

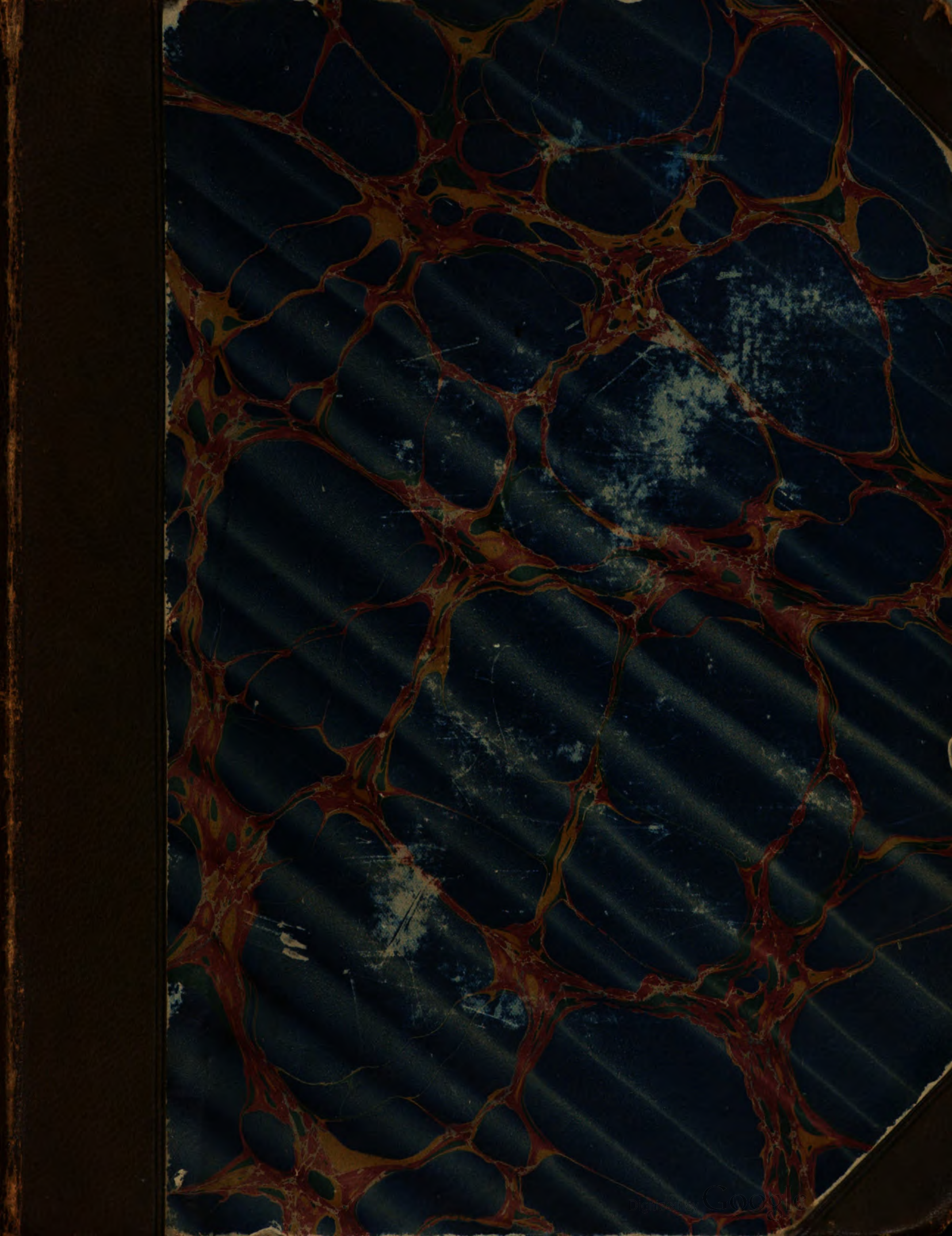
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**CHRONICLE**  
**OR**  
**THE CID,**  
**RODRIGO DIAZ DE BIVAR,**  
**THE CAMPEADOR.**



*Printed by W. Pople,  
22. Old Baswell Court, Strand.*



# SPAIN AND PORTUGAL.



J. Byr. Sculp. No. 3. Cambridge, Mass.

Longitude West from Greenwich.

# Chronicle of the Cid,

From the Spanish;

by

Robert Southey.

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LONDON:

Printed for Longman, Hurst, Rees, and Orme, Paternoster-row.

1808.





# P R E F A C E.

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

## 1. CHRONICA DEL FAMOSO CAVALLERO CID RUY-DIEZ CAMPEADOR. *Burgos 1593.*

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

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

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

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

General Chronicle, and sometimes it contains passages which are necessary to explain an after circumstance, but are not found in the other\*.

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

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

Florian de Ocampo relates the history of this first edition in his epistle dedicatory to Don Luys de Stuniga y Avila. The printers of Zamora, he says, came to him and besought him to give them something which they might publish to the use and glory of those kingdoms whereof they and he were natives. He had at that time in his house a manuscript of this Chronicle,

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\* The language of the *Chr. del Cid* is sometimes of greater antiquity than the other, . . . for instance; . . . *E tamaño fue el plazer del Rey D. Fernando e de los suyos quamaño fue el pesar del Rey D. Ramiro de Aragon e de los suyos.*

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



which had been lent him by the Licentiate Martin de Aguilar. Aguilar joyfully gave up the manuscript to the printers, and Ocampo undertook to correct the press as far as he could in those hours which he could spare from his studies and pursuits: this, says he, I did with such fidelity that I would never permit the style, nor order, nor antique words to be changed, holding any such alteration to be an offence committed upon the work of another. Notwithstanding this becoming respect for antiquity, Ocampo passes a censure upon the style at the end of the *Sumario*. He says, *Todas estas cosas sobredichas van escritas en estas quatro partes con plabras antiguas y toscas, segun las usavan los Españoles al tiempo que las hazian, quando se presciavan mas de bien obrar que de bien hablar; puesto que siempre fue y sera gran alabança bien hablar a los que bien obran.*

The Spanish Chronicles were all villainously printed, because the printers made use of the first manuscript they could find, and the correctors did their best to bring the language to that of their own times, after the newest and most approved fashion. This mischief Ocampo prevented as far as he could, but he should have done more; Ocampo was not a common Corrector of the Press; he was Chronicler to the King of Castille, and any manuscript in the kingdom which he had asked for would have been put into his hands as readily as that of his friend Aguilar. The copy which he implicitly followed happened to be remarkably faulty. Words and sentences are omitted in almost every column, whole chapters are wanting, and even one entire reign. Zurita collated the printed book with a manuscript of great antiquity, which had once belonged to the famous Marques de Santillana; and this copy, in which he had with his own hand inserted all the omissions, was in the possession of the Marques de Mondejar. An imperfect manuscript, which is likewise of great antiquity, is at Salamanca, in the Collegio de S. Bartolome: some man

of letters has prefixed a note to it, saying that it contains many chapters which are not to be found in the printed book. . . *y tiene tambien otra utilidad que es, el hallarse aqui los vocablos y voces castellanas antiguas en su pureza, sin haberse limado al tiempo presente, como la imprimio Florian de Ocampo.* If this writer be accurate, the copier of Aguilar's manuscript had modernized the book as well as mutilated it.

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

The printed Chronicle is divided into four parts, and the last part is not Alonso's work. Ocampo gives it as his own opinion, and that of many other intelligent persons, that it was not written by the author of the three former, because it contained no-

thing but what was to be found in other books ; because the style was different, and the language ruder, . . the whole being in fact composed of fragments put together without any attempt at improving them, and because in many places the writer expressed himself as if he had been contemporary with the persons whose feats he was then recording. There is no doubt that this opinion is right. It ends with the death of King St. Fernando, Alonso's father. It is in this part that the history of the Cid is contained.

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

### 3. POEMA DEL CID.

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

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

*Quien escribio este libro del' Dios paraíso : Amen.*

*Per abbat le escribio en el mes de mayo*

*En era de mill e CC . . XLV . años.*

Who Per Abbat was, and whether Abbat implied his rank or his name, cannot now be known : . . it is certain that he was the copier of the book, not the author, by the language, which is much

older than the date of the manuscript. But there is a difficulty concerning the date. There is a space between the CC and the XLV; and that space is just as much as another C would have filled. Perhaps, says Sanchez, the copier put one C too much, and erased it; perhaps he placed the conjunction *e*, part of the date being expressed by words and part by figures, and afterwards erased it as superfluous; or possibly some person thought to give the manuscript greater value by obliterating one C, to make it appear a century older. The writing seems to be of the fourteenth century. It is of little consequence; even upon that supposition the date is 1307: and no person can doubt that the language of the poem is considerably older than that of Gonzalo de Berceo, who flourished about 1220;... a century is hardly sufficient to account for the difference between them. Sanchez is of opinion that it was composed about the middle of the twelfth century, some fifty years after the death of the Cid;... there are some passages which induce me to believe it the work of a contemporary. Be that as it may, it is unquestionably the oldest poem in the Spanish language. In my judgment it is as decidedly and beyond all comparison the finest.

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

### ROMANCES DEL CID.

Sarmiento (*Mem. para la Hist. de la Poesia*, § 546. 548. 550.) delivers it as his opinion, that the popular ballads of the Twelve Peers, Bernardo del Carpio, Ferran Gonzalez, the Cid, &c. were composed soon after the age of the heroes whom they celebrate, and were what the *Copleros*, *Trouveurs*, *Joculars*, and all the common people, sung at their entertainments. That these



being orally preserved, were subject to frequent alterations as the language of the country altered; and thus when at length they were committed to writing, their language was materially different, but their substance remained the same. In support of this authority which he assigns to them in point of fact, he observes that the *Cor. General* frequently cites the *Joglares* or popular poets. Their present form he assigns to the end of the fifteenth century.

Sarmiento describes the collection which he had seen of the Ballads of the Cid as containing one hundred and two ballads, in old style, and in eight syllable verse. This is the *Historia del muy valeroso Cavallero el Cid Ruy Diez de Bivar, en Romances, en lenguaje antiguo, recopilados por Juan de Escobar. Sevilla, 1632.* The ballads in this little volume are chronologically arranged; it is, I believe, the only separate collection, and by no means a complete one. Two which Escobar has overlooked are among the *Romances nuevamente sacados de Historias Antiguas de la Cronica de España por Lorenzo de Sepulveda vezino de Sevilla. Van añadidos muchos nunca vistos, compuestos por un Cavallero Cesario, cuyo nombre se guarda para mayores cosas. Anvers, 1566.* This volume contains forty-one ballads of the Cid, scattered through it without any regular order. There are thirty-two in the *Romancero General, en que se contienen todos los Romances que andan impressos en las nueve partes de Romanceros. Ahora nuevamente impresso, añadido, y emendado. Medina del Campo, 1602.* Twelve of these are not in Escobar's collection; and probably others which he has overlooked may be found in other *Romanceros*. Many of these ballads are evidently little older than the volumes in which they are contained; very few of them appear to me to bear any marks of antiquity, and the greater part are utterly worthless. Indeed the heroic ballads of the Spaniards have been over-rated in this country: they are infinitely and

every way inferior to our own. There are some spirited ones in the *Guerras Civiles de Granada*, from which the rest have been estimated; but excepting these, I know none of any value among the many hundreds which I have perused. I have very seldom availed myself of the *Romances del Cid*.

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



## INTRODUCTION.

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If any country might have been thought safe from the Saracens, it was Spain. The Wisi-Goths had been nearly three centuries in possession of it: during that time the independant kingdoms which were founded by the first conquerors, had been formed into one great monarchy, more extensive and more powerful than any other existing at the same time in Europe; they and the conquered were blended into one people; their languages were intermingled, and the religion and laws of the peninsula had received that character which they retain even to the present day. The Wisi-Goths themselves were a more formidable enemy than the Mahommedans had yet encountered; in Persia, Syria, and Eygpt, they had found a race always accustomed to oppression, and ready for the yoke of the strongest; among the Greeks a vicious and effeminated people, a government at once feeble and tyrannical, and generals who either by their treachery or incapacity, afforded them an easy conquest; in Africa they overrun provinces which had not yet recovered from

the destructive victories of Belisarius. But the Spanish Goths were a nation of freemen, and their strength and reputation unimpaired. Yet in two battles their monarchy was subverted; their cities fell as fast as they were summoned, and in almost as little time as the Moors could travel over the kingdom, they became masters of the whole, except only those mountainous regions in which the language of the first Spaniards found an asylum from the Romans, and which were now destined to preserve the liberties and institutions of the Goths.

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

afforded them even a chance of change, and in joining any invaders as their deliverers. The persecution which the Jews endured from the Wisi-Goth Kings, was more atrocious than any to which that persecuted race had yet been exposed: . . . the fiendish system of extirpation, which has since been pursued against them in the same country, was little more than a renewal of the execrable laws enacted by Sisebuto, Suinthela, Recesuinto, and Egica. If they were detected in observing any custom or ceremony of their religion, they were to be killed upon the spot, or stoned, or burnt; . . . and finally, upon an absurd accusation that they had conspired with the Jews of Africa and other provinces to rise against the Christians and destroy them, they were all condemned to slavery, and their children above the age of seven taken from them, and baptized. The laws respecting slaves were iniquitous in the highest degree. At one time they were not admitted as witnesses, and the law which disqualified them, classed them with thieves, murderers, and poisoners. If in spite of this law their evidence was taken, it was not to be believed, though it had been forced from them by torture. When it was found that this disqualification too frequently obstructed the course of justice, they were allowed to be heard in trifling actions, and upon any deadly fray, provided no free witnesses could be found. In questions of adultery, treason, coining, murder, and poisoning, they might be tortured to extort evidence against their masters: he who gave it under the torture suffered with the criminal, but if he gave it without compulsion, he escaped; this law must often have occasioned the condemnation of the innocent. If a slave who had been transferred accused his former master, that master had the privilege of re-purchasing him to punish him at pleasure. A law was made to keep the children of slaves slaves, like their parents, because, said the legislator, there is a great confusion of lineage

*Fuero Juzgo*  
l. 12. tit. 2.  
Ley 3—11.

*Morales. 12.*  
62. § 2—5.  
Concil. 17.  
*de Toledo.*  
*España*  
*Sagrada.*  
t. 6. p. 234.

*Fuero Juzgo*  
l. 2. t. 4.  
l. 1.

*Do.—l. 4.*

*Do.—l. 10.*

*Do.—l. 6.*  
t. 4. l. 4.

*Do.—l. 5.*  
t. 4. l. 15.

when the son is not like the father, and as the root is even so must the branch be. By a still greater injustice, if a runaway slave of either sex married a free person, under pretence of being free, the children of that marriage became slaves to the owner of

*Fuero Juzgo.*  
l. 9. t. 1. l.  
14.—16.

the fugitive. If a woman married her slave, or one who having been her slave had been emancipated, both were to be burnt.

*Do.—l. 3.*  
t. 2. l. 2.

The very sanctuary was forbidden them; they used to fly to the churches, that the clergy might hear their complaints and compel their merciless owners to sell them; but even this refuge was taken away, and it was enacted that they should be given up to

*Do.—l. 5. 7.*  
t. 4. l. 16.

punishment. There was a penalty for harbouring fugitive slaves; and whosoever admitted one into his house, though the runaway called himself free, and did not immediately carry him before a judge for examination, was to receive a hundred stripes and pay the owner a pound; the neighbours were liable to the same penalties, if they did not supply his neglect; all persons therefore were bound to examine a suspicious stranger, and torture him to find out who he was. If they omitted to do this, men or women, of whatever race, family, or rank, were to suffer two hundred stripes, churchmen and officers of justice three hundred, and Bishop or Lord who was thus guilty, either for compassion or for a bribe, was to forfeit three pounds to the King, and do penance during thirty days, like one who had been excom-

*Do.—l. 9.*  
t. 1. l. 20.

municated. The monstrous severity of this law proves how frequently these unhappy people fled from their masters, and the legislator complains that there was neither city, castle, burgh, nor village, in which runaway slaves were not concealed. Such were the laws of the Spanish Goths respecting slavery! where such a system was established, the first invader could not but be victorious, because he found recruits in every house. The kingdom deserved to fall, and it fell.

The Mahommedans made many proselytes in Spain as well

as every where else where they established themselves. But the growth and decline of all Mahommedan empires are necessarily connected with the civil and religious institutions of Islamism, and may be traced to them.

In forming a new religion, Mahommed aimed at making its ritual less burthensome, its morality more indulgent, and its creed more rational than those of other nations. It was not however enough to appeal to the reason, nor even to the passions of mankind, without at the same time profiting by their credulity. To the Jews he announced himself as the Messiah, the conqueror in whom their prophecies centered; to the Christians as the Paraclete who was to accomplish the yet unfulfilled system of revelation. The mere robber would soon have been crushed, the mere philosopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity either among Pagan or Christian Idolaters, would hardly have escaped death as a blasphemer. God is God, was a tenet to which none would have listened without the daring addition that Mahommed was his prophet. The impiety of one reasonable doubt would have shocked and terrified those who believed the impudence of an asserted mission. Reason was too weak to stand alone, and clung to fanaticism for support.

No traces of a disordered mind are discoverable either in the life or in the doctrines of Mahommed. The pure theism which he preached he probably believed; but his own claims proceeded from ambition, not from self-deceit. Persevering in his object, he varied the means, and never scrupled at accommodating his institutions to the established prejudices of the people. At first Jerusalem was chosen to be the metropolis of his religion, and the point toward which all the faithful should turn their faces in prayer. This privilege he transferred to Mecca, and though he destroyed the Idols of the Caaba, he suffered the black stone which was



the great object of idolatrous worship, to retain its honours. Those founders or reformers of religion who were inspired, and those who believed themselves to be so, have spared neither the prejudices, nor passions, nor feelings, nor instincts, which opposed them. Mahommed attempted no such conquest over human nature: he did not feel himself strong enough to conquer. His conduct displayed the versatility of a statesman, not the inflexibility of an honest fanatic.

The Moslem, in proof of their religion, appeal to the plenary and manifest inspiration of the Koran. They rest the divinity of their holy Book upon its inimitable excellence; but instead of holding it to be divine because it is excellent, they believe its excellence because they admit its divinity. There is nothing in the Koran which affects the feelings, nothing which elevates the imagination, nothing which enlightens the understanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wisdom or axioms of morality; it is a chaos of detached sentences, a mass of dull tautology. Not a solitary passage to indicate the genius of a poet can be found in the whole volume. Inspired by no fanaticism, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has effected a revolution which in its ruinous consequences still keeps in barbarism the greatest and finest part of the old world. His were common talents, and it is by common talents that great revolutions have most frequently been effected; when the train is ready there needs no lightning to kindle it, any spark suffices. That his character was not generally mistaken, is evident from the number of imitators who started up: there is also reason to suspect that it was as well understood by many of his friends as by his enemies. Ali indeed believed in him with all the ardour of youth and affection; but they who were convinced by the sword are suspicious converts, and among

these are Abbas and Amrou and Caled, the holiest heroes of Islamism. Ambition and the hope of plunder soon filled his armies, and they who followed him for these motives could teach their children what they did not believe themselves.

The political and moral system of the Impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and his institutions have spread together is not to be attributed to him: this great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated; its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society: he took abuses as he found them. The continuance of polygamy was his great and ruinous error; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection; and hence the unnatural murders with which Asiatic history abounds. The Mahomedan imprisons his wives, and sometimes knows not the faces of his own children; he believes that despotism must be necessary in the state, because he knows it to be necessary at home: thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristic of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East: not climate, or the mountaineers would be free

and virtuous; not religion, for through all the changes of belief which the East has undergone, the evil and the effect have remained the same.

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

Such a system can produce only tyrants and slaves, those who are watchful to commit any crime for power, and those who are ready to endure any oppression for tranquillity. A barbarous and desolating ambition has been the sole motive of their conquering chiefs; the wisdom of their wisest sovereigns has produced nothing of public benefit: it has ended in idle moralizings, and the late discovery that all is vanity. One Tyrant at the hour of death asserts the equality of mankind; another, who had attained empire by his crimes, exposes his shroud at last, and proclaims that now nothing but that is left him. I have slain the Princes of men, said Azzud ad Dowlah, and have laid waste the palaces of Kings. I have dispersed them to the East and scattered them to the West, and now the Grave calls me, and I must go! and he died with the frequent exclamation, What avails my wealth? my empire is departing from me!... When Mahmoud, the great Gaznevide, was dying of consumption in his Palace of Happiness, he ordered that all his treasures should be brought out to amuse him. They were laid before

*Elmacin.*  
p. 185.

*Elmacin.*  
p. 208.

him, silk and tapestry, jewels, vessels of silver and gold, coffers of money, the spoils of the nations whom he had plundered : it was the spectacle of a whole day, .. but pride yielded to the stronger feeling of nature ; .. Mahmoud recollected that he was in his mortal sickness, and wept and moralized upon the vanity of the world.

*Marigny.  
Rev. des  
Arabes. t. 1.  
p. 208.*

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

*Elmacin.  
p. 226. Abul  
Pharajius.  
p. 183.*

The Mahomedan sovereigns have suffered their just punishment ; they have been miserable as well as wicked. For others they can feel no sympathy, and have learnt to take no interest : for themselves there is nothing but fear ; their situation excludes them from hope, and they have the perpetual sense of danger, and the dread of that inevitable hour wherein there shall be no distinction of persons. This fear they have felt and confessed ; in youth it has embittered enjoyment, and it has made age dreadful. A dream, or the chance words of a song, or the figures of the tapestry, have terrified them into tears. Haroun Al Raschid opened a volume of poems, and read, Where are the Kings, and where are the rest of the world ? They are gone the way which thou shalt go. O thou who chusest a perishable world, and callest him happy whom it glorifies, take what the world can give thee, but death is at the end ! And at these

*Elmacin.*  
p. 153.

words, he who had murdered Yahia and the Barmecides, wept aloud.

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

But when Islamism entered Spain, it was in its youth and vigour; its destructive principles had not yet had time to develop themselves; and its military apostles could safely challenge corrupted Christianity to a comparison of creeds. No nation had yet been able to resist them; they had gone on from victory to victory. With the majority of mankind the successful cause passes for the right one; and when there were so many motives for conversion, it is not to be wondered at that the greater number of the Spanish Goths became converts to a triumphant faith. When in the first years of that faith Amrou led an army against Gaza, the Governor asked, for what reason the city was attacked.

Our Master, replied Amrou, has sent us to conquer you, unless ye receive our religion; do this and ye shall be our companions and brethren. If ye refuse this, pay a yearly tribute for ever, and we will protect you against all invaders. If neither of these terms be accepted, there can be only the sword between us, and we must war upon you in obedience to the command of the Lord. Ebnacim.  
p. 23. This was the system of the Mahommedans, and hitherto no policy could have succeeded better. The Christians who retained their religion became a kind of Helots, who supplied the revenue and cultivated the land; they were every where the minority, and as Mahommedan states grew round them on all sides, it was not long before they disappeared. The Moors found the same obsequiousness in Spain as they had done in Africa and in the East. The main part of the men apostatized, and the women contentedly learnt a new creed, to qualify themselves for foreign husbands, or for the renegados who profited by the ruin of their country. But there yet remained Gothic valour and Gothic genius. Pelayo baffled them with a troop of mountaineers, the wreck and remnant of the nation. This hero was strengthened by the accident of his royal descent; but it was not for his birth that his fellow soldiers lifted him upon a shield, and in the hour of difficulty and danger acclaimed him King. In a strong country, with the defiles of which he was well acquainted, he maintained himself against the neighbouring Moors. His own weakness was his best security; foes like these were beneath the notice of the conqueror; he who had overthrown the kingdom of the Goths did not stop to exterminate a handful of banditti. Once already had Musa crost the Pyrenees and advanced as far as Carcassonne: he now proposed to overrun France, proceed through Germany and Hungary to Constantinople, and by this line of conquests, connect Spain with the Saracen empire. For this enterprize he was

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

*Bleda. l. 2.  
c. 2.*

*Cardonne. 1.  
p. 93—113.*

Spain was so distant from the capital of the Caliphs, that they were continually exerting their authority there, lest their weakness should be discovered. For this reason it was their policy frequently to change the Governor, a system every way pernicious, which allowed integrity no time to be useful, and hurried avarice into rapacity. A few plundering expeditions were made

beyond the Pyrenees, while tyranny and extortion provoked frequent commotions at home. At length Abderrahman, as well to employ a restless people as to gratify his own ambition, collected a prodigious army, and burst into France. The cause of civilized society has never been exposed to equal danger, since the Athenians preserved it at Salamis. Charles Martel met him by Tours, and destroyed him and his army. To revenge this defeat was for awhile the great object of the Moors, and Christendom was still saved by the same hero. Dissensions broke out between the original conquerors, and the Moors who had flocked over from Africa: an army of Syrians was called in, and they soon became a third party. Meantime Pelayo and the Spaniards strengthened themselves in Asturias. Wherever they advanced they found a number of Christians ready to assist in recovering their country. Under Alonso the Catholic, they became formidable, and then in their turn weakened themselves. His successor, Froyla, murdered one brother, and was himself murdered by another, who seized the throne. The insecure Usurper made himself vassal to the Moors, and his only wars were against the slaves in his own kingdom, who had risen upon their Christian masters.

*Cardonna. l. 1.  
186.  
Ferrerus.  
t. 4. p. 60.*

*Morales. 13.  
13. 3.*

*Bleda. 8. 8.*

The revolution which established the Abbassides in Syria, erected another dynasty and a new empire in Spain. Abdoulrahman, one of the Ommiades, fled from the massacre of his family, and hid himself, with his child and his brother, in a forest beside the Euphrates. They were discovered, the boy was slain, the two brethren rode into the river. One, allured by the promise of his pursuers to spare him, turned back from the dangerous passage, and was immediately murdered. Abdoulrahman swam on, and effected his escape. He got into Africa, and had found adherents there who promised to protect him against the Governor, when deputies came over from the Spanish Moors to invite him

*A. D. 749.*

*Cardonne.  
1. 181.*



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

*Cordonne.*  
1. 190.

A. D. 787.

*Cordonne.* 1.  
225—229.  
*Red. Xim.*  
*Hist. Ar.*  
p. 38.

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

*Rod. Xim.  
Hist. Arat.  
c. 22. 23.  
Cardonne  
1. 248.  
Meriana. 7.  
12.*

*Cardonne 1.  
255.*

A second Abdoulrahman succeeded. He is called the Victorious, though he was more fortunate against his own rebellious subjects than against the Christians, who gained upon his fron-

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

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

*Cardonne 1.  
329.*

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

*Cardonne 1.  
349.*

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

Abdoulrahman profited little by these dissensions: his power was employed in gratifying a passion for splendour, for which he is better remembered than he would have been for a life of greater activity. His son made only one campaign. A sickly boy succeeded him. Mahommed, who was appointed his guardian, was called after the manner of the Orientals, Alhagib, or the Eyelid; he soon acquired and deserved the name of Almanzor, the Victorious, by which he is remembered in history. The genius of this man well nigh proved fatal to the Spanish Christians, weakened as they were by their own divisions. The Leonese looked on with unconcern or with satisfaction while he ravaged Castille, and the Castellians were consoled when Leon suffered in its turn. Two and fifty times did he lead his armies into their country, and return with their spoils. Such terror had he struck into them, that Bermudo retreated with the seat of government from Leon back among the mountains to Oviedo, the bodies of the Kings his predecessors were taken from their graves and removed, and the relicks of the Saints and Martyrs packed up for flight. This fear was not without cause. Almanzor appeared before the walls. Count Guillen was in the city, so far spent with sickness that he could not stand; nevertheless when he heard that the Moors had made a breach, he ordered his men to arm him and carry him in his bed to the place of danger. There he encouraged the Leonese, more by his presence than by his weak efforts; but there he maintained the breach three days, and there, when another quarter had been forced, he perished, sword in hand, in his bed. The conqueror carried his arms farther and ravaged Galicia. Santiago, the tutelary Saint of Spain, the God of their battles, could not defend his own Church. Almanzor sent the great bells from Compostella to be his trophies, and hung them up as lamps in the Mosque of Cordova. During one of his expeditions, the

Christians took advantage of a fall of snow, and occupied the mountain passes to intercept his return. The Moor calmly pitched his camp in the valley, and prepared to make it his dwelling place. He ploughed and sowed the ground, and so harrassed the country behind him, that the Christians offered him a price for his coming harvest, and implored him to depart.

*Rod. Xim.  
Hist. Arab.  
51.*

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

*Cor. Gen. 3.  
53. Ebn  
Hayan apud  
Casiri. t. 2.  
p. 49.*

Yet the ascendancy which Almanzor obtained by these triumphs eventually ruined the Spanish Moors. Their King had still the nominal authority ; whatever splendour his state required, and whatever luxuries could tend to amuse or effeminate him, were amply afforded him ; but he was actually a prisoner ; he never went beyond the precincts of the palace, and none except the governor's friends were admitted to see him. For a character thus helpless and enfeebled, the people could feel no respect ; and they repeatedly offered the throne to Almanzor ; he was satisfied with the substantial sovereignty which he enjoyed, nor could he be tempted by the wish of leaving a legitimate title to his son Abdalmelic, a man not unworthy of such a father. That son was supported during a short administration by his own moderation and his father's fame. His brother, who succeeded, had less talent and less virtue ; he usurped the royal title, abused his power, and was soon destroyed. Civil wars ensued ; the Spanish Moors espoused the cause of one adventurer, the Africans who had flocked to follow Almanzor's victo-

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

ries, fought for another; the race of Abdoulrahman was cut off, and his empire was divided. The petty tyrant of every town now called himself King, and crimes and miseries multiplied with the title. The lower the sceptre sunk, the more hands were stretched out to reach it. Ambition takes no warning from example. Hymeya, one of these wretches, asked the Cordovans to make him King, just as the last puppet had been murdered. They replied, Do you not see the tumultuous state of the city? the populace will destroy you. Obey me to-day, said he, and kill me to-morrow. Such was the drunken lust for power. 11

*Rod. Xim.  
Hist. Ar.  
p. 72.*

The Moors brought with them into Spain the causes of their own destruction, . . . despotism and polygamy; consumptive principles, which suffered indeed the body to mature, but when the growing energy had ceased, immediately began their morbid and mortal action. These causes produced their inevitable effects, the war of brother against brother, the revolt of towns and provinces, the breaking up of kingdoms. The Spaniards meantime were free; they were inferior in numbers, they were less civilized than their enemies, and their history is sullied by acts of worse barbarity; . . . but they were a Christian and a free people. The moral institutions of Christianity gave them a decided and increasing advantage. Even its corruptions were in their favour. Mahommed won his first victory by calling for an army of Angels, when his troops were giving way. He galloped forward, and casting a handful of sand among the enemy, exclaimed, Let their faces be covered with confusion! The Moslem believed that the armies of God obeyed his call, and in that faith they were victorious. The deliverers of Spain encouraged their followers by coarser frauds; a hermit had promised them victory, . . . or they had seen visions, . . . or the Cross which was their banner, had appeared to them in the sky. The invention of a tutelary Saint to fight their battles, not metaphorically,

but in person, was a bolder and more animating fiction. Ramiro had fought a whole day long with the Moors; he kept the field at night with a broken and dispirited army, who were compelled to abide the next morning's danger, because they were surrounded and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with them in the battle, visibly and bodily, on a white steed, bearing a white banner with a red cross. The Leonese, who before this had lost all hope, began the attack, shouting God and Santiago. A knight led them on, riding a white steed, and bearing a white banner with a bloody cross. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church for ever, and a knight's portion from the spoils of every victory which the Christians should gain.

This pious fraud was the resource of genius in distress; but it had been precluded by deceit, and was systematized into a national mythology. The body of Santiago had been discovered under Ramiro's predecessor; his grandson Alfonso rebuilt the church of the Apostle with greater magnificence than the Christian Kings before him had ever displayed; and its priesthood exercised their ingenuity in inventing legends to the honour of their patron Saint, and to their own emolument. This they did so successfully that Compostella became the great point of European pilgrimage. The merit of this pilgrimage was enhanced by the difficulty and danger of the journey; the pilgrims soon became so numerous that parties of Moorish, and perhaps also of Christian banditti, associated to plunder them. On the other hand, the Canons of St. Eloy erected guest-houses for their accomodation along the road from France, and money and estates were often bequeathed to endow them by individuals and princes. After their example a few hidalgos



who were equally devout and warlike, joined their property, and formed themselves into a religious brotherhood for the purpose of protecting the pilgrims. War never stops at defence.

A.D. 1175. They soon found it their duty to attack the Misbelievers: and hence, about fourscore years after the death of the Cid, arose the order of Santiago, which was so long the scourge of the Moors.

*Mariana.*  
l. 11. c. 12.

A regular system of deceit practised by the priests for their own immediate interest, continually freshened and invigorated the enthusiasm of the people. To obtain the profits of a favourite altar, was the motive which influenced the inventor of a Martyr's body, or of an Image; but when Chapels were thus founded, cities sometimes grew. A shepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, she seemed to invite him: there he had discovered a cavern and an image of the Virgin, at whose feet the Dove remained undisturbed, being conscious of divine protection. Such was the devotion of the people that a town was soon built there. St.

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

Maria la Blanca was deserted by all its inhabitants for this holier place of residence, but the priests and people go yearly among its ruins to perform a service for the souls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compostella, opening thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrims' gratitude did not cease when their benefactor died. His tomb became a place of popular devotion; a splendid church was at length erected over it, and that church is now the Cathedral of a City, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its

*Moraleso. 7.*  
*Mariana.*  
*Garibay.*  
638.

summits, and dedicated it to John the Baptist. Four other Monks joined him: the fame of their piety was bruited abroad, and their chapel became the chosen spot for the devotion of the Christians round about. When Juan died a great multitude assembled at his funeral; six hundred hidalgos were among them; they saw their numbers and the strength of the country; the feeling which had brought them together excited them, they elected a leader, and founded the kingdom of Navarre.

*Mariana.*  
l. 8. c. 1.

The local deities whom their Pagan ancestors had worshipped were less numerous than the Saints who patronized the churches of the Spanish Christians. Every town, almost every village, had been hallowed by the death or burial of Martyrs, to whose wonder-working bodies the faithful were led sometimes by the song of Angels, more frequently by lights hovering over their holy graves. Above all, the Virgin Mother was lavish in her favours to Spain. Once, she descended in person upon a stone pillar, which she left behind her, and which is held at this day in as high veneration by thousands and tens of thousands of Catholics, as the black stone at Mecca is by the Mahommedans. Sometimes she sent her image down from Heaven. Sometimes a dove guided the chosen discoverer to the cavern where she had been hidden; or the hunted beast who ran to her ruined altar was protected by her pity, or struck dead for his intrusion. In the number of her titles the deified Mary exceeded the many-named Diana, as well as in the extent and effect of her worship. In perusing the attested history of any one of her images, the reader might think she had imparted to it all her power, did not the Goddess of the next great shrine afford a catalogue of wonders, equally splendid, equally attested, and equally authentic. These miracles were easily managed in darkness, and amid the wilds and ruins of a desolated country. The clergy sometimes, in the confidence

of talent, ventured upon a more public and general exhibition. A.D. 1063. Fernando the Great sent to Benabet King of Seville, requesting that he would let him have the body of St. Justa to remove to Leon. Three Counts and two Bishops were the ambassadors to beg this boon. Benabet said he knew nothing about it, he had never heard of St. Justa, but they were very welcome to her body if they could find it. Upon this Alvito the Bishop of Leon said they would pray three days for a revelation. At the close of the third day Alvito fell asleep at his prayers, and there appeared to him in a dream an old man, who told him that St. Justa must not be removed. Seville was not to be deprived of a treasure reserved for its glory when it should again become a Christian city, . . . but they might have his body instead. . . . And who was he? . . . He was St. Isidore. Alvito humbly intreated him to be dreamt of twice more, that he might be sure this was not merely a dream; and the dead Bishop gave the desired proof. At his last appearance he struck the ground thrice with his crosier, saying, You will find me here, here, here. In the morning three holes were seen in the ground, and upon digging there they discovered his body in full odour.

*Sandoval, ff.*  
9.

The court and clergy went out from Leon in procession to meet the relicks; the King and his three sons bore the body bare-footed; all the Monks and Clergy of the city were feasted upon the occasion, and Fernando and the Queen served them at the board.

*Acta Sancto-  
rum.*  
*Apr. 4.*

The zeal with which these patron Saints were worshipped was proportionate to the beneficial power which they possessed. They could preserve their own district from pestilence, and if for the sins of the people they sometimes suffered, the Infidels to violate their sanctuaries, they never failed to punish the violation. In their beatitude they were still influenced by human feelings, by gratitude, and by national and local affec-

tion. A Saint was the representative of his townsmen in Heaven, where he was supposed to receive their prayers, and exert all his influence in their behalf.

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

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

Zur'ta l. 1.  
c. 5.

or a Mahomedan King, at pleasure; but they rejected it as a thing which ought not to be thought of.

Still the war between the two nations was a war of extermination. Peace was never named, never thought of as a thing possible; but because perpetual hostilities would have destroyed both by famine, they made occasional truces by common consent, to recover strength for renewing the contest: or the weaker power purchased a respite by paying tribute, till he believed himself strong enough to revolt. These intervals were short; the Spaniards could never long endure to be idle; they had to recover the country of their fathers, an honourable and a holy object: and war also was the business, the amusement, the passion of the age. It was in war that the chiefs found their sport and their spoil; that the King at once employed and gratified a turbulent nobility; that the people indulged their worst passions, and believed that they were at the same time atoning for their sins. And what a warfare! it was to burn the standing corn, to root up the vine and the olive, to hang the heads of their enemies from the saddle-bow, and drive mothers and children before them with the lance; to massacre the men of a town in the fury of assault; to select the chiefs that they might be murdered in cold blood; to reserve the women for violation, and the children for slavery; . . . and this warfare year after year, till they rested from mere exhaustion. The soldiers of Ferran Gonzalez complained that they led a life like Devils, like those in Hell, who rested neither day nor night: Our Lord, said they, is like Satan, and we are like his servants, whose whole delight is in separating soul from body. The Spaniards on their part suffered retaliated cruelties, and the perpetual sense of danger. At one time Knights, Nobles, and Kings, never slept without having the war-horse ready-saddled in the chamber.

*Cor. Gen.*  
*p. 3. ff. 54.*

*Do. ff. 83.*

In the beginning of the eleventh century, Navarre, Aragon,

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

Zurita. l. 1.  
c. 13.

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

The elder brother regarded with impatience the division of his father's kingdoms. Fernando had excited some dispute respecting their boundary, and though no enmity was yet avowed, no fraternal affection existed. It happened that Garcia fell sick; the Castilian went to visit him at Najara; he discovered that his brother designed to imprison him, and extort a cession of territory for his ransom, and he hastily departed, and then sent to excuse his departure on the plea of urgent business. He soon feigned sickness and requested Garcia to come and see him; the King of Navarre came, and was immediately made prisoner:

by the help of money he effected his escape, and open war followed. Garcia invited the Moors to his assistance, and entered Castille. The armies met about four leagues from Burgos, near Atapuerca. St. Iñigo, the Abbot of Oña, endeavoured to persuade Garcia to peace; the good old man was revered by him, and though his persuasions were vain, still continued in the camp, hoping he might yet succeed in his mediation. An old knight called Fortun Sanchez tried also to reconcile the brethren; he was Garcia's foster-father, and had loved them both from infancy. When he found that his advice and entreaties were of no avail, knowing the danger of Garcia, and that he could not prevent it, the old man threw off his defensive armour, and with only his sword and spear, went foremost among the enemy to die, that he might not behold the overthrow and destruction of his foster-child. Before the battle began, two knights whom Garcia had unjustly stript of their possessions came to him, and demanded that he would redress their wrongs, and for the future respect their privileges. The demand was just, but Garcia gave no ear to it, perhaps provoked that it should be made like a menace in his hour of need. They then renounced their allegiance, and went over to the Castillian army. The other knights who had joined with them in their remonstrance, did not indeed desert the King, but they served him without good will, and without exertion. There was a band of Leonese, who directed their efforts against him to revenge Bermudo; the two knights whom Garcia had wronged, fought in their company, and one of them thrust him through with a lance. The wound was mortal. He died upon the field with his head between the Abbot's knees, the pious old man holding it, and praying and weeping over him as he expired. A great stone was set up as a monument, by the brook side where he

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was slain. In consequence of this victory Fernando became the most powerful of all the Kings of Spain, Moor or Christian. It was in his days that the Cid began to distinguish himself.





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## ERRORS.

Page 95 for *Ciguenza* read *Siguenza*  
117 for *Sancho* read *Sisebuto*  
197 in the note, for *meat* read *feet*  
323 for *Tortoso* read *Tortosa*

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HERE BEGINNETH THE FIRST BOOK  
OF THE  
CHRONICLE OF THE CID.

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

B

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

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

*Of the lineage of Rodrigo of Bivar.*

**II.** In those days arose Rodrigo of Bivar<sup>1</sup>, who was a youth strong in arms and of good customs ; and the people rejoiced in him, for he bestirred himself to protect the land from the Moors. Now it behoves that ye should know whence he came, and from what men he was descended, because we have to proceed with his history. Ye are to know therefore, that after the treason which King Don Ordoño the Second committed upon the Counts of Castille, that country remained without a chief : the people therefore chose two judges, of whom the one was called Nuño Rasuera, and the other Layn Calvo, who married Nuño's daughter, Elvira Nuñez. From Nuño Rasuera King Don Ferrando descended, and from Layn Calvo, Diego Laynez, who took to wife Doña<sup>2</sup> Teresa Rodriguez, the daughter of Don

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

<sup>2</sup> The Chr. del Cid calls her Doña Teresa Nuñez, and her father Count Nuño Alvarez de Amaya. Berganza (5. 10. § 117.) quotes two ancient MSS. to

Rodrigo Alvarez, Count and Governor of Asturias, and had by her this Rodrigo. In the year of the Incarnation 1026 was Rodrigo born, of this noble lineage, in the city of Burgos, and in the street of St. Martin, hard by the palace of the Counts of Castille, where Diego Laynez had his<sup>3</sup> dwelling. In the church of St. Martin was he baptized, a good priest of Burgos, whose name was Don Pedro de Pernegas, being his godfather: and to this church Rodrigo was always greatly affectionate, and he built the belfrey tower<sup>4</sup> thereof.

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

III. At this time it came to pass that there was strife between Count Don Gomez the Lord of Gormaz, and Diego Laynez the father of Rodrigo; and the Count insulted Diego and gave him a blow. Now Diego was a man in years, and his strength had passed from him, so that he could not take vengeance, and he retired to his home to dwell there in solitude and lament over his dishonour. And he took no pleasure in his food, neither could he sleep by night, nor would he lift up his eyes from the ground, nor stir out of his house, nor commune with his friends, but turned from them in silence as if the breath of his

*Of the strife between Count Gomez and Diego Laynez, and how Rodrigo slew him.*

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prove that her name was Teresa Rodriguez; and the Cid's own name, Rodrigo, must be admitted as some presumption in their favour. One of these authorities states that Diego Laynez and his wife were buried at S. Pedro de Cardena.

<sup>3</sup> In Berganza's days the *Casas del Cid* were shown at Burgos, and probably are so at this day. The Monastery of Cardena, to which he had given them, granted them to the city upon a low rent, and on condition that the arms of Rodrigo should always be preserved over the gateway, in token of respect to him who was so great an honour to the city, and by them the arms of the Monastery, in memory that it had been his inheritor.

*Berganza, l. 5. c. 10. § 129.*

<sup>4</sup> For this Berganza quotes the *Historia de Burgos* of P. Fray Melchior Prieto.



**BOOK I.** shame would taint them. Rodrigo was yet but a youth, and the Count was a mighty man in arms, one who gave his voice first in the Cortes, and was held to be the best in the war, and so powerful that he had a thousand friends among the mountains. Howbeit all these things appeared as nothing to Rodrigo when he thought of the wrong done to his father, the first which had ever been offered to the blood of Layn Calvo. He asked nothing but justice of Heaven, and of man he asked only a fair field; and his father seeing of how good heart he was, gave him his sword and his blessing. The sword had been the sword of Mudarra in former times, and when Rodrigo held its cross in his hand, he thought within himself that his arm was not weaker than Mudarra's. And he went out and defied the Count and slew him, and smote off his head and carried it home to his father. The old man was sitting at table, the food lying before him untasted, when Rodrigo returned, and pointing to the head which hung from the horse's collar, dropping blood, he bade him look up, for there was the herb which should restore to him his appetite: the tongue, quoth he, which insulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man arose and embraced his son and placed him above him at the table, saying, that he who had brought home that head should be the head of the house of Layn<sup>s</sup> Calvo.

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

*How Rodri-  
go took the  
five Moorish  
Kings.*

IV. After this Diego being full of years fell asleep and was gathered to his fathers. And the Moors entered Castille, in great power, for there came with them five Kings, and they past above Burgos, and crost the mountains of Oca, and plunder-

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

ed Carrion, and Vilforado, and Saint Domingo de la Calzada, and Logroño, and Najara, and all that land ; and they carried away many captives both male and female, and brood mares, and flocks of all kinds. But as they were returning with all speed, Rodrigo of Bivar raised the country, and came up with them in the mountains of Oca, and fell upon them and discomfited them, and won back all their booty, and took all the five Kings prisoners. Then he went back to his mother, taking the Kings with him, and there he divided the whole spoil with the hidalgos and his other companions, both the Moorish captives and all the spoil of whatever kind, so that they departed right joyfully, being well pleased with what he had done. And he gave thanks to God for the grace which had been vouchsafed to him, and said to his mother, that he did not think it good to keep the Kings in captivity, but to let them go freely ; and he set them at liberty and bade them depart. So they returned each to his own country, blessing him for their deliverance, and magnifying his great bounty ; and forthwith they sent him tribute and acknowledged themselves to be his vassals.

BOOK  
I.

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

V. King Don Ferrando was going through Leon, putting the Kingdom in order, when tidings reached him of the good speed which Rodrigo had had against the Moors. And at the same time there came before him Ximena Gomez, the daughter of the Count, who fell on her knees before him and said, Sir, I am the daughter of Count Don Gomez of Gormaz, and Rodrigo of Bivar has slain the Count my father, and of three daughters whom he has left I am the youngest. And Sir, I come to crave of you a boon, that you will give me Rodrigo of Bivar to be my husband, with whom I shall hold myself well married, and greatly honoured ; for certain I am that his possessions will one day be greater than those of any man in your dominions. Certes Sir, it behoves you to do this, because it is for God's ser-

*How Ximena  
Gomez asked  
Rodrigo  
of the King  
in marriage.*

BOOK vice, and because I may pardon Rodrigo with a good will. The  
 I. King held it good to accomplish her desire; and forthwith order-  
 ed letters to be drawn up to Rodrigo of Bivar, wherein he enjoined and commanded him that he should come incontinently to Palencia, for he had much to communicate to him, upon an affair which was greatly to God's service, and his own welfare and great honour.

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

*How Rodrigo accepted her for his wife.*

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

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<sup>o</sup> This marriage, with all its circumstances, has been doubted. The marriage settlement of the Cid to Ximena Diaz, daughter of his cousin Count Don Diego de Asturias, is extant among the archives at Burgos, and has been printed by Sandoval. This author however, who is sufficiently, and more than sufficiently, sceptical concerning the history of the Cid, admits that the marriage with

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

BOOK  
I.  
*Chr. del Cid.  
cap. 4.  
Chr. Gen.  
ff. 194.*

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

*How Rodrigo took his wife home, and of the vow which he made.*

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

---

Ximena Gomez is asserted in so many manuscripts, and her tomb shown with such evident authenticity in the monastery of St. Juan de Peña, that there is evidence enough to prove two marriages, both wives having the same baptismal name, and the first dying young.—*Ay bastantes indicios, y digo, provança suficiente, para dezir, que Rodrigo Diaz fue casado dos vezes, una en tiempo del Rey Don Fernando con Ximena Gomez, como dizen las historias.* ff. 54.

“I do not,” says Berganza, (5. 11. § 132.) hold for very certain what is related of this match; because of the suspicion there is that the ancients intermixed in their histories some marriage adventures taken from the Joculars (*Juglares*); just as in these times the composers of Comedies are wont to invent such, even when they are treating of the histories of saints.” If however it be admitted, as it is, that Rodrigo had a wife named Ximena Gomez, the circumstances of that marriage are not to be disbelieved for their singularity; had such circumstances appeared incredible, or repugnant to common feeling, they would not have been invented;—whether therefore they be true or false, they are equally characteristic of the state of manners.

BOOK  
I.

*Of the dispute concerning Calahorra.*

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

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

*Of the charity of Rodrigo towards the leper.*

IX. Rodrigo forthwith set out upon the road, and took with him twenty knights. And as he went he did great good, and gave alms, feeding the poor and needy. And upon the way they found a leper, struggling in a quagmire, who cried out to them with a loud voice to help him for the love of God; and when Rodrigo heard this, he alighted from his beast and helped him, and placed him upon the beast before him, and carried him with him in this manner to the inn where he took up his lodging that night. At this were his knights little pleased. And when supper was ready he bade his knights take their seats, and he took the leper by the hand, and seated him next himself, and ate with him out of the same dish. The knights were greatly offended at this foul sight, insomuch that they rose up and left

the chamber. But Rodrigo ordered a bed to be made ready for himself and for the leper, and they twain slept together. When it was midnight and Rodrigo was fast asleep, the leper breathed against him between his shoulders, and that breath was so strong that it passed through him, even through his breast; and he awoke, being astounded, and felt for the leper by him, and found him not; and he began to call him, but there was no reply. Then he arose in fear, and called for light, and it was brought him; and he looked for the leper and could see nothing; so he returned into the bed, leaving the light burning. And he began to think within himself what had happened, and of that breath which had passed through him, and how the leper was not there. After a while, as he was thus musing, there appeared before him one in white garments, who said unto him, Sleepest thou or wakest thou, Rodrigo? and he answered and said, I do not sleep: but who art thou that bringest with thee such brightness and so sweet an odour? Then said he, I am Saint Lazarus, and know that I was the leper to whom thou didst so much good and so great honour for the love of God; and because thou didst this for his sake hath God now granted thee a great gift; for whensoever that<sup>7</sup> breath which thou hast felt shall come upon thee, whatever thing thou desirest to do, and shalt then begin, that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honour shall go on

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<sup>7</sup> *E por el bien que tu por el su amor me feziste, otorgate Dios un gran don, que quando el bazo que sentiste ante te veniere, que comiences la cosa que quisieres fazer; assi como en lides, o en otras cosas, todas las acabaras complidamente.*

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

BOOK I. increasing from day to day; and thou shalt be feared both by Moors and Christians, and thy enemies shall never prevail against thee, and thou shalt die an honourable death in thine own house, and in thy renown, for God hath blessed thee;—therefore go thou on, and evermore persevere in doing good; and with that he disappeared\*. And Rodrigo arose and prayed to our lady and intercessor St. Mary, that she would pray to her blessed son for him to watch over both his body

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

Berganza displays some right Catholic logic upon this subject. We believe, he says, the cruelty of Dives towards Lazarus in refusing him the crumbs which fell from his table; why then should we not believe that the human heart is capable of an equal degree of charity? And as if to show there was nothing extraordinary in the miracle, he relates three such, one of which happened “about, if not at the very same time, to Pope Leo IX.” The devotion of the Cid to St. Lazarus is brought forward in proof of the truth of the story. He gave certain houses in Palencia to form a parish and hospital under his invocation, and established a brotherhood (*Cofradia*) of knights in the hospital to attend to the lepers. This institution was revived by Don Alonzo Martinez de Olivera, one of his descendants, as appears by his will, and by a privilege of Fernando IV. granted in 1296. Another proof is, that the promise of perpetual success made by the Saint was accomplished.

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

and soul in all his undertakings; and he continued in prayer till the day broke. Then he proceeded on his way, and performed his pilgrimage, doing much good for the love of God and of St. Mary.

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

X. Now the day came which had been appointed for the combat concerning Calahorra, between Rodrigo and Don Martin Gonzalez, and Rodrigo was not arrived; therefore his cousin Alvar Fañez Minaya undertook the battle in his stead, and ordered his horse to be harnessed<sup>9</sup> right well. While he was arming himself Rodrigo came up and took the horse of Alvar Fañez, and entered the lists; Don Martin Gonzalez did the same, and the judges placed them fairly, each in his place, so that neither should have the sun in his eyes<sup>10</sup>. They ran their career, one against the other, and met so fiercely that their lances brake, and both were sorely wounded; but Don Martin began to address Rodrigo, thinking to dismay him: Greatly dost thou now repent, Don Rodrigo, said he, that thou hast entered into these lists with me; for I shall so handle thee that never shalt thou marry Doña Ximena thy spouse, whom thou lovest so well, nor ever return alive to Castille. Rodrigo waxed angry at these words, and he replied, You are a good

Of the combat which was fought for Calahorra.

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<sup>9</sup> *Mando armar su cavallo muy bien.* *Harness*, it may be remembered, is a word used in our Bible for *armour*.

<sup>10</sup> *Partieronles el sol.* The phrase is remarkable, and may best be rendered by explaining it. Many battles, in what the Spaniards call the days of the shield and lance, have been lost because the conquered army had their faces towards the sun.

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



BOOK knight, Don Martin Gonzalez, but these words are not suitable  
 I. to this place, for in this business we have to contend with hands  
 and not with empty speeches ; and the power is in God who will  
 give the honour as he thinketh best. And in his anger he made  
 at him, and smote him upon his helmet, and the sword cut  
 through and wounded as much of the head as it could reach,  
 so that he was sorely hurt and lost much blood. And Don  
 Martin Gonzalez struck at Rodrigo, and the sword cut into  
 the shield, and he plucked it towards him that with main force  
 he made Rodrigo lose the shield ; but Rodrigo did not forget  
 himself, and wounded him again in the face. And they both  
 became greatly enraged, and cruel against each other, striking  
 without mercy, for both of them were men who knew how to  
 demean themselves. But while they thus struggled Don  
 Martin Gonzalez lost much blood, and for very weakness  
 he could not hold himself upon his horse, but fell from his  
 horse upon the ground ; and Rodrigo alighted and went to him  
 and slew him : and when he had slain him he asked the judges  
 if there was any thing more to be done for the right of Cala-  
 horra : and they made answer that there was not. Then came  
 the King Don Ferrando to him, and alighted by him, and  
 helped to disarm him, and embraced him much ; and when he  
 was disarmed he went with him from the field, he and all the Cas-  
 tillians greatly rejoicing ; but as great as was the pleasure of  
 King Don Ferrando and his people, so great was the sorrow of  
 King Don Ramiro of Aragon and of his. And he ordered them  
 to take up Don Martin Gonzalez, and they carried the body  
 into his own lands, and he went with it, and Calahorra remained  
 in the power of King Don Ferrando.

*Chr. del Cid.*  
*cap. 8.*  
*Chr. Gen.*  
 196.

*How the*  
*Counts plot-*  
*ted against*  
*Rodrigo.*

XI. But when the Counts of Castille saw how Rodrigo  
 increased day by day in honour, they took counsel together

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

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

BOOK made war upon him from Cabra which the King had given him,  
 I. till Rodrigo <sup>11</sup> came and took it.

*How Rodrigo  
 gained a  
 great vic-  
 tory over the  
 Moors.*

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

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

*Of the  
 taking of  
 Viseu.*

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

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<sup>11</sup> *Como vos lo contara adelante la hystoria*, says the *Chronica del Cid*, and the promise is repeated in the *Chronica General*; but no such account is to be found in either.

King Don Alfonso, his wife's father, who had been slain before that city. But the people of Viseu, as they lived with this fear before their eyes, had fortified their city well, and stored it abundantly with all things needful, and moreover, they put their trust in their Alcayde, who was an African, by name Cid Alafum, a man tried in arms. He encouraged them, saying that the city could not be taken in ten years, by a greater power than the Christians; and there were many good arbalisters in the city, who shot so strong that neither shield nor armour availed against their quarrels. King Don Ferrando therefore ordered mantles to be made, and also pavaises to protect his people; and moreover he enjoined them to fasten boards upon their shields, so that the quarrels from the cross-bows might not pierce through. And he continued for eighteen days to combat the city, keeping such good watch, that neither could they within receive help from without, nor themselves issue forth; and on the eighteenth day, which was the Vesper of St. Peter's, he won the city by force of arms; and few were they who escaped from the sword of the conquerors, except those who retreated with Alafum into the castle. And on the following day at the hour of tierce they also came to terms, and yielded themselves to his mercy, saving their lives. In this manner was Viseu<sup>12</sup> recovered by the Christians, and never after did that city fall into the hands of the barbarians. And the

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<sup>12</sup> The particulars of this siege are recorded in a MS. Chronicle which belonged to Andre de Resende, better known to antiquarians by his latinized name, Resendius. Both Brito and Sandoval relate them from this source.

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

*Brito, P. 2. L. 7. C. 28.*

BOOK I Moor who had slain King Don<sup>13</sup> Alfonso fell into Ferrando's power, and the King took vengeance and punished him in all the parts which had offended; he cut off the foot which had prest down the<sup>14</sup> Armatost, and lopt off the hands which had held the bow and fitted the quarrel, and plucked out the eyes which had taken the mark; and the living trunk was then set up as a butt for the archers.

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

*Of the taking of Lamego.*

XIV. In all these wars there was not a man who bore greater part, or did better feats in arms, than Rodrigo of Bivar. And the King went up against Lamego, and besieged it. Now Zadan Aben Huim, son of Huim Alboazem, the King thereof, was mightier than all the Kings who had reigned before him in Lamego, and he had peopled many places from the Douro<sup>15</sup> even to the rivers Tavora and Vouga. And because he was well beloved and his city well stored and strong, all the chief Moors in that district being dismayed by the fall of Viseu, retired into it, to be under his protection. But mau-

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<sup>13</sup> Alfonso V. Having laid siege to Viseu, he rode out one day to reconnoitre, with nothing on but his shirt and his cloak, on account of the heat. This Moor took aim at him, and though he was at a considerable distance from the walls, shot him between the shoulders,—being, says Morales, the first and last of our Kings who died in war against the Moors. He was slain in the year 1027.

<sup>14</sup> The *Armatoste* was an instrument used for charging the cross-bow at this time, as they were not made of steel, says Brito. According to this author the foot was used to press the bow down; but in the original document it is called the foot of the Armatost, which seems as if it acted upon the instrument like a lever.

<sup>15</sup> *Duero* is the Spanish orthograpy. I prefer the Portugueze, because though the river rises in Spain, it falls into the Sea in Portugal; and it seems right to adopt that name by which it is known where it is of most importance.

gre all their power, King Don Ferrando girt the city round about, and brought against it so many engines, and so many bastilles, that Zadan submitted, and opened his gates on the twenty-second of July, the day of St. Mary Magdalene, being twenty-five days after the capture of Viseu. And Zadan became tributary to the King, and the King took with him many of the Moors, to be employed in building up the churches which had fallen to ruin since the land was lost.

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

XV. All this while was Coimbra in the power of the mis-believers. And the Abbót of Lorvam took counsel with his Monks, and they said, Let us go to King Ferrando and tell him the state of the city. And they chose out two of the brethren for this errand. When the Moors therefore who came to hunt among the mountains took up their lodging in the Monastery as they were wont to do, these twain said unto them, We would go to the holy *Dominicum*, to say prayers there for our sins. So feigning this to be their errand they set forth, and came to the King in the town of Carrion, and spake unto him in council, saying, Sir King, we come to you through waters and over mountains and by bad ways, to tell you concerning Coimbra in what plight it is, if you desire to know, and in what guise the Moors dwell therein, what they are and how many, and with how little heed they keep the city. And he said unto them, I beseech ye, for the love of God, say on. Then told they him what they knew: and the King took counsel upon this matter with Rodrigo of Bivar, and Rodrigo said, that certes the Lord would help him to win the city; and he said that he would fain be knighted by the King's hand, and that it seemed to him now that he should receive knighthood at his hand in Coimbra. A covenant was then made with the two Monks, that they should go with the army against the city in the month of January without fail. Now

*Of the siege  
of Coimbra.*

**BOOK** this was in October. Incontinently the King sent to summon  
**I.** his knights and people, and when one part of them had assembled at Santa Maria, he bade them do all the damage they could against Coimbra, and ravage the country, which accordingly they did. In the mean time the King made a pilgrimage to Santiago, as Rodrigo had exhorted him to do; and he remained there three days and nights in prayer, offering great gifts, and taking upon himself great devotion, that it might please God to fulfil his desire. And with the help of Santiago he gathered together a great host, and went up against Coimbra in the month of January, even as he had covenanted, and laid siege to it. And he fought against the city all February, and March, and April, May and June, five months did he fight, and could not prevail against it. And when July came the food of the besiegers failed them, insomuch that they had only the dole for a few days left; then the baggage was made ready, and the sumpter-beasts and serving-men were ordered to depart for Leon, and proclamation was made in the camp that the army should remain yet four days, and on the fifth they might break up and depart every one to his own house. But then the Monks of Lorvam and the Abbot consulted together and said, Let us now go to the King and give him all the food which we have, both oxen and cows, and sheep and goats and swine, wheat and barley and maize, bread and wine, fish and fowl, even all that we have; for if the city, which God forbid, should not be won by the Christians, we may no longer abide here. Then went they to the King and gave him all their stores<sup>16</sup>, both of flocks and herds, and pulse, and wine beyond measure, which they

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<sup>16</sup> Berganza intimates a possibility that these stores were miraculously increased by the prayers of the Monks.

had for a long time stored. Then was there abundance in the BOOK camp; but they who were within the city waxed feeble for I. hunger and long suffering, because the Christians beset them on all sides, and warred upon them hotly, and brought their engines to bear on every part, and the walls of the city were broken down. When the Moors saw this they came to the King, and fell at his feet, and besought him of his mercy that he would let them depart, leaving to him the city and all that they had therein, for they asked for nothing but their lives. And the King had compassion upon them and granted their prayer; and the city was yielded to him on a Sunday at the hour of tierce, which was before a week had run out since the Monks of Lorvam had succoured the host.

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

XVI. Now it came to pass that while the King lay before Coimbra, there came a pilgrim from the land of Greece on pilgrimage to Santiago; his name was Estiano, and he was a Bishop. And as he was praying in the church he heard certain of the townsmen and of the pilgrims saying that Santiago was wont to appear in battle like a knight, in aid of the Christians. And when he heard this it nothing pleased him, and he said unto them, Friends, call him not a knight, but rather a fisherman. Upon this it pleased God that he should fall asleep, and in his sleep Santiago appeared to him with a good and chearful countenance, holding in his hand a bunch of keys, and said unto him, Thou thinkest it a fable that they should call me a knight, and sayest that I am not so: for this reason am I come unto thee that thou never more mayest doubt concerning my knighthood; for a knight of Jesus Christ I am, and a helper of the Christians against the Moors. While he was thus saying a horse was brought him the which was exceeding white, and the Apostle Santiago mounted upon it, being well clad in bright and fair armour, after the manner of a knight. And he said to Estiano,

*How Santiago  
appeared  
to the Greek  
Bishop.*



**BOOK I** I go to help King Don Ferrando who has lain these seven months before Coimbra, and to-morrow, with these keys which thou seest, will I open the gates of the city unto him at the hour of tierce, and deliver it into his hand. Having said this he departed. And the Bishop when he awoke in the morning called together the clergy and people of Compostella, and told them what he had seen and heard. And as he said, even so did it come to pass; for tidings came that on that day, and at the hour of tierce, the gates of the city had been opened.

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

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

XVII. King Don Ferrando then assembled his Counts and chief captains, and told them all that the Monks of Lorvam had done, in bringing him to besiege the city, and in supplying his army in their time of need: and the Counts and chief captains made answer and said, Certes, O King, if the Monks had not given us the stores of their Monastery, thou couldest not have taken the city at this time. The King then called for the Abbot and the brethren, for they were with him in the host, and said the hours to him daily, and mass in St. Andre's, and buried there and in their Monastery as many as had died during the siege, either of arrow-wounds or by lances, or of their own infirmities. So they came before him and gave him joy of his conquest; and he said unto them, 'Take ye now of this city as much as ye desire, since by God's favour and your council I have won it. But they made answer, Thanks be to God and to you, and to your forefathers, we have enough and shall have, if so be that we have your favour and dwell among Christians. Only for the love of God, and for the remedy of your own soul, give us one church with its dwelling houses within the city, and confirm unto us the gifts made to us in old times by your forefathers, and the good men to whom God give a happy rest. With that the King turned to his sons and his soldiers, and said, Of a truth, by our Creator, these who desire so little are men

of God. I would have given them half the city, and they will have only a single church! Now therefore, since they require but this, on the part of God Almighty let us grant and confirm unto them what they ask, to the honour of God and St. Mamede. And the brethren brought him their charters of King Ramiro, and King Bermudo, and King Alfonso, and of Gonzalo Moniz, who was a knight and married a daughter of King Bermudo, and of other good men. And the King confirmed them, and he bade them make a writing of all which had passed between him and them at the siege of Coimbra; and when they brought him the writing, they brought him also a crown of silver and of gold, which had been King Bermudo's, and which Gonzalo Moniz had given to the Monastery in honour of God and St. Mamede. The King saw the crown, how it was set with precious stones, and said to them, To what end bring ye hither this crown? And they said, That you should take it, Sire, in return for the good which you have done us. But he answered, Far be it from me that I should take from your Monastery what the good men before me have given to it! Take ye back the crown, and take also ten marks of silver, and make with the money a good cross, to remain with you for ever. And he who shall befriend you, may God befriend him; but he who shall disturb you or your Monastery, may he be cursed by the living God and by his Saints. So the King signed the writing which he had commanded to be made, and his sons and chief captains signed <sup>17</sup> it also, and in the writing he enjoined his children

BOOK  
I.

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<sup>17</sup> The history of the siege of Coimbra, as far as the Monks of Lorvam are concerned, is preserved in this very writing, to which among other witnesses, the name of Rodrigo Diaz appears. Brito has printed the original Latin in the

BOOK I. and his children's children, as many as should come after him, to honour and protect the Monastery of Lorvam, upon his blessing he charged them so to do, because he had found the brethren better than all the other Monks in his dominions.

*Brito Mon.  
Lus. 2. 7. 28.*

*How Ro-  
drigo was  
knighted.*

XVIII. Then King Don Ferrando knighted Rodrigo of Bivar in the great mosque of Coimbra, which he dedicated to St. Mary. And the ceremony was after this manner: the King girded on his sword, and gave him the kiss<sup>18</sup>, but not the

*Monarchia Lusitana. P. 2. L. 7. C. 28.* Its authenticity has never I believe been called in question; the Latin is barbarous, and contains one Arabic word, which was disused at a very early period; it differs from the Ballads and Chronicles, in assigning seven months to the siege, instead of seven years, and is in other respects authenticated by other records.

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

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

<sup>18</sup> The blow was given with the hand upon the neck, and with these words, *Despertad, y no os durmais en las cosas de Cavalleria*,—Awake, and sleep not in affairs of knighthood. *Berganza. 5. 11. §. 142.* He adds that the King omitted this, knowing well that the Cid needed no such exhortation.

blow. To do him more honour the Queen gave him his horse, and the Infanta Doña Urraca fastened on his spurs; and from that day forth he was called Ruydiez<sup>19</sup>. Then the King commanded him to knight nine noble squires with his own hand; and he took his sword before the altar, and knighted them. The King then gave Coimbra to the keeping of Don Sisnando, Bishop of Iria; a man, who having more hardihood than religion, had by reason of his misdeeds gone over to the Moors, and sorely infested the Christians in Portugal. But during the siege he had come to the King's service, and bestirred himself well against the Moors; and therefore the King took him into his favour, and gave him the city to keep, which he kept, and did much evil to the Moors till the day of his death. And the King departed and went to Compostella to return thanks to Santiago.

*Chr. del Cid.  
cap. 14.  
Chr. Gen.  
ff. 109.  
Escobar.  
Rom. 13.*

XIX. But then Benalfagi, who was the Lord of many lands in Estremadura, gathered together a great power of the Moors and built up the walls of Montemor, and from thence waged war against Coimbra, so that they of Coimbra called upon the King for help. And the King came up against the town, and fought against it, and took it. Great honour did Ruydiez win at that siege; for having to protect the foragers, the enemy came out upon him, and thrice in one day was he beset by them; but he, though sorely prest by them, and in great peril, nevertheless would not send to the camp for suc-

*Of the  
taking of  
Montemor.*

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<sup>19</sup> Ruy is merely the abbreviation of Rodrigo. Berganza (5. 11. § 142.) infers from this passage, that they who aspired to knighthood were called only by their baptismal names, and did not assume the patronymic till they had received the order;—in signification that they were not to pride themselves upon hereditary honour till they were able to support it.

BOOK cour, but put forth his manhood and defeated them. And from that day the King gave more power into his hands, and made him head over all his household.

I.  
*Brito Mon.*  
*Lus. 2.7. 28.*  
*Chr. del Cid.*  
*cap. 17.*  
*Chr. Gen.*  
*ff. 200.*

*How Ruydiz was called the Cid.*

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

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

*How the Emperor demanded tribute of Spain.*

XXI. In those days Pope Victor II. held a council at Florence, and the Emperor Henry there made his complaint against King Don Ferrando, that he did not acknowledge his sovereignty, and pay him tribute like all other Kings; and he besought the Pope to admonish him so to do. And the Pope being a German, and the friend of Henry, sent to the King to admonish him, and told him that unless he obeyed he would proclaim a crusade against him; and in like manner the Emperor, and the King of France, and the other Kings, sent to exhort him to obedience, defying him if he should refuse. When the King saw their letters he was troubled, for he knew that if this thing were done, great evil would follow to Castille and Leon. And he took counsel with his honourable men. They seeing on the one hand the great power of the Church, and on the other the great evil that it would be if Castille and Leon

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

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

XXII. Then the King ordered letters to be written, in which he besought the Pope not to proceed farther against him without just cause, for Spain had been conquered by those who dwelt therein, by the blood of them and of their fathers, and they had never been tributary, and never would be so; but would rather all die. Moreover he sent his letters to the Emperor and to the other Kings, telling them that they well knew the wrong which the Emperor did him, having no jurisdiction

*Of the answer which the King sent.*

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

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

*How the Cid*  
*defeated the*  
*Lord of*  
*Savoy.*

XXIII. Then Count Remon, Lord of Savoy, with the power of the King of France, gathered together twenty thousand knights and came beyond Tolosa, to hold the road against King Don Ferrando. And he met with his harbinger<sup>20</sup> the Cid, who went before him to prepare lodgings, and they had a hard battle; and the men of the Count were discomfited, and

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<sup>20</sup> *Aposentador*. Harbinger is the corresponding word: an officer of the Prince's court, that allotteth the noblemen and those of the household their lodgings in time of progress. *Minshew*.

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

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

BOOK  
I.  
*Chr. del Cid.  
cap. 22.  
Chr. Gen.  
ff. 202.*

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

*How the  
Pope and  
the Emperor  
yielded their  
demand.*



**BOOK I.** Kings came also and signed the covenant, that this demand should never again be made upon the King of Spain. And the writings which they made were confirmed by the Pope and by the Emperor and the other Kings, and sealed with their seals.

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

*How the  
King re-  
turned into  
his own land.*

XXV. While this was doing the King abode where he was, beyond Tolosa ; six months did he abide there. And the Pope sent to ask of him the daughter of Count Remon ; and she was then five months gone with child ; and by the advice of his vassal the Cid the King sent her, and sent to tell the Pope the whole truth, requesting that he would see she was taken care of ; and the Pope ordered that she should be taken care of till the event should be. And she was delivered of the Abbot Don Ferrando ; the Pope was his godfather, and brought him up right honourably, and dispensed with his bastardry that he might hold any sacred dignity ; and in process of time he was made an honourable Cardinal. So the King<sup>21</sup> returned with great honour into his own land, and from that time he was called Don Ferrando the Great, the Emperor's Peer ; and it was said of him in songs that he had passed the passes of Aspa in despite of the Frenchmen.

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

*How the  
King divid-  
ed his domi-  
nions.*

XXVI. Many other things did King Don Ferrando, which are written in the book of the Chronicles of the Kings of Spain, enriching churches and monasteries, and honouring the saints and

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<sup>21</sup> Berganza believes every thing in the history of this expedition, except the episode of the Lord of Savoy's daughter, which he attributes with good reason to the Joculars. That Ferrando had no bastard son of that name, or that dignity, is certain ; and to suppose, as the Chronicle does, that this son was old enough at the King's death to have his brethren confided to his care, is a manifest absurdity. Berganza guesses that there was such a Cardinal Abbot, but that he was the King's nephew ; this is a mere guess, for there is no other intimation of the existence of any such person than in this story, which is so evidently false in all its parts.

martyrs, and making war upon the misbelievers. And it came BOOK  
 to pass when he was waxed old, that as he was one day saying I.  
 his prayers, the confessor St. Isidro appeared unto him, and told  
 him the day and hour when he should die, to the intent that he  
 might make ready and confess his sins, and make atonement for  
 them, and take thought for his soul, that so he might appear  
 clean from offence before the face of God. From that day he,  
 being certain that his end was at hand, began to discharge his  
 soul. And he devised within himself how to dispose of the  
 kingdoms which God had given him, that there might be no  
 contention between his sons after his death; and he thought it  
 best to divide his lands among them; but this which he thought  
 best proved to be the worst, and great evil came thereof, for  
 better had it been that he had left all to the eldest. Howbeit  
 it was his pleasure to divide them: he had three sons, Don  
 Sancho who was the eldest, and Don Alfonso who was the second  
 born, and Don Garcia who was the youngest; and two daugh-  
 ters, Doña Urraca and Doña Elvira. The manner in which he  
 divided his lands was this: he gave to Don Sancho the kingdom  
 of Castille as far as to the river Pisuerga, on the side of Leon,  
 with the border<sup>22</sup>, which included the dioceses of Osma, and  
 Segovia, and Avila, and on the side of Navarre as far as the  
 Ebro, as he had won it from his nephew Don Sancho Garcia,  
 King of Navarre. To Don Alfonso he gave the kingdom of  
 Leon, and in Asturias as far as the river Deva, which runs by  
 Oviedo, and part of Campos as far as Carrion and the river

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<sup>22</sup> *Estremadura* is the word which I have rendered Border. It is now the name of two provinces, one in Spain, the other in Portugal. Border was its original meaning, as the word implies; and the country designated by that name varied as the Christians extended their conquests.

**BOOK I.** Pisuerga, with the border, which contained the dioceses of Zamora, Salamanca, and Ciudad Rodrigo, and the city of Astorga, and other lands in Galicia, with the town of Zebreros. To Don Garcia he gave the kingdom of Galicia, and all the lands which he had won in Portugal, with the title of King of Galicia, which country had had no King of its own since the kingdom of the Suevi had been overthrown by King Leovegildo. And to Doña Urraca he gave the city of Zamora with all its dependencies, and with half the Infantazgo; and the other half, with the city of Toro and its dependencies, to Doña Elvira.

*Chr. del Cid.*  
*cap. 27.*  
*Chr. Gen.*  
*ff. 204.*  
*Sandoval.*  
*ff. 15.*  
*Garibay,*  
*l. 11. c. 9.*

*How the*  
*Infante D.*  
*Sancho com-*  
*plained of*  
*the wrong*  
*which was*  
*done him.*

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

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

*Of the death*  
*of the King.*

XXVIII. After this the King fell sick with the malady whereof he died. And he made himself be carried to Leon, and there on his knees before the bodies of the saints he besought mercy of them. And putting his crown upon his head before the holy body of St. Isidro he called upon God, saying, O Lord Jesus Christ, thine is the power over all, and thine is the kingdom, for thou art King of all kingdoms, and of all Kings, and of all nations, and all are at thy command. And

now Lord I return unto thee the kingdom which thou hast given me, but I beseech thee of thy mercy that my soul may be brought to the light which hath no end. Having said thus, he stript himself of the royal robes adorned with gold in which he was arrayed, and took the crown from his head and placed it upon the altar; and he put sackcloth<sup>23</sup> upon the carrion of his body, and prayed to God, confessing all the sins which he had committed against him, and took his acquittal from the Bishops, for they absolved him from his sins; and forthwith he there received extreme unction, and strewed ashes upon himself. After this, by his own order he was carried to St. Mary of Almazan in pilgrimage, and there he remained thrice nine days, beseeching St. Mary that she would have mercy upon him and intercede with her blessed Son for his soul. From thence they carried him to Cabezon, and there the Abbot Don

BOOK  
I.

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<sup>23</sup> In this instance I have rendered *cilicio* by sackcloth, a familiar word in this sense, and here sufficiently accurate. *CILICIUM*, a *Cilicibus populis dictum*, apud quos (ut inquit VARRO de re rustica, cap. 11.) *Cilicia primum confecta sunt. Cilicia Arabes nuncupant velamenta pellibus caprarum contexta, ex quibus sibi tentoria faciunt.* ISID. *Est autem vestis e pilis hircorum et caprarum tonsilibus texta, quâ monachi et eremicolæ dum penitentiam agebant uti consueverunt.* Gr. *κλισιον*, a Lat. ut alia plura græca vocabula a latinis eodem modo formantur.

Minshew.

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

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

**BOOK I.** Ferrando came to him, an honourable man, and many other honourable men of his realms, and the Cid Ruydiez, whom the King commended to the Infante Don Sancho, his son. And after he had put all his affairs in order he remained three days lamenting in pain, and on the fourth, being the day of St. John the Evangelist, he called for the Cardinal Abbot, and commended Spain and his other sons to him, and gave him his blessing, and then at the hour of sexts<sup>24</sup> he rendered up his soul without stain to God, being full of years. So they carried him to Leon and buried him near his father, in the Church of St. Isidro, which he had built. Thirty and one years did King Don Ferrando the Great, who was peer with the Emperor, reign over Castille. The Queen his wife lived two years after him, leading a holy life; a good Queen had she been and of good understanding, and right loving to her husband: always had she counselled him well, being in truth the mirror of his kingdoms, and the friend of the widows and orphans. Her end was a good end, like that of the King her husband: God give them Paradise for their reward. Amen.

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

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<sup>24</sup> Berganza (5. 12. § 155.) in examining this account of the King's death, admits as beyond all doubt, that St. Isidro warned him of it;—shews by good proof that he might receive extreme unction before the Viaticum, and says that Cabezón has been wrongly understood to mean the name of a place, *E lo llevaron a cabezón* meaning that he was carried in men's arms, being unable to stand.

HERE BEGINNETH THE SECOND BOOK

OF THE

# CHRONICLE OF THE CID.

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I. The history relates how after the death of King Don Fer- **BOOK**  
rando, the three Kings his sons reigned each in his kingdom, **II.**  
according to the division made by their father, who had divided How King  
Don Sancho  
was wroth  
at the par-  
tition of the  
kingdoms.  
that which should all by right have descended to the King Don  
Sancho. Now the Kings of Spain were of the blood of the  
Goths, which was a fierce blood <sup>1</sup>, for it had many times come

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

The Archbishop himself seems to have had before him the observation which the Monk of Silos makes on the same occasion. *Porro Hispanici Reges tanta*

F.

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

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

*How the*  
*Kings of*  
*Navarre*  
*and Aragon*  
*came against*  
*Castille.*

II. Now when King Don Sancho of Navarre saw that there was a new King in Castille, he thought to recover the lands of Bureva and of Old Castille as far as Laredo, which had been lost when the King his father was defeated and slain at Atapuerca in the mountains of Oca. And now seeing that the kingdom of Ferrando was divided, he asked help of his uncle Don Ramiro, King of Aragon; and the men of Aragon and of Navarre entered Castille together. But King Don Sancho gathered together his host, and put the Cid at their head; and such account did he give of his enemies, that he of Navarre was glad to enjoy Rioja in peace, and lay no farther claim to what his father had lost. Now the King of Castille was wroth against the King of Aragon, that he should thus have joined against him without cause; and in despite of him he marched against the Moors of Zaragoza, and laying waste their country with fire and sword, he came before their city, and gave orders to assault it, and began to set up his engines. When the King of Zara-

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*ferocitatis dicuntur fore, quod quum ex eorum stirpe quilibet Regulus adultâ atate jam arma primo sumpserit, sive in fratres, seu in parentes, si superstites fuerint, ut jus regale solus obtineat, pro viribus contendere parat.*

*Chronicon Monachi Siliensis, C. 2. § 10.*

goza saw the great will which the King had to do evil unto him, and that there was none to help him, he thought it best to come to his mercy, paying tribute, or serving him, or in any manner whatsoever. And he sent interpreters to King Don Sancho saying, that he would give him much gold and silver, and many gifts, and be his vassal, and pay him tribute yearly. The King received them right honourably, and when he had heard their bidding he answered resolutely, being of a great heart, All this which the King of Zaragoza sends to say unto me is well, but he hath another thing in his heart. He sends to bid me break up the siege and depart from his land, and as soon as I should have departed, he would make friends unto himself among Christians and among Moors, and fail me in all which he covenants. Nevertheless I will do this thing which your King requires of me; but if in the end he lie, I will come back upon him and destroy him, trusting in God that he cannot defend himself against me. And when the interpreters heard this they were greatly dismayed, and they returned and told their King all that he had said. And the Moors seeing that they could not help themselves, made such terms with him as it pleased him to grant, and gave him hostages that they might not be able to prove false. And they gave him gold and silver and precious stones in abundance, so that with great riches and full honourably did he and all his men depart from the siege.

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

III. Greatly was the King of Aragon displeased at this which King Don Sancho had done, thinking that it was to his great injury and abasement, for Zaragoza he held to be within his conquest. And he came out with all his power to cut off the King's return, and took possession of the way, and said unto him that he should not pass till he had made amends for the great dishonour which he had wrought him, in coming into his conquest and against his

*How King  
Don Sancho  
defeated the  
King of  
Aragon.*



BOOK II. vassals: the amends which he required was, that he should yield unto him all the spoil, and all which the King of Zaragoza had given him, else should he not pass without battle. When King Don Sancho heard this, being a man of great heart, he made answer, that he was the head of the kingdoms of Castille and Leon, and all the conquests in Spain were his, for the Kings of Aragon had no conquests appertaining unto them, being by right his tributaries, and bound to appear at his Cortes. Wherefore he counselled him to waive this demand, and let him pass in peace. But the King of Aragon drew up his host for battle, and the onset was made, and heavy blows were dealt on both sides, and many horses were left without a master. And while the battle was yet upon the chance, King Don Sancho riding right bravely through the battle, began to call out Castille! Castille! and charged the main body so fiercely that by fine force he broke them; and when they were thus broken, the Castellians began cruelly to slay them, so that King Don Sancho had pity thereof, and called out unto his people not to kill them, for they were Christians. Then King Don Ramiro being discomfited, retired to a mountain, and King Don Sancho beset the mountain round about, and made a covenant with him that he should depart, and that the King of Zaragoza should remain tributary to Castille; and but for this covenant the King of Aragon would then have been slain, or made prisoner. This was the battle whereof the Black Book of Santiago speaketh, saying, that in this year, on the day of the Conversion of St. Paul, was the great slaughter of the Christians in Porca. In all these wars did my Cid demean himself after his wonted manner; and because of the great feats which he performed the King loved him well, and made him his Alferes; so that in the whole army he was second only to the King. And because when the host was in the field

A.D. 1065.

*Chr. del Cid.*  
*cap. 34.*  
*Chr. Gen.*  
*ff. 206.*  
*Sandoval,*  
*ff. 22.*

it was his office to chuse the place for encampment, therefore was my Cid called the Campeador <sup>a</sup>.

BOOK  
II.

IV. While King Don Sancho was busied in these wars, King Don Garcia of Galicia took by force from Doña Urraca his sister a great part of the lands which the King their father had given her. And when she heard this she began to lament aloud, saying, Ah King Don Ferrando, in an evil hour didst thou divide thy kingdom, for thereby will all the land be brought to destruction. And now also will be accomplished that which my fosterer Arias Gonzalo said, for now that King Don Garcia who is my younger brother, hath dispossessed me and broken the oath which he made unto my father, what will not the elder do, who made the vow by compulsion, and alway made protestation against the division! God send that as thou hast disherited me, thou mayest speedily thyself in like manner be disherited, Amen! But when King Don Sancho heard what his brother had done he was well pleased thereat, thinking that he might now bring to pass that which he so greatly desired; and he assembled together his Ricos-omes and his knights, and said unto them, The King my father divided the kingdoms which should have been mine, and therein he did unjustly; now King Don Garcia my brother hath broken the oath and disherited Doña Urraca my sister; I beseech ye therefore counsel me what I shall do, and in what manner to proceed against him, for I will take his kingdom away from him. Upon

*Of the beginning of the strife between the brethren.*

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

BOOK II. this Count Don Garcia Ordoñez arose and said, There is not a man in the world, Sir, who would counsel you to break the command of your father, and the vow which you made unto him. And the King was greatly incensed at him and said, Go from before me, for I shall never receive good counsel from thee. The King then took the Cid by the hand and led him apart, and said unto him, Thou well knowest, my Cid, that when the King my father commended thee unto me, he charged me upon pain of his curse that I should take you for my adviser, and whatever I did that I should do it with your counsel, and I have done so even until this day; and thou hast always counselled me for the best, and for this I have given thee a county in my kingdom, holding it well bestowed. Now then I beseech you advise me how best to recover these kingdoms, for if I have not counsel from you I do not expect to have it from any man in the world.

*Chr. del Cid.*  
*cap. 85.*  
*Chr. Gen.*  
*ff. 207.*

*How King*  
*Don Saicho*  
*had a meet-*  
*ing with his*  
*brother King*  
*Don Alfonso.*

V. Greatly troubled at this was the Cid, and he answered and said, Ill, Sir, would it behove me to counsel you that you should go against the will of your father. You well know that when I went to Cabezon unto him, after he had divided his kingdoms, how he made me swear to him that I would always counsel his sons the best I could, and never give them ill counsel; and while I can, thus must I continue to do. But the King answered, My Cid, I do not hold that in this I am breaking the oath made to my father, for I ever said that the partition should not be, and the oath which I made was forced upon me. Now King Don Garcia my brother hath broken the oath, and all these kingdoms by right are mine: and therefore I will that you counsel me how I may unite them, for from so doing there is nothing in this world which shall prevent me, except it be death. Then when the Cid saw that he could by no means turn him from that course, he advised him to obtain

the love of his brother King Don Alfonso, that he might grant **BOOK**  
 him passage through his kingdom to go against Don Garcia: **II.**  
 and if this should be refused he counselled him not to make the  
 attempt. And the King saw that his counsel was good, and  
 sent his letters to King Don Alfonso beseeching him to meet  
 him at Sahagun. When King Don Alfonso received the letters  
 he marvelled to what end this might be: howbeit he sent to say  
 that he would meet him. And the two Kings met in Sahagun.  
 And King Don Sancho said, Brother, you well know that King  
 Don Garcia our brother hath broken the oath made unto our  
 father, and disherited our sister Doña Urraca: for this I will  
 take his kingdom away from him, and I beseech you join with  
 me. But Don Alfonso answered that he would not go against  
 the will of his father, and the oath which he had sworn. Then  
 King Don Sancho said, that if he would let him pass through his  
 kingdom he would give him part of what he should gain: and  
 King Don Alfonso agreed to this. And upon this matter they  
 fixed another day to meet; and then forty knights were named,  
 twenty for Castille and twenty for Leon, as vouchers that this  
 which they covenanted should be faithfully fulfilled on both  
 sides.

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

VI. Then King Don Sancho gathered together a great host,  
 Castellians and Leonese, and they of Navarre and Biscay,  
 Asturians, and men of Aragon and of the border. And he sent  
 Alvar Fañez, the cousin of the Cid, to King Don Garcia, to bid  
 him yield up his kingdom, and if he refused to do this to defy  
 him on his part. Alvar Fañez, albeit unwillingly, was bound  
 to obey the bidding of his Lord, and he went to King Don  
 Garcia and delivered his bidding. When King Don Garcia  
 heard it he was greatly troubled, and he cried out in his trouble  
 and said, Lord Jesus Christ, thou rememberest the oath which  
 we made to our father! for my sins I have been the first to break

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

BOOK II. it, and have disherited my sister. And he said to Alvar Fañez, Say to my brother that I beseech him not to break the oath which he made to our father; but if he will persist to do this thing I must defend myself as I can. And with this answer Alvar Fañez returned. Then King Don Garcia called unto him a knight of Asturias, whose name was Ruy Ximenez, and bade him go to his brother King Don Alfonso and tell him what had past, and how King Don Sancho would take away his kingdom from him; and to beseech him as a brother that he would not let him pass through his dominions. And King Don Alfonso replied, Say to my brother that I will neither help King Don Sancho, nor oppose him: and tell him that if he can defend himself I shall be well pleased. And with this answer, Ruy Ximenez returned, and bade the King look to himself for defence, for he would find no help in his brother.

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

*How Don  
Rodrigo  
Frojas slew  
Verna.*

VII. Now Don Garcia was not beloved in his kingdom of Galicia, neither in Portugal, for as much as he showed little favour to the hidalgos, both Galegos and Portugueze, and vexed the people with tributes which he had newly imposed. The cause of all this was a favourite<sup>a</sup>, by name Verna, to whom the King gave so much authority, that he displeased all the chief persons in his dominions, and hearkened unto him in all things; and by his advice it was that he had despoiled his sister Doña Urraca of her lands, and his sister Doña Elvira also, and had done other things, whereby Portugal and Galicia were now in danger to be lost. And the knights and hidalgos took counsel together how they might remedy these evils, and they agreed.

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

that the King should in the name of them all be advised how ill he was served, and intreated to put away his favourite. Don Rodrigo Frojaz was the one named to speak unto the King; for being a man of approved valour, and the Lord of many lands, it was thought that the King would listen more to him than to any other. But it fell out otherwise than they had devised, for Verna had such power over the mind of the King, that the remonstrance was ill received, and Don Rodrigo and the other hidalgos were contumeliously treated in public by the King. Don Rodrigo would not bear this, being a right loyal and valiant man; and he went one day into the palace, and finding Verna busied in affairs of state, he drew forth his sword and slew him; then leaving the palace, for none cared to lay hands on him, he left Portugal, and took the road toward France; many of his vassals and kinsmen and friends following him, to seek their fortunes in a country where valour would be esteemed, for they were weary of the bad government of King Don Garcia.

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

VIII. But when King Don Garcia knew of the league which his brethren had made to divide his kingdom between them, it was a greater trouble to him than the death of Verna, and he called his chief captains together and consulted with them; and they advised him that he should send to recall Don Rodrigo Frojaz, for having him the realm would be secure, and without him it was in danger to be lost. So two hidalgos were sent after him, and they found him in Navarre, on the eve of passing into France. But when he saw the King's letters, and knew the peril in which he then stood, setting aside the remembrance of his own wrongs, like a good and true Portugueze, he turned back, and went to the King at Coimbra. In good time did he arrive, for the captains of King Don Sancho had now gained many lands in Galicia and in the province of Beira, finding none to

*Of the bat-  
tle at Agou  
de Mayas.*

BOOK resist them, and the Count Don Nuño de Lara, and the Count  
 II. of Monzon, and Don Garcia de Cabra, were drawing nigh unto  
 Coimbra. When Don Rodrigo heard this and knew that the Castillians were approaching, and who they were, he promised the King either to maintain his cause, or die for it; and he besought him not to go into the battle himself, having so many vassals and so good; for it was not fitting that he should expose himself when there was no King coming against him. And it came to pass that when the scouts gave notice that the Castillians were at hand, he ordered the trumpets to be sounded, and the Portugueze sallied, and a little below the city, at the place which is now called Agoa de Mayas, the two squadrons met. Then was the saying of Arias Gonzalo fulfilled, that kinsmen should kill kinsmen, and brother fall by his brother's hand. But the Portugueze fought so well, and especially Don Rodrigo, and his brothers Don Pedro and Don Vermui Frojaz, that at length they discomfited the Castillians, killing of them five hundred and forty, of whom three hundred were knights, and winning their pennons and banners. Howbeit this victory was not obtained without great loss to themselves; for two hundred and twenty of their people were left upon the field, and many were sorely wounded, among whom, even to the great peril of his life, was Don Rodrigo Frojaz, being wounded with many and grievous wounds. In this battle was slain the Count Don Fafes Sarracem de Lanhoso, with many of his vassals, he from whom the Godinhos are descended: he was a right good knight.

*Nobiliario,*  
 p. 46. D.  
 211.  
*Chr. del Cid.*  
 cap. 30.  
*Chron. Gen.*  
 ff. 208.

*How King*  
*Don Gar-*  
*cia fled to*  
*the Moors.*

IX. A sorrowful defeat was that for King Don Sancho, more for the quality of the slain than for their number; and he put himself at the head of his army, and hastened through the midst of Portugal, to go against his brother. And King Don Garcia hearing of his approach, called together his knights and hidalgos, and said unto them, Friends, we have no land where-

untô to fly from the King Don Sancho my brother, let us therefore meet him in battle, and either conquer him, or die; for better is it to die an honourable death than to suffer this spoiling in our country. And to the Portugueze he said, Friends, ye are right noble and haughty knights, and it is your custom to have among you few lords and good ones; now therefore make me a good one, which will be to your own great honour and profit; and if I come out of this struggle well, I shall guerdon ye well, so that ye shall understand the will I have to do good towards ye. And they made answer and said that they would stand by him to the last, and that he should not be put down by their default. Then spake he to the Galegos and said, Friends, ye are right good and true knights, and never was it yet said that lord was forsaken by you in the field. I put myself in your hands, being assured that ye will well and loyally advise me, and help me to the utmost of your power. Ye see how King Don Sancho my brother presses upon us, and we have nothing left us but to die or to conquer; but if ye know any other counsel, I beseech ye tell it now. And the Galegos answered, that they would serve and defend him loyally, and that they held it best to fight. Nevertheless they were too few in number to stand against the King Don Sancho: so they retired before him. And Don Garcia took with him three hundred horsemen, and went to the Moors, and besought them to lend him aid against his brother, saying that he would give them the kingdom of Leon. And the Moors made answer, O King, thou canst not defend thyself; how then canst thou give unto us the kingdom of Leon? Howbeit they did him honour and gave him great gifts, and he returned to his people and recovered many of the castles which he had lost.

X. Then King Don Sancho came against his brother, to besiege him in Santarem. And the Portugueze and Galegos took counsel together what they should do; for some were of advice

BOOK  
II.

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

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



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

*Brito Mon.  
Lus. 2. 7. 29.  
Nobiliario,  
p. 47.*

*How Alvar  
Fañez asked  
the King for  
a horse and  
arms.*

XI. Count Don Garcia came in the front of King Don Sancho's army, and in the one wing was the Count de Monzon and Count Don Nuño de Lara; and the Count Don Fruela of Asturias in the other; and the King was in the rear, with Don Diego

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

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

XII. Now Don Rodrigo Frojaz and his brethren and the knights who were with them had resolved to make straight for the banner of the King of Castille. And they broke through the ranks of the Castillians, and made their way into the middle of the enemy's host, doing marvellous feats of arms. Then was the fight at the hottest, for they did their best to win the banner, and the others to defend it; the remembrance of what they had formerly done, and the hope of gaining more honours, heartened them; and with the Castillians there was their King, giving them brave example as well as brave words. The press of the battle was here; here died Gonzalo de Sies, a right valiant Portugeze,

*How King*  
*Don Sancho*  
*was taken,*  
*and of the*  
*death of Don*  
*Rodrigo*  
*Frojaz.*

**BOOK** on the part of Don Garcia ; but on Don Sancho's part the Count  
**II.** Don Nuño was sorely wounded and thrown from his horse; and  
Count Don Garcia Ordoñez was made prisoner, and the banner of King Don Sancho was beaten down, and the King himself also. The first who encountered him was Don Gomes Echiguis, he from whom the old Sousas of Portugal derived their descent; he was the first who set his lance against King Don Sancho, and the other one was Don Moninho Hermigis, and Don Rodrigo made way through the press and laid hands on him and took him. But in the struggle his old wounds burst open, and having received many new ones he lost much blood, and perceiving that his strength was failing, he sent to call the King Don Garcia with all speed. And as the King came, the Count Don Pedro Frojaz met him and said, An honourable gift, Sir, hath my brother Don Rodrigo to give you, but you lose him in gaining it. And tears fell from the eyes of the King, and he made answer and said, It may indeed be that Don Rodrigo may lose his life in serving me, but the good name which he hath gained, and the honour which he leaveth to his descendants, death cannot take away. Saying this, he came to the place where Don Rodrigo was, and Don Rodrigo gave into his hands the King Don Sancho his brother, and asked him three times if he was discharged of his prisoner; and when the King had answered Yes, Don Rodrigo said, For me, Sir, the joy which I have in your victory is enough; give the rewards to these good Portugeze, who with so good a will have put their lives upon the hazard to serve you, and in all things follow their counsel, and you will not err therein. Having said this he kissed the King's hand, and lying upon his shield, for he felt his breath fail him, with his helmet for a pillow, he kissed the cross of his sword in remembrance of that on which the incarnate Son of God had died for him, and rendered up his soul into the hands of his Creator.

This was the death of one of the worthy knights of the world, Don Rodrigo Frojaz. In all the conquests which King Don Fernando had made from the Moors of Portugal, great part had he borne, insomuch that that King was wont to say that other Princes might have more dominions than he, but two such knights as his two Rodrigos, meaning my Cid and this good knight, there was none but himself who had for vassals.

BOOK  
II.

*Brito Mon.  
Lus. 2. 7. 29.  
Nobiliario,  
48.*

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

*How Alvar  
Fañez rescu-  
ed the King.*

BOOK  
II.

and they knew his green pennon. And when King Don Sancho beheld it his heart rejoiced, and he said, Now let us descend into the plain, for he of good fortune cometh: and he said, Be of good heart, for it is the will of God that I should recover my kingdom, for I have escaped from captivity, and seen the death of Don Rodrigo Frojaz who took me, and Ruydiez the fortunate one cometh. And the King went down to him and welcomed him right joyfully, saying, In happy time are you come, my fortunate Cid; never vassal succoured his Lord in such season as you now succour me, for the King my brother had overcome me. And the Cid answered, Sir, be sure that you shall recover the day, or I will die; for wheresoever you go, either you shall be victorious or I will meet my death.

*Chr. delCid.*  
cap. 41.  
*Chr. Gen.*  
ff. 209.  
*Nobiliario,*  
49.

*How King*  
*Don Garcia*  
*was taken.*

XIV. By this time King Don Garcia returned from the pursuit, singing as he came full joyfully, for he thought that the King his brother was a prisoner, and his great power overthrown. But there came one and told him that Don Sancho was rescued and in the field again, ready to give him battle a second time. Bravely was that second battle fought on both sides; and if it had not been for the great prowess of the Cid, the end would not have been as it was: in the end the Galegos and Portugeze were discomfited, and the King Don Garcia taken in his turn. And in that battle the two brethren of Don Rodrigo Frojaz, Don Pedro and Don Vermui, were slain, and the two sons of Don Pedro, so that five of that family died that day. And the King Don Sancho put his brother in better ward than his brother three hours before had put him, for he put him in chains and sent him to the strong castle of Luna <sup>4</sup>.

*Chr. Gen.*  
ff. 210.  
*Chr. delCid.*  
cap. 42.  
*Brito Mon.*  
*Lusit. P. 2.*  
7. 29.  
*Sandoval,*  
ff. 27.

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<sup>4</sup> The history of Garcia's captivity is defective. His epitaph says that he was taken by stratagem. The Castle of Luna was in Alfonso's dominions, and from

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

BOOK  
II.  
How King  
Don Sancho  
went against  
his brother  
Alfonso.

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

His monument represents him in these fetters. This is the epitaph: *H. R. Dmnus Garcia Rex Portugaliæ et Galiciæ, filius Regis Magni Ferdinandi: hic ingenio captus a fratre suo, in vinculis obiit. Era M.C.XXVIII. XI Kal. Aprilis.*

*Sandoval*, ff. 27.

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

*Chr. del Cid.*  
*cap. 43.*  
*Chr. Gen.*  
*f. 210.*  
*Sandoval,*  
*f. 29.*

*Of the battle*  
*at Vulpege-*  
*ra.*

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

thought of you ; for it is their custom to extol themselves when their fortune is fair, and to mock at others, and in this boastfulness will they spend the night, so that we shall find them sleeping at break of day, and will fall upon them. And it came to pass as he had said. The Leonese lodged themselves in Vulpegera, taking no thought of their enemies, and setting no watch ; and Ruydiez arose betimes in the morning and fell upon them, and subdued them before they could take their arms. King Don Alfonso fled to the town of Carrion, which was three leagues distant, and would have fortified himself there in the Church of St. Mary, but he was surrounded and constrained to yield.

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

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

*How the Cid delivered King Don Sancho.*

*Chr. del Cid.*  
*cap. 45.*  
*Chr. Gen.*  
*ff. 210.*



BOOK Castillians rejoiced greatly at the King's deliverance: and King  
 II: Don Sancho went to Burgos, and took with him his brother  
 A.D. 1072. prisoner.

*How King  
 Don Alfonso  
 fled to the  
 Moors.*

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

*Chr. del Cid.  
 cap. 42.  
 Chr. Gen.  
 f. 211.*

comed him with a good will, and did great honour to him, and gave him great possessions and many gifts.

XIX. When Doña Urraca knew that her brother King Don Alfonso had fled to Toledo, she sent to him three good men of the kingdom of Leon, that they should be his counsellors, for she loved him well. These were Don Pero Ansuers, and Don Ferran Ansuers, and Don Gonzalo Ansuers, all three brethren: and they went with King Don Sancho's permission, for it was God's pleasure. Now Alimaymon rejoiced in the King Don Alfonso, and loved him as if he had been his own son. And Don Alfonso made a covenant with him to love him and defend him and serve him alway, so long as he should remain with him, and not to depart from him without his leave; and the King covenanted on his side to love him and honour him, and defend him to the utmost of his power. And Alimaymon ordered fair palaces to be edified for him, by the wall of the Alcazar, on the outer part, that the Moors of the city might do no displeasure neither to him nor to his companions: and they were hard by a garden of the King's, that he might go out and disport himself therein whensoever it pleased him. And for these things King Don Alfonso loved to serve King Alimaymon. Nevertheless when he saw the great honour of the King of Toledo, and how powerful he was, and that he was the Lord of so great chivalry, and of the noblest city which had belonged unto the Gothic Kings, from whom he himself was descended, it grieved him in his heart to see that city in the hand of the Moors: and he said within his heart, Lord God and Father Jesus Christ, it is wholly in thy power, to give and to take away, and right it is that thy will should be done, even as thou hast done it to me, to whom thou gavest a kingdom, and it was thy will to take it away from me, and thou hast made me come hither to serve the enemies who were at the service of the

BOOK  
II.

*Of the  
friendship  
which Al-  
maymon  
shewed to  
King Don  
Alfonso.*

**BOOK II.** King my father. Lord, I put my hope in thee that thou wilt deliver me from this servitude, and give me a land and kingdom to command, and that thou wilt show unto me such favour that this land and this city shall by me be won, that thy holy body may be sacrificed in it to the honour of Christendom. This prayer he made with great devotion and with many tears; and the Lord God heard him, as hereafter you shall hear in this history. In those days King Alimaymon was at war with other Moorish Kings his enemies, and King Don Alfonso fought against them on his side, and did such good service that he quelled their power, and they durst no longer offend him. And in time of peace Don Alfonso and his companions went fowling along the banks of the Tagus, for in those days there was much game there, and venison of all kinds; and they killed venison among the mountains. And as he was thus sporting he came to a place which is now called Brähuega, and it pleased him well, for it was a fair place to dwell in, and abounded with game, and there was a dismantled castle there, and he thought that he would ask the King for this place. And he returned to Toledo and asked it of the King, and King Alimaymon gave it him, and he placed there his huntsmen and his fowlers who were Christians, and fortified the place as his own. And the lineage of these people continued there till Don Juan, the third archbishop of Toledo, enlarged it, and peopled the parish of St. Pedro.

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

*Of the talk  
which the  
Moors held,  
in what man-  
ner Toledo  
could be  
taken.*

XX. It came to pass after this that both the Kings one day came out of Toledo, and past over the bridge of Alcantara, and went into the royal garden to disport themselves therein and take their pleasure. And at evening Don Alfonso lay down upon a bed to sleep, and King Alimaymon fell in talk with his favourites concerning his city of Toledo, how strong it was and how well provided with all things, and that he feared neither

war of Moor nor Christian against it; and he asked them if it could by any means be lost in war. Then one of them answered and said, Sir, if you would not hold it ill, I would tell you how it might be lost, and by no other manner in the world could it be so. And the King bade him say on. And the favourite then said, If this city were beset for seven years, and the bread and the wine and the fruits should be cut down year by year, it would be lost for lack of food. All this King Don Alfonso heard, for he was not sleeping, and he took good heed of it. Now the Moors knew not that he was lying there. And when they had thus spoken Alimaymon arose to walk in the palace, and he saw King Don Alfonso lying there as if he were sleeping: and it troubled him, and he said to his favourites, We did not heed Alfonso who is lying there, and has heard all that we have said. And the favourites made answer, Kill him, Sir. But the King said, How shall I go against my true promise? moreover he sleepeth, and peradventure hath heard nothing. And they said to him, Would you know whether or not he sleepeth? and he answered, Yea: and they said, Go then and wake him, and if he have drivelled he hath slept, but if not he hath been awake and hath heard us. Then King Don Alfonso immediately wetted the pillow<sup>s</sup>, and feigned himself hard to be awakened, so that Alimaymon thought he slept.

Chr. del Cid.  
cap. 50.

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

## BOOK XXI.

## II.

How Alimaymon took an oath from King Don Alfonso.

And when the Easter of the Sheep<sup>e</sup> was come, which the Moors celebrate, the King of Toledo went out of the city to kill the sheep at the place accustomed, as he was wont to do, and King Don Alfonso went with him. Now Don Alfonso was a goodly personage and of fair demeanour, so that the Moors liked him well. And as he was going by the side of the King, two honourable Moors followed them, and the one said unto the other, How fair a knight is this Christian, and of what good customs! well doth he deserve to be the lord of some great land. And the other made answer, I dreamed a dream last night, that this Alfonso entered the city riding upon a huge boar, and many swine after him, who rooted up all Toledo with their snouts, and even the Mosques therein: Certes, he will one day become King of Toledo. And while they were thus communing every hair upon King Don Alfonso's head stood up erect, and Alimaymon laid his hand upon them to press them down, but so soon as his hand was taken off they rose again; and the two Moors held it

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

for a great token, and spake with each other concerning it, and one of King Alimaymon's favourites heard all which they said. And after the sheep had been sacrificed they returned into the city, and the favourite told the King what he had heard the two Moors say; and the King sent for them forthwith, and questioned them, and they repeated to him what they had said, even as ye have heard. And King Alimaymon said unto them, What then shall I do? and they made answer, that he should put Don Alfonso to death; but the King replied, that this he would not do, nor go against the true promise which he had given him, but that he would so deal that no evil should ever come towards himself from Alfonso. So he sent for Don Alfonso and bade him swear that he would never come against him, nor against his sons, and that no evil should come against them from him; and King Don Alfonso did as Alimaymon required, and did him homage to this effect. And thenceforth was the King of Toledo more secure of him, and held him even in greater favour than before. All this while did King Don Alfonso govern himself by the advice of Count Peransures, who alway advised him discreetly and well.

XXII. But when King Don Sancho heard how his brother had fled from the Monastery, he drew out his host and went against the city of Leon. The Leonese would fain have maintained the city against him, but they could not, and he took the city of Leon, and all the towns and castles which had been under the dominion of his brother King Don Alfonso. And then he put the crown upon his head, and called himself King of the three kingdoms. He was a fair knight and of marvellous courage, so that both Moors and Christians were dismayed at what they saw him do, for they saw that nothing which he willed to take by force could stand against him. And when the Infanta Doña Urraca, and the men of Zamora, saw that he had quiet possession of both his brothers kingdoms, they feared

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

*How King  
Don Sancho  
crowned  
himself King  
of the three  
kingdoms.*

BOOK that he would come against them and disherit his sister also.

II.

And for this reason they took Don Arias Gonzalo to be their chief captain, Doña Urraca's foster-father, that by his means they might protect themselves, if need should be. And it came to pass as they had feared, for King Don Sancho knew that his sisters greatly loved Don Alfonso, and he thought that by their counsel he had fled from the Monastery, especially by Doña Urraca's, because Don Alfonso guided himself in all things by her counsel, holding her in place of a mother, for she was a lady of great understanding. And he went forth with his army, and took from the Infanta Doña Elvira the half of the Infantazgo which she possessed, and also from Doña Urraca the other half. And he went against Toro, the city of Doña Elvira, and took it; and then he went to Zamora to Doña Urraca, bidding her yield him up the city, and saying that he would give her lands as much as she required in the plain country. But she returned for answer, that she would in no manner yield unto him that which the King her father had given her; and she besought him that he would suffer her to continue to dwell peaceably therein, saying that no disservice should ever be done against him on her part.

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

*How King*  
*Don Sancho*  
*went against*  
*Zamora.*

XXIII. Then King Don Sancho went to Burgos, because it was not the season for besieging a town, being winter. And he sent his letters through all the land, calling upon his vassals to assemble together upon the first day of March in Sahagun, upon pain of forfeiting his favour. Now though the King was yet but a young man, whose beard was but just coming, he was of so great courage that the people feared him, and dared not do otherwise than as he commanded. And they assembled together in Sahagun on the day appointed; and when the King heard in what readiness they were, it gladdened him, and he lifted up his hands to God and said, Blessed be thy name, O Lord, because thou hast given me all the kingdoms of my father.

And when he had said this he ordered proclamation to be made through the streets of Burgos, that all should go forth to protect the host and the body of the King their Lord. And the day in which they left Burgos they took up their lodging at Fromesta; and the next day they came to Carrion, but the King would not lodge there, and he went on to Sahagun, where the army awaited him, and took up his lodging without the town; and on the following morning he bade the host advance, and they made such speed that in three days they arrived before Zamora, and pitched their tents upon the banks of the Douro; and he ordered proclamation to be made throughout the host that no harm should be done until he had commanded it. And he mounted on horseback with his hidalgos and rode round the town, and beheld how strongly it was situated upon a rock, with strong walls, and many and strong towers, and the river Douro running at the foot thereof; and he said unto his knights, Ye see how strong it is, neither Moor nor Christian can prevail against it; if I could have it from my sister either for money or exchange, I should be Lord of Spain.

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

XXIV. Then the King returned to his tents, and incontinently he sent for the Cid, and said unto him, Cid, you well know how manifoldly you are bound unto me, both by nature, and by reason of the breeding which the King my father gave you; and when he died he commended you to me, and I have ever shown favour unto you, and you have ever served me as the loyalest vassal that ever did service to his Lord; and I have for your good deserts given unto you more than there is in a great county, and have made you the chief of all my household. Now therefore I beseech you as my friend and true vassal, that you go to Zamora to my sister Doña Urraca, and say unto her again, that I beseech her to give me the town either for

*Of the message which the King sent to Dona Urraca.*



BOOK a price, or in exchange, and I will give to her Medina de  
II. Rio-seco, with the whole Infantazgo, from Villalpando to  
Valladolid, and Tiedra also, which is a good Castle; and I  
will swear unto her, with twelve knights of my vassals, never  
to break this covenant between us; but if she refuseth to  
do this I will take away the town from her by force. And my  
Cid kissed the hand of the King and said unto him, This  
bidding, Sir, should be for other messenger, for it is a heavy  
thing for me to deliver it; for I was brought up in Zamora  
by your father's command, in the house of Don Arias Gonzalo,  
with Doña Urraca and with his sons, and it is not fitting  
that I should be the bearer of such bidding. And the King  
persisted in requiring of him that he should go, insomuch  
that he was constrained to obey his will. And he took with  
him fifteen of his knights and rode towards Zamora, and when  
he drew nigh he called unto those who kept guard in the towers  
not to shoot their arrows at him, for he was Ruydiez of Bivar,  
who came to Doña Urraca with the bidding of her brother  
King Don Sancho. With that there came down a knight who  
was nephew to Arias Gonzalo, and had the keeping of the gate,  
and he bade the Cid enter, saying that he would order him to  
be well lodged while he went to Doña Urraca to know if she  
would be pleased to see him. So the Cid went in, and the  
knight went to the Infanta, and told her that Ruydiez of Bivar  
was come with a message from King Don Sancho; and it  
pleased her well that he should be the messenger, and she bade  
him come before her that she might know what was his bid-  
ding; and she sent Arias Gonzalo and the other knights of  
her party to meet him and accompany him. And when the  
Cid entered the palace Doña Urraca advanced to meet him,  
and greeted him full well, and they seated themselves both  
upon the Estrado. And Doña Urraca said unto him, Cid, you

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

XXV. When Doña Urraca heard this she was sorely grieved, and in her great sorrow she lamented aloud, saying, Wretch that I am, many are the evil messages which I have heard since my father's death! He hath disherited my brother King Don Garcia of his kingdom, and taken him, and now holds him in irons as if he were a thief or a Moor: and he hath taken his lands from

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

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

BOOK II. my brother King Don Alfonso, and forced him to go among the Moors, and live there exiled, as if he had been a traitor; and would let none go with him except Don Peransures and his brethren, whom I sent: and he hath taken her lands from my sister Doña Elvira against her will, and now would he take Zamora from me also! Now then let the earth open and swallow me, that I may not see so many troubles! And with that, in her strong anger against her brother King Don Sancho, she said, I am a woman, and well know that I cannot strive with him in battle; but I will have him slain either secretly or openly. Then Don Arias Gonzalo stood up and said, Lady Doña Urraca, in thus complaining and making lamentation you do inconsiderately; for in time of trouble it befits us to take thought of what best is to be done, and so must we do. Now then, Lady, give order that all the men of Zamora assemble in St. Salvador's and know of them whether they will hold with you, seeing that your father gave them to you to be your vassals. And if they will hold with you, then give not you up the town, neither for a price, nor in exchange; but if they will not, let us then go to Toledo among the Moors, where your brother King Don Alfonso abideth. And she did as her foster-father had advised, and it was proclaimed through the streets that the men of Zamora should meet in council at St. Salvador's. And when they were all assembled, Doña Urraca arose and said, Friends and vassals, ye have seen how my brother King Don Sancho hath disherited all his brethren, against the oath which he made to the King my father, and now he would disherit me also. He hath sent to bid me give him Zamora, either for a price or in exchange. Now concerning this I would know whereunto ye advise me, and if you will hold with me as good vassals and true, for he saith that he will take it from me whether I will or no; but if ye will keep my career I think to defend it by

God's mercy and with your help. Then by command of the BOOK council there rose up a knight who was called Don Nuño, a II. man of worth, aged, and of fair speech; and he said, God reward you, Lady, this favour which you have shewn us in thinking good to come to our council, for we are your vassals, and should do what you command. And we beseech you give not up Zamora, neither for price nor for exchange, for he who besieges you upon the rock would soon drive you from the plain. The council of Zamora will do your bidding, and will not desert you neither for trouble nor for danger which may befall them, even unto death. Sooner, Lady, will we expend all our possessions, and eat our mules and horses, yea sooner feed upon our children and our wives, than give up Zamora, unless by your command. And they all with one accord confirmed what Don Nuño had said. When the Infanta Doña Urraca heard this she was well pleased, and praised them greatly; and she turned to the Cid and said unto him, You were bred up with me in this town of Zamora, where Don Arias Gonzalo fostered you by command of the King my father, and through your help it was that the King my father gave it unto me to be my inheritance. I beseech you help me now against my brother, and intreat him that he will not seek to disherit me; but if he will go on with what he hath begun, say to him that I will rather die with the men of Zamora, and they with me, than give him up the town, either for price or exchange. And with this answer did the Cid return unto the King.

*Chr. Gen.  
ff. 218.  
Chr. del Cid.  
cap. 56.*

XXVI. When King Don Sancho heard what the Cid said, his anger kindled against him, and he said, You have given this counsel to my sister because you were bred up with her. And my Cid answered and said, Faithfully have I discharged your bidding, and as a true vassal. Howbeit, O King, I will not bear arms against the Infanta your sister, nor against Zamora, because

*How the  
King was  
wroth with  
the Cid.*

BOOK of the days which are past<sup>7</sup>;—and I beseech you do not persist  
 II. in doing this wrong. But then King Don Sancho was more greatly incensed, and he said unto him, If it were not that my father left you commended to me, I would order you this instant to be hanged. But for this which you have said I command you to quit my kingdom within nine days. And the Cid went to his tent in anger, and called for his kinsmen and his friends, and bade them make ready on the instant to depart with him. And he set forth with all the knights and esquires of his table, and with all their retainers horse and foot, twelve hundred persons, all men of approved worth, a goodly company;—and they took the road to Toledo, meaning to join King Don Alfonso among the Moors. And that night they slept at Castro Nuño. But when the Counts and Ricos-omes, and the other good men of the host saw this, they understood the great evil and disservice which might arise to the King, and to the land, from the departure of the Cid, who went away in wrath. And they went to the King and said unto him, Sir, wherefore would you lose so good a vassal, who has done you such great service? If he should go unto your brother Don Alfonso among the Moors, he would not let you besiege this city thus in peace. And the King perceived that they spake rightly, and he called for Don Diego Ordoñez, the son of Count Don Bermudo, who was the son of the Infante Don Ordoño of Leon, and bade him follow the Cid, and beseech him in his name to return; and whatever covenant he

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<sup>7</sup> I have ventured to insert in this place the declaration of the Cid that he would not bear arms against Zamora, which is nowhere to be found, neither in the Chronicles nor Ballads, though referred to by some, and implied in all. This seemed the fittest place, as it would account for the violence of King Sancho's resentment, which would hardly have been so excited by the failure of his embassy, or a mere suspicion that the Cid had not faithfully discharged it.

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

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

BOOK  
II.

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

*How Dona Urraca resolved to yield the town.*

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

right and loyally, losing kinsmen and friends in my service. Ye have done enough, and I do not hold it good that ye should perish; I command ye therefore give up the town to him within nine days, and I will go to Toledo to my brother King Don Alfonso. The men of Zamora when they heard this had great sorrow, because they had endured the siege so long, and must now give up the town at last; and they determined all to go with the Infanta, and not remain in the town.

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

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

*How Vellido  
Dolfo fled  
out of the  
town.*

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<sup>\*</sup> Dolfos is the corrupted patronymic of Ataulpho, the Adolphus of modern Germany.



BOOK II. know the reason, Don Arias Gonzalo, why you will not let Doña Urraca exchange Zamora with her brother; it is because you deal with her as with a harlot, like an old traitor. When Arias Gonzalo heard this, it grieved him to the heart, and he said, In an evil day was I born, that so shameful a falsehood as this should be said to me in mine old age, and there should be none to revenge me! Then his sons arose and armed themselves hastily, and went after Vellido, who fled before them toward the gate of the town. The porter when he saw him coming opened the gate, and he rode out and galloped into the camp of the King Don Sancho, and the others followed him till they were nigh the camp, but farther they did not venture. And Vellido went to the King and kissed his hand, and said unto him these false words with a lying tongue: Sir, because I said to the Council of Zamora that they should yield the town unto you, the sons of Arias Gonzalo would have slain me, even as you have seen. And therefore come I to you, Sir, and will be your vassal, if I may find favour at your hands. And I will shew you how in a few days you may have Zamora, if God pleases; and if I do not as I have said, then let me be slain. And the King believed all that he said, and received him for his vassal, and did him great honour. And all that night they talked together of his secrets, and he made the King believe that he knew a postern by means of which he would put Zamora into his hands.

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

*How the  
men of Za-  
mora warn-  
ed King Don  
Sancho of  
the treason  
which was  
designed.*

XXIX. On the morrow in the morning, one of the knights who were in the town went upon the wall, and cried out with a loud voice, so that the greater part of the host heard him, King Don Sancho, give ear to what I say; I am a knight and hidalgo, a native of the land of Santiago; and they from whom I spring were true men and delighted in their loyalty, and I also will live and die in my truth. Give ear, for I would un-

deceive you, and tell you the truth, if you will believe me. I say unto you, that from this town of Zamora there is gone forth a traitor to kill you; his name is Vellido Dolfos; he is the son of Adolfo, who slew Don Nuño like a traitor, and the grandson of Laino, another traitor, who killed his gossip and threw him into the river; and this is as great a traitor as the rest of his race; look to yourself therefore and take heed of him. I say this to you, that if peradventure evil should befall you by this traitor, it may not be said in Spain that you were not warned against him. Now the name of this knight was Bernal Díaz de Ocampo. And the men of Zamora sent also to the King to bid him beware of Vellido, and the King took their warning in good part, and sent to say unto them, that when he had the town he would deal bountifully with them, for this which they had done; nevertheless he gave no heed to the warning. And Vellido, when he heard this went to the King, and said, Sir, the old Arias Gonzalo is full crafty, and hath sent to say this unto you, because he knows that by my means you would have won the town. And he called for his horse, feigning that he would depart because of what had been said. But the King took him by the hand and said, Friend and vassal, take no thought for this; I say unto you, that if I may have Zamora, I will make you chief therein, even as Arias Gonzalo is now. Then Vellido kissed his hand and said, God grant you life, Sir, for many and happy years, and let you fulfil what you desire. But the traitor had other thoughts in his heart.

XXX. After this Vellido took the King apart and said to him, If it please you, Sir, let us ride out together alone; we will go round Zamora, and see the trenches which you have ordered to be made; and I will show unto you the postern which is called the Queen's, by which we may enter the town, for it is never closed. When it is night you shall give me a

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

*How King  
Don Sancho  
was slain by  
treason.*

BOOK II. hundred knights who are hidalgos, well armed, and we will go on foot, and the Zamorans because they are weak with famine and misery, will let us conquer them, and we will enter and open the gate, and keep it open till all your host shall have entered in; and thus shall we win the town of Zamora. The King believed what he said, and they took horse and went riding round the town, and the King looked at the trenches, and that traitor showed him the postern whereof he had spoken. And after they had ridden round the town the King had need to alight upon the side of the Douro and go apart; now he carried in his hand a light hunting spear which was gilded over, even such as the Kings from whom he was descended were wont to bear; and he gave this to Vellido to hold it while he went aside, to cover his feet. And Vellido Dolfos, when he saw him in that guise, took the hunting spear and thrust it between his shoulders, so that it went through him and came out at his breast. And when he had stricken him he turned the reins and rode as fast as he could toward the postern; this was not the first treason which he had committed, for he had killed the Count Don Nuño treacherously. Now it chanced that the Cid saw him riding thus, and asked him wherefore he fled, and he would not answer; and then the Cid understood that he had done some treason, and his heart misgave him that he had slain the King; and he called in haste for his horse, but while they were bringing it, Vellido had ridden far away; and the Cid being eager to follow him, took only his lance and did not wait to have his spurs buckled on. And he followed him to the postern and had well nigh overtaken him, but Vellido got in; and then the Cid said in his anger, Cursed be the knight who ever gets on horseback without his spurs. Now in all the feats of the Cid never was fault found in him save only in this, that he did not enter after Vellido into the town; but he did not fail to do this for cowardice, neither for fear

of death, or of imprisonment; but because he thought that per-  
adventure this was a device between him and the King, and  
that he fled by the King's command; for certes, if he had known  
that the King was slain, there was nothing which would have  
prevented him from entering the town, and slaying the traitor  
in the streets, thereright.

BOOK  
II.

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

XXXI. Now the history saith, that when Vellido Dolfos  
had got within the postern, he was in such fear both of those  
who were in the town and of those who were without, that he  
went and placed himself under the mantle of the Infanta Doña  
Urraca. And when Don Arias Gonzalo knew this, he went  
unto the Infanta and said, Lady, I beseech you that you give  
up this traitor to the Castellians, otherwise be sure that it will be  
to your own harm; for the Castellians will impeach all who are  
in Zamora, and that will be greater dishonour for you and for  
us. And Doña Urraca made answer, Counsel me then so that  
he may not die for this which he hath done. Don Arias Gon-  
zalo then answered, Give him unto me, and I will keep him in  
custody for three days, and if the Castellians impeach us we will  
deliver him into their hands; and if they do not impeach us  
within that time, we will thrust him out of the town so that he  
shall not be seen among us. And Don Arias Gonzalo took him  
from thence, and secured him with double fetters, and guarded  
him well.

*How Vellido*  
*Dolfos fled*  
*to D. Urraca*  
*for protec-*  
*tion.*

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

XXXII. Meantime the Castellians went to seek their King,  
and they found him by the side of the Douro, where he lay sorely  
wounded, even unto death; but he had not yet lost his speech,  
and the hunting spear was in his body, through and through, and  
they did not dare to take it out least he should die immediately.  
And a master of Burgos came up who was well skilled in these  
things, and he sawed off the ends of the spear, that he might not  
lose his speech, and said that he should be confessed, for he had

*Of the death*  
*of the King.*

BOOK II.  
death within him. Then Count Don Garcia de Cabra, the curley-haired one of Grañon, said unto him, Sir, think of your soul, for you have a desperate wound. And the King made answer, Blessed be you, Count, who thus counsel me, for I perceive that I am slain; the traitor Vellido has killed me, and I well know that this was for my sins, because I broke the oath which I made unto the King my father. And as the King was saying this the Cid came up and knelt before him and said, I, Sir, remain more desolate than any other of your vassals, for for your sake have I made your brethren mine enemies, and all in the world who were against you, and against whom it pleased you to go. The King your father commended me to them as well as to you, when he divided his kingdoms, and I have lost their love for your sake, having done them great evil. And now neither can I go before King Don Alfonso, your brother, nor remain among the Christians before Doña Urraca your sister, because they hold that whatsoever you have done against them was by my counsel. Now then, Sir, remember me before you depart. The King then commanded that they should raise him up in the bed, and the Counts and Ricos-omes stood round about him, and the Bishops and Archbishops who had come thither to make accord between him and his sister Doña Urraca, and they heard what the Cid said, and knew that he said truly; for whatever good speed King Don Sancho had had in his doings was all by means of my Cid. And the King said unto them, I beseech all ye who are here present, Counts and Ricos-omes, and all my other vassals, that if my brother King Don Alfonso should come from the land of the Moors, ye beseech him to show favour unto you, my Cid, and that he always be bountiful unto you, and receive you to be his vassal; and if he alway doth this and listen unto you, he will not be badly advised. Then the Cid arose and kissed his hand, and all the chief persons who were there

present did the like. And after this the King said unto them, I beseech ye intreat my brother King Don Alfonso to forgive me whatever wrong I have done him, and to pray to God to have mercy upon my soul. And when he had said this he asked for the candle, and presently his soul departed. And all who were there present made great lamentation for the King.

BOOK  
II.A.D. 1072.  
Oct. 4.*Chr. Gen.*  
*f. 216.*  
*Chr. del Cid.*  
*esp. 64.*

HERE BEGINNETH THE THIRD BOOK  
OF THE  
CHRONICLE OF THE CID.

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BOOK  
III.

*How it was  
resolved to  
impeach the  
people of  
Zamora.*

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

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

*Chr. del Cid.*  
*cap. 64. 65.*  
*Sandoval,*  
*ff. 85.*  
*Chr. Gen.*  
*ff. 217.*  
*Escobar.*  
*Rom. 30. 31.*

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

*How Don*  
*Diego Or-*  
*doñez made*  
*the impeach-*  
*ment.*



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

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

*Of the man-  
ner in which  
the combat  
was to be  
performed.*

III. Then when the truce was made, Don Arias Gonzalo went out from the town into the host of the Castellians, and his sons with him, and many of the knights of the town; and all

the Ricos-omes and knights who were in the host assembled together with them, and consulted what was to be done in this impeachment. And they chose out twelve alcaldes on the one part, and twelve on the other, who should decide in what manner he was bound to perform combat who impeached a Council. And the four and twenty alcaldes accorded concerning what was the law in this case; and two of them who were held the most learned in these things arose, the one being a Castilian and the other of Zamora, and said that they had found the law as it was written to be this: That whosoever impeacheth the Council of a town which was a bishop's seat, must do battle with five in the field, one after another; and that after every combat there should be given unto him fresh arms and horse, and three sops of bread, and a draught either of wine or of water, as he chose. And in this sentence which the twain pronounced, the other twenty and two accorded.

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

IV. On the morrow before the hour of tierce, the four and twenty alcaldes marked out the lists upon the sand beside the river, at the place which is called Santiago, and in the middle of the lists they placed a bar, and ordained that he who won the battle should lay hand on the bar, and say that he had conquered: and then they appointed a term of nine days for the combatants to come to those lists which had been assigned. And when all was appointed as ye have heard, Don Arias returned to Zamora, and told the Infanta Doña Urraca all that had been done, and she ordered a meeting to be called, at which all the men of the town assembled. And when they were gathered together, Don Arias Gonzalo said unto them, Friends, I beseech ye, if there be any here among ye who took counsel for the death of King Don Sancho, or were privy thereunto, that ye now tell me, and deny it not; for rather would I go with my sons to the land of the Moors, than be overcome in the field, and held for a traitor. Then they all

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

BOOK III. replied, that there was none there who knew of the treason, nor had consented unto it. At this was Don Arias Gonzalo well pleased, and he bade them go each to his house; and he went to his house also with his sons, and chose out four of them to do combat, and said that he would be the fifth himself; and he gave them directions how to demean themselves in the lists, and said, that he would enter first; and if, said he, what the Castillian saith be true, I would die first, not to see the infamy; but if what he saith be false, I shall conquer him, and ye shall ever be held in honour.

*Chr. del Cid.  
Sup. 70.  
Chr. Gen.  
ff. 218.*

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

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

people of Zamora, as when our Lord Jesus Christ came through the Virgin Mary, to save the people of this world, who were lost by our father Adam. Then went they into the field, where Don Diego Ordoñez was awaiting them, and Pedrarias entered the lists, and the judges placed them each in his place, and divided the sun between them, and went out, leaving them in the lists.

BOOK  
III.

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

*Of the first  
combat.*

VI. Then they turned their horses one against the other, and ran at each other full bravely, like good knights. Five times they encountered, and at the sixth encounter their spears brake, and they laid hand upon their swords, and dealt each other such heavy blows that the helmets failed; and in this manner the combat between them continued till noon. And when Don Diego Ordoñez saw that it lasted so long, and he could not yet conquer him, he called to mind that he was there fighting to revenge his Lord, who had been slain by a foul treason, and he collected together all his strength. And he lifted up his sword and smote Pedrarias upon the helmet, so that he cut through it, and through the hood of the mail also, and made a wound in the head. And Pedrarias with the agony of death, and with the blood which ran over his eyes, bowed down to the neck of the horse; yet with all this he neither lost his stirrups, nor let go his sword. And Don Diego Ordoñez seeing him thus, thought that he was dead, and would not strike him again; and he called aloud, saying, Don Arias, send me another son, for this one will never fulfil your bidding. When Pedrarias heard this, grievously wounded as he was, he wiped the blood away with the sleeve of his mail, and went fiercely against him: and he took the sword in both hands, and thought to give it him upon his head; but the blow missed, and fell upon the horse, and cut off great part of his nostrils, and the reins with it; and the horse immediately ran away because of the great wound which he had received.

BOOK III. And Don Diego had no reins wherewith to stop him, and perceiving that he should else be carried out of the lists, he threw himself off. And while he did this, Pedrarias fell down dead, just without the mark. And Don Diego Ordoñez laid hand on the bar, and said, Praised be the name of God, one is conquered. And incontinently the judges came and took him by the hand, and led him to a tent and disarmed him, and gave him three sops<sup>1</sup>, and he drank of the wine and rested awhile. And afterwards they gave him other arms, and a horse that was a right good one, and went with him to the lists.

*Chr. Gen.  
f. 219.  
Chr. del Cid.  
cap. 72.*

*Of the second combat.*

VII. Then Don Arias Gonzalo called for another son, whose name was Diego Arias, and said unto him, To horse! and go fight to deliver this Council and to revenge the death of your brother: and he answered, For this am I come hither. Then his father gave him his blessing and went with him to the lists. And the judges took the reins of the two champions and led them each to his place, and went out and left them in the lists. And they ran against each other with such force that both shields failed, and in another career they brake their lances. Then laid they hand on their good swords, and delivered such blows that their helmets were cut away, and the sleeves of the mail. And at length Diego Arias received such a blow near the heart that he fell dead. And Don Diego Ordoñez went to the bar and laid hold on it, and cried out to Don Arias Gonzalo, Send me

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<sup>1</sup> So in one of the Scotch Metrical Romances—

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

*Sir Gawan and Sir Galaron. 2. xi.*

another son, for I have conquered two, thanks be to God. Then the judges came and said that the dead knight was not yet out of the lists, and that he must alight and cast him out. And Don Diego Ordoñez did as they had directed him, and alighted from his horse and took the dead man by the leg, and dragged him to the line, and then letting the leg fall he thrust him out of the lists with his feet. And then he went and laid hand upon the bar again, saying that he had liefer fight with a living man than drag a dead one out of the field. And then the judges came to him, and led him to the tent, and disarmed him, and gave him the three sops and the wine, as they had done before, and sent to say to Don Arias Gonzalo that this son also was slain, and that he should send another.

BOOK  
III.

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

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

*Of the third  
combat, and  
how it was  
left undeter-  
mined.*

BOOK III. against him, and dealt him so great a blow that he broke the lance in him ; for it went through the shield and all his other arms, and great part of the lance remained in his flesh. After this they laid hand to sword, and gave each to the other great blows, and great wounds with them. And Rodrigo Arias gave so great a wound to Diego Ordoñez, that he cut his left arm through to the bone. And Don Diego Ordoñez, when he felt himself so sorely wounded, went against Rodrigo Arias and delivered him a blow upon the head which cut through the helmet and the hood of the mail, and entered into his head. When Rodrigo Arias felt himself wounded to death, he let go the reins and took his sword in both hands, and gave so great a blow to the horse of Don Diego that he cut his head open. And the horse in his agony ran out of the lists, and carried Don Diego out also, and there died. And Rodrigo Arias fell dead as he was following him. Then Don Diego Ordoñez would have returned into the field to do battle with the other two, but the judges would not permit this<sup>2</sup>, neither did they think good to decide whether they of Zamora were overcome in this third

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

*Palmeirim de Inglaterra, P. 2. C. 94.*

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

duel or not. And in this manner the thing was left undecided. **BOOK III.** Nevertheless, though no sentence was given, there remained no infamy upon the people of Zamora. But better had it been for Don Arias Gonzalo if he had given up Vellido to the Castilians, that he might have died the death of a traitor; he would not then have lost these three sons, who died like good men, in their duty. Now what was the end of Vellido the history sayeth not, through the default of the Chroniclers<sup>3</sup>; but it is to be believed, that because the impeachment was not made within three days, Don Arias Gonzalo thrust him out of the town as Doña Urraca had requested, and that he fled into other lands, peradventure among the Moors. And though it may be that he escaped punishment in this world, yet certes he could not escape it in hell, where he is tormented with Dathan and Abiram, and with Judas the Traitor, for ever and ever.

*Chr. Gen.*  
ff. 220.  
*Sandoval,*  
ff. 27.  
*Chr. del Cid.*  
cap. 74.

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<sup>3</sup> All the Chronicles, Histories, and Ballads, are silent as to the fate of Vellido Dolfos. An account however, which is manifestly fabulous, is to be found in the interpolations made by an anonymous writer in the *Sumario de los Reyes de España por el Despensero* \* *Mayor de la Reyna Doña Leonor*.

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

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

\* His name is said by the Marqués de Mondejar to have been Juan Rodriguez de Cuenca.



BOOK IX. In the meantime the Infanta Doña Urraca wrote letters secretly and sent messengers with them to Toledo to King Don Alfonso, telling him that King Don Sancho his brother was dead, and had left no heir, and that he should come as speedily as he could to receive the kingdoms. And she bade her messengers deliver these privately that the Moors might not discover what had taken place, lest they should seize upon King Don Alfonso, whom she dearly loved. Moreover the Castillians assembled together and found that as King Don Sancho had left no son to succeed him they were bound by right to receive King Don Alfonso as their Lord; and they also sent unto him in secret. Howbeit, certain of those spies who discover to the Moors whatever the Christians design to do, when they knew the death of King Don Sancho, went presently to acquaint the Moors therewith. Now Don Peransures, as he was a man of great understanding and understood the Arabick tongue, when he knew the death of King Don Sancho, and while he was devising how to get his Lord away from Toledo, rode out every day, as if to solace himself, on the way towards Castille, to see whom he might meet, and to learn tidings. And it fell out one day that he met a man who told him he was going with news to King Alimaymon, that King Don Sancho was dead; and Don Peransures took him aside from the road as if to speak to him, and cut off his head. And Peransures returned into the road and met another man coming with the same tidings to the King, and he slew him in like manner. Nevertheless the tidings reached King Alimaymon. Now Peransures and his brethren feared that if the Moor knew this he would not let their Lord depart, but would seize him and make hard terms for his deliverance; and on the other hand, they thought that if he should learn it from any other than themselves, it would be yet worse. And while they were in

III.  
How King  
Don Alfonso  
departed  
from Toledo.

doubt what they should do, King Don Alfonso, trusting in God's BOOK  
 mercy, said unto them, When I came hither unto this Moor, he III.  
 received me with great honour, and gave to me abundantly  
 all things of which I stood in need, even as if I had been his  
 son; how then should I conceal from him this favour which  
 it hath pleased God to show me? I will go and tell it unto  
 him. But Don Peransures besought him not to tell him of his  
 brother's death. And he went to King Alimaymon and said  
 unto him, that he would fain go into his own country, if it  
 pleased him, to help his vassals, who stood greatly in need of  
 him, and he besought him that he would give him men. The  
 death of King Don Sancho he did not make known. And King  
 Alimaymon answered that he should not do this, because he  
 feared that King Don Sancho his brother would take him. And  
 King Don Alfonso said, that he knew the ways and customs  
 of his brother, and did not fear him, if it pleased the King to  
 give him some Moors to help him. Now Alimaymon had  
 heard of the death of King Don Sancho, and he had sent to  
 occupy the roads and the passes, that King Don Alfonso might  
 be stopt if he should attempt to depart without his know-  
 ledge. Howbeit he did not fully believe the tidings, seeing that  
 King Don Alfonso did not speak of it; and he rejoiced in his  
 heart at what the King said, and he said unto him, I thank  
 God, Alfonso, that thou hast told me of thy wish to go into  
 thine own country; for in this thou hast dealt loyally by me,  
 and saved me from that which might else have happened, to  
 which the Moors have alway importuned me. And hadst thou  
 departed privily thou couldest not have escaped being slain or  
 taken. Now then go and take thy kingdom; and I will give  
 thee whatever thou hast need of to give to thine own people  
 and win their hearts that they may serve thee. And he then  
 besought him to renew the oath which he had taken, never to

BOOK III.   
 come against him nor his sons, but alway to befriend them ; and this same oath did the King of Toledo make unto him. Now Alimaymon had a grandson whom he dearly loved, who was not named in the oath, and King Don Alfonso therefore was not bound to keep it towards him. And King Don Alfonso made ready for his departure, and Alimaymon and the chief persons of the court went out from the city with him and rode with him as far as the Sierra del Dragon, which is now called Val-tome ; and he gave him great gifts, and there they took leave of each other with great love <sup>4</sup>.

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

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

X. As soon as King Don Alfonso arrived at Zamora, he pitched his tents in the field of Santiago, and took counsel with his sister. And the Infanta Doña Urraca, who was a right prudent lady and a wise, sent letters throughout the land, that a Cortes should assemble and receive him for their Lord. And when the Leonese and the Gallegos knew that their Lord King Don Alfonso was come, they were full joyful, and they came to Zamora and received him for their Lord and King. And afterwards the Castillians arrived, and they of Navarre<sup>5</sup>, and they also received

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<sup>4</sup> The Chronicle of the Cid relates this differently : that Alimaymon, after giving him leave to depart, detained him day after day upon various pretexts, and that at last Alfonso and his followers let themselves down from the castle by ropes, and escaped in the night. In the morning Alimaymon asked his favourites if they knew why Alfonso was in such haste to depart, and they said they thought his brother was dead ; upon which he sent to seize him, meaning to detain him prisoner.

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

<sup>5</sup> The people of Rioja are meant.

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

BOOK  
III.*Chr. del Cid.*  
*cap. 75. 76.*  
*Chr. Gen.*  
*f. 220.*


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\* There were in these times, says Garibay, and for many ages after, particular churches in the chief places of these kingdoms, where the sacraments of the oath were wont to be taken, for the greater awe and terror, when any one had to purge himself by oath from some great and atrocious crime whereof he was accused. Such a church, under the advocacion of St. Mary Magdalene, there is, he adds, in

## BOOK XI.

## III.

*Of the oath  
which the  
King Don  
Alfonso took.*

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

*Chr. Gen.  
ff. 220.  
Chr. del Cid.  
vap. 77. 78.  
79.*

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this town of Mondragon, where in times past people used to come from the whole district for such purposes. Some, he adds, are even remembered in the present age. L. 11. C. 13.

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

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

XII. After this was King Don Alfonso crowned King of Castille, and Leon, and Galicia, and Portugal; and he called himself King and Emperor of all Spain, even as his father had done before him. And in the beginning of his reign he did in all

*How Don  
Alfonso was  
crowned  
King.*

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

*Fuero Viejo. Lib. S. Tit. 2. § 7. § 9.*

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

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

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

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

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

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

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

*How King  
Don Alfonso  
went to suc-  
cour Ali-  
maymon.*

XIII. In the second year of the reign of King Don Alfonso, the King of Cordova made war upon Alimaymon King of Toledo, and did great damage in his land, and held him besieged in Toledo; and King Don Alfonso drew forth a great host and went to help the King of Toledo. When Alimaymon knew that

he was coming with so great a power, he was greatly dismayed, thinking that he came against him; and he sent to remind him of the love and the honour which he had shown unto him in the days of his brother King Don Sancho, and of the oath which he had taken; and to beseech him that he would continue in peace with him. And the King detained his messengers, giving them no reply, and went on advancing into the land, doing no hurt therein. And when he came to Olias, he ordered the whole army to halt. And when the King of Cordova knew that King Don Alfonso was coming, he rose up from before Toledo, and fled away, and the men of Toledo pursued him, and inflicted great loss upon him in his flight.

BOOK  
III.

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

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

*How the  
King went  
into Toledo.*

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



**BOOK** they thought that he had committed a great folly in thus putting  
 III. himself into the power of the Moors.

*Of the noble  
 dealing of  
 the King  
 with Al-  
 maymon.*

XV. On the morrow, King Don Alfonso besought King Alimaymon that he would go and eat with him at Olias, and see how he came to help him. And they went both together with a little company, and when they of the host saw their Lord they were all right joyful, and the two Kings went through the camp, and they sat down to eat in the tent of the King, which was a large one. And while they were at meat King Don Alfonso gave order in secret that five hundred knights should arm themselves and surround the tent. And when the King of Toledo saw these armed knights, and that the tent was surrounded, he was in great fear, and he asked of King Don Alfonso what it should be; and the King bade him eat, and said, that afterwards they would tell him. And after they had eaten, King Don Alfonso said to Alimaymon, You made me swear and promise when you had me in Toledo in your power, that no evil should ever come against you on my part: now since I have you in my power I will that you release me from this oath and covenant. And the King of Toledo consented to release him, and besought him to do him no other wrong, and he acquitted him from the promise three times. And when he had done this King Don Alfonso called for the book of the Gospels, and said unto him, Now then that you are in my power, I swear and promise unto you, never to go against you, nor against your son, and to aid you against all other men in the world. And I make this oath unto you because there was reason why I should have broken that other one, seeing that it was made when I was in your hands; but against this I must not go, for I make it when you are in mine, and I could do with you even whatever pleased me; and he laid his hands upon the book, and swore even as he had said. Right joyful was the King of Toledo at

this which King Don Alfonso had done, for the loyalty which he had shown towards him. And they remained that night together; and on the morrow Alimaymon returned to his city full gladly, and King Don Alfonso made his host move on towards Cordova, and Alimaymon went with him; and they overran the land, and burnt towns and villages, and destroyed castles, and plundered whatever they could find; and they returned each into his own country with great spoils. And from thenceforward the King of Cordova durst no more attack the King of Toledo.

BOOK  
III.

*Chr. del Cid.*  
*cap. 84. 85.*  
*Chr. Gen.*  
*ff. 228.*

XVI. In the following years nothing is found to be related, save that my Cid did battle by command of the King with a knight called Ximen Garcia de Tiogelos, who was one of the best of Navarre: they fought for the castle of Pazluengas, and for two other castles, and my Cid conquered him, and King Don Alfonso had the castles. And after this my Cid did battle in Medina Celi, with a Moor called Faras, who was a good knight in arms, and he defeated and slew him and another also. And in the fifth year of the reign of King Don Alfonso, the King sent the Cid to the Kings of Seville and of Cordova, for the tribute which they were bound to pay him. Now there was at this time war between Almocanis King of Seville, and Almundafar King of Granada, and with Almundafar were these men of Castille, the Count Don Garcia Ordoñez, and Fortun Sanchez, the son-in-law of King Don Garcia of Navarre, and Lope Sanchez his brother, and Diego Perez, one of the best men of Castille; and they aided him all that they could, and went against the King of Seville. And when my Cid knew this it troubled him, and he sent unto them requiring them not to go against the King of Seville, nor to destroy his country, because he was King Don Alfonso's vassal; otherwise the King must defend him. And the King of Granada and the Ricos-omes who were with him cared nothing for his letters, but entered

*How my Cid  
won many  
battles.*

**BOOK** boldly into the land of Seville, and advanced as far as Cabra, burning and laying waste before them. When the Cid saw this he gathered together what Christians he could and went against them. And the King of Granada and the Christians who were with him, sent to tell him that they would not go out of the country for him. And the wrath of the Cid was kindled, and he went against them, and fought with them in the field, and the battle lasted from the hour of tierce even until the hour of sexts; and many died upon the part of the King of Granada, and at length my Cid overcame them and made them take to flight. And Count Garcia Ordoñez was taken prisoner, and Lope Sanchez, and Diego Perez, and many other knights, and of other men so many that they were out of number; and the dead were so many that no man could count them; and the spoils of the field were very great. And the Cid held these good men prisoners three days\* and then set them free, and he returned with great honour and great riches to Seville. And King Almocanis received him full honourably, and gave him great gifts for himself, and paid him the full tribute for the King; and he returned rich to Castille, and with great honour. And King Don Alfonso was well pleased\* with the good for-

*Chr. del Cid.*  
*cap. 86. 87.*  
*Chr. Gen.*  
*f. 223.*

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

\* In recompence for these services Alfonso granted a privilege to the Cid, confirming to him all his possessions, and declaring them free from all imposts: the town of Bivar is especially mentioned. This privilege bears date July 28, 1075;

tune of the Cid in all his feats ; but there were many who wished ill to him, and sought to set the King against him.

BOOK  
III.

*How King  
Don Alfonso  
was made  
wroth with  
the Cid.*

XVII. After this King Don Alfonso assembled together all his power and went against the Moors. And the Cid should have gone with him, but he fell sick and perforce therefore abode at home. And while the King was going through Andalusia, having the land at his mercy, a great power of the Moors assembled together on the other side, and entered the land, and besieged the castle of Gormaz, and did much evil. At this time the Cid was gathering strength ; and when he heard that the Moors were in the country, laying waste before them, he gathered together what force he could, and went after them ; and the Moors, when they heard this, dared not abide his coming, but began to fly. And the Cid followed them to Atienza, and to Ciguenza, and Fita, and Guadalajara, and through the whole land of St. Esteban, as far as Toledo, slaying and burning, and plundering and destroying, and laying hands on all whom he found, so that he brought back seven thousand prisoners, men and women ; and he and all his people returned rich and with great honour. But when the King of Toledo heard of the hurt which he had received at the hands of the Cid, he sent to King Don Alfonso to complain thereof, and the King was greatly troubled. And then the Ricos-omes who wished ill to the Cid, had the way open to do him evil with the King, and they said to the King, Sir, Ruydiez hath broken your faith, and the oath and promise which you made to the King of Toledo: and he hath done this for no other reason but that the Moors of Toledo may

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it is preserved at Bivar, and in reverence for the Cid's memory has been confirmed by all the subsequent kings of Castille down to Philip V. and is probably continued to this day. *Berganza* 5. 14. § 196.

BOOK fall upon us here, and slay both you and us. And the King  
 III. believed what they said, and was wroth against the Cid, having  
 no love towards him because of the oath which he had pressed  
 upon him at Burgos concerning the death of King Don Sancho  
 his brother. And he went with all speed to Burgos, and sent  
 from thence to bid the Cid come unto him.

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

*How the Cid*  
*was wrong-*  
*fully banish-*  
*ed.*

XVIII. Now my Cid knew the evil disposition of the King  
 towards him, and when he received his bidding, he made answer  
 that he would meet him between Burgos and Bivar. And the King  
 went out from Burgos and came nigh unto Bivar; and the Cid  
 came up to him and would have kissed his hand, but the King with-  
 held it, and said angrily unto him, Ruydiez, quit my land. Then  
 the Cid clapt spurs to the mule upon which he rode, and vaulted  
 into a piece of ground which was his own inheritance, and  
 answered, Sir, I am not in your land, but in my own. And  
 the King replied full wrathfully, Go out of my kingdoms without  
 any delay. And the Cid made answer, Give me then thirty  
 days time, as is the right of the hidalgos; and the King said  
 he would not, but that if he were not gone in nine days time  
 he would come and look for him. The Counts were well pleas-  
 ed at this; but all the people of the land were sorrowful. And  
 then the King and the Cid parted. And the Cid sent for all  
 his friends and his kinsmen and vassals, and told them how  
 King Don Alfonso had banished him from the land, and asked  
 of them who would follow him into banishment, and who would  
 remain at home. Then Alvar Fañez, who was his cousin-ger-  
 man, came forward and said, Cid, we will all go with you,  
 through desert and through peopled country, and never fail you.  
 In your service will we spend our mules and horses, our wealth  
 and our garments, and ever while we live be unto you loyal  
 friends and vassals. And they all confirmed what Alvar Fañez  
 had said; and the Cid thanked them for their love, and said

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

that there might come a time in which he should guerdon them. BOOK  
III.

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

*How the Cid departed from his own house, being a banished man.*

*Chr. del Cid. cap. 91. Poema del Cid. v. 1—12.*

XX. My Cid Ruydiez entered Burgos, having sixty streamers in his company. And men and women went forth to see him, and the men of Burgos and the women of Burgos were at their windows, weeping, so great was their sorrow ; and they said with one accord, God, how good a vassal if he had but a good Lord ! and willingly would each have bade him come in, but no one dared so to do. For King Don Alfonso in his anger had sent letters to Burgos, saying that no man should give the Cid a lodging ; and that whosoever disobeyed should lose all that he had, and moreover the eyes in his head. Great

*How the Burgalese dared not receive him.*

**BOOK III.** sorrow had these Christian folk at this, and they hid themselves when he came near them because they did not dare speak to him; and my Cid went to his Posada, and when he came to the door he found it fastened, for fear of the King. And his people called out with a loud voice, but they within made no answer. And the Cid rode up to the door, and took his foot out of the stirrup, and gave it a kick, but the door did not open with it, for it was well secured; a little girl of nine years old then came out of one of the houses and said unto him, O Cid, the King hath forbidden us to receive you. We dare not open our doors to you, for we should lose our houses and all that we have, and the eyes in our head. Cid, our evil would not help you, but God and all his Saints be with you. And when she had said this she returned into the house. And when the Cid knew what the King had done he turned away from the door and rode up to St. Mary's, and there he alighted and knelt down, and prayed with all his heart; and then he mounted again and rode out of the town, and pitched his tent near Arlanzon, upon the Glera, that is to say, upon the sands. My Cid Ruy-diez, he who in a happy hour first girt on his sword, took up his lodging upon the sands, because there was none who would receive him within their door. He had a good company round about him, and there he lodged as if he had been among the mountains.

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

*How the Cid  
sent to bor-  
row money  
of the Jews.*

**XXI.** Moreover the King had given orders that no food should be sold them in Burgos, so that they could not buy even a pennyworth. But Martin Antolinez, who was a good Burgalese, he supplied my Cid and all his company with bread and wine abundantly. Campeador, said he to the Cid, to-night we will rest here, and to-morrow we will be gone: I shall be accused for what I have done in serving you, and shall be in the King's displeasure; but following your fortunes, sooner

or later, the King will have me for his friend, and if not, I do not care a fig<sup>10</sup> for what I leave behind. Now this Martin Antolinez was nephew unto the Cid, being the son of his brother, Ferrando Diaz<sup>11</sup>. And the Cid said unto him, Martin Antolinez, you are a bold Lancier; if I live I will double you your pay. You see I have nothing with me, and yet must provide for my companions. I will take two chests and fill them with sand, and do you go in secret to Rachel and Vidas, and tell them to come hither privately; for I cannot take my treasures with me because of their weight, and will pledge them in their hands. Let them come for the chests at night, that no man may see them. God knows that I do this thing more of necessity than of wilfulness; but by God's good help I shall redeem all. Now Rachel and Vidas were rich Jews, from whom the Cid used to

BOOK  
III.

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<sup>10</sup>. Literally—

*Si non, quanto dexo non lo precio un figo.*

*Poema del Cid. V. 77.*

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

<sup>11</sup> Diego Laynez, the father of Rodrigo, riding out when a young man upon Santiago's Day, met a woman who was carrying food to her husband at the threshing floor, and forced her. She conceived a son, proceeded to her husband, and told him what had befallen her; and she conceived another son by him also, the same day. The child of the knight came into the world first, and was baptized Ferrando Diez. This Don Ferrando married the daughter of Anton Antolinez of Burgos, and had by her Martin Antolinez, Fernand Alfonso, Pero Bermudez, Alvar Salvadores, and Ordoño. *Chronica del Cid. Cap. 2.*

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



BOOK receive money for his spoils <sup>12</sup>. And Martin Antolinez went  
 III. in quest of them, and he passed through Burgos and entered  
 into the Castle; and when he saw them he said, Ah Rachel and  
 Vidas, my dear friends! now let me speak with ye in secret.  
 And they three went apart. And he said to them, Give me your  
 hands that you will not discover me neither to Moor nor Chris-  
 tian! I will make you rich men for ever. The Campeador went  
 for the tribute and he took great wealth, and some of it he has  
 kept for himself. He has two chests full of gold; ye know  
 that the King is in anger against him, and he cannot carry these  
 away with him without their being seen. He will leave them  
 therefore in your hands, and you shall lend him money upon  
 them, swearing with great oaths and upon your faith, that ye  
 will not open them till a year be past. Rachel and Vidas  
 took counsel together and answered, We well knew he got  
 something when he entered the land of the Moors; he who has  
 treasures does not sleep without suspicion; we will take the  
 chests, and place them where they shall not be seen. But tell  
 us with what will the Cid be contented, and what gain will he  
 give us for the year? Martin Antolinez answered like a prudent  
 man, My Cid requires what is reasonable; he will ask but little  
 to leave his treasures in safety. Men come to him from all parts.  
 He must have six hundred marks. And the Jews said, We will  
 advance him so much. Well then, said Martin Antolinez, ye  
 see that the night is advancing; the Cid is in haste, give us  
 the marks. This is not the way of business, said they; we must  
 take first, and then give. Ye say well, replied the Burgalese;  
 come then to the Campeador, and we will help you to bring  
 away the chests, so that neither Moors nor Christians may see us.

Poema del  
 Cid. v. 62—  
 152.

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*" Con quien el solia fazer sus manllenas.*

So they went to horse and rode out together, and they did not cross the bridge, but rode through the water that no man might see them, and they came to the tent of the Cid. BOOK III.

XXII. Meantime the Cid had taken two chests, which were covered with leather<sup>19</sup> of red and gold, and the nails which fastened down the leather were well gilt; they were ribbed with bands of iron, and each fastened with three locks; they were heavy, and he filled them with sand. And when Rachel and Vidas entered his tent with Martin Antolinez, they kissed his hand; and the Cid smiled and said to them, Ye see that I am going out of the land, because of the King's displeasure; but I shall leave something with ye. And they made answer, Martin Antolinez has covenanted with us, that we shall give you six hundred marks upon these chests, and keep them a full year, swearing not to open them till that time be expired, else shall we be perjured. Take the chests, said Martin Antolinez; I will go with you, and bring back the marks, for my Cid must move before cock-crow. So they took the chests, and though they were both strong men they could not raise them from the ground; and they were full glad of the bargain which they had made. And Rachel then went to the Cid and kissed his hand and said, Now, Campeador, you are going from Castille among strange nations, and your gain will be great, even as your fortune is. I kiss your hand, Cid, and have a gift for you, a red skin; it is Moorish and honourable. And the Cid said, It pleases me: give it me if ye have brought it, if not, reckon it upon the

*How the  
Jews lent  
the money,  
and took  
home the  
chests.*

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<sup>19</sup> *Guadamacel. Tapetum coriaceum pictum & deauratum.* So called, according to Covarrubias, because it was first manufactured near the river Guadameci in Andalusia. Hangings of this were used in Spain. Beckmann speaks of the 'now old-fashioned leather tapestry.'

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

*Poema del  
Cid. v. 159.  
200.  
Chr. del Cid.  
cap. 90. 91.  
Chr. Gen.  
ff. 224.*

*How the Cid  
went to D.  
Ximena at  
Cardena.*

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

my wife and tell her what she is to do during my absence. I shall be with you in good time. And back he went to Burgos, and my Cid and his company pricked on. The cocks were crowing amain, and the day began to break, when the good Campeador reached St. Pedro's. The Abbot Don Sisebuto<sup>14</sup> was saying matins, and Doña Ximena and five of her ladies of good lineage were with him, praying to God and St. Peter to help my Cid. And when he called at the gate and they knew his voice, God, what a joyful man was the Abbot Don Sisebuto! Out into the court yard they went with torches and with tapers, and the Abbot gave thanks to God that he now beheld the face of my Cid. And the Cid told him all that had befallen him, and how he was a banished man; and he gave him fifty marks for himself, and a hundred for Doña Ximena and her children. Abbot, said he, I leave two little girls behind me, whom I commend to your care. Take you care of them and of my wife and of her ladies: when this money be gone, if it be not enough, supply them abundantly; for every mark which you expend upon them I will give the Monastery four. And the Abbot promised to do this with a right good will. Then Doña Ximena came up and her daughters with her, each of them borne in arms, and she knelt down on both her knees before her husband, weeping bitterly, and she would have kissed his hand; and she said to him, Lo now you are banished from the land by mischief-making men, and here am I with your daughters, who are little ones and of tender years, and we and you must be parted, even in your life time.

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<sup>14</sup> On the unquestionable authority of Berganza I restore his true name to the Abbot, who is called in the Chronicle and in the Poem, Sancho;—*Acaso*, he says by a fortunate conjecture, *por aver encontrado en la Historia Latina Sancius, y despues traduxeron Sancho.* 5. 15. § 201.

BOOK For the love of St. Mary tell me now what we shall do. And  
 III. the Cid took the children in his arms, and held them to his heart  
 and wept, for he dearly loved them. Please God and St. Mary,  
 said he, I shall yet live to give these my daughters in marriage  
 with my own hands, and to do you service yet, my honoured  
 wife, whom I have ever loved, even as my own soul.

*Poema del  
 Cid. v. 202.  
 285.*

*How the Cid  
 took leave of  
 his wife and  
 daughters.*

XXIV. A great feast did they make that day in the Monas-  
 tery for the good Campeador, and the bells of St. Pedro's rung  
 merrily. Meantime the tidings had gone through Castille how  
 my Cid was banished from the land, and great was the sorrow  
 of the people. Some left their houses to follow him, others  
 forsook their honourable offices which they held. And that day  
 a hundred and fifteen knights assembled at the bridge of Arlan-  
 zon, all in quest of my Cid; and there Martin Antolinez joined  
 them, and they rode on together to St. Pedro's. And when he  
 of Bivar knew what a goodly company were coming to join him,  
 he rejoiced in his own strength, and rode out to meet them and  
 greeted them full courteously; and they kissed his hand, and  
 he said to them, I pray to God that I may one day requite  
 ye well, because ye have forsaken your houses and your heri-  
 tages for my sake, and I trust that I shall pay ye two fold.  
 Six days of the term allotted were now gone, and three only re-  
 mained: if after that time he should be found within the King's  
 dominions, neither for gold nor for silver could he then escape.  
 That day they feasted together, and when it was evening the  
 Cid distributed among them all that he had, giving to each man  
 according to what he was; and he told them that they must  
 meet at mass after matins, and depart at that early hour. Be-  
 fore the cock crew they were ready, and the Abbot said the  
 mass of the Holy Trinity, and when it was done they left the  
 church and went to horse. And my Cid embraced Doña Xime-  
 na and his daughters, and blest them; and the parting between

them was like separating the nail from the quick flesh: and he wept and continued to look round after them. Then Alvar Fañez came up to him and said, Where is your courage, my Cid? In a good hour were you born of woman. Think of our road now; these sorrows will yet be turned into joy. And the Cid spake again to the Abbot, commending his family to his care;—well did the Abbot know that he should one day receive good guerdon. And as he took leave of the Cid, Alvar Fañez said to him, Abbot, if you see any who come to follow us, tell them what route we take, and bid them make speed, for they may reach us either in the waste or in the peopled country. And then they loosed the reins and pricked forward.

Poema del  
Cid. v. 284.  
394.

XXV. That night my Cid lay at Spinar de Can, and people flocked to him from all parts, and early on the morrow he set out; Santestevan lay on his left hand, which is a good city, and Ahilon on the right, which belongs to the Moors, and he passed by Alcobiella, which is the boundary of Castille. And he went by the Calzada de Quinea, and crost the Douro upon rafts<sup>15</sup>. That night, being the eighth, they rested at Figeruela, and more adventurers came to join him. And when my Cid was fast asleep, the Angel Gabriel appeared to him in a vision, and said, Go on boldly and fear nothing; for every thing shall go well with thee as long as thou livest, and all the things which thou beginnest, thou shalt bring to good end, and thou shalt be

How the Cid  
left the king-  
dom of King  
Don Alfonso.

<sup>15</sup> *Sobre navas de palos al Duero va pasar*

*V. 404.*

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

BOOK rich and honourable. And the Cid awoke and blest himself;  
 III. and he crost his forehead and rose from his bed, and knelt down  
 and gave thanks to God for the mercy which he had vouchsafed him, being right joyful because of the vision. Early on the morrow they set forth; now this was the last day of the nine. And they went on towards the Sierra de Miedes. Before sunset the Cid halted and took account of his company; there were three hundred lances, all with streamers, beside foot soldiers. And he said unto them, Now take and eat, for we must pass this great and wild Sierra, that we may quit the land of King Alfonso this night. To-morrow he who seeks us may find us. So they passed the Sierra that night.

*Poema del  
 Cid. v 895.  
 428.*

*Chr. del Cid.  
 cap. 93.*

*Chron. Gen.  
 ff. 225.*

HERE BEGINNETH THE FOURTH BOOK

OF THE

# CHRONICLE OF THE CID.

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I. Now hath my Cid left the kingdom of King Don Alfonso, and entered the country of the Moors. And at day-break they were near the brow of the Sierra, and they halted there upon the top of the mountains, and gave barley to their horses, and remained there until evening. And they set forward when the evening had closed, that none might see them, and continued their way all night, and before dawn they came near to Castrejon, which is upon the Henares. And Alvar Fañez said unto the Cid, that he would take with him two hundred horsemen, and scour the country as far as Fita and Guadalajara and Alcala, and lay hands on whatever he could find, without fear either of King Alfonso or of the Moors. And he counselled him to remain in ambush where he was, and surprize the castle of Castrejon: and it seemed good unto my Cid. Away went Alvar Fañez, and Alvar Alvarez with him, and Alvar Salvadores, and Galin Garcia, and the two hundred horsemen; and the Cid

BOOK  
IV.  
*How the Cid  
won the  
Castle of  
Castrejon.*



BOOK remained in ambush with the rest of his company. And as soon  
 IV. as it was morning, the Moors of Castrejon, knowing nothing of  
 these who were so near them, opened the castle gates, and went  
 out to their work as they were wont to do. And the Cid rose  
 from ambush and fell upon them, and took all their flocks, and  
 made straight for the gates, pursuing them. And there was a  
 cry within the castle that the Christians were upon them, and  
 they who were within ran to the gates to defend them, but my  
 Cid came up sword in hand; eleven Moors did he slay with his  
 own hand, and they forsook the gate and fled before him to  
 hide themselves within, so that he won the castle presently, and  
 took gold and silver, and whatever else he would.

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

*How the Cid  
 sold his  
 spoil to the  
 Moors.*

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

they came, and valued the spoil and the prisoners, and gave for them three thousand marks of silver, which they paid within three days: they bought also much of the spoil which had been divided, making great gain, so that all who were in my Cid's company were full rich. And the heart of my Cid was joyous, and he sent to King Don Alfonso, telling him that he and his companions would yet do him service upon the Moors.

BOOK  
IV.  
*Poema del  
Cid. v. 484—  
581.  
Chr. del Cid.  
cap. 94.  
Chr. Gen.  
ff. 225.*

III. Then my Cid assembled together his good men and said unto them, Friends, we cannot take up our abode in this Castle, for there is no water in it, and moreover the King is at peace with these Moors, and I know that the treaty between them hath been written; so that if we should abide here he would come against us with all his power, and with all the power of the Moors, and we could not stand against him. If therefore it seem good unto you, let us leave the rest of our prisoners here, for it does not besëem us to take any with us, but to be as free from all encumbrance as may be, like men who are to live by war, and to help ourselves with our arms.. And it pleased them well that it should be so. And he said to them, Ye have all had your shares, neither is there any thing owing to any one among ye. Now then let us be ready to take horse betimes on the morrow, for I would not fight against my Lord the King. So on the morrow they went to horse and departed, being rich with the spoils which they had won: and they left the Castle to the Moors, who remained blessing them for this bounty which they had received at their hands. Then my Cid and his company went up the Henares as fast as they could go, and they passed by the Alcarias<sup>1</sup>, and by the caves of Anquita,

*How the Cid  
went against  
Alcocer.*

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

BOOK and through the waters, and they entered the plain of Torancio,  
 IV. and halted between Fariza and Cetina: great were the spoils  
 which they collected as they went along. And on the morrow  
 they passed Alfama, and leaving the Gorge below them they  
 passed Bobierca, and Teca which is beyond it, and came against  
 Alcocer. There my Cid pitched his tents upon a round hill,  
 which was a great hill and a strong; and the river Salon ran  
 near them, so that the water could not be cut off. My Cid  
 thought to take Alcocer: so he pitched his tents securely,  
 having the Sierra on one side, and the river on the other, and  
 he made all his people dig a trench, that they might not be  
 alarmed, neither by day nor by night.

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

*Of the taking  
 of Alcocer.*

IV. When my Cid had thus encamped, he went to look at  
 the Alcazar, and see if he could by any means enter it. And  
 the Moors offered tribute to him if he would leave them in  
 peace; but this he would not do, and he lay before the town.  
 And news went through all the land that the Cid was come  
 among them, and they of Calatayud were in fear. And my Cid  
 lay before Alcocer fifteen weeks; and when he saw that the  
 town did not surrender, he ordered his people to break up their  
 camp, as if they were flying, and they left one of their tents be-  
 hind them, and took their way along the Salon, with their  
 banners spread. And when the Moors saw this they rejoiced  
 greatly, and there was a great stir among them, and they  
 praised themselves for what they had done in withstanding him,  
 and said, that the Cid's bread and barley had failed him, and  
 he had fled away, and left one of his tents behind him. And  
 they said among themselves, Let us pursue them and spoil them,  
 for if they of Teruel should be before us the honour and the  
 profit will be theirs, and we shall have nothing. And they went  
 out after him, great and little, leaving the gates open and shout-  
 ing as they went; and there was not left in the town a man who

could bear arms. And when my Cid saw them coming he gave orders to quicken their speed, as if he was in fear, and would not let his people turn till the Moors were far enough from the town. But when he saw that there was a good distance between them and the gates, then he bade his banner turn, and spurred towards them, crying, Lay on, knights, by God's mercy the spoil is our own. God! what a good joy was theirs that morning! My Cid's vassals laid on without mercy;—in one hour, and in a little space, three hundred Moors were slain, and the Cid and Alvar Fañez had good horses, and got between them and the Castle, and stood in the gateway sword in hand, and there was a great mortality among the Moors; and my Cid won the place, and Pero Bermudez planted his banner upon the highest point of the Castle. And the Cid said, Blessed be God and all his Saints, we have bettered our quarters both for horses and men. And he said to Alvar Fañez and all his knights, Hear me, we shall get nothing by killing these Moors;—let us take them and they shall show us their treasures which they have hidden in their houses, and we will dwell here and they shall serve us. In this manner did my Cid win Alcocer, and take up his abode therein.

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

BOOK  
IV.

*Poema del  
Cid v. 572—  
682.  
Chr. del Cid.  
cap. 96.  
Chr. Gen.  
ff. 226.*

*How the  
King of Va-  
lencia sent  
orders to  
take the Cid  
alive.*

BOOK who were his vassals, bidding them take three thousand horse-  
 IV. men, and all the men of the border, and bring the Cid to him  
 Poema del alive, that he might make atonement to him for having entered  
 Cid. v. 633— his land.  
 650.  
 Chr. del Cid.

cap. 97.  
 Chr. Gen. VI. Fariz and Galve were the names of these two Moorish  
 ff. 227. Kings, and they set out with the companies of King Alcamín  
 How the Cid was besieged in Alcocer. from Valencia, and halted the first night in Segorve, and the  
 second night at Celfa de Canal. And they sent their messen-  
 gers through the land to all the Councils thereof, ordering all  
 men at arms, as well horsemen as footmen, to join them, and  
 the third night they halted at Calatayud, and great numbers  
 joined them; and they came up against Alcocer, and pitched  
 their tents round about the Castle. Every day their host in-  
 creased, for their people were many in number, and their watch-  
 men kept watch day and night; and my Cid had no succour  
 to look for except the mercy of God, in which he put his trust.  
 And the Moors beset them so close that they cut off their  
 water, and albeit the Castellians would have sallied against  
 them, my Cid forbade this. In this guise were my Cid and  
 his people besieged for three weeks, and when the fourth  
 week began, he called for Alvar Fañez, and for his company,  
 and said unto them, Ye see that the Moors have cut off our  
 water, and we have but little bread; they gather numbers day  
 by day, and we become weak, and they are in their own coun-  
 try. If we would depart they would not let us, and we can-  
 not go out by night because they have beset us round about  
 on all sides, and we cannot pass on high through the air, neither  
 through the earth which is underneath. Now then if it please  
 you let us go out and fight with them, though they are many in  
 number, and either defeat them or die an honourable death.

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

How the Cid  
 went out to  
 give them  
 battle.

VII. Then Minaya answered and said, We have left the  
 gentle land of Castille, and are come hither as banished men,

and if we do not beat the Moors they will not give us food. **BOOK**  
 Now though we are but few, yet are we of a good stock, and **IV.**  
 of one heart and one will; by God's help let us go out and smite  
 them to-morrow, early in the morning, and you who are not  
 in a state of penitence, go and shrieve yourselves and repent ye  
 of your sins. And they all held that what Alvar Fañez had  
 said was good. And my Cid answered, Minaya, you have spoken  
 as you should do. Then ordered he all the Moors, both  
 men and women, to be thrust out of the town, that it might not  
 be known what they were preparing to do; and the rest of that  
 day and the night also they passed in making ready for the  
 battle. And on the morrow at sun rise the Cid gave his banner  
 to Pero Bermudez, and bade him bear it boldly like a good  
 man as he was, but he charged him not to thrust forward with  
 it without his bidding. And Pero Bermudez kissed his hand,  
 being well pleased. Then leaving only two foot soldiers to keep  
 the gates, they issued out; and the Moorish scouts saw them  
 and hastened to the camp. Then was there such a noise of  
 tambours as if the earth would have been broken, and the  
 Moors armed themselves in great haste. Two royal banners  
 were there, and five city ones, and they drew up their men  
 in two great bodies, and moved on, thinking to take my Cid  
 and all his company alive; and my Cid bade his men remain  
 still and not move till he should bid them.

*Poema del  
 Cid. v. 679.  
 711.  
 Chr. del Cid.  
 cap. 98. 99.  
 Chr. Gen.  
 f. 227.*

VIII. Pero Bermudez could not bear this, but holding the  
 banner in his hand, he cried, God help you, Cid Campeador; I  
 shall put your banner in the middle of that main body; and you  
 who are bound to stand by it—I shall see how you will succour it.  
 And he began to prick forward. And the Campeador called  
 unto him to stop as he loved him, but Pero Bermudez replied  
 he would stop for nothing, and away he spurred and carried  
 his banner into the middle of the great body of the Moors.

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

**BOOK** And the Moors fell upon him that they might win the banner,  
**IV.** and beset him on all sides, giving him many and great blows to beat him down; nevertheless his arms were proof, and they could not pierce them, neither could they beat him down, nor force the banner from him, for he was a right brave man and a strong, and a good horseman, and of great heart. And when the Cid saw him thus beset he called to his people to move on and help him. Then placed they their shields before their hearts, and lowered their lances with the streamers thereon, and bending forward, rode on. Three hundred lances were they, each with its pendant, and every man at the first charge slew his Moor. Smite them, knights, for the love of charity, cried the Campeador. I am Ruydiez, the Cid of Bivar! Many a shield was pierced that day, and many a false corselet was broken, and many a white streamer dyed with blood, and many a horse left without a rider. The Misbelievers called on Mahomet, and the Christians on Santiago, and the noise of the tambours and of the trumpets, was so great that none could hear his neighbour. And my Cid and his company succoured Pero Bermudez, and they rode through the host of the Moors, slaying as they went, and they rode back again in like manner; thirteen hundred did they kill in this guise. If you would know who they were, who were the good men of that day, it behoves me to tell you, for though they are departed, it is not fitting that the names of those who have done well should die, nor would they who have done well themselves, or who hope so to do, think it right; for good men would not be so bound to do well if their good feats should be kept silent. There was my Cid, the good man in battle, who fought well upon his gilt saddle; and Alvar Fañez Minaya, and Martin Antolinez the Burgalese of prowess, and Munõ Gustios, and Martin Munoz who held Montemayor, and Alvar Alvarez, and Alvar Salva-

dores, and Galin Garcia the good one of Aragon, and Felez Munoz the nephew of the Campeador. Wherever my Cid went, the Moors made a path before him, for he smote them down without mercy. And while the battle still continued, the Moors killed the horse of Alvar Fañez, and his lance was broken, and he fought bravely with his sword afoot. And my Cid, seeing him, came up to an Alguazil who rode upon a good horse, and smote him with his sword under the right arm, so that he cut him through and through, and he gave the horse to Alvar Fañez, saying, Mount, Minaya, for you are my right hand.

*Poema del  
Cid. 712.  
763.  
Chr. del Cid.  
cap. 99.  
Chr. Gen.  
ff. 228.*

IX. When Alvar Fañez was thus remounted, they fell upon the Moors again, and by this time the Moors were greatly disheartened, having suffered so great loss, and they began to give way. And my Cid, seeing King Fariz, made towards him, smiting down all who were in his way; and he came up to him, and made three blows at him; two of them failed, but the third was a good one, and went through his cuirass, so that the blood ran down his legs. And with that blow was the army of the Moors vanquished, for King Fariz, feeling himself so sorely wounded, turned his reins and fled out of the field, even to Teruel. And Martín Antolinez the good Burgalese came up to King Galve, and gave him a stroke on the head, which scattered all the carbuncles out of his helmet, and cut through it even to the skin; and the King did not wait for another such, and he fled also. A good day was that for Christendom, for the Moors fled on all sides. King Fariz got into Teruel, and King Galve fled after him, but they would not receive him within the gates, and he went on to Calatayud. And the Christians pursued them even to Calatayud. And Alvar Fañez had a good horse; four and thirty did he slay in that pursuit with the edge of his keen sword, and his arm

*Of the great  
victory won  
by the Cid.*



BOOK was all red, and the blood dropt from his elbow. And as  
 IV. he was returning from the spoil he said, Now am I well pleased,  
 for good tidings will go to Castille, how my Cid has won a bat-  
 tle in the field. My Cid also turned back ; his coif was wrinkl-  
 ed, and you might see his full beard ; the hood of his mail hung  
 down upon his shoulders, and the sword was still in his hand.  
 He saw his people returning from the pursuit, and that of all his  
 company fifteen only of the lower sort were slain, and he gave  
 thanks to God for this victory. Then they fell to the spoil,  
 and they found arms in abundance, and great store of wealth ;  
 and five hundred and ten horses. And he divided the spoil,  
 giving to each man his fair portion, and the Moors whom they  
 had put out of Alcocer before the battle, they now received  
 again into the castle, and gave to them also a part of the booty,  
 so that all were well content. And my Cid had great joy  
 with his vassals.

*Poema del  
 Cid 764  
 811.  
 Chr. del Cid.  
 cap. 100.  
 Chr. Gen.  
 f. 228.*

*How the Cid  
 sent a pre-  
 sent to King  
 Don Alfonso.*

X. Then the Cid called unto Alvar Fañez and said, Cousin,  
 you are my right hand, and I hold it good that you should  
 take of my fifth as much as you will, for all would be well be-  
 stowed upon you ; but Minaya thanked him, and said, that he  
 would take nothing more than his share. And the Cid said unto  
 him, I will send King Don Alfonso a present from my part of the  
 spoils. You shall go into Castille, and take with you thirty  
 horses, the best which were taken from the Moors, all bridled  
 and saddled, and each having a sword hanging from the saddle-  
 bow ; and you shall give them to the King, and kiss his hand  
 for me, and tell him that we know how to make our way among  
 the Moors. And you shall take also this bag of gold and sil-  
 ver, and purchase for me a thousand masses in St. Mary's  
 at Burgos, and hang up there these banners of the Moorish  
 Kings whom we have overcome. Go then to St. Pedro's at  
 Cardena, and salute my wife Doña Ximena, and my daughters,

and tell them how well I go on, and that if I live I will make them rich women. And salute for me the Abbot Don Sancho, and give him fifty marks of silver; and the rest of the money, whatever shall be left, give to my wife, and bid them all pray for me. Moreover the Cid said unto him, This country is all spoiled, and we have to help ourselves with sword and spear. You are going to gentle Castille; if when you return you should not find us here, you will hear where we are.

XI. Alvar Fañez went his way to Castille, and he found the King in Valladolid, and he presented to him the thirty horses, with all their trappings, and swords mounted with silver hanging from the saddle-bows. And when the King saw them, before Alvar Fañez could deliver his bidding, he said unto him, Minaya, who sends me this goodly present; and Minaya answerd, My Cid Ruydiez, the Campeador, sends it, and kisses by me your hands. For since you were wroth against him, and banished him from the land, he being a man disherited, hath helped himself with his own hands, and hath won from the Moors the Castle of Alcocer. And the King of Valencia sent two Kings to besiege him there, with all his power, and they begirt him round about, and cut off the water and bread from us so that we could not subsist. And then holding it better to die like good men in the field, than shut up like bad ones, we went out against them, and fought with them in the open field, and smote them and put them to flight; and both the Moorish Kings were sorely wounded, and many of the Moors were slain, and many were taken prisoners, and great was the spoil which we won in the field, both of captives and of horses and arms, gold and silver and pearls, so that all who are with him are rich men. And of his fifth of the horses which were taken that day, my Cid hath sent you these, as to his natural Lord, whose favour he desireth. I beseech you, as God shall help

BOOK  
IV.

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

*How Alvar  
Fañez pre-  
sented the  
horses to the  
King.*

BOOK you, show favour unto him. Then King Don Alfonso answered, This is betimes in the morning for a banished man to ask favour of his Lord ; nor is it befitting a King, for no Lord ought to be wroth for so short a time. Nevertheless, because the horses were won from the Moors, I will take them, and rejoice that my Cid hath sped so well. And I pardon you, Minaya, and give again unto you all the lands which you have ever held of me, and you have my favour to go when you will, and come when you will. Of the Cid Campeador, I shall say nothing now, save only that all who chuse to follow him may freely go, and their bodies and goods and heritages are safe. And Minaya said, God grant you many and happy years for his service. Now I beseech you, this which you have done for me, do also to all those who are in my Cid's company, and show favour unto them also, that their possessions may be restored unto them. And the King gave order that it should be so. Then Minaya kissed the King's hand and said, Sir, you have done this now, and you will do the rest hereafter.

*Poema del  
Cid. 879.  
904.  
Chr. del Cid.  
cap. 103.  
Chr. Gen.  
f. 229.*

*How the Cid  
departed  
from Alco-  
cer.*

XII. My Cid remained awhile in Alcocer, and the Moors of the border waited to see what he would do. And in this time King Fariz got well of his wound, and my Cid sent to him and to the Moors, saying, that if they would give him three thousand marks of silver, he would leave Alcocer and go elsewhere. And King Fariz and the Moors of Techa, and of Teruel, and of Calatayud, were right glad of this, and the covenant was put in writing, and they sent him the three thousand marks. And my Cid divided it among his company, and he made them all rich, both knights and esquires and footmen, so that they said to one another, He who serves a good Lord, happy man is his dole. But the Moors of Alcocer were full sorry to see him depart, because he had been to them a kind master and a bountiful ; and they said unto him, Wherever you go, Cid, our

prayers will go before you: and they wept both men and women when my Cid went his way. So the Campeador raised his banner and departed, and he went down the Salon, and crossed it; and as he crossed the river they saw good birds, and signs of good fortune. And they of Za and of Calatayud were well pleased, because he went from them. My Cid rode on till he came to the knoll above Monte-Real; it is a high hill and strong, and there he pitched his tents, being safe on all sides. And from thence he did much harm to the Moors of Medina and of the country round about; and he made Daroca pay tribute, and Molina also, which is on the other side, and Teruel also, and Celfa de Canal, and all the country along the river Martin. And the news went to the King of Zaragoza, and it neither pleased the King nor his people.

BOOK  
IV.

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

XIII. Ever after was that knoll called the Knoll of the Cid. And when the perfect one had waited a long time for Minaya and saw that he did not come, he removed by night, and passed by Teruel and pitched his camp in the pine-forest of Tebar. And from thence he infested the Moors of Zaragoza, insomuch that they held it best to give him gold and silver and pay him tribute. And when this covenant had been made, Almu-dafar, the King of Zaragoza, became greatly his friend, and received him full honourably into the town. In three weeks time after this came Alvar Fañez from Castille. Two hundred men of lineage came with him, every one of whom wore sword girt to his side, and the foot-soldiers in their company were out of number. When my Cid saw Minaya he rode up to him, and embraced him without speaking, and kissed his mouth and the eyes in his head. And Minaya told him all that he had done. And the face of the Campeador brightened, and he gave thanks to God and said, It will go well with me, Minaya, as long as you live! God, how joyful was that whole host because Alvar

*How the Cid  
was received  
at Zaragoza.*

BOOK  
IV.

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

*How the Cid  
spoiled the  
country.*

Fañez was returned! for he brought them greetings from their kinswomen and their brethren, and the fair comrades whom they had left behind. God, how joyful was my Cid with the fleecy beard, that Minaya had purchased the thousand masses, and had brought him the biddings of his wife and daughters! God, what a joyful man was he!

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

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

XV. When Don Ramon Berenguer the Count of Barcelona **BOOK** heard this, it troubled him to the heart, and he held it for a **IV.** great dishonour, because that part of the land of the Moors was *How Don Ramon Berenguer came to take away his spoil from the Cid.* in his keeping. And he spake boastfully saying, Great wrong doth that Cid of Bivar offer unto me; he smote my nephew<sup>a</sup> in my own court and never would make amends for it, and now he ravages the lands which are in my keeping, and I have never defied him for this nor renounced his friendship; but since he goes on in this way I must take vengeance. So he and King Abenalfange gathered together a great power both of Moors and Christians, and went in pursuit of the Cid, and after three days and two nights they came up with him in the pine-forest of Tebar, and they came on confidently, thinking to lay hands on him. Now my Cid was returning with much spoil, and had descended from the Sierra into the valley when tidings were brought him that Count Don Ramon Berenguer and the King of Denia were at hand, with a great power, to take away his booty, and take or slay him. And when the Cid heard this he sent to Don Ramon saying, that the booty which he had won was none of his, and bidding him let him go on his way in peace: but the Count made answer, that my Cid should now learn whom he had dishonoured, and make amends once for all. Then my Cid sent the booty forward, and bade his knights make ready. They are coming upon us, said he, with a great power both of Moors and Christians, to take from us the spoils which we have so hardly won, and without doing battle we cannot be quit of them; for if we should proceed they would follow till they overtook us: therefore let the battle be here, and

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<sup>a</sup> Nothing more than this incidental mention of this circumstance is to be found.

**BOOK IV.** I trust in God that we shall win more honour, and something to boot. They come down the hill, drest in their hose, with their gay saddles, and their girths wet; we are with our hose covered and on our Galician saddles;—a hundred such as we ought to beat their whole company. Before they get upon the plain ground let us give them the points of our lances; for one whom we run through, three will jump out of their saddles; and Ramon Berenguer will then see whom he has overtaken to-day in the pine-forest of Tebar, thinking to despoil him of the booty which I have won from the enemies of God and of the faith.

*Poema del  
Cid. v. 907.  
1007.  
Chr. del Cid.  
cap. 105.  
106.  
Chr. Gen.  
f. 231.*

*Of the great  
bounty of  
the Cid to-  
ward Don  
Ramon Be-  
renguer.*

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

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

BOOK  
IV.

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

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



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

*Poema del*  
*Cid. v. 1008.*  
 1089.  
*Chr. del Cid.*  
*cap. 106.*  
 107.  
*Chr. Gen.*  
*f. 231.*

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

would repent what he had done, and send to take him back to prison, which the Perfect one would not have done for the whole world, for never did he do disloyal thing.

BOOK  
IV.

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

*How the Cid  
won all the  
lands of  
Borriana.*

*Poema del  
Cid. v. 1090.  
1105.  
Chr. del Cid.  
cap. 108.  
Chr. Gen.  
ff. 232.*

XVIII. Now Zulema had sent for my Cid, and the cause was this. His brother the King of Denia had taken counsel with Count Ramon Berenguer, and with the Count of Cardona, and with the brother of the Count of Urgel, and with the chiefs of Balsadron and Remolin and Cartaxes, that they should besiege the Castle of Almenar, which my Cid had refortified by command of King Zulema. And they came up against it while my Cid was away, besieging the Castle of Estrada, which is in the rivers Tiegio and Sege, the which he took by force. And they fought against it and cut off the water. And when my Cid came to the King at Tamarit, the King asked him to go and

*How the Cid  
defeated  
King Abe-  
nalfange and  
Don Ramon  
Berenguer.*

BOOK

IV.

fight with the host which besieged Almenar; but my Cid said it would be better to give something to King Abenalfange that he should break up the siege and depart; for they were too great a power to do battle with, being as many in number as the sands on the sea shore. And the King did as he counselled him, and sent to his brother King Abenalfange, and to the chiefs who were with him, to propose this accord, and they would not. Then my Cid, seeing that they would not depart for fair means, armed his people, and fell upon them. That was a hard battle and well fought on both sides, and much blood was shed, for many good knights on either party were in the field; howbeit he of good fortune won the day at last, he who never was conquered. King Abenalfange and Count Ramon and most of the others fled, and my Cid followed, smiting and slaying for three leagues; and many good Christian knights were made prisoners. Ruydiez returned with great honour and much spoil, and gave all his prisoners to King Zulema, who kept them eight days, and then my Cid begged their liberty and set them free. And he and the King returned to Zaragoza, and the people came out to meet them, with great joy, and shouts of welcome. And the King honoured my Cid greatly, and gave him power in all his dominions.

*Chr. del Cid.  
cap. 109.  
Chr. Gen.  
f. 232.*

*Of the great  
treason  
which was  
committed  
at Rueda.*

XVIII. At this time it came to pass that Almofalez, a Moor of Andalusia, rose up with the Castle of Rueda, which was held for King Don Alfonso. And because he held prisoner there the brother of Adefir, another Moor, Adefir sent to the King of Castille, beseeching him to come to succour him, and recover the Castle. And the King sent the Infante Don Ramiro his cousin, and the Infante Don Sancho, son to the King of Navarre, and Count Don Gonzalo Salvadores, and Count Don Nuño Alvarez, and many other knights with them; and they came to the Castle, and Almofalez said he would not open the

gates to them, but if the King came he would open to him. And when King Don Alfonso heard this, incontinently he came to Rueda. And Almofalez besought him to enter to a feast which he had prepared; howbeit the King would not go in, neither would his people have permitted him so to have risked his person. But the Infante Don Sancho entered, and Don Nuño, and Don Gonzalo, and fifteen other knights; and as soon as they were within the gate, the Moors threw down great stones upon them and killed them all. This was the end of the good Count Don Gonzalo Salvadores, who was so good a knight in battle that he was called He of the Four Hands. The bodies were ransomed, seeing that there was no remedy, the Castle being so strong, and Don Gonzalo was buried in the Monastery of Oña, according as he had appointed in his will; and the Infante Don Sancho with his forefathers the Kings of Navarre, in the royal Monastery of Naxara<sup>s</sup>.

*Sandoval,*  
ff. 67.  
*Chr. del Cid.*  
cap. 110.  
*Chr. Gen.*  
ff. 282.

XIX. Greatly was King Don Alfonso troubled at this villainy, and he sent for the Cid, who was in those parts; and the Cid came to him with a great company. And the King told him the great treason which had been committed, and took the Cid into his favour, and said unto him that he might return with him into Castille. My Cid thanked him for his bounty, but he said he never would accept his favour unless the King granted what he should request; and the King bade him make his demand. And my Cid demanded, that when any hidalgo should be banished, in time to come, he should have the thirty days, which were his right, allowed him, and not nine only, as had been his case; and that neither

*How the Cid*  
*took the cas-*  
*tle of Rueda.*

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

BOOK IV. *hidalgo nor citizen should be proceeded against till they had been fairly and lawfully heard; also, that the King should not go against the privileges and charters and good customs of any town or other place, nor impose taxes upon them against their right; and if he did, that it should be lawful for the land to rise against him, till he had amended the misdeed. And to all this the King accorded, and said to my Cid that he should go back into Castille with him; but my Cid said he would not go into Castille till he had won that castle of Rueda, and delivered the villainous Moors thereof into his hands, that he might do justice upon them. So the King thanked him greatly, and returned into Castille, and my Cid remained before the castle of Rueda. And he lay before it so long, and beset it so close, that the food of the Moors failed, and they had no strength to defend themselves; and they would willingly have yielded the castle, so they might have been permitted to leave it and go whither they would; but he would have their bodies, to deliver them up to the King. When they saw that it must be so, great part of them came out, and yielded themselves prisoners; and then my Cid stormed the castle, and took Alnofalez and they who held with him, so that none escaped; and he sent him and his accomplices in the treason to the King. And the King was right glad when they were brought before him, and he did great justice upon them, and sent to thank my Cid for having avenged him.*

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

*How the Cid  
took King  
Don Pedro  
of Aragon  
prisoner.*

XX. After my Cid had done this good service to King Don Alfonso, he and King Zulema of Zaragoza entered Aragon, slaying, and burning, and plundering before them, and they returned to the Castle of Monzon with great booty. Then the Cid went into King Abenalfange's country, and did much mischief there; and he got among the mountains of Moriella, and beat down every thing before him, and destroyed the Castle

of Moriella. And King Zulema sent to bid him build up the ruined Castle of Alcala, which is upon Moriella; and the Cid did so. But King Abenalfange being sorely grieved hereat, sent to King Pedro of Aragon, and besought him to come and help him against the Campeador. And the King of Aragon gathered together a great host in his anger, and he and the King of Denia, came against my Cid, and they halted that night upon the banks of the Ebro; and King Don Pedro sent letters to the Cid, bidding him leave the castle which he was then edifying. My Cid made answer, that if the King chose to pass that way in peace, he would let him pass, and show him any service in his power. And when the King of Aragon saw that he would not forsake the work, he marched against him, and attacked him. Then was there a brave battle, and many were slain; but my Cid won the day, and King Abenalfange fled, and King Don Pedro was taken prisoner<sup>o</sup>, and many of his Counts and knights with him. My Cid returned to Zaragoza with this great honour, taking his prisoners with him; and he set them all freely at liberty, and having tarried in Zaragoza a few days, set forth for Castille, with great riches and full of honours.

BOOK  
IV.

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

XXI. Having done all these things in his banishment, my Cid returned to Castille, and the King received him well, and

*How the Cid  
returned in-  
to Castille.*

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

BOOK gave him the Castle of Dueñas, and of Orcejon, and Ybia, and  
IV. Campo, and Gaña, and Berviesca, and Berlanga, with all their  
districts. And he gave him privileges with leaden seals appen-  
dant, and confirmed with his own hand, that whatever castles,  
towns, and places, he might win from the Moors, or from any  
one else, should be his own, quit and free for ever, both for  
him and for his descendants. Thus was my Cid received into  
the King's favour, and he abode with him long time, doing him  
great services, as his Lord.

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

HERE BEGINNETH THE FIFTH BOOK  
OF THE  
CHRONICLE OF THE CID.

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



**BOOK V.** Alfonso, exhorting him to win Toledo, which he might well do, now that he was no longer bound by his oath. Then both Kings came, thinking to have the city: and the King of Badajoz came first, and the gates were opened to him in despite of Yahia. Howbeit King Don Alfonso speedily arrived, and the King of Badajoz, seeing that he could not maintain Toledo against him, retreated, and King Don Alfonso pursued him into his own dominions, and gave orders that he should be attacked along the whole of his border, and did not leave him till he had plainly submitted. In this manner was Yahia delivered from the King of Badajoz; but King Don Alfonso knowing how that city was to be taken, contented himself with overrunning the country, and despoiling it, even to the walls of the city; and thus he did for four years, so that he was master of the land.

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

*How Diego  
Rodriguez  
the son of the  
Cid was  
slain.*

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

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

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

against them. And by the virtue of God Alvar Fañez gave King Abenalfange a cruel wound in the face, so that he fled away. Great honour did Minaya win for this victory.

BOOK  
V.

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

*How King  
Don Alfonso  
went against  
Toledo.*

A.D. 1085.

*Coribay.  
xi. 17.  
Sandoval,  
ff. 227.*

IV. Greatly to be blamed are they who lived in those days for not handing down to everlasting remembrance the worthy feats which were atchieved at this siege. For not only was Toledo a strong city, both by nature and in its walls and towers, but the flower of the chivalry of all Spain and of all Christendom was there assembled, and the Moors of Spain also, knowing that this was, as it were, the heart of their empire, did all they

*Of the taking  
of Toledo.*

BOOK V. could to defend it : greatly to be blamed are they who neglected to transmit to us the memory of their deeds, and greatly have they wronged the worthy knights whose exploits should else have gained for them a never-dying renown. Nothing more, owing to their default, can we say of this so notable a siege, than that when Don Cabrian, the Bishop of Leon, was earnestly engaged in prayer for the success of the Christian arms, the glorious St. Isidro appeared unto him, and certified that in fifteen days the city should be surrendered ; and even so it came to pass, for the gates were opened to the King on Thursday the twenty-fifth of May, in the year of the æra 1123, which is the year of Christ 1085. The first Christian banner which entered the city was the banner of my Cid, and my Cid was the first Christian Alcayde of Toledo. Of the terms granted unto the Moors, and how they were set aside for the honour of the Catholic faith, and of the cunning of the Jews who dwelt in the city, and how the Romish ritual was introduced therein, this is not the place to speak ; all these things are written in the Chronicles of the Kings of Spain.

*Garibay.*  
xi. 17.  
*Sandoval,*  
ff. 76.

*How Yahia*  
*sent to spy*  
*the state of*  
*Valencia.*

V. Now Yahia, when he saw that he could by no means hold Toledo, because on the one hand the Moors would give it to the King of Badajoz, and on the other King Don Alfonso warred against it, he made a covenant with King Don Alfonso to yield the city to him, if he with the help of Alvar Fañez would put him in possession of Valencia, which had belonged unto Hicem and Alimaymon, his fathers, but which the Guazil Abdalla Azis held now as his own, calling himself King thereof. And he covenanted that King Don Alfonso should also put into his hand Santa Maria de Albarrazin, and the kingdom of Denia ; and the King assented to the covenant, thinking that in this manner the land would be all his own. Yahia therefore sent Abenfarat, who was his cousin, to Valencia, to spy out

what the Guazil would do, whether he would peaceably deliver up the kingdom unto him, or whether he would oppose his coming, which he greatly doubted, because it was rumoured that he was about to give his daughter in marriage to the King of Zaragoza. Abenfarat went his way, and took up his abode in the house of a Moor who was called Abenlupo; and while he sojourned there the marriage of the Guazil's daughter was effected, and the Guazil himself fell sick and died. Then Abenfarat tarried yet awhile to see what would be the issue, for the men of Valencia were greatly troubled because of the death of their King. He left two sons, between whom there was no brotherly love during his life, and now that he was dead there was less. And they divided between them all that he had left, even the least thing did they divide, each being covetous to possess all that he could; and they made two factions in the town, each striving to possess himself of the power therein. But the men of Valencia who were not engaged on their side, and they also who held the castles round about, were greatly troubled because of this strife which was between them; and they also were divided between two opinions, they who were of the one wishing to give the kingdom to the King of Zaragoza, and they who were of the other to yield themselves unto Yahia the grandson of Alimaymon, because of the covenant which King Don Alfonso had made with him. When Abenfarat knew these things he returned unto Yahia, and told him all even as it was; and Yahia saw that he should have the city, because of the discord which was therein.

BOOK  
V.

*Chr. del Cid.*  
cap. 132.  
133.  
*Chr. Gen.*  
ff. 241.

VI. Then Yahia gathered together all his people, knights, and cross-bow men, and foot soldiers, and they of his board, and the officers of his household which are the eunuchs; and he set forward on the way toward Valencia, and Alvar Fañez and his body of Christians with him. And he sent to the townsmen

*How Yahia*  
*was received*  
*into Valencia.*

**BOOK** greeting them, and saying that he was coming to dwell among  
**v.** them and to be their King, and that he would deal bountifully  
by them; and that he should wait awhile in the town which  
was called Sera. The chief men of the town took counsel  
together what they should do, and at length they agreed to  
receive him for their Lord; and this they did more in fear of  
King Don Alfonso and of Alvar Fañez than for any love to-  
wards him. This answer they sent him by Aboeza the Alcayde.  
Now Aboeza would fain have departed from Valencia when  
the Guazil Abdalla Azis died, because of the strife which was  
in the city, and he thought to betake himself to his own Castle  
of Monviedro and dwell there, away from the troubles which  
were to come. Upon this purpose he took counsel with his  
friend Mahomed Abenhayen the Scribe, for there was great  
love between them; and when the Scribe heard what he pur-  
posed to do he was grieved thereat, and represented unto him  
that it was not fitting for him to forsake the city at such a  
time, so that Aboeza was persuaded. And they twain cove-  
nanted one to the other, to love and defend each other against  
all the men in the world, and to help each other with their  
persons and possessions; and Aboeza sent trusty men of his  
kinsfolk and friends to keep the Castles of Monviedo and Castro  
and Santa Cruz, and other Castles which were in his possession,  
and he himself abode in Valencia. And now he went out  
to Yahia to give unto him the keys of the city, and the good  
men of the city went out with him, and they made obeisance  
to him and promised to serve him loyally. Then Yahia, the  
grandson of Alimaymon, set forth with all his company from  
Sera, and all the people of Valencia, high and low, went out to  
meet him with great rejoicings. And Aboeza adorned the Al-  
cazar right nobly, that Yahia and his women and they of his  
company might lodge within. The most honourable of his

knights took up their lodging in the town, and the cross-bow men and others of low degree lodged round about the Alcazar, and in certain dwellings which were between it and the Mosque, and Alvar Fañez and the Christians who were with him, in the village which was called Ruzaf.

VII. Yahia being now King in Valencia, made Aboeza his Guazil, and gave him authority throughout all his kingdom. Nevertheless he bore displeasure against him in his heart, because he had served Abdalla Azis; and on his part also Aboeza secretly feared the King, and knew not whether it were better to depart from him, or not; howbeit he thought it best to remain and serve him right loyally and well, that so he might win his good will; and when the King perceived this, his anger abated and was clean put out of mind. And he made Aboeza his favourite, and made a vow unto him and confirmed it by a writing, that he would never take away his favour from him, nor change him for another, nor do any thing in his dominions without him. With this was Aboeza satisfied, and the fear which he felt in his heart was removed. And they who held the castles brought great gifts to Yahia, with much humility and reverence, such as the Moors know how to put on. This they did to set his heart at rest, that he might confide in them, and send away Alvar Fañez into his own country, and not keep him and his people at so great a charge, for it cost them daily six hundred maravedis, and the King had no treasure in Valencia, neither was he so rich that he could support his own company and supply this payment; and for this reason the Moors complained of the great cost. But on the other hand, Yahia feared that if he should send away Alvar Fañez, the Moors would rise against him; and to maintain him he laid a great tax upon the city and its district, saying that it was for barley. This tax they levied upon the rich, as well as

BOOK  
V.  
*Chr. del Cid.*  
*cap. 133.*  
*134.*  
*Chr. Gen.*  
*ff. 242.*

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

**BOOK** the poor, and upon the great as well as the little, which they  
 V. held to be a great evil and breach of their privileges, and thought  
 that by his fault Valencia would be lost, even as Toledo had  
 been. This tribute so sorely aggrieved the people, that it became  
 as it were a bye word in the city, Give the barley. They say  
 there was a great mastiff, with whom they killed beef in the  
 shambles, who, whenever he heard, 'Give the barley,' began to  
 bark and growl: upon which a Trobador said, Thanks be to God,  
 we have many in the town who are like the mastiff.

*Chr. del Cid.*  
*cap. 134.*  
*135.*  
*Chr. Gen.*  
*f. 242.*

*How Yahia*  
*went against*  
*Abenmazot*  
*in Xativa.*

VIII. When they who held the Castles sent presents to King  
 Yahia, there was one among them, by name Abenmazot, who  
 held Xativa, who neither sent him gifts, nor came to offer obe-  
 dience. And the King sent to bid him come before him.  
 But then Abenmazot sent a messenger with letters and full  
 rich presents, saying that he could by no means come himself,  
 and this not from any feigning, and that he would alway do  
 him service with a true good will. And he besought him as  
 his Lord to let him remain in Xativa, and he would give him the  
 rents thereof; but if it was his pleasure to appoint some other  
 in his stead, he besought that he would then give him some-  
 thing for himself and his company to subsist upon, seeing  
 that he desired nothing but the King's favour to be well with  
 him. Then the King took counsel with Abocza the Guazil,  
 and the Guazil advised him to do unto Abenmazot even as he  
 had requested, and let him keep Xativa; and to send away  
 Alvar Fañez because of the great charge it was to maintain  
 him, and to live in peace, and put his kingdom in order; in all  
 which he advised him like a good counsellor and a true. But  
 the King would not give heed to him; instead thereof he com-  
 municated his counsel to the two sons of Abdalla Azis who  
 had submitted unto him, and whom he had taken into his fa-  
 vour, and they told him that Abocza had advised him ill, and

that it behoved him to lead out his host and bring Abenmazot to obedience. And the King believed them and went out and besieged Xativa. And the first day he entered the lower part of the town, but Abenmazot retired to the Alcazar and the fortresses, and defended the upper part; and the King besieged him there for four months, attacking him every day, till food began to fail both in the army of the King and in the town. And they of Valencia could not supply what was to be paid to Alvar Fañez and his company, much less what the King wanted. Then the King understood that he had been ill advised, and for this reason he condemned one of the sons of Abdalla Azis to pay Alvar Fañez for thirty days; and he seized a Jew who was one of his Almoxarifes in Valencia, that is to say, one who collected the taxes, and took from him all that he had, because he had advised him ill, and while this lasted the people of Valencia had some respite.

*Chr. del Cid.  
cap. 136.  
Chr. Gen.  
ff. 243.*

IX. When Abenmazot saw that the King was bent upon destroying him, and that every day he prest him more and more, he sent to Abenalfange who was King of Denia and Tortosa, saying, that if he would come and help him, he would make him Lord of Xativa and of all his other Castles, and would be at his mercy; and this he did to escape from the hands of Yahia. When Abenalfange heard this it pleased him well, and he sent one of his Alcaydes, who was called the Left-handed, to enter the Alcazar, and help to defend it till he could collect a company of Christians who might deal with Alvar Fañez. So that Left-handed one entered the Alcazar with his company, and the Lord of the Castle which was called Almenar, was already there to help Abenmazot, and encourage him that he should not submit. Then Abenalfange gathered together all his host and his cavalry, and brought with him Giralte the Roman, with a company of French knights, and came towards

*How Abenalfange came to help Abenmazot.*



**BOOK V.** Xàtiva, as a hungry lion goes against a sheep, or like the coming of a flood in its hour; so that Yahia was dismayed at the tidings of his approach, and fled as fast as he could to the Isle of Xucar, and though that Isle was so near, he thought he had done a great thing; and from thence he went to Valencia, holding himself greatly dishonoured. Then Abenalfange had Xativa and all its Castles, so that it was all one kingdom as far as Denia. And he took Abenmazot with all his women and his household and all that he had, to Denia, and gave him possessions there, and did him much honour. And when it was seen that King Yahia was thus dishonoured, and that Alvar Fañez had not helped him as had been looked for, they who held the Castles lost all fear of him, so that their hearts were changed towards him, as well they of Valencia as of the other Castles, and they said that they would rather belong to Abenalfange than to him, because the town could not bear the charge of the Christians, nor the oppressions which they suffered because of them.

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

*How Alvar*  
*Fañez plun-*  
*dered the*  
*country.*

X. Abenalfange abode some days in Xativa, and then moved on towards Valencia, thinking to win the city; for he knew how greatly the people were oppressed because of the Christians, and that they could not bear it, and that there was no love between them and their Lord. And he passed by a place which was an oratory of the Moors in their festivals, which they call in Arabic Axera, or Araxea; and he halted near Valencia, so that they in the town might see him; and he went round about the town, to the right and to the left, wheresoever he would. The King of Valencia with his knights was near the wall watching him, and Alvar Fañez and his company were in readiness lest the French should defy them. And after Abenalfange had staid there awhile he drew off and went his way to Tortosa. And Yahia was perplexed with Alvar Fañez, and sought for means to

pay him; and he threw the two sons of Abdalla Azis into prison, and many other good men of the town also, and took from them great riches. Then he made a covenant with Alvar Fañez, that he should remain with him, and gave him great possessions. And when the Moors saw that Alvar Fañez was in such power, all the ruffians and lewd livers in the town flocked unto him, so that Valencia was in the hands of him and his followers; and the Moors being desperate of remedy deserted the town, and went whither they could, setting at nought their inheritances, for no man was safe, neither in his goods nor person. Then Alvar Fañez made an inroad into the lands of Abenalfange, and overran the lands of Buriana, and other parts; and there went with him a great company of those Moorish desperadoes who had joined him, and of other Moorish Almogavares<sup>2</sup>, and they stormed towns and castles, and slew

BOOK

V.

Chr. del. Cist.  
cap. 137.  
138.  
Chr. Gen.  
f. 244.

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\* Miedes says that Almogavares means—Of dust—i. e. Men sprung from the dust of the earth; or because, being the best of the army, they, in Arabic phrase, trod their enemies to dust. Bluteau explains it to mean men covered with dust,—he is strangely mistaken in supposing them to be old garrison soldiers. Fr. Joam de Sousa, in his Lexicon Etymologico, makes it merely warriors of fighting men. An incursion into an enemy's country was called *almogauria*.

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

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

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

*Of the cove-  
 nant which  
 one of the  
 sons of Ab-  
 dulla Azis  
 made with  
 King Don  
 Alfonso.*

XI. Now when one of the sons of Abdalla Azis was loosed from prison, he placed his love upon Alvar Fañez and gave him goodly gifts, and upon Aboeza the King's Guazil, and upon a Jew who was a messenger from King Don Alfonso. And they all sent to King Don Alfonso to beseech him that he would take the son of Abdalla Azis and all that he had under his protection, so that Yahia might do no evil unto him, neither take by force from him any thing that was his; and for this protection he promised to give the King thirty thousand maravedis yearly. This request King Don Alfonso granted, and incontinently he took him under his protection, and sent to the King of Valencia to request that he would do him no wrong. Therefore the son of Abdalla Azis was from that time held in more honour because of the love of King Don Alfonso; nevertheless he was still kept under a guard in his own house, that he should not issue forth. And because of this confinement not thinking himself safe, he made a hole through the wall and got out by night in woman's apparel, and lay hid all the next day in a garden, and on the following night mounted on horseback and rode to Monviedro. When the Guazil knew this he took his son and his uncle as sureties for him for the thirty thousand maravedis, which the Jew was now come to receive for King Don Alfonso. And they went to Monviedro to him, and communed with him, and accorded with him that he should pay the one half immediately, and whenever he returned to Valencia and was safe there in possession of all his rents and inheritances, that then he should pay the remainder: so he paid the fifteen thousand forthwith in silver, and in rings of gold, and in cloth, and in strings of pearls, and the Jew returned therewith to King Don Alfonso. At this time his brother was released from prison by desire of

*Chr. del Cid.  
 cap. 139.  
 140.  
 Chr. Gen.  
 f. 244.*

the King of Zaragoza, and he went unto him; and many of the rich men of the city also betook themselves to Monviedro, because they were not secure neither in their possessions nor in their bodies.

XII. In these days the Almoravides arose in Barbary. The rise of this people and all that they did in Spain are not for me to relate in this place. Suffice it to say, that King Don Alfonso being in great danger, sent for Alvar Fañez and all his company; and that he had so much to do for himself that he took no thought for Valencia. And when they who had the keeping of Yahia's Castles saw this they rose against him, so that few remained unto him, and they of his vassals in whom he put the most trust proved false, so that the heart of the King of Denia and Tortosa grew, and he thought to win Valencia. The chief persons of the town also sent unto him, saying that if he would come they would give the city into his hands. So he gathered together his host, and a company of French also, and sent them forward under the command of his uncle, saying that he would follow and join them on a certain day. But they went forward, and Yahia thinking that if he could conquer them he should be secure, went out and fought against them; and he was defeated and lost a great part of his people and of his arms, and returned into the city with great loss. When Abenalfange, who was a day's journey off, heard this, he marched all night, and came before Valencia. And King Yahia knew not what to do, and was minded to yield up the town. And he took counsel with his people, and they advised him to send for help to King Don Alfonso, and also to the King of Zaragoza, and he did accordingly. And an Arrayaz of Cuenca, whose name was Abencaño, who was a native of Valencia, went to Zaragoza, and told the King that if he would go thither he would deliver the city into his hands, for it appertained unto him rather than to Abenalfange.

*How Alvar  
Fañez was  
called away  
from Valen-  
cia.*

*Chr. del Cid  
cap. 150.  
Chr. Gen.  
ff. 219.*

## BOOK

XIII. And in those days my Cid gathered together a great

V.

*How the Cid  
went to Za-  
ragosa.*

force, and went to the borders of Aragon, and crost the Douro, and lodged that night in Fresno. From thence he went to Calamocha, where he kept Whitsuntide. While he lay there the King of Albarrazin, being in great fear of him, sent to him requesting that they might meet. And when they saw each other they established great love between them, and the King from that day became tributary to the Cid. Then the Cid went to Zaragoza, where he was full honourably received. And when Abencaño came to Zaragoza inviting King Almescalen to go and take Valencia, and King Yahia sent also to beg succour at his hands, the King asked the Cid to go with him, and gave him whatever he demanded. So greatly did this King desire to have Valencia, that he looked not whether his force was great or little, nor whether that of the Cid was greater than his own, but went on as fast as he could. When the King of Denia heard that he was coming and the Cid with him, he durst not abide them. And he thought that the King of Zaragoza by the Cid's help would win the city, and that he should remain with the labour he had undergone, and the costs. Then he placed his love upon King Yahia, and sent him all the food he had, and besought him to help him, saying that he would supply him with whatever he needed. King Yahia was well pleased with this, though he well understood the reason, and firm writings were made to this effect, and then Abenalfange went to Tortosa.

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

*How the  
King of Za-  
ragosa could  
not win the  
city as he  
thought.*

XIV. And when the King of Zaragoza and the Cid drew nigh unto Valencia, Yahia went out to welcome them, and thanked them greatly for coming to his assistance; and he lodged them in the great garden, which was called the Garden of Villa Nueva, and honoured them greatly and sent them great presents: and he invited them afterwards to come with their

honourable men and be his guests in the Alcazar. But the King of Zaragoza all this while had his eye upon the town, thinking that it would be given up to him as Abencaño had promised; but he saw no sign of this, neither knew he how he could win it. Moreover Yahia had placed his love upon the Cid, and had sent him full noble gifts when he was upon the road, in secret, so that the King of Zaragoza knew not thereof. And the King of Zaragoza asked counsel of the Cid how he might get Valencia into his hands, and besought the Cid to help him. But the Cid made answer, how could that be, seeing that Yahia had received it from the hands of King Don Alfonso, who had given it unto him that he might dwell therein. If indeed King Don Alfonso should give it to the King of Zaragoza, then might the King win it, and he would help him so to do; otherwise he must be against him. When the King heard this he perceived how the Cid stood in this matter: and he left an Alcaide with a body of knights to assist King Yahia, and also to see if he could win the town: and he himself returned to Zaragoza.

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

XV. Then the Cid went to besiege the Castle called Xerica, by advice of the King of Zaragoza, that he might have a frontier against Monviedro. This he did because, when the King came to relieve Valencia, Aboeza had covenanted to give up Monviedro unto him, the which he had not done; and the King thought that if he made war upon these Castles they must either yield unto him, or be at his mercy, because they did not belong to the King of Denia. But when Aboeza knew this he sent to Abenalfange the King of Denia, saying that he would give him the Castle; and the King of Denia incontinently came and took possession of it, and Aboeza became his vassal. When the Cid saw this he understood that Valencia must needs be lost, and thought in his heart that he could win the city for himself, and keep it. Then sent he letters to King Don Al-

*How Count  
Ramon Be-  
renguer  
came against  
Valencia.*

BOOK V.  
 fonso, in which he besought him of his mercy not to think it ill that the people who were with him should remain with him, for he would do God service, and maintain them at the cost of the Moors, and whensoever the King stood in need of their service, he and they would go unto him and serve him freely; and at other times they would make war upon the Moors, and break their power, so that the King might win the land. Well was King Don Alfonso pleased at this, and he sent to say that they who were in the Cid's company might remain with him, and that as many as would might go join him. And my Cid went to the King to commune with him, and while my Cid was with him, Don Ramon Berenguer, Lord of Barcelona, came to Zaragoza; and the King gave him great gifts, that he might not place his love upon any other for want; for the King had now put away his love from the Cid, thinking that because of him he had lost Valencia. And presently he sent a force to besiege Valencia under Don Ramon Berenguer; and he had two Bastilles built, one in Liria, which King Yahia had given him when he came to relieve him, and the other in Juballa, and he thought to build another on the side of Albuhera, so that none might enter into the city, neither go out from it. And he re-edified the Castle of Cebolla, that the Count might retire thither if it should be needful; and every day the Count attacked the city, and King Yahia defended himself, looking for the coming of the Cid to help him, according to the covenant which was between them.

*Chr. del Cid.*  
*cap. 153.*  
*154.*  
*Chr. Gen.*  
*ff. 251.*

*Of the covenant which was made between King Yahia and the Cid.*

XVI. When the Cid returned from Castille and knew that Valencia was besieged by the French, he went to Tares which is near Monviedro, and encamped there with his people, who were many in number. And when the Count knew that the Cid was so near, he feared him, holding him to be his enemy. And the Cid sent to him to bid him move from that place and raise

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

*Chr. del Cid.*  
cap. 154.  
155.  
*Chr. Gen.*  
f. 251.

XVII. When the Cid had thus set the land in order he went against the King of Denia, and warred against Denia and against Xativa; and he abode there all the winter, doing great hurt, insomuch that there did not remain a wall standing from Orihuela to Xativa, for he laid every thing waste; and all his booty and his prisoners he sold in Valencia. Then he went towards Tortosa, destroying every thing as he went; and he pitched his camp near unto the city of Tortosa, in a place which in Arabic is called Maurelet, and he cut down every thing before him, orchards and vines and corn. When King Abenal-

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



BOOK V.  
 fange saw that the land was thus destroyed, and that neither bread, nor wine, nor flocks would be left him, he sent to Count Ramon Berenguer, beseeching him to gather together a great force, and drive the Cid out of the land, for which service he would give him whatever he might stand in need of. And the Count, thinking now to be revenged of the Cid for his former defeat, and because he had taken from him the rents which he used to receive from the land of Valencia, took what the King gave him, and assembled a great host of the Christians. This was so great a power when the Moors had joined, that they surely thought the Cid would fly before them ; for the Moors held that these Frenchmen were the best knights in the world, and the best appointed, and they who could bear the most in battle. When the Cid knew that they came resolved to fight him, he doubted that he could not give them battle because of their great numbers, and sought how he might wisely disperse them. And he got among the mountain vallies, whereunto the entrance was by a narrow strait, and there he planted his barriers, and guarded them well that the Frenchmen might not enter. The King of Zaragoza sent to tell him to be upon his guard, for Count Ramon Berenguer would without doubt attack him : and the Cid returned for answer, Let him come. On the morrow the Count came nearer, and encamped a league off, in sight of him, and when it was night he sent his spies to view the camp of Ruydiez the Cid. The next day he sent to bid him come out and fight, and the Cid answered, that he did not want to fight nor to have any strife with him, but to pass on with his people. And they drew nearer and invited him to come out, and defied him, saying that he feared to meet them in the field ; but he set nothing by all this. They thought he did it because of his weakness, and that he was afraid of them : but what he did was to wear out their patience.

*Chr. del Cid.*  
*cap. 155.*  
*Chr. Gen.*  
*ff. 232.*

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

BOOK

V.

Of the letter  
which Count  
Ramon sent  
unto the Cid.

XIX. When the Cid had read this letter he wrote another in reply after this manner: I Ruydiez and my vassals: God save you Count! I have seen your letter in which you tell me that I sent one to King Almescahen of Zaragoza speaking contumeliously of you and of all your vassals; and true it is that I did

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

Of the letter  
which the  
Cid sent in  
reply.

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

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

*How the Cid*  
*defeated*  
*Count Ra-*  
*mon.*

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

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

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BOOK <sup>V.</sup> horses, and their arms, which were many and good; and much gold and silver, and fine linen, and all that they had, so that he and all his company were rich men with the spoils. And when Count Ramon heard in his flight that the Cid had taken all his chief captains, and that well nigh all his power was either slain or taken, he thought it best to come unto the Cid and trust unto his mercy, and he came full humbly and put himself into his hands. And the Cid received him full well and honoured him greatly, and let him go into his own country. And the Count offered a price for the prisoners which was a full great ransom, and moreover the swords precious above all others, which were made in other times<sup>a</sup>. Bountiful was the Cid when he received this ransom, and great part of it he returned unto them again, and showed them great courtesy, and they did homage to him never to come against him with any man in the world.

*Chr. del Cid.*  
cap. 157.  
158.  
*Chr. Gen.*  
ff. 258.

*Of the death  
of Abenalfange,  
and how the Cid  
became master  
in the  
land.*

XXI. When Abenalfange the King of Denia and Tortosa heard this, he was so sorely grieved that he fell sick and died. He left one son who was a little one, and the sons of Buxar were his guardians. One of these held Tortosa for the child, and the other held Xativa, and one who was their cousin held Denia. And they knowing that they could neither live in peace, nor yet have strength for war, unless they could have the love of the Cid, sent humbly to say unto him that if he would do no hurt to their lands they would do whatever he pleased, and pay

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

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

*Chr. del Cid,*  
cap. 15.  
159.  
*Chr. Gen.*  
f. 253.

XXII. Then the Cid sent to the King of Zaragoza, bidding

**BOOK V.** him yield up the Bastilles which he had built against Valencia ; and the King returned for answer that he would not until King Yahia had paid him the whole cost which he had been at, when he came to his succour against King Abenalfange. Then the Cid besieged Liria, and the people submitted unto him, that they should pay him yearly two thousand maravedis. And he overran the whole of the King of Zaragoza's country, and brought great spoils to Valencia. Now at this time a Moor called Ali Abenaxa, the Adelantado of the Almoravides, that is to say, of the Moors from beyond sea, came with a great power of the Moors of Andalusia to besiege the Castle of Aledo. This he did because he knew that King Don Alfonso would come to its relief, and he thought that peradventure the King would bring with him so small a force that he might slay or take him. But when the King heard of it he assembled a great host, and sent to the Cid, bidding him come and aid him. And the Cid went to Requena, believing that he should meet the King there ; but the King went another way, and the Cid not knowing this tarried some days in Requena expecting him, because that was the road. And when the Moors knew that King Don Alfonso was coming with so great a host to relieve the Castle, they departed, flying. And King Don Alfonso came to the Castle, and when he came there he found that he was short of victuals, and returned in great distress for want of food, and lost many men and many beasts who could not pass the Sierra. Nevertheless he supplied the Castle well with arms, and with such food as he could.

*Chr. del. Cid.  
cap. 160.*

*How King  
Don Alfonso  
banished the  
Cid a second  
time.*

XXIII. Now they who hated the Cid spake leasing of him to King Don Alfonso, saying that he had tarried in Requena, knowing that the King was gone another way, that so he might give the Moors opportunity to fall upon him. And the King believed them, and was wroth against the Cid, and ordered all that he had in Castille to be taken from him, and sent

to take his wife, and his daughters. When the Cid heard this he sent presently a knight to the King to defend himself, saying, that if there were Count or Rico-ome or knight who would maintain that he had a better and truer will to do the King service than he had, he would do battle with him body to body<sup>4</sup>, but the King being greatly incensed would not hear him. And when they who hated the Cid saw this, and knew that the Cid was gone against a Castle near Zaragoza, they besought the King to give them force to go against him; howbeit this the King would not. At this time Ali Abenaxa, the Adelantado of the Almoravides, besieged Murcia, and there was a dearth in the city, and Alvar Fañez who should have relieved them did not, and they were so closely beset that they were compelled to yield up the town. As soon as he had taken Murcia he went against the Castle of Aledo, of which you have heard, and assaulted it vigorously, and took it by force and by famine. And when he had won Murcia and Aledo, he wished to have Valencia also, and they of Valencia, because of the yoke of the Cid, longed to be his vassals, even as the sick man longeth after health. When King Don Alfonso heard what Ali Abenaxa had done, he made ready to go against him. And the Queen his wife, and certain knights who were friends to the Cid, wrote to him that he should now come and serve the King in such a season, that the King might thank him greatly and lay aside his wrath. Having seen these letters the Cid set out from Zaragoza where he was, and went his way

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<sup>4</sup> Berganza refers to Fr. Juan Gil de Zamora, who wrote about five centuries before him, for a fuller account of this part of the Cid's history; and he quotes from him four different forms of defiance delivered in the Cid's name by one of his people before the King; upon which the King set Doña Ximena and her daughters at liberty, but would do the Cid no farther justice. L. 5. C. 22. § 274. 275.



BOOK V. with a great host, and advanced as far as Martos, where he found the King. And the King received him honourably, and they continued together till the King passed the Sierra de Elvira, and the Cid went in the plain below before him. And they who wished ill to him said to the King, The Cid came after you like one who was wearied, and now he goes before you. And after this manner they set the King again against him, so that his displeasure was greatly moved. And the Moors did not venture to give him battle, but left the Castle of Aledo and retreated to Murcia, and the King returned to Ubeda. And when the Cid saw that the heart of the King was changed, he returned to Valencia, and the King went back to Toledo.

*Chr. del Cid.  
cap. 161.*

*How the Cid  
laid waste the  
lands of King  
Don Alfonso,  
and the King  
did him jus-  
tice.*

XXIV. After this King Don Alfonso drew forth a great host and went towards Valencia, and sent to all the Castles in that land, saying that for five years they should pay him the tribute which they were wont to pay unto the Cid. When the Cid knew this he sent to the King, saying, he marvelled why the King should thus seek to dishonour him, and that he trusted in God soon to make him know how ill he was advised by those about him. And presently the Cid gathered together a full great host both of Moors and of Christians, and entered the land of King Don Alfonso, burning and destroying whatever he found, and he took Logroño, and Alfaro also, and sacked it. While he was at Alfaro, Count Garci Ordoñez and certain other Ricos-omes of Castille sent to say to him, that if he would tarry for them seven days, they would come and give him battle. He tarried for them twelve days, and they did not dare to come; and when the Cid saw this he returned to Zaragoza. Now when King Don Alfonso knew what the Cid had done in his land, and that the Ricos-omes had not dared fight against him, he saw that he had taken an evil counsel when he set his heart against him. And he sent his letters to

the Cid saying, that he forgave him all that he had done, seeing that he himself had given the occasion; and he besought him to come to Castille, where he should find all things free which appertained unto him. Much was the Cid rejoiced at these tidings, and he wrote to the King thanking him for his grace, and beseeching him not to give ear to bad counsellors, for he would alway be at his service.

*Chr. del Cid.  
cap. 162.*

XXV. Now it came to pass, that by reason of certain affairs the Cid tarried a long time in Zaragoza. And they of Valencia being no longer kept in awe by his presence, complained one to another of the oppressions and wrongs which they endured from him and from his servants, and from Abenalfarax, the Guazil whom he had appointed; and they conspired with an Alcayde who was called Abeniaf. And when Abenalfarax the Guazil understood how Abeniaf cast about to disturb the peace of the city, he would have taken him and cast him in prison; but this he dared not do till the Cid should come, and moreover he weened that upon his coming the disturbance would cease. Now Abeniaf knew that the Guazil was minded to seize him if he could have dared so to do, and he sent his messengers to Ali Abenaxa the Adelantado of the Almoravides, who was now Lord of Murcia, telling him to come to Valencia, and he would deliver the city into his hands. Moreover he took counsel with the Alcayde of Algezira de Xucar, that the Alcayde also should send to Ali Abenaxa, exhorting him to make good speed himself, or to send an Alcayde with a fitting power, and to come to Algezira, which was near, and then presently proceed to Valencia. So soon as Ali Abenaxa had received this message he made speed to come, and as many Castles as were upon his road submitted unto him. When the Alcayde of Denia heard of his coming, and that all these Castles had submitted, he durst not abide there, but fled to Xativa; and Ali Abenaxa took possession of Denia, and he

*How Abeniaf sent to the Almoravides to come against Valencia.*

**BOOK** sent his Alcayde to Algezira de Xucar, and took possession of  
 v. that also. When these tidings came to Valencia, the Bishop  
 who was there, and the forty knights who were with the messenger of the King of Aragon because of the friendship between their King and the Cid, and all the other Christians who were in the city, would no longer abide there, but took of their goods each as much as he could, and went away in fear. And the Guazil was greatly dismayed, neither knew he what course to take, and Yahia the King, though he was now healed of his malady, neither mounted on horseback, nor appeared abroad. Abenalfarax went unto him and told him the peril in which they stood. And their counsel was, that they should remove all that they had from Valencia and go to the Castle of Segorbe. Then they sent away many beasts laden with goods and with riches, under the care of a nephew of the Guazil and many others, to the Castle of Benaecab, that is to say, the Castle of the Eagle, to be in charge of the Alcayde thereof. And the King and the Guazil bestirred themselves and gathered together foot soldiers and cross-bow men to defend the Alcazar, and sent speedily to Zaragoza, telling the Cid to come; but he could not set forth so speedily as need was: and the stir which was in the city endured for full twenty days. Then that Alcayde of Ali Abenaxa who was in Algezira de Xucar set forward in the first of the night with twenty horsemen of the Almoravides, and as many more of Algezira, all clad alike in green, that they might all be taken for Almoravides; and they came by day-break to Valencia to the gate of Tudela, and sounded their drums, and the rumour in the town was that there were full five hundred knights of the Almoravides, and the Guazil was in great fear. And he went to the Alcazar to take counsel with the King, and they gave order that the gates of the town should be barred, and that the walls should be manned.

*Chr. Gen.*  
*f. 254.*  
*Chr. del Cid.*  
*cap. 163.*

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

BOOK  
V.  
How Valencia was won by the Almoravides.

Chr. Gen.  
ff. 254.  
Chr. del Cid.  
cap. 103.  
104.

XXVII. Now when Abeniaf saw that all the people were on his side, and obeyed him, his heart grew and he was puffed up, insomuch that he despised those who were as good as himself or better. Albeit he was of good parentage, for his fathers before him had all been Alcaydes ever since Valencia was in the hands of the Moors. And because he knew that the King had not fled out of the town, he made search for him, and found him in the house where he had hidden himself with his women. Now the King when he fled from the Alcazar had taken with him the best of his treasures, pearls, among which was one the most precious and noble that could be, so that no where was there a better one to be found, nor so good; and precious stones, sapphires and rubies and emeralds; he had with him a casket of pure gold full of these things; and in his girdle he had hidden a string of precious stones and of pearls, such that no King had so rich and

How Abeniaf put King Yahia to death.

**BOOK** precious a thing as that carkanet. They say that in former times  
 V. it had belonged to Queen Seleyda, who was wife to Abanarrexit  
 King of Belcab, which is beyond sea; and afterwards it had  
 come to the Kings called Benivoyas, who were Lords of Andalusia; after that King Alimaymon of Toledo possessed it, and gave it to his wife, and she gave it to the wife of her son, who was the mother of this Yahia. Greatly did Abeniaf covet these treasures and this carkanet, and incontinently he thought in his heart that he might take them and none know thereof, which could no ways be done unless he slew King Yahia. When therefore it was night he gave order to cut off his head, and to throw it into a pond near the house in which he had been taken. This was done accordingly, and Abeniaf took the treasures, and they who were set over King Yahia to guard him and murder him, took also each what he could, and concealed it. And the body lay where it had been slain till the following day; but then a good man who grieved for the death of his Lord took it up, and laid it upon the cords of a bed, and covered it with an old horsecloth, and carried it out of the town, and made a grave for it in a place where camels were wont to lie, and buried it there, without gravecloaths and without any honours whatsoever, as if the corpse had been the corpse of a villain.

*Chr. Gen.*  
*ff. 255.*  
*Chr. del Cid.*  
*cop. 163.*

HERE BEGINNETH THE SIXTH BOOK

OF THE

CHRONICLE OF THE CID.

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

BOOK  
VI.  
*How Abeniaf  
was greatly  
puffed up.*

*Chr. del Cid,  
cap. 100.  
Chr. Gen.  
ff. 255.*

BOOK concerning any thing, and he gave no heed to him except to  
 VI. supply him and his company with their charges, which he did  
 right sparingly.

*How the Cid  
 sent letters  
 to Abeniaf.*

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

*Chr. del Cid.  
 cap. 167.  
 Chr. Gen.  
 ff. 255.*

III. And the Cid sent letters to all the Castles round about, bidding them supply his host with victuals, and do it speedily, or he would do all he could to destroy them. And there was was none to gainsay him : and all obeyed his commands in this matter, saving Aboeza Abenlupo, for he was a discreet man, and perceived what was to come, and in what this was to end : moreover he feared that if he should not do as the Cid commanded, the Cid would put him out of the world, and no one would be able to protect him ; and if he should do it, then he feared least he should be banished. So he sent to the Cid to say he would do his pleasure, and he sent also to Abenrazin, the Lord of Albarrazin, saying that he would give him Monviedro and the other Castles in his possession, and bidding him make his terms with the Cid, for as touching himself, he desired to have no dispute, but to come off with his company and his own person in peace. When Abenrazin heard this he was well pleased ; and he went to Monviedro with all speed, and took possession of the Castle. From the time that King Yahia was slain till this time, was twenty and six days. And when Abenrazin had got possession of the Castle of Monviedro he came to the Cid, and established love with him, and made a covenant that there should be buying and selling between his Castles and the host, and that he would provide food, and that the Cid should not make war upon him. And upon this they made their writings, which were full fast ; and Abenrazin returned to his own land, and left one to keep Monviedro for him ; and Abenlupo went with him, taking with him his wives and his children and his people and all that he had, and he thought himself well off that he had escaped with his body, for he desired to have nothing to do with the Cid. And the Cid lay before Juballa, and sent out his foragers towards Valencia twice a day ; one party went in the morning, and another towards night ; and they slew many

BOOK

VI.

How the Cid  
laid siege to  
Juballa.



BOOK VI. Moors, and made many prisoners, and made prey of all the flocks which they found without the walls; nevertheless the Cid commanded that no hurt should be done to those of the land of Moya, nor to the husbandmen, but that they who laboured to produce bread and wine should be protected and encouraged; and this he did thinking that what they raised would be for him when he should lay siege unto the town; and he said this to his knights and Adalides and Almocadenes, and took homage of them that they should obey him therein. All this time the Cid held that Castle besieged, so that none could enter in nor come out thereof; and it is said that terms had secretly been made with him to yield it up, but that it was so to be done that the other Moors might believe they had yielded from great necessity, for it was not stored so as to be able to hold out long. And while the Cid lay before Juballa, all the spoil which his Almo-gavares took they brought to the host, and from the host it was taken and sold at Monviedro. Many laden beasts came every day, and there was plenty in the host.

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

*How the Cid  
warred  
against Va-  
lencia.*

IV. Abeniaf gathered together the knights who were natives of the city and vassals to the King whom he had slain, and sent for others who were in Denia, so that in all they were three hundred knights, and maintained them with the bread which was in the granaries of the Cid Ruydiez, and with the rents and possessions of those who had been the King's officers, and who were gone from Valencia, and with the customs; from all these did he give these knights whatsoever they stood in need of. And he took no counsel with the Alcayde of the Almoravides concerning any thing which he did, neither with any one, nor did he care a jot for them. And when the Alcayde and the Almoravides saw that he made himself master in the city, and how every thing that he did was by his own will, they were offended therewith. The sons of Aboegib were offended also;

and they and the Almoravides placed their love upon each other, and took counsel together against him, and became of one party, and they bare great hatred against him, and he against them. All this while the Cid lay before Juballa, and every day he scoured the country to the gates of Valencia, early in the morning, and at noon day, and at night, so that he never let them rest. And the three hundred knights whom Abeniaf had collected went out against his foragers, with the men of the town, and the Christians slew many of them, so that there were lamentations daily within the walls, and wailings, over the dead that were brought in. And in one of these skirmishes, a rich Moor was taken who was Alcayde of Acala, which is near Torralva, and they gave him grievous torments till he ransomed himself for ten thousand marks of silver; and moreover he gave the houses which he had in Valencia, which were called the houses of Añaya, to be theirs if peradventure the town should be yielded up.

*Chr. del Cid.*  
*cap. 169.*  
*Chr. Gen.*  
*f. 256.*

V. When the Cid knew that there was great hatred between Abeniaf, and the Almoravides and the sons of Aboegib, he devised means how to set farther strife between them, and sent privily to proffer his love to Abeniaf on condition that they should expel the Almoravides out of the town; saying, that if he did this, he would remain Lord thereof, and the Cid would help him in this, and would be good to him, as he knew he had been to the King of Valencia, and would defend him. When Abeniaf heard this he was well pleased, thinking that he should be King of Valencia. And he took counsel with Abenalfarax the Guazil of the Cid, whom he held prisoner, and Abenalfarax, with the hope of getting out of prison, counselled him to do thus, and to accept the love of the Cid. Then sent he to the Cid, saying that he would do all which he commanded to gain his love, and he began to stop the allowance of the Almoravides, saying that

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

*Chr. del Cid.*  
*cap. 170.*  
*Chr. Gen.*  
*f. 257.*

BOOK he could give them nothing, for he had nothing whereof to give ;  
 VI. this did he to the end that they might go their way, for he  
 lacked not means.

*How Abenias  
 sent great  
 treasures to  
 the Miramamolin.*

VI. At this time Ali Abenaxa, the Alcayde who was in Denia, sent to Abenias, saying unto him that he should send of that treasure, and of those jewels which he had taken from King Yahia, to the Miramamolin beyond sea ; with the which he would gather together a great power, and cross the sea, and come against the Cid, to help the people of Valencia, and protect them against the Cid, who did so much evil to them all. And Abenias took counsel with the men of Valencia concerning this matter, whether he should send this to the Miramamolin beyond sea or not. And the old men advised him that he should, and the others that he should not. And Abenias took the treasures, and hid the best part thereof for himself, for none knew what it was ; and the rest he sent by his messengers, Abenalfarax the Guazil of the Cid being one ; and they took their departure from Valencia with great secrecy, lest the Cid should know it and overtake them upon the road. But Abenalfarax devised means to let the Cid know, and sent him a messenger. And the Cid sent horsemen to follow their track, who caught them, and took the treasure, and brought it to the Cid. Greatly did he thank Abenalfarax for having served him so well at that season, and putting the treasure into his hands, and he promised him goodly guerdon ; and he made him chief over all the Moors who were his subjects. At this time the Alcayde of Juballa yielded up the Castle to the Cid, and the Cid placed another therein, and went up with his host against Valencia, and encamped in a village which is called Deroncada. And as the seed time was now over, he burnt all the villages round about, and wasted all that belonged to Abenias and his lineage, and he burnt the mills, and the barks which were in the river. And he ordered

*Chr. del Cid.  
 esp. 170.  
 171.  
 Chr. Gen.  
 f. 257.*

the corn to be cut, for it was now the season, and he beset the city on all sides, and pulled down the houses and towers which were round about, and the stone and wood thereof he sent to Juballa, to make a town there beside the Castle. BOOK VI.

VII. At this time there came the Guazil of the King of Zaragoza to the host of the Cid, bringing with him great treasures which the King had sent for the redemption of the captives, for ruth which he had of them, and also that he might have his reward from God in the other world. He came also to talk with Abenias and counsel him that he should give up the city to the King of Zaragoza, and they would send away the Almoravides, and the King would protect him; but Abenias would give no ear to this, and the Guazil said unto him that he would repent not having taken this advice. On the second day after this Guazil had arrived, the Cid attacked the suburb which is called Villa Nueva, and entered it by force, and slew many Moors, both men of Andalusia and Almoravides, and plundered all that they found, and pulled down the houses, and the wood and stone the Cid sent to Juballa, and he set a guard there that the Moors might not recover the place. On the morrow the Cid attacked another suburb, which is called Alcludia, and there were a great body of the Moors gathered together there. And he sent a part of his host against the gate of Alcantara, bidding them attack the gate, while he fought against them in Alcludia; and he thought that by God's mercy peradventure he should enter the town. And the Cid with his company rode among that great multitude of the Moors, smiting and slaying without mercy, and the Cid's horse trampled over the dead, and stumbled among them and fell, and the Cid remained afoot. Howbeit they brought him to horse again, and he continued smiting and laying on strenuously, so that the Moors were amazed at the great mortality which he made among them, and maugre all they

*How the Cid won the suburb of Alcludia.*

BOOK VI. could do, were fain to fly into the town. And they whom he had sent against the gate of Alcantara, attacked it so bravely that they would have entered the city, if it had not been for the boys and the women, who were upon the wall and in the towers, and threw down stones upon them. And this while the cry went forth in the city, and many horsemen sallied forth and fought with the Christians before the bridge, and the battle lasted from morning until mid-day, and when they separated, the Cid returned to his camp. And when the Cid had taken food, he returned after the *siesta* to attack the suburb of Alcudia; and this attack was so vigorous that they who dwelt therein thought the place would be forced, and they began to cry out, Peace! peace! being in great fear. Then the Cid bade his men give over the attack, and the good men of the suburb came out to him, and whatsoever terms of security they asked, he granted them; and he took possession of the suburb that night, and set his guards therein; and he commanded his people that they should do no wrong to them of Alcudia, and if any one offended he said that his head should be smitten off: so he returned that night to the camp. And on the morrow he came there, and assembled together the Moors of that place, and comforted them much with his speeches, and promised that he would favour them greatly and not oppress them, and bade them till their fields and tend their flocks securely, saying that he would take only a tenth of the fruit thereof, as their law directed. And he placed a Moor there named Yucef, to be his Almoxarife, that is to say, his Receiver. And he gave orders that all Moors who would come and dwell therein might come securely, and they also who would bring food thither for sale, and other merchandize. So much food and much merchandize were brought there from all parts, and that suburb became like a city, and there was plenty therein.

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

VIII. Now when the Cid Ruydiez had gotten possession of the suburbs, he cut off from Valencia both the ingress and the egress, and they of the town were greatly straightened, and knew not what they should do, and they repented them that they had not listened to what the King of Zaragoza sent to counsel them, for they had none to help them; and the Almoravides were in the like straight, for they had none to look to, and the pay which they were wont to receive failed, both to them and to the other knights. All this time Abeniaf secretly continued his love with the Cid, for he had not departed from the promise which he had made him to send away the Almoravides, and put himself under his protection. And they took counsel together in this distress, both the Almoravides and the men of the town, how they might obtain the love of the Cid, in whatever manner they could, so that they might remain in peace in the city till they had sent to the Miramamolin beyond sea, and received his commands; and they sent to the Cid to say this. But he made answer that he would make no treaty with them till they had sent away the Almoravides. And they of the town told the Almoravides what the Cid had said, and these Africans were well pleased, being full weary of that place, and said that they would go their way, and that it would be the happiest day of their lives, that, wherein they should depart. So they made their covenant that the Almoravides should be placed in safety, and that they should pay the Cid for all the corn which was in his granaries at the time when King Yabia was slain. And moreover the thousand *maravedis* per week which they were wont to pay him should be paid for the whole time which they had been in arms, and also from that time forth. And that the suburb which he had won should be his; and that his host should remain in Juballa so long as they continued in that land. And upon this they made their writings, and confirmed them. And the Almo-

BOOK VI.

*How they of Valencia sent away the Almoravides, and made peace with the Cid.*

*Chr. del Cid.  
cap. 173.  
Chr. Gen.  
f. 259.*

BOOK ravidés departed from Valencia, and horsemen were sent with them, who conducted them in safety, and the Moors of Valencia were left in peace.

VI.  
How Juballa became a great town.

IX. Then the Cid went with all his host to Juballa, leaving none but such as were to collect his rents with his Almojarife. And Abeniaf cast about how he might pay the Cid for the corn, and also what else was to be given him. And he made terms with those who held the Castles round about Valencia, that they should pay him the tenth of all their fruits and of all their other rents. Now this was the season for gathering in the fruit, and he appointed men in every place who should look to it, and see it valued, and receive the tenth; a Moor and a Christian did he appoint in every place, who were to receive this, and to gather the corn also into the granaries: and this was done after such manner that the Cid had his tribute well paid. At this time came tidings to Valencia, that the Almoravides were coming again with a great power, and the Cid devised how he might prevent their coming, or if they came how he might fight against them. And he sent to tell Abeniaf to forbid them from coming, for if they should enter the town he could not be Lord thereof, which it was better he should be, and the Cid would protect him against all his enemies. Well was Abeniaf pleased at this; and he held a talk with the Alcayde of Xativa, and with him who held the Castle of Carchayra; and they agreed to be of one voice. And they came to Valencia, and the Cid came to his suburb; and they confirmed love with him in great secrecy. But he who had the Castle of Algezira would not be in this covenant with them, and the Cid sent parties into his lands, and did him much evil; and the Alcayde of Juballa went against him, and cut down all his corn and brought it to Juballa, which the Cid had made a great town with a church and with towers, and it was a goodly place; and there he had his corn and his other things,

and his rents were all brought thither, and it abounded with all things; and men held it for a great marvel that in so short time he had made so great a town, which was so rich and so plentiful. And the Cid thought to have Valencia if the Almora-vides did not come, and for this reason did all that he could to prevent their coming.

*Chr. del Cid.*  
*cap. 174.*  
*Chr. Gen.*  
*f. 230.*

X. At this time Abenrazin the Lord of Albarrazin covenanted with the King of Aragon that the King should help him to win Valencia, and he would give him great treasures; and he gave him in pledge a Castle which is called Toalba. And in this which he did he gained nothing, but he lost the Castle. Now this Abenrazin had made covenant with the Cid, so that they were friends, and the Cid had never done hurt in his lands. And when he knew this that he had done with the King of Aragon, he held himself to have been deceived and dealt falsely with; howbeit he dissembled this, and let none of his company wit, till they had gathered in all the corn from about Algezira de Xucar, and carried it to Juballa. When this was done, he bade his men make ready, and he told them not whither they were to go, and he set forward at night toward Albarrazin, and came to the Fountain. Now that land was in peace, and the dwellers thereof kept neither watch nor ward; and his foragers slew many, and made many prisoners, and drove great flocks and herds, sheep and kine, and brood mares, and prisoners all together, and they carried away all the corn; and they sent all the spoil to Juballa, and it was so great that Valencia and Juballa and all their dependencies were rich with cattle and with other things. While the Cid lay before Albarrazin, as he one day rode forth with five of his knights to disport himself, there came twelve knights out of the town, thinking to slay him or take him. And he pricked forward against them, and encountered them so bravely that

*How the Cid  
made war  
upon Alber-  
razin.*



BOOK VI. he slew twain, and other twain he overthrew, so that they were taken, and the rest were put to flight: but he remained with a wound in his throat from the push of a spear, and they thought he would have died of that wound; and it was three weeks before it was healed.

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

*How Abeniasf*  
*sent for the*  
*Cid.*

XI. Now came true tidings to Valencia that the host of the Almoravides were coming, and that they were now at Lorca, and the son in law of the Miramamolin at their head, for he himself could not come, by reason that he ailed. They of Valencia took courage at these tidings, and waxed insolent, and began to devise how they should take vengeance upon Abeniasf, and upon all those who had oppressed them. And Abeniasf was in great trouble at this which was said openly concerning him, and he sent privily to the Cid, telling him to come as soon as might be. The Cid was then before Albarrazin, doing all the evil that he could, and he brake up his camp and came with his host to Juballa; and Abeniasf and the Alcaydes of Xativa and Car-chayra came unto him, and they renewed their covenant to stand by each other, and be of one voice. And they took counsel and made a letter for the leader of the army of the Almoravides, wherein they told him that the Cid had made a treaty with the King of Aragon, whereby the King bound himself to help him against them; and they bade him beware how he came towards Valencia, unless he chose to do battle with eight thousand Christian horsemen, covered with iron, and the best warriors in the world. This did they thinking that he would be dismayed and turn back: but the Moor did not cease to advance, notwithstanding this letter.

*Chr. del Cid.*  
*cap. 176.*  
*Chr. Gen.*  
*ff. 259.*

*How the Cid*  
*asked Aben-*  
*iasf to give*  
*him a gar-*  
*den.*

XII. There was a garden nigh unto Valencia which had belonged to Abenalhazis, and the Cid asked Abeniasf to give it him, that he might take his pleasure there when he was disposed to solace himself. This he did cunningly, that when the Almora-

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

*Ehr. del Cid.*  
cap. 177.  
178.  
*Chr. Gen.*  
f. 250.

XIII. Now came true tidings that the host of the Almoravides, which was at Lorca, was coming on through Murcia, and that the tarriance which they had made had been by reason of their Captain, who had fallen sick, but he was now healed, and they were advancing fast. And the sons of Aboegib and great part of the people rejoiced in these tidings, and took

*How they  
of Valencia  
took courage  
because of  
the approach  
of the Almo-  
ravides.*

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

*Chr. del Cid.*  
cap. 178.  
179.  
*Chr. Gen.*  
ff. 200.

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

XIV. Now came true tidings that the host of the Almoravides was nigh unto Xativa; and the people of Valencia were glad and rejoiced, for they thought that they were now delivered from their great misery, and from the oppression of the Cid. And when he heard these tidings he left the garden and went to the place where his host was encamped, which was called Xarosa, and remained there in his tents, and he was at a stand what he should do, whether to abide the coming of the Almoravides, or to depart; howbeit he resolved to abide and see what would befall. And he gave order to break down the bridges and open

the sluices, that the plain might be flooded, so that they could only come by one way, which was a narrow pass. Tidings now came that the host of the Almoravides was at Algezira de Xucar, and the joy of the people of Valencia increased, and they went upon the walls and upon the towers to see them come. And when night came they remained still upon the walls, for it was dark, and they saw the great fires of the camp of the Almoravides, which they had pitched near unto a place called Bacer; and they began to pray unto God, beseeching him to give them good speed against the Christians, and they resolved as soon as the Almoravides were engaged in battle with the Cid, that they would issue forth and plunder his tents. But our Lord Jesus Christ was not pleased that it should be so, and he ordered it after another guise; for he sent such a rain that night, with such a wind and flood as no man living remembered, and when it was day the people of Valencia looked from the wall to see the banners of the Almoravides and the place where they had encamped, and behold they could see nothing: and they were full sorrowful, and knew not what they should do, and they remained in such state as a woman in her time of childing, till the hour of tierce, and then came tidings that the Almoravides had turned back, and would not come unto Valencia. For the rains and floods had dismayed them, and they thought the waters would have swept them away, and that the hand of God was against them, and therefore they turned back. And when the people of Valencia heard this they held themselves for dead men, and they wandered about the streets like drunkards, so that a man knew not his neighbour, and they smeared their faces with black like unto pitch, and they lost all thought like one who falls into the waves of the sea. And then the Christians drew nigh unto the walls, crying out unto the Moors with a loud voice like thunder, calling them false traitors and renegados, and saying,

BOOK  
VI.

*Chr. del Cid.*  
*cap. 179.*  
*180.*  
*Chr. Gen.*  
*f. 300.*

BOOK VI. Give up the town to the Cid Ruydiez, for ye cannot escape from him. And the Moors were silent, and made no reply because of their great misery.

*Of the great price of food in Valencia, and how the suburbs were destroyed.*

XV. Then Abenalfarax, a Moor of Valencia, he who wrote this history in Arabic, took account of the food which was in the city, to see how long it could hold out. And he says that the *cafiz* of wheat was valued at eleven *maravedis*, and the *cafiz* of barley at seven *maravedis*, and that of pulse or other grain at six; and the *arroba* of honey at fifteen *dineros*; and the *arroba* of carobs<sup>1</sup> the third of a *maravedi*, and the *arroba* of onions two thirds of a *maravedi*, and the *arroba* of cheese two *maravedis* and a half, and the measure of oil which the Moors call *maron*, a *maravedi*, and the *quintal* of figs five *maravedis*, and the pound of mutton six *dineros* of silver, and the pound of beef four. These *maravedis* were silver ones, for no other money was current among them. The Moors who dwelt in the suburbs carried all the best of their goods into the city, and the rest they buried. And when the Cid was certain that the Almoravides were not coming, he returned again to lodge in the garden, and gave order to spoil the suburbs, save that of Alcudia, because the inhabitants of that had received him without resistance: and the Moors fled into the city with their wives and children. And when the Christians began to plunder the suburbs they of the town came out and plundered also those houses which were nearest unto the walls, so that every thing was carried away and nothing but the timbers left: and then the Christians took that to build them lodgments in the camp; and when the Moors saw this they came out, and carried away what timber they

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

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

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

XVI. Then the Cid drew nearer to the walls, so that no man could either enter in or issue out, but whosoever attempted it was either slain or taken. And he gave orders to till all the lands which lay round about Alcudia, for this was now become a great place, even like a city, and the Moors who dwelt there

*How the  
Almoravides  
returned into  
their own  
country.*

BOOK  
VI.

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

*Chr. del Cid.  
cap. 182.  
Chr. Gen.  
f. 261.*

*Of the la-  
mentation  
which was  
made for  
Valencia.*

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

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

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

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

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

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

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

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

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

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

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

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

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

The fire hath laid waste the lands of which thou wert called Mistress, and the great smoke thereof reacheth thee.



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

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

*Chr. Gen.*  
*f. 202.*

And this grief would I keep unto myself that none should know it, if it were not needful that it should be known to all<sup>2</sup>.

*How they of  
Valencia put  
their trust  
again in  
Abeniaf.*

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

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<sup>2</sup> The *Chronica del Cid* contains only four verses of this lamentation, .. which is I think, beyond a doubt, Arabic. In the *Chronica General*, which gives the whole, a long gloss follows allegorizing away all its beauty and all its passion; in which one of the corner stones is made the King, a second his son, a third the King of Zaragoza, and so on, for more than two pages, in the same insipid stile.

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

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

BOOK  
VI.

*Chr. del Cid,*  
*cap. 183.*  
*Chr. Gen.*  
*ff. 263.*

XIX. Then the men of Valencia made Abeniaf their Adelantado, and promised to abide by his counsel; howbeit this could not tightly be done, for many of the people held with the others. And when Abeniaf saw that they would have him for their chief, he said that they should make a writing, and the chief persons of the town confirm it with their names; and the people accorded that it should be so, and it was done accordingly. Then he made offers to the Cid that they should pay him tribute, and took counsel with him how to put the sons of Aboegib, and those who held with them, out of the town; and their counsel was, that the Cid should draw nigh

*How Abeniaf*  
*took the sons*  
*of Aboegib*  
*and deliver-*  
*ed them to*  
*the Cid.*

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

with the Cid, and with the knights, and the good men who were on his side, how he might take them. And one of the chief persons of Abeniaf's household went out with a great company of horse and foot to seize the sons of Aboegib; and they when they knew this, took shelter in the house of an Alfaqui, that is to say, one learned in the law, who was held in much honour by the Moors; and in this house, which was surrounded with an embattled wall, they thought with the little company that they had with them, to defend themselves, till the cry could go forth through the city, and their friends come to their succour. And they who went to take them set fire to the outer gates, and many of the baser sort gathered together to see what the stir was. And they ascended the roof and threw down tiles upon the assailants till they made them take shelter under the eaves, and then the house was forced, and they plundered all that they could find, and laid hands on the sons of Aboegib and carried them to prison. All this was done before the cry could go forth through the town; and all the kinsmen of the sons of Aboegib were taken also: they were kept that day in prison, and when it was night they were taken to the Cid, to his lodging in Alcudia, and delivered into his hands.

BOOK  
VI.

*Chr. del Cid.*  
cap. 184.  
185.  
*Chr. Gen.*  
ff. 264.

XX. On the morrow there was a great stir among the men of the town, and they were greatly troubled at this foul thing which Abeniaf had done. But Abeniaf thinking that he should now have his desire, and that all was done, took horse and rode forth with all his company to the Bridge-end, to see Ruydiez the Cid. And the Bishop, as he was called, of Albarrazin; came to meet him with a great company of knights, being the chiefs of the company of the Cid, and they did great honour unto him, thinking that he would give them something. And they brought him to the lodging of the Cid, which was in the Garden

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

**BOOK** of the New Town ; and the Cid came out to meet him at the garden gate, and embraced him, and made much of him. And the first thing which he said, was, to ask him why he had not put on kingly garments, for King he was : and he bade him take off the coif which he wore, for it was not what beseemed him now, and made semblance as if he would have held his stirrups. And they stood talking awhile. Now the Cid thought that Abeniaf would not come to him with empty hands, and looked that he should give him of the treasures and jewels that he had taken from King Yahia whom he had slain ; but when he saw that he brought nothing, then began the Cid to talk of terms, and said unto him that if he desired to have his love, and that there should be peace between them, he must divide with him the rents of the town, as well what was collected within as without, and that he would have his own Almoxarife to see to this and collect his share. And Abeniaf made answer that it should be so. And the Cid demanded of him his son as hostage, that he might keep him in Juballa, for otherwise he said he could not be secure. And Abeniaf agreed to this also ; so they parted for that day, having appointed that they should meet on the morrow, and confirm this covenant by writings so that it should be good. Then Abeniaf returned into the city, full sorrowful and taking great thought ; and then he saw the foolishness that he had done in sending away the Almoravides out of the land, and in putting his trust in men of another law. And on the morrow the Cid sent for him that he should come out and confirm the covenant ; but Abeniaf sent him word that he would not give him his son, even though he knew he should lose his head for refusing. And the Cid sent him a letter with great threats, saying, that since he had thus deceived him, there should never more be love between them, nor would he ever believe aught which he should say. And then the hatred

between them waxed very great. And the Cid sent unto that Moor who had taken the sons of Aboegib and bade him leave the town, and go unto the Castle which was called Alcala; and he obeyed and went thither, for he dared not do otherwise than as the Cid commanded. And he did great honours to the sons of Aboegib and to their kinsmen, and gave orders that they should be provided with all things which they needed, and gave them garments, and promised that he would be their great friend. At this time three good men of Valencia died, who were the most honourable of the town and of the most discretion, and Abeniaf was left as Chief, for there was none to gainsay him.

BOOK  
VI.  
*Chr. del Cid.  
cap. 186.  
Chr. Gen.  
ff. 264.*

XXI. And the Cid made war afresh upon the city as cruelly as he could, and the price of bread was now three times as great as it had been at the beginning; the load of wheat was worth an hundred *maravedis* of silver, and the pound of flesh was a *maravedi*. And the Cid drew nigh unto the walls, so as to fight hand to hand with the townsmen. And Abeniaf waxed proud and despised the people, and when any went to make complaint before him, and ask justice at his hands, he dishonoured them, and they were evil entreated by him. And he was like a King, retired apart, and trobadors and gleemen and masters disported before him which could do the best, and he took his pleasure. And they of the town were in great misery, from the Christians who warred upon them from without, and the famine whereof they died within. Moreover Abeniaf oppressed them greatly, and he took unto himself all the goods of those who died, and he made all persons equal, the good and the bad, and took from all all that he could; and those who gave him nothing he ordered to be tormented with stripes, and cast into rigorous prisons, till he could get something from them. And he had no respect neither for kinsman nor friend. There was but one measure for all, and men cared nothing now for their possessions, so that the sellers

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