defendiendola assi de terremotos y otras aberturas, como de pestilentes vapores, para que salgan no con impetu debaxo de la tierra, sino poco a poco, y como rosciados y templados por los mesmos pozos.*

Some, says Beuther, have called this city Epedrapolis, . . the city founded upon waters, because it hath within it more than ten thousand wells; and because they are of spring water, they rightly call them fountains. *L.* 1. *C.* 9.

According to fabulous history Valencia was founded by Rome, the 20th King from Tubal, and called after his name, Rome, in the days when Deborah and Barak were Judges of Israel. *Beuther. L.* 1. *C.* 11.

Mithridate, that great mother of medicines, says Beuther, which was invented by the King of Pontus whose name it bears, was not formerly made in Spain, because the numerous herbs used in its composition were not found there: and therefore it was brought from Venice. But for some years past it has been compounded with great solemnity in our city of Valencia by the college of Doctors in Medicine, and by the Spicers. And it is made here in greater perfection than in other parts of the world, and exported from hence to many provinces. For in the territory of this city all the herbs used in it are found, except those which grow only in India, those having now been found, which till now had not been discovered here.

P. 218. N. 1.

(40.) The sewers at Valencia were the work of Cn. Scipio, . . the six main branches are of such depth, that a man on horseback might ride through them. They have long been neglected, which Beuther imputes to the Moors: but when at any time, either from chance, or design, they have been opened, it has been with great difficulty that the workmen could break through the arch, . . so excellently durable were the public works of the Romans.

Martin Pelaez. P. 230.

(41.) In a privilege of Henrique IV. which is given by Berganza, (*L.* 7. *C.* 13,) the courage of Martin Pelaez is accounted for in a different manner. One day when the Moors and Christians were fighting, and he as usual was in the rear, he saw an arrow strike a snake in its hole and kill it, upon which he began to meditate upon the inevitableness of destiny, . . put spurs to his horse, and galloped into the midst of the battle.

Adelantado. P. 231.

(42.) This, which is not a Moorish title, originally meant Leader: . . the Provincial Governors are now thus called. In Castille, Andalusia, and Murcia, the office is hereditary.

An Adelantado was not allowed to marry any woman of the province over which he presided, during his office. This law was enacted because the power which he possessed would have enabled him to marry any woman, against the will of her friends, they not daring to refuse him. He therefore might have a *barragana*, a concubine, as if this was not giving him greater power of mischief! but it did not affect the great families, and they were the only persons who were regarded. *Part* 4. *Tit.* 14. *Ley.* 2.

Juan de Mena, when celebrating the Adelantado Diego de Ribera, puns upon the word.

Tu adelantaste virtud con estado,
Tomaudo la muerte por la sancta ley,
Tu adelantaste los reynos al rey
Seyendo le siervo leal y criado,
Tu adelantaste tu fama finado
En justa batalla muriendo como hombre;
Pues quien de tal guisa adelanta su nombre
Ved si merece ser Adelantado.

Copla. 192.

They come to bring you a present. P. 257.

(43.) *Mientras mas Moros, mas ganancia,* The more Moors the more plunder! said the Cid upon this occasion, and the words be-

came a proverb. They were repeated by that wretch Gonzalo Pizarro, when he marched against the Viceroy Blasco Nuñez Vela.

Herrera 7. 8. 10.

P. 268. N. 2.

(44.) Loyalty to a superior is carried to a more atrocious length by the Spanish laws than I have seen it elsewhere. A father holding a Castle for his Lord, and being besieged in it, and his provisions gone, was authorized to kill and eat his own son!! *Part.* 4. *Tit.* 17. *Ley.* 8.

The *Partidas* (*P.* 2. *T.* 13. *L.* 1.) speak of an old law whereby any man who openly wished to see the King dead, was condemned to death, and the loss of all that he had. The utmost mercy to be shown him was to spare his life and pluck out his eyes, that he might never see with them what he had desired. To defame the King is declared as great a crime as to kill him, and in like manner to be punished. The utmost mercy that could be allowed was to cut out the offender's tongue. *P.* 2. *T.* 13. *L.* 4.

They changed swords before the King. P. 271.

(45.) Berganza quotes Cassiodorus to show that one form of adoption was by giving arms to the person adopted. *Per arma fieri posse filium, grande inter gentes constat esse præconium. Lib.* 4. *Epist.* 2.

Throwing canes. P. 274.

(46.) The *juego de cañas* is an Eastern sport.

In the Atmidan (the old Hippodrome) at Constantinople, the Spachies of the court play every Friday at *Giocho di Canni;* which is no other than Prison-base upon horseback, hitting one another with darts, as the other do with their hands, which they never throw counter, but at the back of the flyer. Nor is it the least contentment to the Christian to behold the terrible falls that they often get (not rarely costing them their lives) whilst by the wreathing of their bodies, or a too hasty turn, they seek to avoid the pursuer: and sometimes the darts not lighting in jest on their naked necks and reversed faces.

Sandy's Travels. 34.

The military men in Persia are constantly playing at *jureed-bazee*, which is throwing a dart three cubits long at a horseman, when they are at full gallop. The person at whom it is thrown either catches it in his hand, or throwing himself under the horse's belly allows it to fly over him. This they perform very expertly; which is by no means easy when we recollect that the horse is going nearly at his speed. The *jureed* comes with sufficient force to break an arm.

Waring 56.

Bertrandon La Brocquiere saw another kind of the *juego de cañas* at Constantinople, which he seems to have regarded with great contempt.

They carried us, he says, (*P.* 232,) to see a feast given on account of the marriage of one of the Emperor's relations. There was a tournament after the manner of the country, but which appeared very strange to me: I will describe it. In the middle of a square they had planted, like to a quintany, a large pole, to which was fastened a plank three feet wide, and five feet long. Forty cavaliers advanced to this spot, without any arms or armor whatever but a short stick. They at first amused themselves by running after each other, which lasted for about half an hour; then from sixty to fourscore rods of alder were brought, of the thickness and length of those we use for thatching. The bridegroom first took one, and set off full gallop toward the plank, to break it: as it shook in his hand he broke it with ease, when shouts of joy resounded, and the instruments of music, namely nacaires, like those of the Turks, began to play. Each of the other cavaliers broke his wand in the same manner. Then the bridegroom tied two of them together, which in truth were not too strong, and broke them without being wounded. Thus ended the feast, and every one returned to his home safe and sound.

Turkish exercises were at this time (1433) the fashion in Constantinople. I saw, says La Brocquiere, the brother of the Emperor, the Despot of the Morea, exercising himself in the Hippodrome with a score of other horsemen. Each had a bow, and they galloped along the inclosure, throwing their hats before them, which when they had passed they shot at; and he who with his arrow pierced his hat, or was nearest to it, was esteemed the most expert. This exercise they had adopted from the Turks, and was one of which they were endeavoring to make themselves masters. *P.* 225.

A court yard where there was a wine-press. P. 277.

(47.) It is only in the Poem that the place into which Diego leapt is described as containing a wine press: the Chronicles speak vaguely, . . and the Ballad-writer had evidently very different filth in his view.

Pregunto por sus dos yernos, . .
Bermudo le respondio,
del uno os dare recaudo
que aqui se agachò, por ver
si el leon es fembra o macho..
Alli entro Martin Pelaez
aquel temido Asturiano,
diziendo a vozes, Señor
albricias, ya lo han sacado.
El Cid le replico, a quien?
el respondio, al otro hermano,
que se sumio de pavor
do no se sumiera el diablo.
Miralde señor do viene, . .
empero fazeys a un lado,
que aveys para estar par del
menester un encensario.
Escobar. Rom. 62.

This writer was ignorant of the vaults of Valencia. They were Roman works, and the Spaniards have not yet learnt to imitate them. Madrid is less offensive than Edinburgh formerly was, but liable to the same reproach.

And he lifted up his voice. P. 277.

(48.) Aqui dio una voz el Cid,
a quien como por milagro
se humillo la bestia fiera,
humildosa y coleando.
Agradecioselo el Cid
y al cuello le echo los brazos,
y llevolo a la leonera,
faziendole mil halagos.
Aturdido esta el gentio
viendo lo tal, no contando
que ambos eran Leones
mas el Cid era mas bravo.

Escobar. Rom. 62.

Danger knows full well
That Cæsar is more dangerous than he.
We are two lions, littered in one day,
And I the elder and more terrible.

Flecknoe has two lines which bear some resemblance to the Ballad; they are addressed to Prince Rupert, on his naval victory over the Dutch, in 1665.

The Belgick Lyon stands amazed to see
A greater Lyon than itself in thee.

The Lion. P. 277.

(49.) Juan II. *as they say*, says the Comendador Fernan Nuñez, had a tame Lion, on which he placed his feet when he was seated on the throne. As this Lion was fed from the King's own table he grew so fat, that going one day in a cart from Madrid to Alcala de Henares, he died on the way with heat. *Glosa sobre Las Trezientas.*

If there be any truth in the first part of this tradition, we may be sure the Lion had had both his teeth and his claws under the hands of the Barber, to qualify him for the place of Pedifer. But I suspect the story has no other foundation than the allegorical representation of this King in the Trezientas.

Al nuestro Rey magno y bienaventurado
Vi sobre todos en muy firme silla,
Digno de reyno mayor que Castilla,
Velloso leon a sus pies por estrado.

Copla 221.

The ivory seat. P. 307.

(50.) Henrique III. one day saw his brother sitting, in sport, in the chair of audience; . . Fernando immediately rose when he perceived him. The King ordered the chair to be thrown out of the window, and said to the Infante, Thank me, Sir, that I have not had you thrown with it! From that time the seat of the chair of audience was always turned towards the wall, and this law of the palace became the fashion of the nobles.

Gil Gonzalez Davila, Hist. del Rey Don Henrique. III. P. 10.

In *Palmerin de Oliva*, (*C.* 44.) the King of Hungary conceives a mortal hatred against his brother, because he saw him one day sitting in the royal seat.

"Then the sage Urganda ordered royal seats to be brought, such as in those days Emperors and Kings were wont to take about with them, which were all covered with gold right cunningly wrought, and set with many stones and pearls of great price. And this was done that great personages, though they might peradventure equal them in their garments might not in their seats, which gave them great authority; and thereby they were known by strangers who entered their royal palaces, even though no advisement were given."

Esplandian, *C.* 183.

Sir John Finett, Master of the Ceremonies to James and Charles I. left behind him, "some Choice Observations touching the Reception and Precedence, the Treatment and Audience, the Puntillios and Contests of Forren Ambassadors in England," which Howell published under the title of *Finetti Philoxenis*. That any man should have lived about such a court in such times, and have left such memoirs of it, is truly surprizing. A passage which shows that chairs and stools were as great objects of discussion in those days as they were in the reign of King Don Alfonso, is a good specimen of the book. . . Sir John, who had a true genius for the worthy office which he held, had been sent in the King's name to invite the French Ambassador to the marriage of the Lady Jane Dromond, which was to be solemnized the next day, at Somerset House; and after many diplomatic difficulties the point seemed to be settled that "the Ambassador would (postponing all other considerations) be there both dinner and supper. With this signification I returned to the Lord Lysle, (Lord Chamberlaine to the Queene) who communicated it to the Earl of Worcester, Master of her Majesty's Horse, that he might convey it to her Majesty, as he should go with her in a coach from Whitehall to Somerset House. It hung yet in intention when the Ambassador's Secretary came to me from his Lord, with a further exception, that, howsoever the Queen were pleased that he should be present both dinner and supper, he would be bold to prefer this condition to her allowance, that he might not sit upon a stool, but in a chair, in the same manner as the Bride should be seated. I answered, I thought that would be a matter of no great difficulty. But how, (quoth I) if the Prince be there, and have but a stool to sit on? If my Lord Ambassador were sure of that, replied the Secretary, I presume he would make no further question, but in all bear his Highness company. To be resolved of this, I went at his request to my Lord Lysle, my Lord Worcester, and my Lord Carew Vice Chamberlain, whom I found altogether; and having assurance from them of the Prince his presence with the Bride at dinner, and requesting their Lordships, (as the Secretary desired me) that they would not trouble

the Queen any further concerning the Ambassador till the Secretary had been with him, and returned with his final satisfaction, he repaired that evening to my Lord Lysle, and propounding the same demand of a chair, as he had done to me in the afternoon, it was resolved he should have one with the Prince; and so ended that difference. The next day he came, and the Bride (seated at the table's end, which was placed cross at the upper end of the hall) had the Prince at her left hand, as the better place nearest the wall, (his Highness sitting with his right hand uppermost) on her right the Ambassador, both in chairs, and opposite to him, beneath the Prince in a little distance, sate on a stool a Duke of Saxony, here at that time to visit his Majesty." P. 17.

For the *Puntillios* of an Ambassador Sir John had all imaginable respect. But when one of the King's Gentlemen Ushers objected to a guest's sitting on a stool at the end of the table in the Council Chamber, "as being, he said, irregular and unusual, that place being ever wont to be reserved empty for state;" . . This, says Sir John, *as a superstition of a Gentleman Usher's*, was neglected. *P.* 35.

They must needs make restitution. P. 315.

(51.) *Sponsalitia largitas* is as much as to to say in the romance tongue, The gift which the man giveth to his espoused, or she to him, freely without condition, before the marriage. And notwithstanding such a gift as this is given without condition, it must alway be understood, that he who receives it ought to return it, if by his fault the marriage is not completed. But if peradventure it should not be completed by reason of the death of one of the parties, in that case there shall be this difference. If the spouse who made the gift shall have died before he kissed his espoused, then all that which he gave ought to be returned to his heirs. But if he had kissed her, the half only is to be returned, and the other half remains to her. And if it should happen that the espoused hath given a gift to her spouse (a thing which seldom happeneth, because women are naturally covetous and avaricious) and she die before the marriage, then in such case whether they have kissed or not, the thing given ought to be returned to her heirs. And the reason by which the wise ancients were moved to give this different judgment respecting these gifts is this: . . because the espoused gives the kiss to her spouse, and it is not understood that she receives it from him. Moreover when the spouse receives the kiss, he hath pleasure therein and is glad, and the espoused remaineth abashed. *Part.* 4. *Tit.* 11. *Ley* 3.

By old custom, a hidalgo might give his wife at the time of marriage, and before the vow, a marriage-gift; which was to be *una piel*

de[1] *abortones*, made very full, and with three trimmings of gold : this dress was to be so large that a knight in armor might go in at one sleeve and out at another, . . a fashion which refers to the ceremony of adoption. A mule with its caparisons, a silver cup, and a female Moor, were also to be given. In later times all this was commuted for one thousand maravedis.

Doña Elvira, niece to the Arcidiano Don Matheo de Burgos, and daughter of Ferran Rodriguez de Villarmenteró, had been espoused to a knight, and received from him garments and girdles and a mule, as the marriage gift. The marriage was broken off, and he reclaimed them. This discourteous demand came before Don Diego Lope de Faro, then Adelantado of Castille, and the knight and the lady's uncle pleaded in person. The Adelantado pronounced that if the Lady would affirm that after the espousals she had kissed and embraced the knight, the gift should be adjudged to her, otherwise it must be returned. Doña Elvira would not affirm this, and lost the property ; and this story is registered as a *fazaña* of Castille, to be a precedent. *Fuero Viejo. L.* 5. *T.* 1. *L.* 2. 4.

And he loosed his beard. P. 324.

(52.) The Cid seems to have drest his beard in this extraordinary manner on no other occasion, and it is not apparent why he should have done so now.

A fashion of twisting the beard with threads of gold is mentioned in Romance. When the knight of the Burning Sword comes to the Defended Mountain, "going over the bridge he saw at a window of the Castle which looked towards the sea two knights playing at chess, the one not so tall as the other, nor so large-limbed ; both were above fifty years of age, and both attired in black ; the lesser knight had his hair and beard so long, that they hung down below his girdle, and they were filleted with threads of gold : presently he judged by the appearance of this knight that it must be the King of Jerusalem, as the truth was. *Amadis de Grecia. P.* 1. *C.* 9.

In the same Romance, *P.* 2. *C.* 124, the monster Furior Cornelio has his beard threaded with gold in the same manner, and his hair also in tufts. *La barva avia larga y trançada con cuerdas de oro, y assi mesmo los cabellos a guedejas.*

Our Athelstan twisted golden threads with his hair. (*Turner's Hist. of the Anglo Saxons, B.* 6. *C.* 3.) Caramansa the negro King, who gave the Portugueze permission to settle where St. Jorge da Mina now stands, had his beard platted with gold wire.

Barros, L. 3. *C.* 1.

[1] I take this to be a dress of *unborn Lamb-skins*. *Abes* was the name of the skin, . . one manuscript says *offis*.

Yepes supposes that they had two names. P. 334.

(53.) This opinion that the Cid's daughters had two names, or at least that they bore at one time the names by which they are called in the Poem, and in all the old Historians, derives some confirmation from the fact, that a daughter of Doña Elvira bore the same name, which had never been known in the royal house of Navarre before, and which P. Moret, the laborious historian of that country, supposes therefore to have been introduced by her mother.

Investig. L. 3. *C.* 5. *Berganza.* 5. 27. § 331.

Romance writers have not exaggerated the helpless state of women.

Alonso II. of Aragon sent to ask in marriage the daughter of the Greek Emperor Manuel; his proposal was accepted, and the Princess, escorted by two Archbishops and two Nobles of the empire, set out for Spain. When they arrived at Montpellier, they learnt that Alonso had already married the Infanta of Castille, upon which they made their complaint to Guillen the Lord of that place, and asked him what they should do. Guillen called his Council, and their advice was that he should marry the Princess whether she liked it or not. It was in vain that she and all her retinue protested against this violence, and the inequality of the match, . . the gates were shut, the city up in arms; she was forced to consent, having no power to refuse, and the marriage was celebrated, says Miedes, by the grace of the Holy Ghost!

The Lord of Montpellier was as little bound by the laws of marriage as he had been by those of common honor and hospitality. As soon as he was tired of his Greek wife he married another woman. The daughter of the Princess however recovered her inheritance, and was the mother of King Jayme El Conquistador. *Hist. del. Rey Don Jayme el Conq. por el M. Bernardino Gomez Miedes.* L. 1. *C.* 3. 4. 5.

The most curious specimen which I have ever seen of barbarous manners towards women occurs in the Mabinogion. It is the advice of a Welch mother to her son Peredur, the hero of the tale. "Now hear: If by chance thou comest by a church, there chaunt thy paternoster. When thou seest victuals and drink, to satisfy thy appetite, help thyself thereto. If thou shouldest hear a cry of distress, go and know the cause; but in particular if it is the voice of a female. Should any precious jewel attract thy eyes, take it; and bestow on others also; thus shalt thou acquire fame. *If thou beholdest a beautiful woman, concubinize her, though she seem coy; thou wilt be a better man,* and thy prosperity will thus be heightened."

From Mr. Owen's MS. Translation.

And he asked whether among those things there was aught which had belonged to the person of the Soldan. P. 338.

(54.) Sir, said the Ambassadors of the Old Man of the Mountain, to King St. Louis, we say to you on the part of our Lord, that as the shirt is the garment which is nearest the body, therefore he sends you his shirt, which you see here, in token that you are the only Prince in the world whom he most desires to love and to serve; . . and for a farther assurance you see this ring which he sendeth: it is of pure gold, and his name is graven thereon. With this ring our master weddeth you, in token that henceforth you shall be like the fingers of his hand. *Joinville in the Collection Universelle des Memoires Particulieres relatifs a l'histoire de France, T. 2. P.* 60.

A garment belonging to his own person was one of the presents which Sebastian sent to a Brazillian Chief who had distinguished himself in his service against the French.

Vasconcellos. Chr. de Comp. L. 3. § 134.

Book XI. P. 346.

(55.) The Poem, after relating the second marriage of the Cid's daughters, mentions his death and concludes. It was therefore written before the story of his removal from Valencia was invented; and all the circumstances of that removal are certainly fictitious. Valencia was retained five years after his death. Berganza labors to find some truth in the story, . . but the silence of the Poem would be decisive against it, were there no other reasons for disbelief.

Perhaps a remarkable part of this fiction was borrowed from the story of Bernardo del Carpio, . . the readers of Romance are better acquainted with the name of this hero than with his history.

Bernardo was the only child of a secret marriage, between Count Sandias de Saldaña, and Ximena, sister to Alfonso the Chaste. As soon as the King discovered the marriage, he put Count Sandias in irons, and imprisoned him in the tower of Lunia, vowing that he should never be delivered; his sister he forced into a convent: . . but he took the child and bred him up, and loved him as if he had been his own son; and Bernardo knew not who were his parents.

Alfonso had formerly requested aid of Charlemagne against the Moors, and having no issue, promised him the succession: but when his nobles understood what he had done they advised him to annul the treaty, or they would drive him from his kingdom; for they would rather die than become the slaves of France. He necessarily yielded. Charlemagne was incensed against him, and threatened him with his utmost vengeance unless he immediately became his vassal. Bernardo, who had been the most zealous to preserve the liberty of his country, obtained assistance from Marsil the Moorish King of Zaragoza; the French invaded Spain, and the battle of

Roncesvalles was fought, in which Charlemagne himself escaped; all his peerage fell, and Roland, the noblest of all, by Bernardo's hand.

Some kinsmen of Sandias let Bernardo know who was his father, and how he was imprisoned. As soon as he heard it, the blood in his body turned, and he put on mourning garments and went to the King, and besought him to release his father. Alfonso refused; . . many times afterwards, when Bernardo saved him in danger, he promised to grant this request, and as often broke his promises: till at last Bernardo renounced his allegiance, and being then banished, made war upon Leon. During the two succeeding reigns he is not mentioned. When Alfonso the Great succeeded, he did him good service against the Moors, and after every success demanded his father's liberty, which the King, like his uncle before him, often promised but never would grant. Bernardo at last took arms in despair; he fortified the Castle of Carpio, from whence his name has been given him, and leagued with the Moors: many knights also joined him, from the country round Benevente and Toro and Zamora. Alfonso besieged him in his Castle. Bernardo ever acting more generously than experience wanted, released two Counts whom he had taken prisoner, and required his father in exchange; the reasonable demand was refused; he sallied, routed the besiegers, and plundered the royal camp. But this war proved so destructive that the men of the land gathered together, and came before the King, and insisted that Count Sandias should be released. He was compelled to yield, and bound himself to deliver him up to Bernardo in exchange for the Castle of Carpio. Bernardo without hesitation gave up his strong hold, . . the King sent to release his father, but the knights who went to the Tower of Lunia to deliver him, found him dead.

When Alfonso heard this he commanded them to dress the body in rich garments, and place it on horseback as if it were living, and so bring it to Salamanca. As they drew nigh the city, the king and Bernardo rode out to meet them; and when Bernardo saw his father approaching, he exclaimed, O God, . . is Count Sandias of Saldaña indeed coming? . . Look where he is, replied the cruel King, and now go and greet him whom you have so long desired to see! Bernardo went forward, and took his father's hand to kiss it; but when he felt the dead weight of the hand, and saw the livid face of the corpse, he cried aloud and said, Ah Don Sandias, in a evil hour didst thou beget me! thou art dead, and I have given my strong hold for thee, and now I have lost all. Alfonso immediately banished him, and nothing is related of his after fortune.

Cor. Gen. ff. 30. 33. 36. 45. *Rod. Tol. L.* 4. *C.* 9. 10. 15.

Bernardo del Carpio is one of the personages whom Ferreras would annihilate, . . which is as unreasonable as it would be to believe all that the ballad-makers have sung concerning him. The main difficulty of his history is obviated if the authority of those chronicles be

admitted, which affirm that the French suffered a second defeat in Roncesvalles, under Charles the Bald.

I have two heroic poems of which he is the hero. *Las Hazañas del invincible Cavallero Bernaldo de Carpio, por Augustin Alonso, Toledo* 1585; and *España Defendida, de Christoval Suarez de Figueroa, Madrid* 1612. Both these are designed as continuations of the Orlando Furioso. There is another poem upon the same subject by Bernardo de Balbueña, which I have never seen, but which after two centuries of neglect is now obtaining a late, and brobably therefore a deserved reputation.

Balsam. P. 351.

(56.) With this balm or balsam, some sort of superstition seems to have been always connected. At Cairo it was said that the trees grew nowhere but in one garden about a league from that city, where was the fountain in which the Virgin had washed the clothes of her blessed son, and where a lamp was, three centuries ago, kept burning to her honor in the hollow of an old fig tree, which had served them for a place of shelter. *Itenerario de Antonio Tenreiro. C.* 42.

The Armenian Patriarch pretended to make, or rather increase it, by miracle. An altar was raised in the fields, seven carpets were laid upon it, and on them a large vessel was placed, containing many flowers. After long prayers a small quantity of balm from Cairo was given the Patriarch, who poured it on the flowers, and put St. Gregory's arm into the vessel, and began praying again. Immediately the whole began to boil up and froth, . . the scum was distributed among the beholders, and the Patriarch kept the rest as a treasure. This miracle was never performed by a Patriarch more than once in his life. *Tenreiro. C.* 20.

An Arabian superstition concerning it is noticed in *Thalaba. B.* 9. Zarate (*L.* 1. *C.* 4.) had perhaps the story of the Cid in his thoughts when he said of a Peruvian balsam, that if a corpse were anointed with it, and some of it poured down the throat, the body would never corrupt.

The second victory over King Bucar. P. 356.

(57.) This second victory is manifestly the first told over again, as a fit conclusion to such a life. The number of Kings who came in Bucar's army will not appear improbable, if it be recollected how vague the title is. Royalets swarm in the barbarous ages of society. Joshua smote one and thirty, . . and if the present Scourge of God goes on multiplying them as he has hitherto done, we may live to see them, in the day of deliverance, hung up by half-dozens all over the Continent, as they were formerly in Canaan.

The tomb of Doña Ximena. P. 380.

(58.) When the French were in Spain during the last war, nothing excited their curiosity till they came to Burgos and heard that *Chimène* was buried at Cardeña; but then every day parties were made, who visited her tomb, and spouted over it passages from Corneille.

The reader will not be displeased to see what is known of the companions of the Cid. Alvar Fañez was made Governor of Toledo, one of the most important posts in the Kingdom: he was killed by the people of Segovia in 1114, but on what occasion is not related. (*Berganza L.* 6. 1. § 32.) His tomb is shown at Cardeña, with those of Pero Bermudez, Alvar Salvadores, Martin Antolinez, and Martin Pelaez the Asturian. Their arms are on the tombs, but they who placed them there did not know that armorial bearings were not used in Spain till after the days of the Cid. "That good Christian," the Bishop Don Hieronymo, was a native of Periguex in France, and after the abandonment of Valencia was made Bishop of Zamora, and then of Salamanca, where he lies buried in his Cathedral. In 1607 his grave was opened, at a time when some repairs were making in that part of the church; his ring was then found, having this inscription, *Hieronymus Episcopus Servus Dei Fidelis.* A sweet savor proceeded from his remains: . . he is in the ordor of sanctity, and the dust from his grave cures agues. The crucifix which he used to carry in battle works miracles. Yepes takes some trouble to persuade us that the Bishop Don Hieronymo carried nothing but this crucifix in battle, and that he only went to assist the soldiers with spiritual weapons; but it is wronging the memory of "that Perfect One with the shaven crown," to deny that he fought with both hands, and added works to his faith.

APPENDIX.

The following translated extracts from the Poema del Cid may serve to give an idea of the style of language and metre, and of the species of poetical merit which belongs to the Poem. They have been obligingly communicated to me by a Gentleman well acquainted with the Spanish language. I have never seen any other translation which so perfectly represents the manner, character, and spirit of its original.

ARGUMENT.

The Cid being driven into banishment by the intrigues of his enemies, is accompanied by several of his friends and followers ; for whom he undertakes to provide by carrying on a predatory war against the Moors. In the course of their adventures they surprise the Castle of Alcocer, but are soon after surrounded and besieged by a superior army. *After some difference of opinion, the Cid yields to the wishes of his followers, and determines upon a sally, which is successful.*

They fain would sally forth, but he the noble Cid
Accounted it as rashness, and constantly forbid.
The fourth week was beginning, the third already past,
The Cid and his companions they are now agreed at last.
" The water is cut off, the bread is well nigh spent,
" To allow us to depart by night the Moors will not consent.
" To combat with them in the field our numbers are but few,

Mesnadas de mio Cid exir querien à la batalla.
El que en buen ora násco firme gelo vedaba.
Tobierongela en cerca complidas tres semanas ;
A cabo de tres semanas la quarta querie entrar,
Mio Cid con los sos tornos' a acordar :
" El agua nos han vedada, exir nos ha el pan :
" Que nos queramos ir de noch, non nos lo consintrán :
" Grandes son los poderes por con ellos lidiar :

" Gentlemen tell me your minds, what do yo think to do ?"
Minaya Alvar Fañez answered him again,
" We are come here from fair Castille to live like banished men.
" There are here six hundred of us, beside some nine or ten ;
" It is by fighting with the Moors that we have earned our bread,
" In the name of God that made us, let nothing more be said,
" Let us sally forth upon them by the dawn of day."
The Cid replied, " Minaya, I approve of what you say,
" You have spoken for the best, and had done so without doubt."
The Moors that were within the town they took and turn'd them out.
That none should know their secret ; they labor'd all that night,
They were ready for the combat with the morning light.
The Cid was in his armor mounted at their head,
He spoke aloud amongst them, you shall hear the words he said :
" We must all sally forth ! There cannot a man be spar'd,
" Two footmen only at the gates to close them and keep guard ;

Decidme cavalleros como vos place de far ? "
Primero fablo Minaya, un cavallero de prestar :
" De Castiella la gentil exidos somos acá,
" Si con Moros non lidiaremos, non nos darán del pan ;
" Bien somos nos seiscientos, algunos hay de mas.
" En el nombre del Criador que non pase por al :
" Vayamos los ferir en aquel dia de cras."
Dixo el Campeador, " à mi guisa fablastes :
" Ondrastes vos Minaya, ca aun vos lo yedes de far."
Todos los Moros è las Moras de fuera los manda echar,
Que non sopiese ninguno esta su poridad.
El dia è la noche piensanse de adovar.
Otro dia mañana el sol querie apuntar.
Armado es el Mio Cid con quantos que el ha :
Fablaba Mio Cid como odredes contar :
" Todos iscamos fuera, que nadi non raste,
" Sinon dos peones solos por la puerta guardar.

" If we are slain in battle they will bury us here in peace,
" If we survive and conquer, our riches will increase.
" And you, Pero Bermuez, the standard you must bear,
" Advance it like a valiant man, evenly and fair ;
" But do not venture forward before I give command."
Bermuez took the standard, he went and kist his hand.
The gates were then thrown open, and forth at once they rush'd,
The outposts of the Moorish host back to the camp were push'd ;
The camp was all in tumult, and there was such a thunder
Of cymbals and of drums, as if earth would cleave in sunder.
There you might see the Moors arming themselves in haste,
And the two main battles how they were forming fast ;
Horsemen and footmen mixt, a countless troop and vast.
The Moors are moving forward, the battle soon must join,
" My men stand here in order, ranged upon a line !

" Si nos murieremos en campo, en castiello nos enterraran :
" Si vencieremos la batalla, crezremos en rictad.
" E vos, Pero Bermuez, la mi seña tomad :
" Como sodes muy bueno, tenerla hedes sin arch :
" Mas non aguigedes con ella, si yo non vos lo mandar."
Al Cid besó la mano, la seña va tomar.
Abrieron las puertas, fuera un salto dan.
Vieronlo las axobdas de los Moros, al almofalla se van tornar.
Que priesa va en los Moros, è tornaronse à armar.
Ante roydo de atamores la tierra querie quebrar :
Veriedes armarse Moros, apriesa entrar en haz :
De parte de los Moros dos señas ha cabdales :
E ficieron dos haces de peones mezclados ; qui los podrie contar ?
Las Haces de los Moros yas' mueven adelant.
Pora mio Cid è à los à manos los tomar :
" Quedas sed, mesnadas, aqui en este logar :

" Let not a man move from his rank before I give the sign."
Pero Bermuez heard the word, but he could not refrain.
He held the banner in his hand, he gave his horse the rein;
" You see yon foremost squadron there, the thickest of the foes,
" Noble Cid, God be your aid, for there your banner goes!
" Let him that serves and honors it show the duty that he owes."
Earnestly the Cid call'd out, 'For heaven's sake be still!'
Bermuez cried, 'I cannot hold,' so eager was his will.
He spurr'd his horse, and drove him on amid the Moorish rout;
They strove to win the banner, and compast him about.
Had not his armor been so true he had lost either life or limb;
The Cid called out again, 'For heaven's sake succor him!'
Their shields before their breasts, forth at once they go,
Their lances in the rest levell'd fair and low;
Their banners and their crests waving in a row,
Their heads all stooping down toward the saddle bow.

" Non desrranche ninguno fata que yo lo mand."
Aquel Pero Bermuez non lo pudo endurar:
La seña tiene en mano, compezó de espolonar:
" El Criador vos vala, Cid Campeador leal:
" Vo meter la vuestra, seña en aquela mayor haz.
" Los que el debdo avedes veremos como la acorredes."
Dixo el Campeador, " non sea, por caridad!"
Respuso Pero Bermuez, " non rastará por al:"
Espolonó el cavallo, è metiol' en el mayor haz:
Moros le reciben por la seña ganar:
Danle grandes colpes, mas nol' pueden falsar.
Dixo el Campeador, " valelde por caridad!"
Embrazan los escudos delant los corazones:
Abaxan las lanzas apuestas de los pendones:
Enclinaron las caras desuso de los arzones:

The Cid was in the midst, his shout was heard afar,
" I am Rui Dias, the Champion of Bivar ;
" Strike amongst them, gentlemen, for sweet mercies sake ! "
There where Bermuez fought amidst the foe they brake,
Three hundred banner'd knights, it was a gallant show :
Three hundred Moors they kill'd, a man with every blow ;
When they wheel'd and turn'd, as many more lay slain,
You might see them raise their lances and level them again.
There you might see the breastplates, how they were cleft in twain,
And many a Moorish shield lie shatter'd on the plain.
The pennons that were white mark'd with a crimson stain,
The horses running wild whose riders had been slain.
The Christians call upon St. James, the Moors upon Mahound,
There were thirteen hundred of them slain on a little spot of ground.
Minaya Alva Fanez smote with all his might,
He went as he was wont, and was foremost in the fight.

Ybanlos ferir de fuertes corazones :
A grandes voces lama el que en buen ora nasco ;
" Feridlos caballeros por amor de caridad ;
" Yo so Ruy Diaz el Cid Campeador de Bibar."
Todos fieren en el haz do esta Pero Bermuez.
Trescientas lanzas son, todas tienen pendones :
Sennos Moros mataron, todos de sennos colpes :
A la tornada que facen otros tantos son.
Veriedes tantas lanzas premir è alzar :
Tanta adarga a foradar è pasar ;
Tanta loriga falsa desmanchar ;
Tantos pendones blancos salir bermeios en sangre ;
Tantos buenos cavallos sin sos duenos andar.
Los Moros laman Mafomat : los Christianos Sanctiague.
Cayen en un poco de logar Moros muertos mill è trecientos ya.
Que lidia bien sobre exorada arzon,

There was Galin Garcia, of courage firm and clear,
Felez Munioz, the Cid's own Cousin dear;
Antolinez of Burgos, a hardy knight and keen,
Munio Gustioz, his pupil that had been.
The Cid on his gilded saddle above them all was seen.
There was Martin Munioz, that rul'd in Montmayor,
There were Alvar Fanez and Alvar Salvador:
These were the followers of the Cid, with many others more,
In rescue of Bermuez and the standard that he bore.
Minaya is dismounted, his courser has been slain,
He fights upon his feet, and smites with might and main.
The Cid came all in haste to help him to horse again;
He saw a Moor well mounted, thereof he was full fain,

Mio Cid Ruy Diaz el buen lidiador.
Minaya Alvar Fanez que corta mandó;
Martin Antolinez el Burgales de pro;
Muño Gustioz que fue so criado;
Martin Muñoz el que Mandó à Mont' mayor;
Alvar Fanez è Alvar Salvadores;
Galin Garcia el bueno de Aragon;
Felez Munoz so sobrino del Campeador;
Deci adelante quantos que y son,
Acorren la seña è à mio Cid el Campeador.
A Minaya Alvar Fanez mataronle el cavallo;
Bien lo acorren mesnadas de Christianos;
La lanza ha quebrada, al espada metió mano.
Mager de pie buenos colpes va dando;
Violo mio Cid Ruy Diaz el Castellano;
Accostos' a un Alguacil que tenie buen cavallo,
Diol' tal espadada con el so diestro brazo,

Thro' the girdle at a stroke he cast him to the plain:
He called to Minaya Fanez and reach'd him out the rein,
"Mount and ride Minaya, you are my right hand,
"We shall have need of you to day, these Moors will not disband!"
Minaya lept upon the horse, his sword was in his hand.
Nothing that came near him could resist him or withstand;
All that fall within his reach he dispatches as he goes.
The Cid rode to King Fariz, and struck at him three blows;
The third was far the best, it forc'd the blood to flow:
The stream ran from his side, and stain'd his arms below;
The King caught round the rein and turn'd his back to go,
The Cid has won the battle with that single blow.

Cortol' por la cintura, el medio echó en campo:
A Minaya Alvar Fanez ybal' dar el cavallo,
"Cavalgad, Minaya, vos sodes el mio diestro brazo;
"Oy en este dia de vos abré grand vando:
"Firmes son los Moros, aun nos' van del campo."
Cavalgó Minaya, el espada en la mano;
Por estas fuerzas fuerte mientre lidiando;
A los que alcanza valos delibrando.
Mio Cid Ruy Diaz el que en buen ora nasco,
Al Rey Fariz tres colpes le avie dado;
Los dos le fallen, è el unol' ha tomado;
Por la loriga ayuso la sangre destellando.
Volvió la rienda por yrsele del campo;
Por aquel colpe rancado es el fonsado.

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ARGUMENT.

After various successes of inferior importance, the Cid undertakes and achieves the conquest of the City and Kingdom of Valencia, where he establishes himself in a species of sovereign authority. In the mean time he obtains the favor of the King ; this favor, however, is accompanied by a request on the part of the King that the Cid should bestow his two daughters in marriage upon the Infants of Carrion, whose family were his old adversaries ; the Cid, in reply, consents to place his daughters " at the disposition of the King." The wedding is celebrated at Valentia with the greatest possible splendor, and the two young Counts remain at Valentia with their father-in-law : their situation, however, is an invidious one ; some occasions arise in which their courage appears doubtful, and the prudence and authority of the Cid are found insufficient to suppress the contemptuous mirth of his military court. Accordingly they enter into the resolution of leaving Valentia, but determining at the same time to execute a project of the basest and most unmanly revenge, they request of the Cid to be allowed to take their brides with them upon a journey to Carrion, under pretence of making them acquainted with the property which had been settled upon them at their marriage. The Cid is aware that their situation is an uneasy one ; he readily consents, takes leave of them with great cordiality, loads them with presents, and at their departure bestows upon them the two celebrated swords Colada and Tison. The Infants pursue their journey till they arrive in a wilderness, where they dismiss their followers, and being left alone with their brides, proceed to execute their scheme of vengeance by stripping them, and " mangling them with spurs and thongs," till they leave them without signs of life : in this state they are found by a relation of the Cid's, Felez Munios, who suspecting some evil design had followed them at a distance. They are brought back to Valentia. The Cid demands justice. The King assembles the Cortes upon the occasion. The Cid being called upon to state his grievances, confines himself to the claim of the two swords which he had given to his sons-in-law, and which he now demands back since they have forfeited that character. The swords are restored without hesitation, and the Cid immediately bestows them upon two of his champions. He then rises again, and upon the same plea requires the restitution of the gifts and treasures with which he had honored his sons-in-law at parting. This claim is resisted by his opponents : the Cortes however decide in favor of the Cid, and as the Infants plead their immediate inability, it is determined that the property which they have with them shall be taken at an appraisement. *This is accordingly done. The Cid then rises a third time, and demands satisfaction for the insult which his daughters had suffered : an altercation arises, in the course of which the Infants of Carrion and one of their partizans are challenged by three champions on the part of the Cid.*

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Within a little space
There was many a noble courser brought into the place,
Many a lusty mule with palfreys stout and sure,
And many a goodly sword with all its furniture.
The Cid receiv'd them all at an appraisement made,
Besides two hundred marks that to the King were paid:
The Infants give up all they have, their goods are at an end,
They go about in haste to their kindred and their friend;
They borrow as they can, but all will scarce suffice;
The attendants of the Cid take each thing at a price:
But as soon as this was ended, he began a new device.
"Justice and mercy, my Lord the King, I beseech you of your grace!
"I have yet a grievance left behind, which nothing can efface.

Veriedes aducir tanto cavallo corredor,
Tanta gruesa mula, tanto palafré de sazon,
Tanta buena espada con toda guarnizon.
Recibiólo Mio Cid como apreciaron en la cort;
Sobre los docientos marcos que tenie el Rey Alfonso,
Pagaron los Infantes al que en buen ora násco.
Enprestanles de lo ageno, que non les cumple lo suyo.
Mal escapan, iogados, sabet desta razon.
Estas apreciaduras Mio Cid presas las ha.
Sos omes las tienen è dellas pensarán.
Mas quando esto ovo acabado, pensaron luego d' al.
"Merced ay, Rey è Señor, por amor de caridad.
"La rencura maior non se me puede olvidar.

"Let all men present in the court attend and judge the case,
"Listen to what these Counts have done and pity my disgrace.
"Dishonor'd as I am, I cannot be so base,
"But here before I leave them, to defy them to their face.
"Say Infants, how had I deserv'd, in earnest or in jest,
"Or on whatever plea you can defend it best,
"That you should rend and tear the heartstrings from my breast?
"I gave you at Valentia my daughters in your hand,
"I gave you wealth and honors, and treasure at command;
"Had you been weary of them, to cover your neglect;
"You might have left them with me, in honor and respect.
"Why did you take them from me, Dogs and Traitors as you were?
"In the forest of Corpes, why did you strip them there,
"Why did you mangle them with whips, why did you leave them bare
"To the vultures and the wolves, and to the wintry air?
"The court will hear your answer, and judge what you have done.
"I say, your name and honor henceforth is lost and gone."

"Oydme toda la cort, e pésevos de mio mal.
"De los Infantes de Carrion quem' desondraron tan mal,
"A menos de riebtos no los puedo dexar.
"Decid que vos mereci Infantes en juego ò en vero:
"O en alguna razon aqui lo meiorare à juuicio de la cort.
"A quem' descubriestes las telas del corazon?
"A la salida de Valencia mis fijas vos di yo,
"Con muy grand ondra è haberes à nombre.
"Quando las non queriedes ya canes traydores,
"Por qué las sacabades de Valencia sus onores?
"A que las firiestes à cinchas è à espolones?
"Solas las dexastes en el Robredo de Corpes
"A las bestias fieras è à las aves del mont.
"Por quanto les ficiestes menos valedes vos.
"Sinon recudedes vealo esta cort."

The Count Don Garcia was the first to rise:
"We crave your favor my Lord the King, you are always just and wise;
"The Cid is come to your Court in such an uncouth guise,
"He has left his beard to grow and tied it in a braid,
"We are half of us astonish'd, the other half afraid.
"The blood of the Counts of Carrion is of too high a line
"To take a daughter from his house though it were for a concubine.
"A concubine or a leman from the lineage of the Cid,
"They could have done no other than leave them as they did:
"We neither care for what he says nor fear what he may threat."
With that the noble Cid rose up from his seat:
He took his beard in his hand, "If this beard is fair and even,
"I must thank the Lord above, who made both earth and heaven;
"It has been cherished with respect and therefore it has thriven:
"It never suffered an affront since the day it first was worn.
"What business, Count, have you to speak of it with scorn?

El Conde Don Garcia en pie se levantaba;
"Merced ya, Rey, el meior de toda España.
"Vezos Mio Cid allas cortez pregonadas;
"Dexóla crecer è luenga trae la barba.
"Los unos le han miedo è los otros espanta.
"Los de Carrion son de natural tal,
"Non gelas debien querer sus fijas por barraganas;
"O quien gelas diera por pareias ò por veladas.
"Derecho ficieron porque las han dexadas.
"Quanto el dice non gelo preciamos nada."
Esora el Campeador prísos' a la barba;
"Grado à Dios que Cielo è tierra manda,
"Por eso es luenga que à delicio fue criada.
"Que habedes vos, Conde, por retraer la mi barba?

" It never yet was shaken, nor pluck'd away nor torn,
" By Christian nor by Moor, nor by man of woman born,
" As yours was once, Sir Count, the day Cabra was taken;
" When I was master of Cabra that beard of yours was shaken,
" There was never a footboy in my camp but twitch'd away a bit:
" The side that I tore off grows all uneven yet."
Ferran Gonzales started upon the floor,
He cried with a loud voice, " Cid, let us hear no more,
" Your claim for goods and money was satisfied before:
" Let not a feud arise betwixt our friends and you,
" We are the Counts of Carrion, from them our birth we drew.
" Daughters of Emperors or Kings were a match for our degree,
" We hold ourselves too good for a baron's such as thee.

" Ca de quando násco à delicio fue criada;
" Ca non me priso à ella fijo de mugier nada,
" Nimbla meso fijo de Moro nin de Christiano,
" Como yo à vos, Conde, en el Castiello de Cabra,
" Quando pris' à Cabra, è à vos por la barba,
" Non y ovo rapaz que non mesó su pulgada;
" La que yo mesé aun non es eguada."
Ferran Gonzales en pie se levantó;
A altas voces ondredes [1] que fablo.
" Dexasedes vos, Cid, de aquesta razon;
" De vuestros haberes de todos pagados sodes.
" Non crecies' baraia entre vos è nos.
" De natura somos de Condes de Carrion;
" Debiemos casar con fijas de Reyes ò de Emperadores;
" Ca non pertenecien fijas de Infanzones.

[1] Probably *oudredes.*

" If we abandon'd as you say, and left and gave them o'er,
" We vouch that we did right, and prize ourselves the more."
The Cid looked at Bermuez, that was sitting at his foot,
" Speak thou, Peter the Dumb, what ails thee to sit mute ?
" My daughters and thy nieces are the parties in dispute.
" Stand forth and make reply, if you would do them right.
" If I should rise to speak, you cannot hope to fight."
Peter Bermuez rose, somewhat he had to say,
The words were strangled in his throat, they could not find their way ;
Till forth they came at once, without a stop or stay.
" Cid, I'll tell you what, this always is your way,
" You have always serv'd me thus, whenever we have come
" To meet here in the Cortes, you call me Peter the Dumb.
" I cannot help my nature ; I never talk nor rail ;
" But when a thing is to be done, you know I never fail.
" Fernando, you have lied, you have lied in every word :
" You have been honor'd by the Cid, and favor'd and prefer'd.

" Porque las dexamos ; derecho ficiemos nos ;
" Mas nos preciamos, sabet, que menos no."
Mio Cid Ruy Diaz à Pero Bermuez cata ;
" Fabla, Pero Mudo, varon que tanto callas ;
" Hyo las he fijas è tu primas cormanas,
" A mi lo dicen, a ti dan las oreidas.
" Si yo respondier', tu non entraras en armas."
Pero Bermuez conpezó de fablar :
Detienes'le la lengua, non puede delibrar,
Mas quando enpieza, sabed, nol' da vagar.
" Direvos, Cid, costumbres habedes tales ;
" Siempre en las cortes, Pero Mudo me lamades.
" Bien lo sabedes que yo non puedo mas ;
" Por lo que yo ovier' a fer por mi non mancará.
" Mientes Ferrando de quanto dicho has :
" Por el Campeador mucho valiestes mas.

" I know of all your tricks, and can tell them to your face :
" Do you remember in Valentia the skirmish and the chase ?
" You asked leave of the Cid, to make the first attack :
" You went to meet a Moor, but you soon came running back.
" I met the Moor and kill'd him, or he would have kill'd you ;
" I gave you up his arms, and all that was my due.
" Up to this very hour I never said a word.
" You prais'd yourself before the Cid, and I stood by and heard,
" How you had kill'd the Moor, and done a valiant act,
" And they believ'd you all, but they never knew the fact.
" You are tall enough and handsome, but cowardly and weak.
" Thou tongue without a hand, how can you dare to speak ?
" There's the story of the lion should never be forgot :
" Now let us hear, Fernando, what answer have you got ?
" The Cid was sleeping in his chair, with all his knights around,
" The cry went forth along the Hall, That the lion was unbound, —

" Las tus mañas yo telas sabré contar ;
" Miembrat' quando lidiamos cerca Valencia la grand,
" Pedist las feridas primeras al Compeador leal :
" Vist' un Moro, fustel' ensaiar ; antes fugiste que al te alegases.
" Si yo non uvjas' el Moro te jugára mal,
" Pasé por ti con el Moro me off de aiuntar :
" De los primeros colpes ofle de arrancar ;
" Did el cavallo, tobeldo en poridad :
" Pasta este dia no lo descubri à nadi.
" Delant' Mio Cid, è delante todos ovistete de alabar,
" Que matáras el Moro è que ficieras barnax.
" Crovierontelo todos, mas non saben la verdad.
" E eres fermoso, mas mal barragan.
" Lengua sin manos, cuemo osas fablar ?
" Di Ferrando, otorga esta razon ;
" Non te viene en miente en Valencia lo del Leon,
" Quando durmie Mio Cid è elLeon se desató ?

"What did you do, Fernando? like a coward as you were,
"You slunk behind the Cid, and crouch'd beneath his chair.
"We prest around the throne, to shield our Lord from harm,
"Till the good Cid awoke; he rose without alarm;
"He went to meet the Lion, with his mantle on his arm;
"The Lion was abash'd the noble Cid to meet,
"He bow'd his mane to the earth, his muzzle at his feet.
"The Cid by the neck and mane drew him to his den,
"He thrust him in at the hatch, and came to the hall again:
"He found his knights, his vassals, and all his valiant men:
"He ask'd for his sons-in-law, they were neither of them there.
"I defy you for a coward and a traitor as you are;
"For the daughters of the Cid you have done them great unright,
"In the wrong that they have suffer'd, you stand dishonor'd quite.
"Although they are but women, and each of you a knight,
"I hold them worthier far, and here my word I plight,

"E tu Ferrando qué ficist' con el pavor?
"Metistet' tras el escaño, de Mio Cid el Campeador,
"Metistet' Ferrando, poró menos vales hoy.
"Nos cercamos el escaño por curiar nuestro Señor,
"Fasta do despertó Mio Cid el que Valencia ganó.
"Levantós' del escano è fues' poral Leon:
"El Leon premió la cabeza, á Mio Cid esperó,
"Dexos' le prender al cuello, è á la red le metió.
"Quando se tornó el buen Campeador
"A sos vasallos, violos aderredor.
"Demandó por sus Yernos, ninguno non falló.
"Riebtot' el cuerpo por malo è por traydor.
"Estot' lidiaré aqui antél Rey Don Alfonso
"Por fijas del Cid Don' Elvira è Dona Sol.
"Por quanto las dexastes menos valedes vos.
"Ellas son mugieres, è vos sodes varones;

"Before the King Alfonso upon this plea to fight;
"If it be God his will, before the battle part,
"Thou shalt avow it with thy mouth, like a traitor as thou art."
Uprose Diego Gonzalez and answer'd as he stood:
"By our lineage we are Counts, and of the purest blood;
"This match was too unequal, it never could hold good;
"For the daughters of the Cid we acknowledge no regret,
"We leave them to lament the chastisement they met.
"It will follow them through life for a scandal and a jest:
"I stand upon this plea to combat with the best,
"That having left them as we did, our honor is increast."
Uprose Martin Antolinez when Diego ceast:
"Peace, thou lying mouth! thou traitor coward, Peace!
"The story of the lion should have taught you shame at least:
"You rush'd out at the door, and ran away so hard,

"En todas guisas mas valen que vos.
"Quando fuere la lid, si ploguiere al Criador,
"Tu lo otorgarás aguisa de traydor.
"De quanto he dicho verdadero sere yo."
De aquestos amos aqui quedó la razon.
Diego Gonzalez odredes lo que dixo:
"De natura somos de los Condes mas limpios.
"Estos casamientos non fuesen aparecidos
"Por consograr con Mio Cid Don Rodrigo.
"Porque dexamos sus fijas aun no nos repentimos.
"Mientra que vivan pueden haber sospiros.
"Lo que les ficiemos serles ha retraido; esto lidiaré a tod' el mas ardido.
"Que porque las dexamos ondrados somos nos."
Martin Antolinez en pie se levantaba;
"Cala, alevoso, boca sin verdad.
"Lo del Leon non se te debe olvidar;
"Saliste por la puerta, metistet' al corral:

" You fell into the cispool that was open in the yard.
" We dragg'd you forth in all men's sight, dripping from the drain;
" For shame, never wear a mantle, nor a knightly robe again!
" I fight upon this plea without more ado,
" The daughters of the Cid are worthier far than you.
" Before the combat part you shall avow it true,
" And that you have been a traitor and a coward too."
Thus was ended the parley and challenge betwixt these two.
Assur Gonzalez was entering at the door
With his ermine mantle trailing along the floor.
With his sauntering pace and his hardy look,
Of manners or of courtesy, little heed he took:
He was flush'd and hot with breakfast and with drink.
" What ho, my masters, your spirits seem to sink!
" Have we no news stirring from the Cid Ruy Diaz of Bivar?
" Has he been to Riodivirna to besiege the Windmills there?

" Fusted meter tras la viga lagar;
" Mas non vestid' el manto nin el brial:
" Hyo lo lidiaré, non pasará por al.
" Fijas del Cid por qué las vos dexastes?
" En todas guisas, sabet, que mas valen que vos.
" Al partir de la lid por tu boca lo diras,
" Que eras traydor è mentiste de quanto dicho has."
Destos amos la razon fincó.
Asur Gonzalez entraba por el Palacio;
Manto armino è un brial rastrando;
Bermeio viene, ca era almorzado.
En lo que fabló avie poco recabdo.
" Hya varones quien vió nunca tal mal?
" Quien nos darie neuvas de Mio Cid el de Bibar?
" Fues' a Riodouirna los molinos picar,

" Does he tax the Millers for their toll, or is that practice past ?
" Will he make a match for his daughters, another like the last ? "
Munio Gustioz rose and made reply :
" Traitor ! wilt thou never cease to slander and to lie ?
" You breakfast before mass, you drink before you pray ;
" There is no honor in your heart, nor truth in what you say ;
" You cheat your comrade and your Lord, you flatter to betray :
" Your hatred I despise, your friendship I defy.
" False to all mankind, and most to God on high,
" I shall force you to confess that what I say is true."
Thus was ended the parley and challenge betwixt these two.

" E prender maquilas como lo suele far' :
" Quil' darie con los de Carrion a casar' ? "
Esora Muno Gustioz en pie se levantó :
" Cala, alevoso, malo è traydor,
" Antes almuerzas que bayas à oracion ;
" A los que das paz, fartaslos aderredor.
" Non dices verdad amigo ni à Señor,
" Falso à todos è mas al Criador.
" En tu amistad non quiero aver racion.
" Facertelo decir que tal eres qual digo yo."

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ARGUMENT.

The King suppresses all further altercation, and declares that those only who have already challenged shall be permitted to fight. The time and place are fixed. The Cid being obliged to return to Valentia, leaves his champions under the protection of the King. *The Cid takes leave of the King. At the end of three weeks the combat is fought, and the three champions of the Cid are victorious.*

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" I crave your favor, my Lord the King, since things are settled so;
" I have business at Valentia, and thither I must go.
" Before the town was conquer'd it cost me pains enow."
The King lift up his hand, made a cross upon his brow:
" I swear by St. Isidro, the patron of Leon,
" In all my realm beside there is not such a good baron."
The Cid leapt on his steed and rode him round the course,
He came up to the King and proffer'd him the horse—
" 'Tis the noble Babieca that is fam'd for speed and force,
" Among the Christians nor the Moors there is not such another one,
" My Sovereign Lord and Sire he is fit for you alone;
" Give orders to your people, and take him for your own."
The King replied, " It cannot be; Cid, you shall keep your horse,
" He must not leave his master, nor change him for a worse;

" Merced vos pido, Rey, por amor del Criador.
" Quando todas estas nuevas asi puestas son,
" Beso vuestras manos con vuestra gracia Señor;
" E yrme quiero pora Valencia, con afan la gané yo."
El Rey alzò la mano, la cara se sanctiguó.
" Hyo lo juro par Sant Isidro el de Leon,
" Que en todas nuestras tierras non ha tan buen varon."
Mio Cid en el cavallo adelant' se legó;
Fue besar la mano à so Señor Alfonso.
" Mandastesme mover à Babieca el corredor;
" En Moros ni en Christianos otro tal non ha hoy.
" Hy vos le do en don, mandedesle tomar, Señor."
Esora dixo el Rey, " desto non he sabor;
" Si à vos le tollies', el cavallo non abrie tan buen Señor.

" Our kingdom has been honor'd by you and by your steed,
" The man that would take him from you, evil may he speed.
" A courser such as he is fit for such a knight,
" To beat down Moors in battle, and follow them in flight."
Now they have taken leave, and broken up the Court,
The Cid goes with his champions to advise them and exhort:
" You Martin Antolinez, and Pero Bermuez you,
" And you Munio Gustioz, be valiant men and true:
" When I am gone to Valentia let me have good tidings there."
Martin Antolinez replied, " Sir what needs this care?
" We are pledg'd in your behalf, we must do our best endeavor;
" You may hear that we are dead, but defeated never."
The Cid was joyful at the words, and quitted them anon,
He has taken leave of all his friends, and shortly he has gone.
The Cid goes to Valentia, the King to Carrion.

" Mas atal cavallo cum est' por atal como vos,
' Pora arrancar Moros del campo è ser segudador
" Quien vos lo toller quisiere nol' vala el Criador:
" Ca por vos e por el cavallo ondrados somos nos."
Esora se espidieron, è luegos' partió la cort.
El Campeador á los que han lidiar tan bien los castigo,
" Hya Martin Antolinez è vos Pero Bermuez,
" E Muño Gustioz, firmes sed en campo à guisa de varones.
" Buenos mandados me vayan à Valencia de vos."
Dixo Martin Antolinez, " por qué lo decides Señor?
" Preso habemos el debdo, e a pasar es por nos.
" Podedes oir de muertos, ca de vencidos non."
Alegre fue de aquesto el que en buen ora nasció.
Espidios' de todos los que sos amigos son;
Mio Cid pora Valencia, è el Rey pora Carrion.

Three weeks had been appointed, and now they are past away,
The champions of the Cid are ready at the day :
They are ready in the field to defend their master's right,
The noble King is with them, to protect them with his might.
They waited in the place for two days and a night,
Behold the Lords of Carrion where they appear in sight :
They are coming with an host of their kindred and their clan,
With horses and with arms, and many a valiant man ;
If they could meet with them apart, or take them unaware,
In dishonor of the Cid to have slain his champions there.
The thought was foul and evil, but yet they did not dare,
For fear of the King Alfonso that had them in his care.
That night they watch'd their arms and past the hours in prayer ;
The night is past and over, the day begins to break,
Great was the throng of folk who, for that battle's sake,
Flock'd in on every side, assembled for the fight,
And many a man of arms and many a wealthy knight.

Mas tres semanas de plazo todas complidas son.
Felos al plazo los del Campeador ;
Cumplir quieren el debdo que les mandò so Señor.
Ellos son en poder del Rey Don Alfonso el de Leon.
Dos dias atendieron à Infantes de Carrion.
Mucho vienen bien adobados de cavallos è de guarnizones ;
E todos sus parientes con ellos son.
Que si los pudiesen apartar à los del Campeador
Que los matasen en campo por desondra de so Señor :
El cometer fue malo, que lo al nos' enpezó,
Ca grand miedo ovieron à Alfonso el de Leon.
De noche velaron las armas è rogaron al Criador.
Trocida es la noche, ya quiebran los albores.
Muchos se aiuntaron de buenos ricos omes
Por ver esta lid, ca habien ende sabor.

There is the King Alfonso with all his power and might,
To keep down force and wrong, and to defend the right.
The champions of the Cid are all of good accord,
They are arming themselves together, like vassals of one Lord.
The Infants of Carrion are arming themselves apart,
Count Garcia sits advising them, and keeps them in good heart.
They bring a plea before the King, and they pretend a right,
That those two trenchant swords should not be us'd in fight,
The swords Colada and Tizon, which the Cid's champions wore;
They repent of their imprudence when they gave them up before.
They were earnest in their plea, but they could not succeed;
" You might have kept them for yourselves to serve you in your need;
" If you have other good ones make use of them instead;
" Infants of Carrion! Hear me and take heed:
" You must approve your honor, by some manly deed.
" Go forth into the field, and show a valiant heart,
" For nothing will be wanting upon the Champions part.

Demas sobre todos y es el Rey Don Alfonso
Por querer el derecho e non consentir el tuerto.
Hyas' metian en armas los del buen Campeador:
Todos tres se acuerdan, ca son de un Señor.
En otro lugar se arman los Infantes de Carrion;
Sédíelos castigando el Conde Garci Ordonez.
Andidieron en pleyto, dixieronlo al Rey Alfonso,
Que non fuesen en la batalla las espadas taiadores
Colada è Tizon, que non lidiasen con ellas los del Campeador.
Mucho eran rependitos los Infantes por quanto dadas son.
Dixierongelo al Rey, mas non gelo conloyò.
Non sacaste ninguna quando oviemos la cort.
Si buenas las tenedes, pró habrán à vos;
Otrosi faran à los del Campeador.
Lebad è salid al campo, Infantes de Carrion;
Huebos vos es que lidiedes à guisa de varones;
Que nada non mancará por los de Campeador.

" If you are conquerors in the fight you will purchase great renown,
" If you are beaten and disgrac'd, the fault will be your own,
" For this business was your seeking, as has been seen and shown."
The Infants of Carrion are beginning to repent;
The Lordship of Carrion with its honors and its rent,
Its mansion and its lands, they would have given all,
Could they command the past to redeem it and recall.

The Champions of the Cid, clad in their warlike weed,
The King is gone to see them and wish them well to speed.
" Sir we kiss your hands as our good Lord and Sire,
" To have you judge and umpire is all that we require.
" Defend us in all right, assist us not in wrong;
" The friends of the Lords of Carrion are numerous and strong,
" We cannot guess their counsels, nor how they will behave.
" To the good Cid our master the promise that you gave,
" To defend us and protect us, this, Sir, is all we crave,

" Si del campo bien salides, grand ondra habredes vos,
" E si fueres vencidos non rebtedes a nos,
" Ca todos lo saben que los buscastes vos."
Hya se van repintiendo Infantes de Carrion,
Do lo que avien fecho mucho repisos son.
No lo querrien aver fecho por quanto ha en Carrion.
Todos tres son armados los del Campeador.
Hybalos ver el Rey Don Alfonso.
Dixieron los del Campeador,
" Besamosvos las manos como à Rey è à Señor,
" Que fiel seades hoy dellos e de nos:
" A derecho nos valed, a ningun tuerto no.
" Aqui tienen su vando los Infantes de Carrion,
" Non sabemos ques' comidran ellos ò que non.
" En vuestra mano nos metió nuestro Señor;
" Tenendos a derecho por amor del Criador."

" So long as right and justice are found upon our part."
" That will I," said the King, " with all my soul and heart."
Their horses are brought up to them, coursers strong and fleet,
They sign their saddles with the cross, and leap into the seat;
Their shields are hanging at their necks with bosses broad and sheen,
They take their lances in their hands, the points are bright and keen,
A pennon at each lance, the staves were large and stout,
And many a valiant man encompass'd them about.
They rode forth to the field where the barriers were set out.
The Champions of the Cid are agreed upon their plan,
To fight as they had challeng'd, and each to charge his man.
There come the Lords of Carrion with their kindred and their clan;
The King has appointed Heralds for avoiding all debate,
He spoke aloud amongst them in the field there where they sate.
" Infants of Carrion! Attend to what I say:
" You should have fought this battle upon a former day,

" Esora," dixo el Rey, " d'alma è de corazon."
Aducenles los cavallos buenos è corredores;
Sanctiguaron las sielas è cabalgan à vigor;
Los escudos à los cuellos que bien blocados son;
En mano prenden las astas de los fierros taiadores;
Estas tres lanzas traen seños pendones,
E derredor dellos muchos buenos varones.
Hya salieron al campo do eran los moiones.
Todos tres son acordados los del Campeador,
Que cada uno dellos bien fos' ferir el so.
Fevos de la otra part' los Infantes de Carrion,
Muy bien acompañados ca muchos parientes son.
El Rey dióles Fieles por decir el derecho è al non,
Que non barajen con ellos de si ò de non.
Do sedien en el campo fabló el Rey Don Alfonso,
" Oyd que vos digo, Infantes de Carrion;

" When we were at Toledo, but you would not agree ;
" And now the noble Cid has sent these champions three,
" To fight in the lands of Carrion, escorted here by me.
" Be valiant in your right, attempt no force or wrong ;
" If any man attempt it he shall not triumph long,
" He never shall have rest or peace within my kingdom more."
The Infants of Carrion are now repenting sore ;
The Heralds and the King are foremost in the place,
They clear away the people from the middle space :
They measure out the lists, the barriers they fix :
They point them out in order, and explain to all the six :
" If you are forc'd beyond the line where they are fixt and trac'd,
" You shall be held as conquer'd, and beaten and disgrac'd."
Six lances length on either side an open space is laid,
They share the field between them, the sunshine and the shade
Their office is perform'd, and from the middle space,
The heralds are withdrawn, and leave them face to face.

" Esta lid en Toledo la ficierades, mas non quisiestes vos ;
" Estos tres cavalleros de mio Cid el Campeador,
" Hyo los aduj' à salvo a tierras de Carrion.
" Habed vuestro derecho, tuerto non querades vos ;
" Ca qui tuerto quisiere fazer, mal gelo vedare yo ;
" En todo mio regno non habrá buen sabor."
Hya les va pesando à los Infantes de Carrion.
Los Fieles è el Rey enseñaron los moiones.
Librabanse del campo todos aderredor ;
Bien gelo demostraron à todos seis como son,
Que por y serie vencido qui saliese del moion.
Todas las yentes esconbraron aderredor
De seis astas de lanzas que non legasen al moion.
Sorteabanles el campo, ya les partien el sol ;
Salien los Fieles de medio ellos, cara por cara son.

Here stood the warriors of the Cid, that noble champion,
Opposite on the other side, the Lords of Carrion.
Earnestly their minds are fixt each upon his foe;
Face to face they take their place, anon the trumpets blow.
They stir their horses with the spur, they lay their lances low,
They bend their shields before their breasts, their face to the saddle bow.
Earnestly their minds are fixt each upon his foe.
The heavens are overcast above, the earth trembles below,
The people stand in silence, gazing on the show:
Bermuez the first challenger first in combat clos'd,
He met Ferran Gonzalez, face to face oppos'd;
They rush together with such rage that all men count them dead,
They strike each other on the shield, without all fear or dread.
Ferran Gonzales with his lance pierc'd the shield outright,
It past Bermuez on the left side, in his flesh it did not bite.

Desi vinien los de Mio Cid à los Infantes de Carrion,
Ellos Infantes de Carrion à los del Campeador.
Cada uno dellos mientes tiene al so.
Abrazan los escudos delant' los corazones;
Abaxan las lanzas abueltas con los pendones;
Enclinaban las caras sobre los arzones;
Batien los cavallos con los espolones;
Tembrar querie la tierra dod eran movedores.
Cada uno dellos mientes tiene al só.
Todos tres por tres ya juntados son.
Cuidanse que esora cadran muertos, los que estan aderredor.
Pero Bermuez el que antes rebtó,
Con Ferran Gonzalez de Cara se juntó;
Feriense en los escudos sin todo pavor;
Ferran Gonzalez à Pero Bermuez el escudol' pasó;
Prisol' en vacio, en carne noll tomó;

The spear was snapt in twain, Bermuez sat upright,
He neither flinch'd nor swerv'd, like a true steadfast knight.
A good stroke he receiv'd, but a better he has given;
He struck the shield upon the boss, in sunder it is riven,
Onward into Ferran's breast the lance's point is driven,
Full upon his breastplate, nothing would avail;
Two breastplates Fernando wore and a coat of mail:
The two are riven in sunder, the third stood him in stead,
The mail sunk in his breast, the mail and the spear head,
The blood burst from his mouth that all men thought him dead.
The blow has broken his girdle and his saddle girth,
It has taken him over his horse's back, and borne him to the earth.
The people think him dead as he lies on the sand;
Bermuez left his lance and took his sword in hand.
Ferran Gonzalez knew the blade which he had worn of old,
Before the blow came down, he yielded and cried, "hold!"

Bien en dos lugares el astil le quebró;
Firme estido Pero Bermuez, por eso nos' encamó;
Un colpe recibiera, mas otro firió;
Quebrantó la boca del escudo, apart gela echó;
Pasògelo todo que nada nol' valió;
Metiol' la lanza por los pechos, que nada nol' valió;
Tres dobles de loriga tenie Fernando, aquestol' prestó;
Las dos le desmanchan, è la tercera fincó:
El belmez con la camisa è con la guarnizon
De dentro en la carne una mano gela metió;
Por la boca afuera la sangrel' salió.
Quebraronle las cinchas, ninguna nol' ovo pro;
Por la copla del cavallo en tierra lo echó,
Asi lo tenien las yentes que mal ferido es de muert.
El dexó la lanza, è al espada metió mano.
Quando lo vio Ferran Gonzalez, conuuo à Tizon.
Antes que el colpe esperase, dixo, "venzudo so,"
Otorgarongelo los Fieles, Pero Bermuez le dexó.

Antolinez and Diego encountered man for man,
Their spears were shiver'd with the shock, so eagerly they ran.
Antolinez drew forth the blade which Diego once had worn,
Eagerly he aimed the blow for the vengeance he had sworn.
Right through Diego's helm the blade its edge has born,
The crest and helm are lopt away, the coif and hair are shorn.
He stood astounded with the stroke, trembling and forlorn,
He waved his sword above his head, he made a piteous cry,
" O save me, save me from that blade, Almighty Lord on high ! "
Antolinez came fiercely on to reach the fatal stroke,
Diego's courser rear'd upright, and thro' the barrier broke.

Martin Antolinez e Diego Gonzalez firieronse de las lanzas ;
Tales fueron los colpes que les quebraron las lanzas ;
Martin Antolinez mano metió al espada ;
Relumbra tod' el campo, tanto es limpia è clara.
Diól' un colpe, de traviesol' tomaba ;
El casco de somo apart gelo echaba ;
Las moncluras del yelmo todas gelas cortaba :
Alla lebó el almofar, fata la cofia legaba ;
La cofia è el almofar todo gelo lebaba ;
Raxól' los pelos de la cabeza, bien à la carne legaba.
Lo uno cayó en el campo e lo al suso fincaba.
Quando deste colpe ha ferido Colada la preciada,
Vió Diego Gonzalez que no escaparie con alma.
Bolvió la rienda al cavallo por tornase de cara.
Esora Martin Antolinez recibiól' con el espada.
Un colpel' diò de lano, con el agudo nol' tomaba.
Dia Gonzalez espada tiene en mano, mas non la ensaiaba.
Esora el Infante tan grandes voces daba,
" Valme, Dios glorioso, Senor, è curiarm' desta espada ! "
El cavallo asorrienda e mesurandol' del espada,
Sacól' del moion, Martin Antolinez en el campo fincaba.
Esora dixó el Rey, " venid vos a mi compaña,

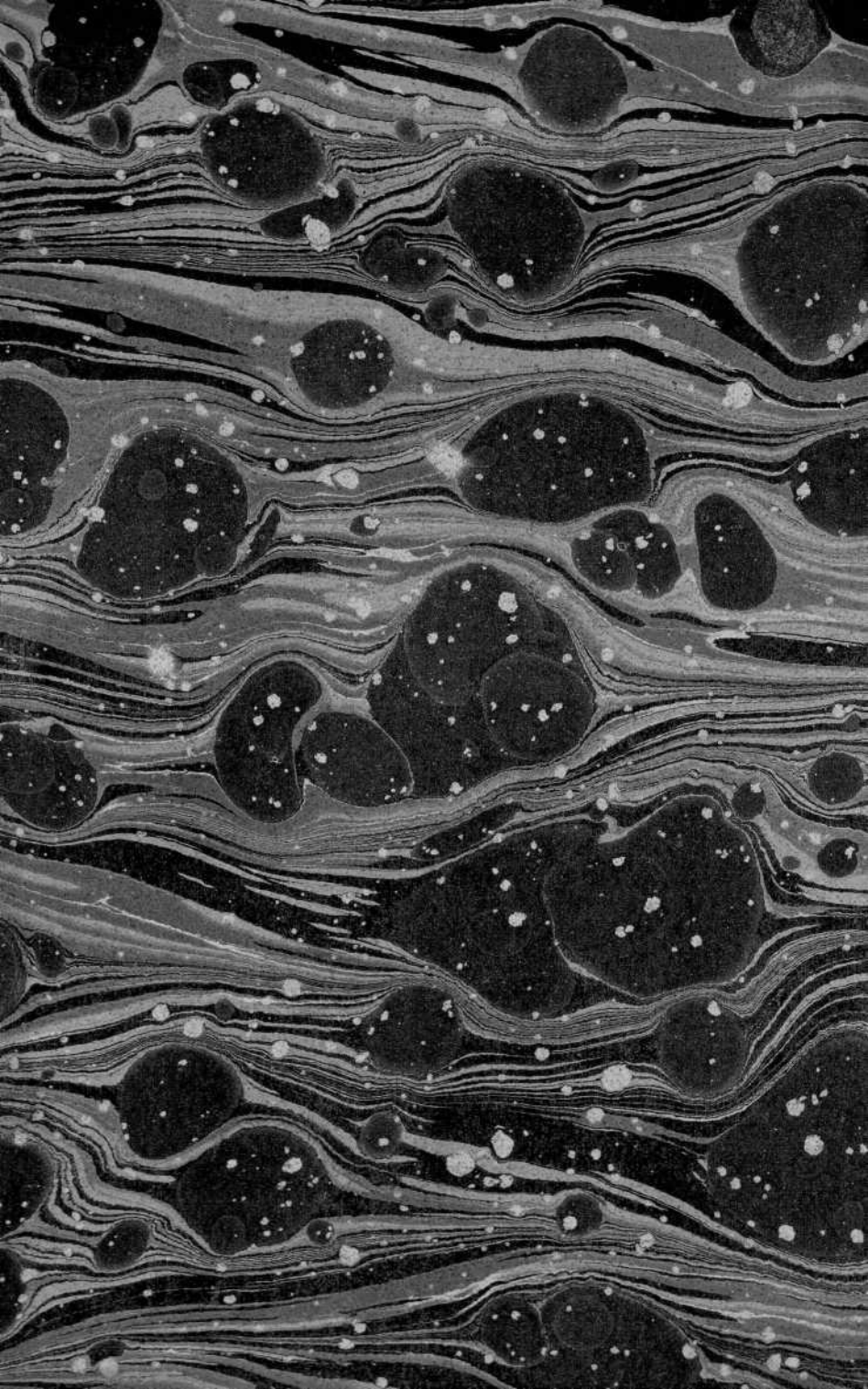
Antolinez has won the day, though his blow was mist,
He has driven Diego from the field, and stands within the list.
I must tell you of Munio Gustioz, two combats now are done;
How he fought with Assur Gonzales, you shall hear anon.
Assur Gonzalez, a fierce and hardy knight,
He rode at Munio Gustioz with all his force and might;
He struck the shield and pierc'd it through, but the point came wide,
It passed by Munio Gustioz, betwixt his arm and side:
Sternly, like a practis'd knight, Munio met him there.
His lance he level'd steadfastly, and through the shield him bare;
He bore the point into his breast, a little beside the heart;
It took him through the body, but in no mortal part;
The shaft stood out behind his back a cloth-yard and more;
The pennon and the point were dripping down with gore.
Munio still clench'd his spear, as he past he forc'd it round,
He wrench'd him from the saddle, and cast him to the ground.

"Por quanto avedes fecho, vencida avedes esta batalla."
Otorgangelo los Fieles que dice verdadera palabra.
Los dos han arrancado: direvos de Muño Gustioz
Con Asur Gonzalez como se adobó:
Firiense en los escudos unos tan grandes colpes:
Asur Gonzalez, furzudo è de valor.
Firió en el escudo a Don Muño Gustioz.
Tras el escudo falsóge la guarnizon;
En vacio fue la lanza, ca en carne nol' tomó.
Este colpe fecho, otro diò Muño Gustioz,
Tras el escudo falsóge la guarnizon.
Por medio de la bloca del escudo quebrantó.
Nol' pudo guarir, falsóge la guarnizon.
Apart' le prisó, que non cabel corazon.
Metiòl' por la carne adentro la lanza con el pendon.
De la otra part una braza gela echó:
Con el dió una tuerta, de la siella lo encamó,

His horse sprung forward with the spur, he pluck'd the spear away,
He wheel'd and came again to pierce him where he lay.
Then cried Gonzalo Asurez, "For God's sake spare my son!
"The other two have yielded; the field is fought and won."

Al tirar de la lanza en tierra lo echó.
Bermeio salió el astil, è la lanza è el pendon.
Todos se cuedan que ferido es de muert.
La lanza recombrò è sobrél se paró.
Dixo Gonzalo Asurez, nol' firgades por Dios.
Venzudo es el campo quando esto se acabó.

THE END.



CHRONICLE
OF
THE CID